

# DAYS OF BLESSING IN INLAND CHINA

by M. Beauchamp

---

*Beauchamp's account of spiritual revivals and blessings experienced in the mission fields of inland China, documenting the work of God through missionaries and native Christians in bringing the gospel to China's interior provinces.*

24 Chapters

# Table of Contents

1. 01 - Chapter 01
2. 02 - Chapter 02
3. 03 - Chapter 03
4. 04 - Chapter 04
5. 05 - Chapter 05
6. 06 - Chapter 06
7. 07 - Chapter 07
8. 08 - Chapter 08
9. 09 - Chapter 09
10. 10 - Chapter 10
11. 11 - Chapter 11
12. 12 - Chapter 12
13. 13 - Chapter 13
14. 14 - Chapter 14
15. 15 - Chapter 15
16. 16 - Chapter 16
17. 17 - Chapter 17
18. 18 - Chapter 18
19. 19 - Chapter 19
20. 20 - Chapter 20
21. 21 - Chapter 21
22. 22 - Chapter 22
23. 23 - Chapter 23
24. 24 - Chapter 24

## 01 - Chapter 01

---

### Chapter 1 - A Visit to Shan-si by J Hudson Taylor

Having long wished and made many attempts to visit Shan-si, my way was at last opened to do so in the summer of 1886. Mr. Archibald Orr Ewing, who had reached Shang-hai in the month of June, was going to labor in that province, and I had the pleasure of his company, as also of that of my dear son, and Mr. Lewis.

Leaving Shang-hai on June 16th, two days brought us into the beautiful bay of Chefoo, and a short stay of three hours or so enabled us to visit our mission station, a mile and a half from the harbor. Another day brought us to the bar outside Ta-ku, at the mouth of the Pei-ho River upon which Tien-tsin is situated. After a delay of about twelve hours in this most dreary spot, we succeeded in crossing the bar, literally ploughing our way through the muddy bottom, and entering the river, reached Tien-tsin about 11 o'clock on Sunday morning.

We were warmly welcomed by missionary friends there, and a special meeting was kindly arranged by the Rev. Thomas Bryson of the London Missionary Society at his house on Sunday evening; at which, after a short address from myself, Mr. Orr Ewing gave an account of the way in which the Lord had led him to leave his business, and his happy evangelistic work in the vale of Leven, in obedience to the Master's call. Though well known as a truly happy Christian worker, his countenance bore witness to the reality of his testimony, as he told of joy such as he had never had before. It was pleasing to meet several on the following day who spoke of the help and refreshment they had received at the little meeting. The afternoon of Monday, June 21st, was well advanced when we commenced our journey across the plains of Chih-li; but to have made a start was something, and not a little thing in China. After hard traveling from earliest dawn, or before it, to dusk for three consecutive days we found ourselves in the suburbs of the city of Pao-ting Fu. We had traveled 120 miles, several cities and many towns had been passed, but no missionary or mission station had we seen since leaving Tien-tsin! At Pao-ting Fu, however, the American Board have had a mission for many years. We missed the warm welcome and hearty hospitality our missionaries have so often enjoyed from the kindly workers of this station, as they were all from home; but we met several of their converts, who vied with each other in rendering valuable assistance.

Proceeding with little delay on our journey till Saturday night, and renewing it long before daylight on Monday morning, we reached Hwuy-luh, the last city on the Chih-li plain, on Monday the 28th. There we exchanged our jolting carts for swinging mule litters, and soon entered the hill country, and pressing on reached T'ai-yuen Fu by Saturday. Here again, in all this long journey of eight days, we met no missionary, we came to no mission station or out-station. The one mission station, Pao-ting Fu, was the only one passed in the fortnight.

We were warmly received, and kindly entertained by Dr. and Mrs. Edwards, and soon met the remainder of our T'ai-yüen missionaries (my dear niece and nephew Gertrude and Hudson

Broomhall, Mr. Sturman, Mrs. Rendall, Miss Kingsbury, and Miss Symon), also Miss Kemp, or Roachdale, who was on a visit to her sister Mrs. Edwards. Our workers from the P'ing-yang plain had come up, viz.:■Mr. William Key, and five of the Cambridge band, the Rev. W. W. Cassels, Mr. Stanley P. Smith, Mr. D. E. Hoste, Mr. Montagu Beauchamp, and Mr. C. T. Studd. The usual Saturday afternoon prayer meeting for the widely scattered members of our mission, was a very happy and deeply interesting one. A series of special meetings were commenced on the Monday and from notes taken by Mr. Stanley P. Smith and Mr. Lewis, the following account has been compiled by Mr. Montagu Beauchamp, as the friends present asked to have a permanent record. Mr. Orr Ewing kindly offered to present a copy to any missionary desiring it. Others also having expressed a wish for it, the book has been prepared for more general circulation. THE SECRET OF HIS PRESENCE. In the secret of His presence, how my soul delights to hide!

Oh! How precious are the lessons which I learn at Jesus' 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 shelter 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 strange Friend He would be, If He never, never told me of the sins which He must see! Do you think that I could love Him half so well, or as I ought, If He did not tell me plainly of each sinful deed and thought?

No, He is very faithful, and that makes me trust Him more, For I know that He does love me, though He wounds me very sore. 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.

You will surely lose the blessing and the fullness of your joy, If you let dark clouds distress you, and your inward peace destroy;

You may always be abiding, if you will, at Jesus' side! In the secret of His presence you may every moment hide.\*

(\*A beautiful and appropriate tune to the above words, by George C. Stebbins, can be had of our publishers. The writer, Ellen Lakshmi Goreh, is a Mahratta Brahmin lady, now working as a missionary among her own countrywomen at Amritsar, in the Punjaub.)

## 02 - Chapter 02

---

Chapter 2 - Preliminary Meetings ----- PRELIMINARY MEETINGS.

Compiled by Mr. Montagu Beauchamp. The first Preliminary Prayer Meeting was held on July 5th. In the opening it, Mr. Hudson Taylor said, ■In meeting for prayer tonight, let us keep in view two objects— 1. To seek to be drawn nearer to God and to each other. 2. To pray that we may see more clearly the needs of our work, and obtain more fully God's guidance in it.

Then reading two verses (Psalms 62:5, Psalms 62:8) "My soul, wait thou only upon God:

"For my expectation is from Him."

"Trust in Him at all times, ye people;

"Pour out your hearts before Him:

"God is a refuge for us."

Mr. Taylor continued, ■Let us all expect a full blessing from our Father. I trust we have learned to look on prayer-meetings as no vague uncertainties. We have been singing of showers of blessing: let us expect them. If God gives us a mighty outpouring of His Spirit, will not friction be wonderfully reduced? Will not all the wheels of the machinery receive a most effectual lubrication? Then let us wait on God, remembering that it is He Who is at the helm, and that "all things are working together for good to them that love God." (Romans 8:28) If we are right, nothing and no one can harm us. (1 Peter 3:13) To betray his Master was all wrong in Judas. To be betrayed was all right for the Lord Jesus.

"The cup (not which Judas has given Me, or the priests, but) which the Father hath given Me, shall I not drink it?" (John 18:11)

"Only upon God." Let us get into the right attitude. We must not look to this brother, and that (we are so glad to hear them), but only upon God must we wait. Again we must wait in no uncertainty: "God is a refuge for us."

We must also look Shan-si in the face: suppose the number of missionaries multiplied tenfold; how few we should be. But, praise God, it is not a question of the supply at all, but of the Supplier. What shall we do with those five thousand, with only five barley loaves and two small fishes? Make them recline! ■ Rest: not in the presence of the apostles, but of Jesus.

Now if we are to come together for blessing, let us seek to come in blessing. Let us come with hearts full to begin with, and then we can look for an overflow. As regards the ordering of the work, let Him do what He chooses: whatever He chooses will be well chosen; whatever He decides will be well decided. Away with our plans: they are too much like those of the apostles, who said "Send them away into the cities that they may buy," forgetful of the great Giver.

Lastly, we will note this word (Psalms 90:16-17)—

“Let Thy work appear unto Thy servants, “And Thy glory upon their children.

“And let the beauty of the Lord our God be upon us:

“And establish Thou the work of our hands upon us;

“Yea, the work of our hands establish Thou it.”

“Let Thy work appear.” God’s work is not man working for God; it is God’s own work, though often wrought through man’s hand.

Mr. Stanley P. Smith

Said a few words with reference to Psalms 90:16, “Let Thy work appear unto Thy servants, and Thy glory upon their children,” and to Psalms 91:1-16 and Psalms 92:1-15. On looking at my Bible before me, Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15 are marked. They happen to be the three Psalms chosen by the Church of England for the Morning Lessons of the 18th day of the month. Arriving in China on March 18th last year, I got alone with the Lord and my Bible as soon as I could; and as was my custom, read the three Psalms for the morning portion. Amongst one or two other verses marked are the following: Psalms 91:1: “Abide under the shadow of the Almighty”. Psalms 92:4: “I will triumph in the works of Thy hands.” These promises were brought with great power to my mind, so much so that I wrote in ink at the bottom of the page, “Promises on entering China, March 18th, 1885.” In March, last year, I had a letter from a friend, asking, ■“Have you ever noticed the connection between Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15?—

1st. The prayer, “Let Thy work appear.” Psalms 90:1-17.

2nd. ‘Abide’ as the secret of fruitfulness. Psalms 91:1-16.

3rd. A note of praise, ‘I will triumph in the works of Thy hands.’ Psalms 92:1-15.” Was not that a striking coincidence? The meeting was closed with prayer, that, in T’ai-yuen, P’ing-yang, and all parts of China—and not only in China, but throughout the world—“His work” might this year “appear” unto His servants.

Malachi 3:16-17

“Then they that feared the Lord spake one with another: and the Lord hearkened, and heard; and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name.

“And they shall be Mine, saith the Lord of Hosts, in the day that I do make, even a peculiar treasure; and I will spare them as a man spareth his own son that serveth him.”

## 03 - Chapter 03

---

Chapter 3 - Tuesday Morning, July 6th

-----

(This was to have been the first day of meeting, but, as Mr. Beauchamp and Mr. Studd were still nursing a patient with small-pox, it was felt to be a thousand pities that they should suffer by their love and self-devotion, so the Special Meetings were deferred till the Monday, Tuesday, and Wednesday following.

However, as we and the Baptist brethren had come together, expecting a meeting, a meeting was held, and a very precious one it was.—S.P.S.) Mr. Hudson Taylor read that most wonderful chapter, Ezekiel 36:1-38. In doing so, he made passing comments—

“And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God: Because the enemy hath said against you, Aha! and, The ancient high places are ours in possession: therefore prophesy, and say, Thus saith the Lord God.” One must not lose sight of the literal meaning of prophesy, but let us for the present take the spiritual meaning: it is most encouraging to us. It is a good thing when the enemy takes up a reproach against the children of God. A few years ago, after the Yang-chau riot, the Duke of Somerset said in the House of Lords, “Every missionary must be either a knave or a fool. If he does not believe in his creed and his mission he is the former; and if he does, he is the latter.” We all prefer to be among the fools. The Lord values His honour; and His honour and His people’s honour are bound together. There are many persons who speak of Christianity as effete, and missions as a failure. The idea of failure has been due to the fact that they were expecting things which ought not to have been expected, and further, looked on things from the wrong point of view. Moreover, many have occupied themselves with some superficial facts which are indeed to be deplored, but are very, very small by the side of what God is doing among the heathen. But the fact that they do look on missions as a failure is one of great encouragement. If the enemy take up the wrong side, and speak against the Lord’s servants, the Lord will have something to say. The enemy may say, “Aha!” and “The ancient high places are ours in possession.” Don’t be so sure about your possession! “Therefore prophesy and say: Thus saith the Lord God.” Never mind what the enemy says, but hear the word of God. Then comes that wonderful series—“I will,” and “ye shall.”

What a contrast between the doings of Israel and the doings of God. Now hear what the Lord will do, and take note that it is the Lord Who is going to do it. “I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord God.” What is our work here, but to make the heathen know that Jehovah is the Lord? How is this to be carried out? “When I shall be sanctified in you before their eyes.” Who is going to do this work of sanctification? “I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will

sprinkle clean water upon you, and ye shall be clean.” Is it not very blessed, too, that all this is in the Indicative Mood and not the Subjunctive—“I will,” “I will,” “I will?” (Read verses 23-38, and note the emphatic I wills.) At one time when the Viceroy, Tseng Kwoh-fan, then living in Nankin, was reporting to the Emperor on Protestant missions, he said, “There is no need to trouble ourselves about them; let the missionaries preach, they cannot do us any harm.” He thought the Chinese too well instructed and too respectable to join any such sect. “The best way is to let the Protestants in, let them fight the Roman Catholics, and we will look on.” This was most encouraging; for when men thus speak, the Lord will care for His Holy Name.

Mr. Taylor then dwelt much on the 14th and 15th verses, “Therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord God; neither will I let thee hear any more the shame of the heathen, neither shalt thou bear the reproach of the peoples any more, saith the Lord God:”—pointing out the preciousness of the oft-repeated “any more.”

MR. ORR EWING bore testimony as to how the Lord had blessed him through this 36th chapter of Ezekiel. He said the key to the blessing was verse 37, “Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them.” Mr. Orr. Ewing said he had claimed that the Lord would cause him to walk in His statutes and to keep His judgments and do them (verse 27). He urged us “to claim,” and “to take possession,” citing Caleb’s case. Caleb was promised an inheritance by God: his claim was admitted. He not only claimed, but, though eighty years old, he went up and “took possession.” The one who next led in prayer dwelt much in his petitions on verse 23, “I will sanctify My great Name, which hath been profaned among the nations; ...and the nations shall know that I am the Lord,...when I shall be sanctified in you before their eyes.”

MR. HUDSON TAYLOR then said, ■Most people would rather hear testimony about a person than hear the person testifying of himself. Let me say a few words about my first wife. The year 1870 was time of great trial, a time of the greatest difficulty I have ever known in China. From Peking to Canton the people were agitated. At Tien-tsin the French Priests, Sisters of Charity, and even the French Consul were massacred. We did not know from day to day what would take place at our inland stations. But I had unspeakable rest in my soul, for the Lord had taught me some months before what it was truly to rest in Him.

I was watching at the bedside of my sick wife. At four o’clock in the morning the day dawned, and clearly did I see the stamp of death upon her countenance. She awoke rejoicing in the Lord, and gave me a sweet smile. I said, “My darling, do you know that you are dying?” She said, with a look of surprise, “Can it be so? I feel no pain, only very weary.” “Yes,” I replied, “you are dying; you will soon be with Jesus.” My precious wife thought of my being left alone at this time of trial, having no companion like herself, with whom I had been wont to bring every difficulty to the Throne of Grace. She said, “I am so sorry, dear,” and paused, as if half correcting herself for venturing to feel sorry. I said, “You are not sorry to go to be with Jesus, dear?” I shall never forget the look that she gave me, and as looking right into my eyes she said, “Oh no, it is not that; you know, darling, there has not been a cloud between my soul and my Saviour for ten years past: I cannot be sorry to go to Him. But I am sorry to leave you alone at this time; perhaps I ought not to be sorry, for He will be with you, and supply all your need.”

Now, added Mr. Taylor, if any one does know the husband it is the wife, and if any one does know the wife it is the husband. I knew that what she said was perfectly true. In the Yang-chau riot, when

she and the little children were in danger of being massacred at any moment, she was as calm as when in the parlor in London; and I am quite certain if she could have altered any of the circumstances in Yang-chau, she would not have done it, for she was satisfied that God's ordering was the wisest. Perhaps this testimony of the power of the Lord to create perfect peace in the heart, and to sustain it unbroken for years, is the more reliable, because given of one who is no longer with us.

Enoch (Genesis 5:22, Genesis 5:24; Hebrews 11:5) and Noah (Genesis 6:9) walked with God; and as regards St. Paul (Acts 20:13, Acts 20:31) guided by the Holy Ghost, he bears testimony, that for three years in one place he had "all the time" walked blamelessly, not only at some times. Why did he thus testify? Out of conceit? No. "Not I, but Christ." In 1869 the Lord brought home to me the passage: "He that believeth on Me,... out of his belly shall flow rivers of living water." (John 7:38) (God has prospered my work ever since that time as never before.) Praise God, said I, as my eyes were opened, "He that cometh to Me shall never thirst:" (John 6:35) then I need never thirst again. What is the "never" here? Never, at any time, under any circumstances (as in the verse "No man hath seen God at any time"). Do we believe this? So "Be careful (anxious) for nothing." Not even about your holiness. Cast the care of your purity of heart and life upon the Lord Jesus.

Mr. Taylor then read Zephaniah 3:12-19, again touching upon the "any more" verse 15: "Thou shalt not fear evil any more." Referring to himself, he said, Speaking of the testimony of St. Paul quoted above, I should be glad that the native Christians should follow my path as it has been at some times, but not at all times. Why? Just because in many cases I have failed to trust, I have failed to abide in Christ, in the fullness that is always for me. May it not be so with us any more. Amen.

We then concluded with several prayers.

PAT TECUM.

"Thou wilt keep Him in perfect peace, whose mind is stayed on Thee, because He trusteth in Thee." ■ Isaiah 26:3.

"Peace! Perfect Peace! In this dark world of sin?

"The blood of Jesus whispers peace within.

"Peace! Perfect peace! By thronging duties press'd?

"To do the will of Jesus, this is rest.

"Peace! Perfect peace! With sorrows surging round?

"On Jesus' bosom naught but calm is found.

"Peace! Perfect peace! Our future all unknown?

"Jesus we know, and He is on the throne.

"Peace! Perfect peace! Death shadowing us and ours?

"Jesus has vanquished death and all its powers.

“It is enough: earth’s struggles soon shall cease, “And Jesus call us to heaven’s perfect peace!”

E.H. Bickersteth.

## 04 - Chapter 04

---

Chapter 4 - Tuesday Evening, July 6th

-----

(Although the Special Meetings were put off to July 12th, 13th and 14th, the Preliminary Evening Meetings were still continued.) St. John's Gospel, Chapter 6.

Mr. Hudson Taylor said, ■“Whence are we to buy bread that these may eat?” The Lord very frequently asks us a question. Not that He needs our help; but He puts us into positions of great difficulty, for the purpose of instructing us, and preparing us for His solution of the problems. (Read to verse 21.)

These two miracles were so arranged as to precede the teaching which occupies the remainder of the chapter. They were appropriate miracles, and very comforting. Before our Lord taught His disciples that He was the true Bread, the Bread that endures, He brought them face to face with this problem of the multitudes who were needing rest and bread, and with the trial of the great storm in the darkness. All this was in preparation for the teaching that was to follow. So with regard to ourselves, it may be that before He pours out on us, and on Shan-si, an immense blessing, He is bringing us face to face with similar problems. The Master is saying to us, “Whence are we to buy bread?” You are saying, “What is to be done for T'ai-yüen, and all the towns around? We are so few and so weak. Here is Dr. Edwards, who has more to do than he has strength for; and what about the children in the schools, and the work outside? Whence shall we buy bread?” And our brethren from P'ing-yang can tell us that if they could multiply themselves a hundredfold, there would still remain need for more. It is a good thing to be brought to this point: We have no money, and there is no bread; but we have JESUS.

You know what follows. These disciples had not a very heavy bag for Judas to carry, I suspect; and while Philip says, “Two hundred pennyworth of bread is not sufficient for them that every one may take a little;” Andrew comes forward and says, “There is a lad here who has five barley-loaves and two small fishes, but what are these among so many?” It was not a heavy meal for them and their Master. For the multitudes it was as nothing; but He is all and in all; it is not a question of it, but of Him.

Now our Lord does not explain His plans to His disciples; but He says, “Make the people sit down.” I believe that before He gives us a full blessing, and takes us up and uses us, He says, “Be at rest in My presence; do not be asking for my plans.” Jesus is the great plan; and in the presence of Jesus Christ, no matter how large the need is, lie down and rest. “He maketh me to lie down.” He does this before “He leadeth me.” Everything in its own order. And He is the Lord Jesus in Shan-si; He is enough for Shan-si, from the Great Wall to Ho-nan. But where is He to be found? “Lo, I am with you always,” whether we realize it or not. But, oh, to realize it, and rest in His presence!

Then He took the little loaves and broke them; He filled their hands, and said, "Now go; you have not a large supply, but give what you have." When we have gone out with not very much, and have begun to feed others, have not we ourselves had a grand meal? And been led to say, "If those I have spoken to have profited as much as I have, they have done well!"

It was so with the disciples. They received a piece of a loaf, and as they gave it out, they found it growing; and the Lord Jesus Christ was being magnified and growing too! If they did not every one of them feel, "We have a grander Saviour than we had any idea of," they were very dull scholars indeed! But this was not sufficient. He had to send them out in the dark night, to toil in the rowing. The wind was contrary, and they could make no headway, and Jesus was not there! "If He had only come with us," perhaps they thought, "we could have awakened Him." But He was there, though they saw Him not; He was with them in spirit; and he was praying for them. When the time comes He draws near in person, and they are seized with fear. But He says unto them, "It is I, be not afraid." Our greatest need and difficulties are the very inlets for the Saviour! And when the Master drew near what was the result? He spoke to them, He was recognized, and Peter says, "Lord, if it be Thou, command me to walk on the water too."

There is something instructive about Peter's appeal. If the Master can walk on the waters, why cannot those who are His, those who are one with Him, do so too? The Lord says, "Come, you will find sure footing;" and he did, while he looked on Jesus. But when he turned his eyes away, he began to sink at once; and then he uttered that beautiful prayer, "LORD, save me." This is a favorite text with me in preaching to the Chinese. The "Lord" first, and in large characters; "me" last, and least in size; and the two joined together by the word "save;" as the Lord's salvation unites me to Himself. If I am not strong or wise; if I am perplexed, or discouraged (though it is a sin to be discouraged—not merely a mistake: He will not fail nor be discouraged, and why should I?), whatever it is that I want saving about, for myself, my work, or the native Christians, I can cry, "LORD, save me." To revert to our narrative. As soon as the Lord was put first and "me" last, Peter was all right: immediately the Saviour took him by the hand. Then we hear no more about the waves being rough: but that they are soon at their destination. And now our Lord gives us the beautiful teaching that follows, about Himself as the true Bread: He brings also a new, perfect gift to His people. He will be their spiritual Drink. The Blood, which up to this time it had been sin to taste, He gives us. If we put ourselves into the position of that multitude, who had been so strongly taught that the fat and the blood were the two things which they were never to touch, we shall realize how wonderful the words of Christ must have been to them. "My flesh is meat indeed" ■ true meat, "and my blood is drink indeed" (John 6:55)—true drink.

"I am the Bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (John 6:35)—not at any time. Has faith grasped this? Are we fully satisfied that, though we have hungered a hundred times in the past, we shall never hunger again at any time? Do we know this in our hearts, accepting it by faith, because He has said it? Is this a thing as real and true to our apprehension as the fact that God has saved us with a full salvation? If not, if we ourselves are hungering, how can we feed others? This expression, "He that believeth on Me," following the "He that cometh to Me," means surely, he that by faith becomes united to Me, and thus is one with Me. But what is the object of being apprenticed to a builder but to learn to build? What is the outcome of being joined to a Saviour if we do not learn to save? Though we might ourselves be saved, should we be His disciples indeed?

He also gives us a precious word about abiding in Him. How is it to be brought about? "He that eateth My flesh and drinketh My blood abideth (is abiding) in Me and I in him." What an illustration food gives of abiding! What is food? It is something that is calculated to build up our bodies. We see a baby, it has become heavy ■where did the additional weight come from? It is caused by the food that abides in it; and our food not only abides in us, but we abide in it. So also with Christ: we feed on Christ, and think about Christ, and Christ builds us up. Thus abiding in Him, how truly we become one with Him, and grow up into Him. We cannot pick a man to pieces and take food out of him. We cannot reduce him to a baby again. And what shall separate us from the love of Christ? "Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35) There shall be no picking us to pieces again, and reducing us to our baby state as Christians. But you say, "I have been feeding for years: yet the abiding is broken; how is this?" It may be that the eyes of your understanding need enlightening: you are not apprehending, and consequently not appropriating by faith, the fruits of abiding. For myself, I can say that for sixteen or seventeen years after my conversion I had no idea of what abiding in Christ was. I thought of it as attaining, as a hand over hand climbing, only possible to a spiritual athlete. That abiding is resting, as I am abiding in this chair, I had no idea. I thought it was a tremendous climb, needing the strength of a spiritual giant, but a hopeless task for a weak man like me. Then came home to me, "He that eateth My flesh and drinketh My blood is abiding in Me and I in him." (John 6:56) I considered my body in relation to food: my hair, my nails, my skin as but transformed food, in which I was abiding, while the food was abiding in me. And so I learned what abiding in Christ is, and the importance of feeding on Him.

Now feeding is voluntary and active: abiding is passive; and it is not a thing of consciousness. I am as much abiding when asleep, as when preaching. Feeding is not a constant act: what should we say of any one who was always at the table? So we need not always be reading our Bibles, or be in the attitude of prayer all day long in order to abide in Christ. Let us feed on Him, and then go about our duty, knowing that so doing we are abiding in Him and He in us.

We cannot bear fruit if we are not abiding: fruit is the evidence of abiding. Now the fruits of abiding must be claimed by faith. What are they? Answers to prayer, abundant fruitfulness, and a Christ-like walk. "He that abideth in Me and I in him, the same beareth much fruit;" (John 15:5) and fruit that shall remain or abide.

Let me refer, in conclusion, to two points which are essential to our success—

1. All the loaves and fishes must be given to the Lord Jesus. Unless there is absolute consecration of all we have, and all we are, the multitude will not be fed. If the Lord is to create and multiply, it might seem to make no difference whether there is one loaf or a dozen; nevertheless, if the disciples had said, "we must keep half of them for ourselves," what a blessing they would have lost! In my own early life, as many of you know, I nearly lost a great blessing by wanting to keep back a paltry half-a-crown. The last penny we have must be put into the Lord's hands. If we keep back one penny what does it show? An independent proprietorship. Unless the Lord Jesus is Lord of all He is not Lord at all. If I can keep back a single thing from Him, I make myself an independent proprietor. If there is anything I hold back, I dethrone Him; and hence I lose the blessing.

2. Then we need to come into close contact with the Lord. A very little thing coming between objects or surfaces will prevent union. If you cut yourself, the thinnest film placed between the raw surfaces will preclude union. We must come to Him and into Him if we are to obtain blessing. I believe, too, that there must be heart contact, and personal contact, with the Chinese, if we are to become a blessing to them. There is wonderful instruction in the way in which the Lord Jesus wrought His works of mercy. He touched the leper and the blind when He healed them.

There is a mighty power in contact. The woman felt that if she only touched the hem of His garment she would be healed; and the Saviour felt that virtue went out of Him. If we keep so far away from the people that they cannot touch even the hem of our garment, how will virtue go out? They are not clean, and sometimes we are tempted to draw our skirts together; but I believe there is no blessing when that is the case. The Lord Jesus became a curse for us, and in that way delivered us from the curse. There is power in drawing near to this people. A poor woman in Ch'entu, when she heard of Mrs. Riley's death said, "What a loss to us! She used to take hold of my hand, and comfort me so." If you put your hand on the shoulder of a man there is power in it. Any Christian, full of the Holy Ghost, may often impart blessing thus. Contact is a real power that we may use for God. THE TRUE VINE.

"The living Vine, Christ chose it for Himself:■

"God gave to man for use and sustenance "Corn, wine, and oil, and each of these is good:

"And Christ is Bread of Life and Light of Life.

"But yet, He did not choose the summer corn, "That shoots up straight and free in one quick growth, "and has its day, and is done, and springs no more;

"Nor yet the olive, all whose boughs are spread "In the soft air, and never lose a leaf, "Flowering and fruitful in perpetual peace;

"But only this for Him and His in one,■

"The everlasting, ever-quickening Vine, "That gives the heat and passion of the world, "Through its own life-blood, still renewed and shed.

\* \* \* \* \* "The Vine from every living limb bleeds wine;

"Is it the poorer for that spirit shed?

"The drunkard and the wanton drink thereof;

"are they the richer for that gift's excess?

"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."

H.E.H. King.

## 05 - Chapter 05

---

Chapter 5 - Thursday Evening, July 8th -----

Consistent Lives.

Mr. Hudson Taylor (read Acts 16:1-40):■When Paul alleged that Christ must needs have suffered and risen, and that this Jesus is the Christ, we find that his message was received and believed. His stay in some places was short, in others long. Three years were spent in Ephesus, and he stayed long in Corinth. But, whether his time was short or long, we do not find him fruitless. He never left a place till his work was done; and blessing always followed. There was so very much in the character of the Apostle in harmony with his message, that it was not hard to receive that message from that man. When the Apostle preached Jesus Christ, and told of One Who thought He was rich yet for our sakes became poor (2 Corinthians 8:9), there was in his own poverty, and in the horny hand he held forth, the evidence of one who did not think it a hard path to become poor in order to seek man's salvation. When he preached of One Who was despised and rejected (Php 3:8), his own position, despised alike by Jews and Gentiles, emphasized the message. When he told of One Who had shed his blood on behalf of His people—of One Who gave himself for his people—there was in the life of the Apostle that which authenticated his word. He writes: (2 Corinthians 4:1) "Therefore, seeing we have this ministry, as we have received mercy, we faint not." Yet surely there was enough to make a man faint. If we sometimes get discouraged, what about Paul's experience? But Paul, conscious that he had received a ministry of life and salvation, says, "We faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Corinthians 4:2)

FAITH NEEDFUL.

Now we are here among the heathen. There is great power in majorities, and the character of those that we are continually associated with will not be without its effect on us. We are among a crafty people. To meet craft with craft is natural; not to do so requires Divine grace. To be guileless among the guileful requires faith in God. If God is the great Worker, and the work of God is the great thing in our hearts, we shall never seek to please Him by guileful and crafty ways. We can afford to renounce all the hidden things of dishonesty, and all the craftiness of the crafty. In preaching God's truth we can afford not to handle the word of God deceitfully. We do not want to take the Cross, and so envelop it in flourishes and ornamentation that no one can see there is a cross there, as did the Jesuits. We do not need to hide any of the truths of the Gospel, or to keep anything back of the whole counsel of God lest it should stumble this people. Of course we need Divine wisdom to rightly divided the word of truth. It would be as prejudicial to feed a babe with beefsteak as it would to give it poison. But let us see that it is milk that we are giving the babes, and not some decoction of our own. Let us see that we can say, "I have not shunned to declare unto you the whole counsel of God." (Acts 20:27) And be watchful: I have been tempted to try to further the work of God by plans that God's blessing did not rest on ■not indeed to meet falsehood

by falsehood, but certainly craftiness by craftiness. We may drift (See Hebrews 2:1 R.V.) without being aware of it. If we are not filled with the Spirit of God, we may be certain that spiritual declension will be attended with drifting; and when once we begin to drift we do not know where we may drift to.

TELLING LIVES. But there is another side—we are not only to renounce evil, but to manifest (2 Corinthians 4:2) the truth. Bring it to the front; speak the truth; live the truth.

We tell this people the world is vain; let our lives manifest that it is so. We tell them that our Home is above ■that all these things are transitory ■does our dwelling look like it? Oh, to live consistent lives! The life of the Apostle was thoroughly consistent. Every one saw that he was a stranger and a sojourner; no one could feel that his home was here: all saw that it was up there.

Again, “By manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” It was not only that man’s conscience might be satisfied ■some men’s consciences might be satisfied with very little ■but, “in the sight of God.” The Apostle was walking with God, and commending himself to God as well as to men.

LIVES NOT OUT OF SIGHT.

Such words from this inspired Apostle mean more than they might from others. See, for instance, Colossians 1:1-29. Surely it means a great deal when he prays that they might be filled with the knowledge of His will, in all spiritual wisdom and understanding. Now do not you and I also want to live lives that will emphasize our teaching? But it is no use living such lives as would emphasize it, if our lives are out of sight, and our teaching only is in sight. Must we not seek to make our lives as public as our teaching. This is a grave difficulty. The man who lives two or three miles away from chapel, and merely goes and preaches to the people, is often disappointed.

I have known of more than one who did not live among the people, who preached thousand of sermons, and yet left China having seen little result. I believe that if such men could have worked among the people all day, and have come into touch with them, their life might have told, and half the sermons have produced greater results. What wisdom we need to live lives that will emphasize our teaching, and to see that our lives are so ordered, that those who receive the teaching can catch the emphasis too!

Paul’s life was a very public one. When he was thrust into the common prison, and when he went from place to place suffering trial, loss, and sorrow, his life was not hidden. He was able to appeal to the Ephesians elders, “You know what sort of man I was among you. I did not spend three-quarters of my time in the study, and come out once or twice on the Sunday to preach to you. I warned you as a father warns his children. My whole life is known to you from the time I came among you until I left you.” (Acts 20:18-35)

I wish I could look back on my missionary career, and feel that my whole life was well known for three years to any set of people, and that it all commended the Gospel. It has been my lot to live of necessity much out of sight, to be largely engaged in secular work (and not all that has been seen has commended my Master, as Paul’s life did). But this is a thing to be guarded against; and if we would have our lives invested to the utmost profit, we must be among the people. It is very self-denying work, but it pays well. The Apostle, commending the truth, was sure that his Gospel

also was not hidden, save to those who were lost.

#### REPRODUCTIVE LIVES.

Now turn to 1 Thessalonians 1:1-10:■“We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love, and patience of hope, in our Lord Jesus Christ.” The faith imparted was a working faith, the love a laborious love, the hope a patient hope. These believers learned to walk as the Apostle had done. He (2 Corinthians 4:2) had walked as in the sight of God and they had learned so to walk also. He had labored he had been patient, his faith had been an active faith; and the same was reproduced in his spiritual children. The spiritual likeness between the children and the father was very apparent: “Knowing, brethren beloved, your election of God, for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.” Paul lived among them for their sakes, not for his own; they knew very well what manner of man he was among them. There was nothing of his manner of life hidden. The result was: ■“Ye became followers of us, and of Lord, having received the word with much affliction and joy in the Holy Ghost.” Affliction did not damp the joy of the spiritual fathers—they could sing in the jail of Philippi; and receiving the Gospel of Christ from such ensamples, the converts became “ensamples to all that believe in Macedonia and Achaia.”

#### WAITING FOR CHRIST.

One other thought. Do not teachers and preachers often put a full stop at the end of 1 Thessalonians 1:9? You will often read in missionary reports that the people have turned from idols to serve the living and true God. It is not in one in ten that you will hear anything about their waiting for His Son from Heaven. I believe that the ignorance of the active Christians generally of the fact that Christ is coming again, and that the present state of things is to be utterly overthrown, is one reason of the selfishness and worldliness that are to be found in some branches at least of the Church of God in China.

I remember well when God was pleased to open my heart to this great truth that the Lord Jesus was coming again, and that he might come at any time. What was the effect? I had not a great many books, but it sent me to see if I could give a good account of all I had, and also of the contents of my little wardrobe. The result was that some of the books disappeared before very long, and some of the clothes too. It was an immense spiritual blessing to me. When I go home from China, and can make time to go through my house from attic to basement with my dear wife, to review our things in the light of His speedy return, I always find it a profitable spiritual exercise to see what we can do without. It is profitable to remember that we are stewards who have to give account of everything that we retain; and unless we can give a good reason for the retention shall we not be ashamed (1 John 2:28) when the Master comes? And since He may come any day, is it not well to be ready every day? I do not know of any truth that has been a greater blessing to me through life than this. I made, perhaps, some mistakes at first; but I believe they were mistakes on the right side; and the Lord knew my heart in the matter, and gave me blessing. While one is apt to swing from one extreme to the other, it is a great truth, and a steadying truth, that the Lord Jesus may come at any time. Should we not ask ourselves, “Are my affairs in such order that I shall not regret it?”

Sometimes we give to ourselves accounts of things, and make excuses, that we shall not dream of offering to Him. Hence if our teaching and living were more in harmony with these truths, that the coming of the Lord draws nigh, and that we have to give an account of all that we have and are, our Churches would not be so worldly as some of them are. Converts, like children, are wonderfully quick sighted. How the little ones see their parents' live! How many things they hear that parents forget they have heard! We need that He Whose eyes are as a flame of fire should search us through and through; and if there is anything in us, or around us, or connected with us, that is not altogether what it should be, that He should put it right. THE CERTAINTY OF SPIRITUAL RESULTS. The Gospel of God is as mighty as it was in the Apostle's days, and if circumstances only permitted us to live as the Apostle did, we ought to be as fruitful as he was. There was no partiality in God's dealings with His servant. Cause and effect are no more uncertain in spiritual than in natural things. If I unite certain atomic weights of acetic acid and of carbonate of soda, I produce a definite amount of acetate of soda. Just as certain is it, that a life as fully consecrated as Paul's was, will produce in similar circumstances as much spiritual fruit today as in those days. The world, the flesh, and the devil have not altered, God has not altered, the blood of Christ has not altered at all.

Again, it is not our losses that are to be depreciated, but it is the absence of them that is our real difficulty. It is the fact that we are so protected that we cannot get shoulder to shoulder with our native converts, who are liable to be imprisoned, and robbed, and to have their tails and ears cut off: \* (\*Some converts had recently so suffered.) that is our weakness. If we could live lives alongside of them would not the gospel have power! What the spiritual children will be, depends on what the spiritual father is. It is the arrangement of God that every fruit has its own seed within itself; an apple never contains raisin pips. The stream will never rise higher than its source, so it will not fall far short of it if the circumstances admit. The hardness of heart which is a hindrance to the Gospel is not that of the hearers, but it is the hardness of this heart of mine. It may be my misfortune ■my circumstances may be against me ■but the failure is still on my side. A pound of weight will always balance 16 ozs. in the scale; and if the 16 ozs. go down, the lb. is a light weight. We ought never to comfort ourselves with the idea that the sovereignty of God is arbitrary, and that we have only to bear testimony against the people, and are not responsible for the results of our work. This is a most unscriptural idea; it is most untrue, and will surely lead us astray. The fact is that spiritual husbandry, is very like natural husbandry; the man who sows most seed will, other things being equal, reap the largest harvest. Paul himself had suffered the loss of all things, he himself had turned from every idol to serve the living God, and his disciples did the same. Look at the next chapter. (Read 1 Thessalonians 2:1-8).

Hard missionaries are not of much use: they are not like the Master, He is never hard. It is better to be trusting, and gentle, and sympathizing, even if often taken in, rather than sharp and hard. The converts of Paul saw that the Apostle deemed it a small thing to die for them. In Php 2:17 he wrote: "Yea, and if I be offered ■if my blood be poured out as a drink-offering—upon the sacrifice and service of your faith, I joy and rejoice with you all." There was no simulation in the life and teachings of Paul, and there was no mistaking them.

It is not mere preaching the Gospel that will do what needs to be done. Our life must so tell on the people that they cannot mistake what we are. We must show them that we are not weary of them. It is important that the fatherly spirit should characterize our lives. If they gather that we are hard

and sharp, and set on silver like themselves, that will be a fatal mistake. If they conclude that we mean to have our pound of flesh out of them, rather than to give them a pound of our flesh, it will be fatal. Our life must be one of visible self-sacrifice. There is much sacrifice in our lives of which the Chinese cannot know. God knows all about it, and we can well afford to wait for His declaration of it and His answer. There is much that we have left for the Chinese which they have never seen. That will not suffice. They must see self-sacrifice in things which they cannot but understand. If political protection should ever be withdrawn, that will not hinder the spread of the Gospel. If it should lead any of us to return home, China will not lose much in those who go; while those who remain will have a time of good success. The opposition of pagan Rome, and of religious Jews, were essential elements (Php 1:12) of success; we lack these things, and our success can only be partial. We may reckon our life by loss instead of gain■we may safely account that what we lack and lose and suffer are our most prized facilities for bringing home to the hearts of this people the glorious Gospel of the grace of God.

#### GOD'S ORDERING.

“As for God, His way is Perfect.”

“Be tomorrow in Thy keeping; mine to follow, thine to lead;

“Thine the wisdom and the power; mine the weakness and the need.

“Glad shall be my full submission whatsoever Thy decree, “For my will with Thine is blended and Thou, Lord, art all to me!

\* \* \* \* \* “Courage, one and all, my Brothers! No occasion for dismay;

“Let not ‘maybe’ come between you and the praise of today;

“Ne'er anticipate the morrow, for ye cannot know its form;

“Fretting never frightened thunder; sighing never stayed a storm.

“But when clouds come darkling o'er you, as ye face stern duty's height, “Then remember He Who sends them can disperse them in a night.”

F. Ellis.

## 06 - Chapter 06

---

Chapter 6 - Friday Evening, July 9th -----

Preparation for Service (Hebrews 2:1-18).

Mr. Hudson Taylor: ■ The Lord Jesus Christ is not only our Savior, but our Pattern in service. “As the Father sent me, so send I you.” (John 20:21) Now if we look back to those by whom God spoke to the fathers in olden time, we find they were always sufficiently equipped for service. You will find no record of God using one unequipped man. Sometimes we see a man, like Moses, called indeed to a particular work, pushing himself into it before he had received his equipment, and then there is failure. The disciples to whom the great work of evangelizing the world was given, were charged: “Tarry ye in the city of Jerusalem until ye be endured with power.” (Luke 24:49) But for our service full equipment is already provided; and God is willing to give us all we need, as we need it. He does not equip for life service all at once. He does not expect us to toil along, burdened with next year’s provisions on our back. There are fresh supplies on the way, fresh light, fresh power, fresh revelations, as circumstances require.

Emptying. When the Lord Jesus was to be brought into the world, what was the great thing He needed? The first thing was not a filling but an emptying (Php 2:6-7 R.V.). In order to deal with empty creatures like we are, what a laying aside, what a leaving behind He had! And what He gave up was all good. So for our work it is not sufficient that we are prepared to put away that which is evil, things which no Christian can hold to. We have to learn that the very first step in fitting us for our work is that of emptying. The Holy Spirit has given us some glimpses (1 Corinthians 2:9-10) of the glory of those things that God has prepared for all those that love Him; but of all these glories, and of more, the Lord Jesus tripped Himself. He, the Lord of angels, became lower than the angels; and He Who was eternal and necessarily deathless took on Him a mortal frame in order to die. Yet we are told of Him that He Who was made a little lower than the angels has been “crowned.” This crowning was peculiar—it was that of testing death for every man; it was the glory and honour of suffering, of conquering him who had the power of death by becoming subject to him. He conquered the devil by submission not by resistance.

There is something parallel to this in the life of Paul. Paul was in bonds in Rome, and we might have imagined that his position was one that would have deterred the brethren. But what does he tell us? That (Php 1:14) they waxed confident through his bonds. So far from his sufferings taking courage out of the believers, when they found what a little thing a chain was to an Apostle, they felt—“We can preach with good courage—what is it, after all, if Christ is only in us?” Christ living, Christ reigning, made the Apostle so superior to all these things, that it encouraged others to go forward, though at the risk of the same trials that the Apostle endured.

**TRIUMPH BY MEANS OF REVERSES.**

Must it not have been the same thing in the jail at Philippi; when Paul and Silas thrust into the inner prison, their backs raw from the cruel scourging they had suffered, were singing praises to God?

The very prisoners must have felt how impossible it is to punish such men as these! Their persecutors could only fill them fuller and fuller with joy till they overflowed more and more. They kept the prisoners awake, I have not doubt, with their abounding (Acts 26:26) joy. There is no better way of proving to the world that the devil's power is not so very great, than by letting him have his fling, and showing in the midst of it what a triumph over him the believer has in Christ. Just as Christ, by dying, conquered him who had the power of death, so frail, feeble martyrs, many of them tender women, in the time of Roman persecutions, were able to show that all the power of paganism could do nothing against those who were filled with Christ. Hence there were many conversions in the very arena in which the martyrs were suffering, and the blood of the martyrs proved itself to be indeed the seed of the Church. So it is now. It is not in holding and claiming our rights as British subjects that we do the most service for the Lord. Is it not rather in (Matthew 5:39-42) letting them go, and thus showing that these things are nothing to us? If we are so filled with the Spirit that we can count (James 1:2-3) it all joy when we fall into divers temptations, depend upon it we are giving the devil back the hardest blow we can give. Only let wicked men see that we are frightened, and shrink, out of the way of loss and cross, and they have their triumph. Let them, on the contrary, see that we are rejoicing in Christ in the midst of these things, and we shall be truly followers of the Lord Jesus, of the Apostle Paul, and of the martyrs who through God subdued kingdoms, and overturned religions, and brought about a thorough revolution, just when it seemed impossible to withstand the combined attempts of Jew and pagan. Their foes thought they had succeeded, they even announced in their edicts that Christianity was defunct; but it was paganism that tottered.

We need not be afraid of persecution. It is coming—it is sure to come. Only let us have such success as to make the people fear the abolition of their customs, and we shall see severe persecution. But are we to fear lest the Gospel should triumph sufficiently to bring this about; or are we to feel that when it does come it will bring to us the very conditions that will ensure still greater success?

#### GOD USES WHAT WE HAVE.

Looking back to Old Testament history, notice how God equipped His workmen for their work. Look at Moses. Before God sent him to deliver His people, He not only cultivated his patience in that eighty years' training, but He revealed Himself to him on the Mount. As Mr. Orr Ewing was saying, He put this question to him, "Moses, what have you in your hand?" (Exodus 4:2) Why, he hand nothing but his shepherd's crook. That will do: you do not need to seek anything outside: throw it down. That very crook becomes a symbol to manifest that he was a divinely-sent man. So when the Lord takes up any one for His service, He is able to make that which he has sufficient for the service. "Here is a lad with five barley loaves and two small fishes—but what is that?" "Bring that which is nothing," and it was brought and used.

II. FILLING. The Lord Jesus having emptied Himself was filled (Luke 4:1; John 14:10; Acts 2:22) with the Spirit, and we are told the words He spoke were not His own words. He spoke His Father's words. What an example to us! Oh to be filled with the knowledge of God's will, to be so filled with the presence of the Lord Jesus, and to be so one with Him, that His life may flow through our veins, that He may borrow our lips to speak His messages, borrow our faces to look His looks of patience and love, our hands to do His service, and our feet to tread His weary journeys! The

dear Master can never be weary again by the side of any well, but we may be weary by the side of many for Him. This Blessed One was so fully equipped for his work that all things were put under His feet. Not only in the Resurrection, for purposes of government, was it so, but also (Luke 4:18) for the purposes of His earthly ministry, so that there was nothing which really crushed Him down. He was so equipped for His service that, in every circumstance of His life, He had a word in season for the weary, had healing for the sick, comfort for the sorrowing, life for the dead. So it is the will of God that you and I should always (2 Corinthians 9:8) be perfectly equipped for our service. Some things that we might think desirable we may not have. Before Christ was brought face to face with the tempter, He was fitted for His service by being kept hungry for forty days; and it may be that some things that we desire may in like manner be kept back. But faith should always claim that that which God has given us, and is giving us, IS sufficient for present needs. If faith is only in lively exercise we shall know this, That no single thing we do not possess would be a help to us today. What does the Word say? "No good thing will He withhold!" (Psalms 84:11) "My God shall supply all your need, according to His riches" (there is no limit surely to His wealth) "in Christ Jesus." (Php 4:19) I have often been tempted to feel: "Oh, if I were only in other circumstances, or had some other provision than I have; if I had more fellow-workers or more capable ones; if I had had a better training, or if I were more capable in this or that respect, I could better glorify God." Depend upon it, such thoughts come from him who was a liar from the beginning. God is able to give to His children all that is for their good; and He will not withhold from us anything longer than is good of us: at the right time and in the right measure He will send the supply.

#### PREACHING BY EXAMPLE.

It would have saved much dishonor to the Lord if some of us had seen these things earlier. We ought not to be cast down when we have to yield; often the way to conquer is to submit. We must resist the devil when he tempts us to evil; but when it is a matter of his government in this world; let us remember that he can only go as far as God permits, and we shall find that our real strength is in submitting. We had a time of trial in 1870, the year of the Tien-tsin massacres. The Cathedral at Tien-tsin was burnt down, the French Consul and Sisters of Charity there were murdered, and great excitement passed all over China. There were reports everywhere that foreigners were bewitching the people. Natives were afraid of drinking water at the wells, because it was said that the foreigners poisoned them. The difficulties to our brethren inland may be imagined. I received letters almost daily from one and another, saying: "It seems no use our staying here; there is not a soul in this vast city that will listen to us, in fact, they spring out of the way if they see us coming; would it not be better to go somewhere else?" The writers did not know that other cities were just as bad.

I felt we had only one resource: I took each letter to my own chamber spread it (2 Kings 14:14) before the Lord, and asked his direction. He gave us guidance, I believe, in every case. I do not think there was a single mistake made at that time of trial—the greatest I have ever known. I was led to advise that some of the sisters should be sent to the ports (so that the brethren might feel relieved of anxiety on their behalf), but that in every case they should hold the fort themselves. I said, "You are now placed in a position to help the Chinese as never before. They see that your being a foreigner is now no protection, but increases your danger. Let them see that you are rejoicing in God, not afraid to live under His shadow; that you do not need any other protection, and that you are not going to run away. If you cannot preach, your being among them is a sermon.

The native Christians, who see that you do not go away, though you might, that you put your trust in God, and are prepared either to suffer or be delivered, as He sees best, will learn that there is something in the gospel worth risking life for.”

What was the result? In almost every place where there were native Christians they grew as never before. The Lord Himself became a living Reality to them; and instead of trusting in the foreigner, they had such an illustration of trusting in God as I believe ten years' preaching would not have conveyed to them.

#### CONQUERING BY ENDURANCE.

I remember one of our Baptist brethren in Shan-tung telling me a little incident in his own experience. In Ching-chau there was a persecution going on, and the native Christians said to him, “It is very unkind of you to let us suffer in this way. You have only to send your card to the magistrate, and declare we are Church members, and you will free us of trouble.” He scarcely knew what to do; but he saw very clearly that if the work was to be put on a satisfactory footing, the progress of Christianity must be made independent of help from the outside foreigner; and he told them so. He said, “Don't you think God is able to deliver you?” “Yes, of course He is,” they replied, “but God has sent you here to be His channel of deliverance.”

By-and-by the persecutors said, “It is evident the foreigner has no power,” and they began to annoy him; and the native Christians looked at each other as much as to say, “That is right; now he will be obliged to interfere.” But he did not. Then, still further emboldened, the persecutors went into this house and broke up the furniture; and the next day they emptied some buckets of night soil into his bedroom. The Christians said to him, “You must go to the magistrate now.” But he only said, “If I cannot sleep inside, I will sleep outside in the court;” and this he did. At last the persecutors said, “That man has no power, and dare not complain; or else he is daft and not worth troubling about. Let us leave him alone.” The persecution ceased, and neither he nor the native Christians were further troubled. Was not that ten thousand times better than writing to the Consul, and getting him to appeal to the Viceroy? One of the native Christians said, “Then you mean to say that the Tao-li (religion) means Ren-nai (patient forbearance), do you?” “Yes,” he said, “it does.” The man received a new idea into his heart—that the teaching of Christ meant patience, endurance, submission.

Now I would suggest these things to you. The Lord is going to give an immense blessing here, and that will stir up the devil, and persecution will perhaps become very trying in many districts. It is already very trying in some. I am sure of this, that as the Gospel is successful, and the Chinese see that Christianity is not unlikely to uproot their ancestral customs, we shall have no slight persecution to endure. What then? Let us be followers of Him Who by dying conquered him who had the power of death; and let us take our position with the brethren. A persecution took place in Kin-hwa, and the people came to Mr. Langman and entreated him to go to the magistrate and try to get it stopped. It arose from the native Christians refusing to pay their quote to an idolatrous procession.\* (\*Sometimes converts have screened themselves from a demand of this kind, not so much for conscience' sake, as for the sake of saving the money. But in other cases I have known, they have been wise and unselfish, and have gone to the head man, and said, “We cannot take any part in this procession, but we are willing to give double the amount towards public works, such as lighting, watching, burying the poor;” and their proposal has been accepted. Even this will

not always avail: then the trial must be borne patiently.) They said to Mr. Langman, "If you do not go to the magistrate, they will take everything out of our houses." He said, "We must pray that they may not; but if they do, you shall share with me my bed and clothes." It very much helped the Christians. However, when the opponents saw how matters were going, they did not do more than beat two or three of them.

TRUST.

"With cheerful faith thy path of duty run:

"God nothing does, nor suffers to be done, "But what thou wouldst thyself, couldst thou but see  
"Through all the events of things as well as He."

SATISFIED WITH FAVOR.

"Jesus, I am resting, resting, in the joy of what Thou art;

"I am finding out the greatness of Thy loving heart.

"Thou hast bid me gaze upon Thee, and Thy beauty fills my soul, "For by Thy transforming power,  
Thou hast made me whole.

Chorus■-"Jesus, I am resting, resting, in the joy of what Thou art;

"I am finding out the greatness of Thy loving heart.

"Oh, how great Thy loving kindness, vaster, broader than the sea!

"Oh, how marvelous Thy goodness, lavished all on me!

"Yes, I rest in Thee, Beloved; know what wealth of grace is Thine, "Know Thy certainty of promise,  
and have made it mine.

"Simply trusting Thee, Lord Jesus, I behold Thee as Thou art, "And Thy love so pure, so  
changeless, satisfied my heart!

"Satisfies my deepest longings; meets, supplies its every need, "Compasseth me round with  
blessings: Thine is love indeed!

"Ever lift Thy face upon me, as I work and wait for Thee;

"Resting 'neath Thy smile, Lord Jesus, earth's dark shadows flee.

Brightness of my Father's glory, sunshine of my Father's face, Keep me ever trusting, resting, fill  
me with Thy grace."

Jean Sophia Pigott.

## 07 - Chapter 07

---

Chapter 7 - Monday Morning, July 12th

-----

Mr. Hudson Taylor: ■ We have not come together to learn any new truth, but to seek by faith a deeper spiritual life. To seek it in the way that the Apostles did, so that they did not fear the martyr's death—in the way in which men were made strong to resist Popery, and bring in the Reformation—in the way in which all believers in every age have achieved all their triumphs. What a list we have in the 11th of Hebrews of men who through faith received strength and power; and we, who are in the midst of a land that needs wonder-working power, may obtain it in the self-same way. We want to take a fresh look at Christ, and to go forward with refreshment and enlarged expectation. The truths we shall dwell on, I say, are no strange truths, we all hold them; but we want them to get a stronger grip of us; to hold us. Our subject for this day is ■

CHRIST OUR ALL-SUFFICIENCY FOR PERSONAL LIFE AND GODLINESS.

(Read 2 Peter 1:1-21 and Romans 8:1-10.)

Unless we are continually “looking to Jesus,” our lives will be a failure. What then can we do better than have our hearts and minds occupied with our master, and His sufficiency; and how can we better fit ourselves for those emergencies of service which are sure to arise, than by reminding ourselves where our strength lies, and where our refuge is? Again, how can we present other than a distorted reflection of Jesus Christ, unless we are looking to Him, and are realizing that He is our All in all for godly life in every possible circumstance.

Some people are so clever with their pencil that with a few strokes they can strike off a very good representation of any object in their minds. We Christians are very poor copyists. The Lord's intention is not that we should be clever in copying, but that we should be clear, plain mirrors, reflecting Himself. To reflect Him constantly we need to keep Him before us continually. He will not photograph Himself upon us once for all. It is only in the continual sunshine of His countenance that we shall have that brightness which we ought to have before the world. In our preliminary meetings some of us have considered the essential connection between the character of the spiritual father and the spiritual children. How can we secure the development of strong, healthy Christ-like native Churches, unless we are living strong, healthy, Christ-like lives ourselves? So that our subject is of the deepest interest and importance to us, whether for the development of our own life—for the representation of, not a caricature, but a true reflection of the Lord Jesus Christ to the heathen—or for the development of the grace of Christ in His Church in China.

Very few have been long in connection with Missions without hearing a great deal of the faults and failures of the native Christians. Is it not the case that her faults are very much the reflection of our faults and failures? It is a humiliating thought to fathers and mothers, when they begin to see the flesh developed in their children, that they are seeing themselves in their children, and that much

which they have to correct in their offspring is the result of their own personal failure and sin. So if Christ's reflection in the native Christians is an unsatisfactory one, do we not need to remember this, and to deal with them in much love and gentleness and patience, sorrowing that we and our fellow-workers have given them such poor patterns, and are largely the source of their failure? If this be so, then it becomes to us a doubly important question, Is a sufficiency really provided for our own personal life and godliness?

During many years of my own service in China I held that there was nothing better to be expected than to go on stumbling; that nothing better than many long winter nights, and few long summer days, were to be expected, until we were caught up and saw the Lord, and were then conformed to Him. When I was first converted I knew nothing about the theological distinction between "walk" and "standing." I took Christ for everything, and found Him sufficient. But by-and-by one began to distinguish between a good standing and a poor life. The result was that while one's standing remained the same, one's life was different. Old weaknesses came back again, and one ceased to expect to live a holy life down here. So that after years of service, instead of having as much blessing in Christ as formerly, one was too well taught(!) to look for anything of the kind, and practically far too foolish to enjoy it. On the contrary, I was prepared to argue strenuously with those who said there was anything better on this side of the grave. Thank the Lord we have left such teaching behind, and have taken the simple Word of God. We find there that God's power hath granted to us "all things that pertain unto life and godliness," (2 Peter 1:3) as well as unto standing and eternal security (John 10:28); that this is granted to us through the knowledge of Him; and that we may expect to escape the corruption that is in the world. We have learned from God's Word that the law (Romans 8:2) of the spirit of life in Christ Jesus has set us free, and delivered us from all bondage to the law of sin and of death.

It is a great thing to know these things. It was one of the things for which Paul prayed for the Ephesians, that (Ephesians 1:18-23) the eyes of their hearts might be enlightened, that they might know what was the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power—the power which raised Christ from the dead. If the power that raised Christ from the dead is working in us, should we not expect it will thoroughly raise us from all spiritual death? If a power is working in us like that, ought we not to expect that same power to put all things under our feet? This power is not given us apart from Christ, but it is in the knowledge of Christ, in our union with Christ, in our communion with Him, as the branches in the Vine and the members in the Body, that we have these privileges and blessings secured to us.

**THE WRITTEN WORD, AND THE INCARNATE WORD.** In speaking on this subject, the Lord Jesus as our sufficiency, it is well to remind ourselves of the close connection that exists between the written Word of God and the incarnate Word of God. We shall never enjoy the one apart from the other. It is through God's own revelation in the written Word that we really see and know the Word Who was made flesh, and Who rose from the dead. It is through the written Word we shall feed on Him, not through our own speculations. It is important that we bear in mind that as the incarnate Word is a Divine Person, so is the written Word a Divine message; and as we may rest all our soul's interests on Jesus Christ, so we may rest all our soul's weight on the Word of God. To be unsettled on the question of inspiration is to be overcome by temptation, and to be unable to accomplish God's work. The connection between full faith in God's will, as revealed in His written Word, and in the incarnate Word of God is so close and intimate, that you can no more separate

them than you can separate between body and soul, or soul and spirit. Begin to separate them, and to study theology instead of the Word of God, rather than as a mere aid in gaining a fuller grasp of it, and if it does not make you weaker rather than stronger, you will be fortunate indeed! No! Take God's Word as it stands, and God's Christ as He reveals Himself to us, and enjoy all in Him. A SUFFICIENCY PROVIDED. No with respect to this subject we have read enough to show how thoroughly God has provided a sufficiency for us. "His Divine power hath granted unto us all things that pertain unto life and godliness." (2 Peter 1:3) How many persons there are whose histories are known to us, who have lived on the sufficiency and found it sufficient. The testimony of Paul is remarkable, and one that cannot be gainsaid. He went to a place and lived there a few days only; the sufficiency he had in Christ so told that he went away leaving a living Church. He (Acts 20:18, 31, 35; 1 Thessalonians 1:5, 2:4, 5, 10) went to a place and stayed there three years, and he is able to speak of the way in which he lived from beginning to end. Paul found there was keeping, living, working power to which he could refer; and it was so thoroughly "Not I, but Christ," that there was no self-praise at all, and no self-consciousness, in his referring to the grace of God. Paul knew himself so well that he was sure that the life he was living was Christ's work, and that in speaking of it was Christ alone he was glorifying. Now one thing the Lord wants of you and me is testimony. (Acts 1:8) The power that wrought in the witnesses of old, should be working in us, and producing similar results. It should produce such a life as we can afford to refer to. Our native Christians very well know what is the power of our life, and the heathen, too, judge pretty accurately the real spirit of the life that is within us. How important therefore that it should not be misleading, but should be full and true! IS CHRIST OUR SUFFICIENCY?

Seeing therefore that God has given a sufficiency in Christ, the next question is—Have we appropriated it, and made it our own, or are we living in our own poverty and rags, instead of being clothed with the glorious robe, and living on His fullness? I think we shall all come to this conclusion, that we have much room for humiliation, that we have been far from appropriating all the fullness of Christ and His salvation; and that however much we have enjoyed, there is much that remains to be possessed in this great treasure of God's grant in Christ. Let us so appropriate the fullness there is in Christ that it will suffice us in all those trials into which it is to be hoped we shall be brought. I say, "it is to be hoped," because it is only in the trial of God's grace that its beauty and power can be seen. Then all our trials of temper, circumstances, provocation, sickness, disappointment, bereavement, will but more highly burnish the mirror, and enable us to reflect more fully and more perfectly the glory and blessedness of our Master. We may go forward with good courage, feeling that come what may it will be for the glory of Christ, for personal blessing to us, and for blessing to the Church of God. So shall we reap the benefit of trial now, and, if the Lord tarry, in days to come.

We find the early Church coming together on important occasions, and deliberating on important matters, and they were able to say, "It seemed good the Holy Ghost and to us." (Acts 15:28) They asked to be filled, and they were filled with the Spirit. They had from time to time a fresh filling. They were filled before, but needed replenishing. May the Lord bring us all to one mind, and give us all an overflowing fullness, making us as vessels so filled that the least touch will cause an overflow, otherwise we shall be as half-empty cups trying to run over. Just one word further: ■ Whatever the sufficiency of Christ is for us, there is the same sufficiency in Him for our native converts.

Rev. W.W. Cassels. Where one has failed, it has been through losing sight of this truth.

Mr. T. Hutton.

I should like, before leaving you this morning for the coast, to say a few words, and to tell you of an experience I had a few years ago. I do not introduce it to discourage those who are seeking to know the Lord more fully, but I believe it may help all to guard against the error into which I fell. At the time to which I refer I was conducting a special mission for soldiers. I was very earnest in my work, but my mind was specially directed to the question of holiness. Comparing my experience with what I heard from the lips of other believers, I concluded that they had a definite blessing from the Lord which I had not. This led me to search the Scriptures very closely, and also to wait upon the Lord in prayer, with only this one subject possessing me. I was so engrossed in this inquiry that I did not take necessary food and sleep. A few evenings before my mission to the soldiers came to an end, I received what I then thought to be "the blessing." I cannot describe the sensations through which I passed. The next day I told my friends, to the joy of some but to the grief of others, that I was sanctified, and that sin was taken from me; and I thought I was telling this to the glory of God.

I soon left the place where I had been working, for my home, still enjoying pleasant emotions and great happiness. But the very day I reached my mother's house I was taken ill with congestion of the brain. The doctor had not long left me that evening, when all my happiness fled. I felt as though God had withdrawn all His love from me, and had given me over to Satan. I heard a voice saying very distinctly: ■"You have blasphemed against the Holy Ghost." My anguish at that moment I can never forget: but I do not wish to describe it. The blessing, which I thought I had obtained but a few days before, was gone, and I was ashamed to turn my face to heaven. Three days passed away before I was delivered from this horrible state; but during the time I enjoyed moments of quiet from temptation. At this time I saw myself a sinner, as I had never seen myself before, and I saw God dwelling in pure and unapproachable light. When our gracious God delivered me from the trial, I rejoiced in the Lord Jesus more than ever. About the time of deliverance, the question arose in my mind, "Who is to wear the crown, you or the Lord Jesus?" I answered, "Let Him wear the crown, for He has done all the work;" and thus the sin of thinking about my own attainment in holiness was brought home to me.

I learned some very solemn lessons from this experience. I learned that it is possible to go wrong even when we are fasting and praying for holiness; that it is possible to say and sincerely believe we have no sin even when we are full of it; that beautiful religious feelings are often deceptive; and that Satan specially tries to mislead those who specially seek the face of God.

Since that deliverance I have been very much blessed of God. He blessed me very richly when I gave myself up to Him for China, and he has graciously kept me while I have been in this country. But now I believe that every blessing must be in Christ and only in Him; and I aim at always being occupied, not with my sacrifice for him, but with His sacrifice for me.

MR. STANLEY P. SMITH.

About the end of 1883, I wrote to Mr. Hudson Taylor telling him I wanted to come out here. As 1884 went on, I became more and more impressed with the need of equipment for service; my soul, moreover, was much burdened with the ignorance of God in the world. It culminated in my

determining to give up my spare time definitely to seeking an anointing from on high. Some weeks thus passed away, weeks of intense blessedness in soul, but apparently no definite answer came. One afternoon, kneeling by my bedside with an open Bible before me, my eye lighted on the verse, "Blessed be the God the Father of our Lord Jesus Christ who Hath blessed us with All spiritual blessings in Christ." (Ephesians 1:3)

I read it again and again and again. Why, thought I, is not this baptism of the Holy Ghost "a spiritual blessing"? And here God's Word tells me He hath blessed me with this IN CHRIST. Instinctively this "hath" was connected in my mind with the "hath" of Isaiah 53:1-12, "The Lord 'hath' laid on Him the iniquity of us all." Here I saw the answer to my protracted prayer. A week after I went to a meeting at Eccleston Hall in London. The speaker was dilating on the holy anointing oil in Exodus 30:32, where it says, "upon man's flesh it shall not be poured." There was only one place (See Exodus 29:29) where it might be poured, and that was on the garments of the High Priest. Then he showed that when the sons of Aaron wanted to be anointed they had to actually dress in Aaron's robes. This was connected in my mind with the Psalm (Psalms 133:2) where "unity" is compared to the 'precious ointment' that "ran down to the skirts" of Aaron's garments.

Now Aaron is a type of Christ; the word Christ, as we know, meaning the Anointed One. And we read of Jesus, that when He was baptized with the Spirit (John 1:32), the Spirit "abode upon Him." These lessons caused my soul to rejoice unspeakably. I there saw that power was not delegated to man, "upon man's flesh it shall NOT be poured," but "all power in heaven and earth" ( Matthew 28:18; Psalms 72:17) has been given to Him—and I there saw that as by simple faith believers believe their union with Christ (being yielded up fully to Him, so as to stop up no avenue of the soul and hinder blessing), the very youngest, weakest, lowest members—the "skirts" of the garments—are anointed and endued for service. Let us praise our gracious God and say with full heart (Ephesians 1:3) "BLESSED, BLESSED be the God and Father of our Lord Jesus Christ Who hath blessed us with every (R.V.) spiritual blessing IN CHRIST."

Mr. Hudson Taylor. The blessing which God has granted to us is IN Christ. A man may divide the contents of his purse among a number of people; but God does not so bless us in Christ. He gives each one to enjoy it all. He does not disperse His blessings, and give a little faith to one, and a little zeal to another, and so on; but He brings us all into the purse, as it were, and gives us all in Christ. Not IT but HIM. In connection with the sufficiency of Christ, another word is very important to keep in view: it is Him, not It, we want. I went to Brighton with a missionary sister when Mr. Pearsall Smith had his meetings there. My friend got such a blessing; her mouth was filled with praise, and her features were transfigured. She spoke of the blessing, and that she had got it. After a few months I met her, and I saw that the transfiguration was gone—she had lost it; and for a long time there was a great deal of darkness in her soul. After a long absence I happened to meet her again, and I saw her face was so bright and happy. Now she spoke of the Blesser, and she said, "He has got me," and there has been no losing the blessing since.

Mr. Orr Ewing.

I believe that God is able to keep us in perfect peace; so that though outward circumstances are all against us, yet in the soul we may have a continual peace "which passeth all understanding." I can look back on two or three heavy trials which were made very light because of this. Our peace is in Him. I believe there is a definite time in a man's life when Christ presents Himself to us, as He

did to the Disciples; and I believe in the Lord Jesus keeping us in unbroken rest of soul.

Mr. Hudson Taylor.

Fact is more important than feeling, and the best evidence as to fact is the testimony of God's word. Over a hundred times I suppose I have put my finger on the passage, "My cup runneth over" and have said, "Praise God it is true! I do not feel it: if I were going by my feelings, I should say my cup is very empty indeed; but GOD says my cup runneth over, and praise God He knows best." Take God's truth in spite of feelings, and it is wonderful how soon the consciousness of filling comes: one finds the cup is not so empty as one fancied. I believe we have to build on the great facts of what we have and are in Christ.

#### CHRIST THE WHOLE VINE.

Another thought is helpful; Christ is the Vine. During the first twenty years of my Christian life I used to say: "There is fatness in the Root, but how am I go get the fatness out of the Root into my poor puny branch?" Then I learned that nothing had to be got out, that it was all to be enjoyed in—that Christ is the whole Vine, including the rootlets and the root, the trunk and branches, the stem, the leaves and the fruit: and that consequently the whole life of the whole vine was to be enjoyed in the Vine itself. That truth was such a help—the blessed realization that He brings us into the treasury, and that all the treasures—undivided—are there for us to enjoy.

"From Thee I draw my life, Lord, "A vine-branch in the Vine:

"Thy grace flows freely through me;

"The fruit I bear is Thine.

## 08 - Chapter 08

---

Chapter 8 - Monday Evening, July 12th -----

NO SUFFICIENCY BUT IN PRESENT FELLOWSHIP WITH CHRIST.

(Read Song of Solomon, Chapter 5.)

Mr. Hudson Taylor: ■ This is an important chapter of a most instructive book. In the first section of the book (chapter 1:1—2:7) we find the Bride brought into restful, abiding communion with the King of kings. We might imagine that when she had once tasted the joy of abiding in His love, she would be more than satisfied, and would never again depart from her Bridegroom's side. In the second section (2:8—3:5) however, we find her back again in her father's house. (Psalms 45:10) There her Beloved comes, and calls to her, but makes no attempt to enter. He says to her, "Rise up, My love;" but He does not ask her to open to Him. No entreaty on her part, no love on His, would ever induce Him to enter there. His word is this: "Rise up, My love, My fair one, and come away." With most loving entreaty, even when she has drifted back into worldliness, He allures her out; and by-and-by we find this second section ends with her as restored to the arms of the loving Bridegroom, who a second time adjures the daughters of Jerusalem "to stir not up nor awake His love, till she please." (In Song of Solomon 2:7, Song of Solomon 3:5 and Song of Solomon 8:4, "Till he please" (A.V.), "Till it please" (R.V.) should read "Till she please.")

Next we have a section of happy unbroken communion between the Bride and the Bridegroom extending from chapter 3:6 to 5:1. But again, after all this, in the portion we have read tonight, we find the Bride and the Bridegroom separated; once more He is outside. She is not indeed back in the world again; she has learned to avoid that. But she is possessed by a spirit of sloth and self-indulgence that are far removed from His spirit; and if there are not battlements and parapets between them, we find her alone in the bedroom making her ease. She has washed her feet, and is careless of the poor souls that are wandering in the mire. She is leaving them to their fate; and is dwelling not on their need, but on her own cleansing and happiness. She is looking for a time of rest through the dark night; and intends to sleep on in luxurious comfort, thankful that she is safe, washed and cleansed. The poor victims of sin and Satan are left to the foe who does not slumber! But ah! where is the Bridegroom all this time? She has lost him; He is outside!

Again He comes to her with touching words: "Ah, My Bride, is there to be a closed door between us again? Open to Me, My sister, My love, My dove, My undefiled!" More tender His words, if possible than even those He addressed to her when she had turned back to her father's house. Then He said: "Rise up, My love;" then He called her His dove; then He said: "Let Me see thy countenance, let it be for Me. Don't let your beauty be for the world—have I not bought and redeemed you out of the world, and will you yet go back and give these graces to those who hate Me?" But here He speaks in words even more endearing; "Open to Me, My sister" (He is the first-born among many brethren), "My love"—"the object of My heart's devotion, My dove" (and the dove especially reminds us of the gifts and graces of the Spirit), "My undefiled" (washed, renewed

and cleansed for ME)! And now He puts before her the great Pattern■

“For My head is filled with dew, ‘My locks with the drops of the night.’”

“Ah! My Bride, do you want to rest before the Bridegroom rests? Are you going to be content to put off your coat, to wash your feet, to live in the spiritual enjoyment of your own safety and purity, before the Bridegroom’s heart can find rest? There are sheep on the dark mountains; and there are those once in the fold who have wandered back again into the pitfalls of sin. ‘My head is filled with dew: My locks with the drops of the night,’ and can you leave Me to go alone? Shall I be seeking for the lost and the perishing through the darkness, and have no fellowship from My bride—no companionship in the sorrow and toil? Will you not go with Me?

“Open to Me, my sister, My love, My dove, My undefiled, ‘For My head is filled with dew, ‘My locks with the drops of the night!’”

She hears these words, she knows what they mean, yet she says■

“I have put off my coat; how shall I put it on?

“I have washed my feet, how shall I defile them?”

Ah, how possible it is to go to Holiness Conventions, and attend Workers’ Conferences, to rejoice in all the good things brought before us, and yet be unprepared to go out from them to rescue the perishing! If we can put our coat off, while He keeps His on; if we can wash our feet, while He is wandering alone on the mountains, there is surely strange want of fellowship!

She raises tardily, and He puts His hand by the hole of the door, and would fain open the door, and allure her into the wilderness; but alas! There is a bar, and His effort is in vain. And when He finds Himself barred out, in grief He withdraws! The Bride slowly opens to her Beloved—perhaps more careful to see that her hands are dropping with myrrh, than to be quick to open the lock for Him to enter: more particular about cultivating her graces, than about welcoming the Bridegroom.

“I opened to be Beloved, “But my Beloved had withdrawn Himself and was gone!”

Then, you notice, though she sought Him, she could not find Him: though she called, He gave her no answer. The watchmen that went about the city found her and smote her. It was not so the first time (See chapter 3) she sought him. Then she arose and went about the streets, and when the watchmen found her she had only to ask the question—“Saw ye Him whom my soul loveth?” She did not pass on so easily the second time.

“The watchmen that go about the city found me, “They smote me, they wounded me, “The keepers of the walls took away my mantle from me.”

She seems to have been almost in despair as she turns to the daughters of Jerusalem■

“I adjure you, O daughters of Jerusalem, if ye find my Beloved, “That ye tell Him that I am sick of love.” The daughters ask her■

“What is thy Beloved more than another beloved, “O thou fairest among women?

“What is thy Beloved more than another beloved, “That thou does so adjure us?”

Then begins a confession, testifying to the real beauty and glory of the Object of her affections, into which we have not time to enter. (It is interesting to compare this description of the glorious One with that in the commencement or Revelation, and note the differences as well as the similarity.) But notice the result of her thus speaking of Him Who is altogether lovely. The daughters of Jerusalem are stirred up, and they say■

“Whither is thy beloved gone, “O thou fairest among women?”

“Whither hath thy Beloved turned Him, “That we may seek Him with thee?”

Now she is engaged in the right work: she has attracted other hearts to the Good Shepherd; and it is not long before He himself finds His seeking Bride. Then what gracious words He speaks to her. There is no look even of reproach or upbraiding!

“Thou art beautiful, O My love, as Tirzah (the beautiful capital of Samaria), “Comely as Jerusalem (the chosen city of the Great King), “Terrible (or, rather, brilliant) as an army with banners.”

He does not say much about her beauty when she is in the bedroom, so restful and clean! But now, when she is no longer fearing to wander in the night: when she is winning these daughters of Jerusalem to seek Him, He gives a heat-ravishing description of her beauty; and thus we find communion fully restored.

Now all this is very instructive. Do we want to keep with the Bridegroom? Do we want, as in the fourth chapter, to live in the constant enjoyment of His presence, and to win His commendation:■

“Thou art all fair, My love, “And there is no spot in thee.”

I have wondered sometimes how such language as this could be truthfully used as believers. It used to perplex me to read how God could testify of Israel, that he had not seen perversity in them. I used to wonder how He could see anything else! The real secret is this: that our position is that of the mirror. (2 Corinthians 3:18 (R.V.) When Jesus sees us with our face turned full towards Himself, He sees nothing but His own reflection. Should we not keep ourselves so looking to Him that He will see only the reflection of Himself? We not only want the world to see the reflection of Jesus in us, but that the Bridegroom may see only His own reflection, so that He may be able so speak to us thus. But note what is His next word when He sees Himself so reflected.

“Come with Me.”

“Now you are fit for service; you will not misrepresent Me—you have tarried in Jerusalem, you have been endued with power, now come with Me.”

“Come with ME from Lebanon, My Bride, “With Me from Lebanon;

“Look from the top of Amana.

“From the top of Senir and Hermon, “From the lions’ dens, “From the mountains of the leopards.”

What are lions’ dens when we are leaning on the Bridegroom’s arm; or mountains of leopards when He says, “Come with Me”? “I will fear no evil, for Thou art with me.” (Psalms 23:4) On the other hand, it is while thus toiling in service, that He says■

“Thou hast ravished my heart, My sister, My bride, “Thou has ravished my heart with one of thine eyes, “With one chain of thy neck.” Is it not wonderful how the heart of our Beloved can be thus ravished with the eyes of one who is prepared to accept His invitation and go forth with Him seeking to rescue the perishing! May God grant that the remainder of our service may be spent in one continuous going forth with Him—not alone, (Matthew 28:20; Hebrews 13:5) for “Lo, I am with you always.” He will never fail us, never forsake us, never leave us in any emergency. And going forth with Him, leaning on our Beloved, what may we not accomplish for him? What may He not accomplish through us? “I can do all things through Christ Who strengtheneth me,” was the word of one who knew much of his master’s presence; may it be true of every one of us. THE GOOD SHEPHERD.

“The snow was drifting o’er the hills, “The wind was fierce and loud, “While the Good Shepherd forward pressed, “His head in sorrow bowed.

“O Shepherd rest; nor further go—

“The tempest hath begun!’

“I cannot stay, I must away “To find My wandering one.’

“A thorn-wreath bound the gentle brow “That beamed with pity sweet;

“and marks of wounds were on His hands “and scars were on His feet.

“Again I said, ‘O Shepherd rest, “The tempest hath begun!’

“He murmured, ‘Nay, I must away “To find My wandering one.’

“But since Thy flock are all secure, “Why to the height repair?

“Since Thou hast ninety-and-nine at home, “Why for a truant care?’

“More needy far than all the rest “Is that poor struggling one, “I cannot stay, I must away “To find My wandering one.”

## 09 - Chapter 09

---

Chapter 9 - Tuesday Morning, July 13th

-----

Mr. Hudson Taylor read Isaiah 40:1-31 and continued, ■None of us have been long in this land without finding the need of comfort. There is quite enough in our surroundings to require this, and so we love to hear the Master say, "Comfort ye My people." There is no comfort like His.

### COMFORT OF PREPARING FOR THE LORD'S COMING.

"The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God." We cannot read these words without thinking of the work to which John the Baptist was called. Is not much of our special work in China John the Baptist work? The number we gather into the fold is not perhaps our principal work: certainly it is not our only work. Thank God there are many gathered into the fold, and this cheers us; but I believe that this is the least part of our service, and that we are here to prepare the way of the Lord. Supposing the signs of the coming of the Son of Man had appeared in the heavens twenty years ago, how many in China could have interpreted them? How many portions of Scripture were there then scattered throughout these inland provinces to give the masses any light on the coming of our Lord? Whereas now there are hundreds of thousands of such portions, and every year the number of those instructed that there is a coming King, Who is going to reign in China and all the world over, is increasing. So I believe that our work is largely a preparatory one.

### COMFORT OF DIVINE SUFFICIENCY.

If the sufficiency for our work were human, we might perhaps, be able to do spiritually what our engineers can do naturally. They can sometimes build viaducts across valleys, but they do not attempt to fill them up. They can bore a little hole through the Alps and make a tunnel, but one never heard of their undertaking to level the Alps. They can raise a highway through a low, level country, and make a road or railway wind in and out among the hills; but as for making the crooked straight and the rough places plain, engineers never attempt anything of that kind. We might perhaps intelligently expect with some measure of success to accomplish something like this in a spiritual sense—make a crooked way among the hills. But what a glorious promise is here! "Every valley shall be exalted, and every mountain and hill shall be made low!" Ah! It is the mighty God who will work thus: it is far beyond all human power! The entire resources of the Church, if they were all concentrated on it, would be utterly insufficient. The work that is to be done by God will manifest His power, "and the glory of the Lord shall be revealed."

### FRUITLESSNESS OF FLESHLY INDUCEMENTS. (Isaiah 40:6-8)

What a warning these verses are to be very careful that we are not building with untempered mortar, and heaping together mere wood, hay and stubble! How frequently we have been tempted to put some temporal inducement before people in the shape of helping them, or to use some

worldly argument, or to say something that would be soothing to the flesh, in the vain endeavor to serve the Lord! What loss of time has been the result! Many are finding out that their ten, twenty, forty years of service have been comparatively wasted, and are coming back to Apostolic lines! "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." It is the Word of God and the message about God that we should present; it is imperishable seed that we should sow and such alone.

#### HOW THE COMFORT IS BROUGHT IN. (Isaiah 40:29)

"He giveth power to the faint." Are those circumstances which are very exhaustive to us and which naturally cause us to faint greatly to be deplored, if they bring us to the end of our strength and bring in His strength? If our power to comfort (2 Corinthians 1:4) those who are in affliction is measured by the comfort which we ourselves have received from God in affliction, shall we be greatly distressed if we find many afflictions in our lot? If God thus put in our way the only facilities and qualifications for doing this work aright, shall we be surprised or upset by them? Shall we not rather, like the Apostle of old, rejoice in the difficulties, trials, perplexities and overwhelming circumstances in which we often find ourselves—so far beyond mere human resources—if they are the necessary inlets for Divine fullness? There is nothing which should encourage us more than to be brought to the end of all hope from ourselves, from the flesh, from every human source whatever, because we are thus cast upon our Sufficiency, and it comes into operation. Paul was greatly distressed, his afflictions weighed him down; but what has he to say: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." (2 Corinthians 1:3) Blessed! —his very heart went out, and thanked God for these things. Such proofs of His grace were they, that his whole soul went out in praise. He found not only the affliction, but also the comfort in it. "Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." It was not the suffering only that abounded, the comfort also abounded. And it was all preparation for service, as well as precious personal experience: ■ "But whether we be afflicted, it is for your comfort and salvation," (2 Corinthians 6:7) etc. There was such similarity in the experiences of the Apostle to the circumstances of those to whom he ministered, as made the help he found from God the very best help he could render to them.

(After Prayer.) Mr. Hudson Taylor resumed, ■ Our subject today is ■

CHRIST OUR ALL-SUFFICIENCY FOR ALL THE EXIGENCIES OF OUR SERVICE, AND FOR FULL EQUIPMENT FOR IT. As we were saying, yesterday, this truth also is not new. We come together to mediate upon it, so that the truth may get a stronger hold on us, and that we may live in the strength of it. We want to realize that Christ Himself is indeed our sufficiency for all our service. His own Word assures us of it. If we had no more than the one word, "GO," it would settle the whole question, because He always says "Come" to those who are not sufficiently satisfied and qualified. He never says "Go" to a hungry, weary, empty one: He has only one word for such, "Come." "Come unto Me all ye that are heavy laden." (Matthew 11:28) "Ho! Every one that thirsteth, come ye to the waters." (Isaiah 55:1) To the hungry He says, "Come, buy wine and milk without money and without price." The sick ones were invited to come. But when the demons were cast out, and the man was clothed and in his right mind, Jesus said, Go: "GO and tell what great things the Lord hath done for you." (Mark 5:19) When, empty-handed, the Disciples were saying,

“Send the people away, to buy for themselves,” He did not use them to feed the multitude till He had first filled their hands with the loaves. If, as I say, we had only the one word, “Go,” it would be sufficient to show us, as intelligent believers, that we have in Christ all qualifications and resources. But the Lord Jesus does not leave us to infer His will. He says, “All authority is given unto Me, in heaven and in earth.” (Matthew 28:18) There is no authority in China, civil or military, there is no power, intellectual, physical, natural, that has not been committed to Him. “Go ye, therefore.” There is, then a sufficiency in which we may go to our service, and that sufficiency is in Him, and not in ourselves.

“Go and try; do the best you can”—that is not what He says. Men often say, “We must try our best”—God never says nothing of the kind. He says, “Go and make disciples of all the nations” -not “go and try to make them.” Not “go and hope that peradventure one out of a thousand will pay some little attention to you: “but, “Go and disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them”—not simply “telling them, and hoping they will receive something or other”—“teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.” (Matthew 28:19-20) This passage not only proves the great fact that there is sufficiency, but that this sufficient One is with us. Again, read 2 Corinthians 12:1-10. What was the word of the Lord Jesus to His tried servant? “My grace is sufficient for thee; for My power is made perfect in weakness.” (2 Corinthians 12:9) What is the response? “Most gladly, therefore, will I rather glory in my weaknesses, that the strength of Christ may rest upon me.” Alas! There has been too much losing sight of this practically. SHALL WE WAIT FOR GOD’S PROVIDENCE?

Many of us have oftentimes waited for human facilities for preaching the Gospel, calling them God’s providences. Long did the Church wait till human authorities made it safe to bring the Gospel to China. But if we had come a century ago, when there were no authorities to protect us, what witnesses might we not have been! What necessities, what persecutions, might not have been the result? When I began twenty years ago to urge inland work, I was met by this, “We must not go before God’s providence” —in other words, “We must not go till we have gunboats and passports and treaties.” It was so difficult to get people to realize that it was our duty to go forward, notwithstanding there were no treaties—nay, rejoicing in the fact that the power of Christ would have to be the more manifested. It was this sort of teaching that led the papers to put in articles saying that the members of the Inland Mission and their leader would have been safer in the Asylum for Incurable Idiots than in China. They do not say so now! Why? Because those words have been fulfilled, “Lo, I am with you alway.” (Matthew 28:20)

You and I are in this inland city today with our passports, and with our safety confirmed by the Chefoo Convention. But there was no Chefoo Convention when the Lord took me to England twelve years ago. When we appealed to the Church for prayer for eighteen men to go as witnesses into the inland provinces of this Empire, there was no Chefoo Convention. When Cameron, Nicoll and George Clarke, when Turner and others came out, there was no Chefoo Convention. Yet God answered prayer, and gave eighteen men prepared to go into the nine provinces that had no missionaries. They spend a few months in the study of the language, and in their own estimation, and in that of others they were very imperfectly equipped for their work. But it was felt better that they should go forward; so we gave ourselves to prayer that God would now set before each of the eighteen brethren an open door. Affairs did not seem auspicious: it seemed

as if we were on the very eve of war. I came out about that time. The last intelligence before we sailed was that Sir T. Wade had hauled down his flag, and had gone to the coast to put matters into the hands of the Admiral. When we reached Hong Kong, we asked, "What about the danger of war?" "It is all passed; there has been a Convention at Chefoo, and the right to travel is to be proclaimed in every inland province!" So our eighteen brethren set out to the various provinces, the first foreign travelers to avail themselves of that Convention and visit these provinces. God opened the door in the very nick of time. Was it not the same when He let Peter (Acts 12:10) out of prison? Peter left his chamber in the prison with the angel, and when he came to the great iron gates they opened of themselves. There are no closed gates before faith, for the Lord Jesus is He who (Revelation 3:7-8) holds the Key of David, who opens and no man shuts. The Key will open hearts as well as doors; we have in our Master full sufficiency for all our work. We need no more! And very frequently the absence of those things that men are apt to look on as needful, is essential to let all the glory be manifestly His to whom it belongs.

#### PREACH GRACE AND LIVE IT.

Notice two things in these words: "My grace is sufficient for thee, for My power is made perfect in weakness." What are the two things we need, to go in and out among this people? We have a gospel of Grace to teach them, but sometimes in the South, when I have preached a mighty God and yet a Saviour, people have said, "Wild talk". The idea that anybody has power to revenge himself, and yet will treat offenders with grace, is not a natural thing to the mind of man. But if there is sufficiency of grace in us, if we can live lives of grace before them—if when we are ill-treated we can show what grace is, if the less we are loved the more we love, the more we are tried the more grace we can manifest, we have an opportunity of giving an object lesson to these people. Is not this the reason that our calling is what it is? What (1 Peter 2:20-21) is our calling? It is a three-fold one, To do Good. To suffer for it. To take it patiently.

"For hereunto were ye called." Now we do not give this people the object-lesson unless we are living out our calling; and to be put in circumstances in which we are compelled to do so, should not be cause for regret, but for intelligent satisfaction. God is never driven into a corner, and obliged to leave His people in unfavorable circumstances. Poor parents are sometimes driven into great straits—they would fain feed and clothe their children, and instruct them; but they have neither food nor clothing. But God never puts one of his children into an emergency without having the means to get him out of it. He puts us into these circumstances, because they are the best adapted for growth in grace, and for success in labor. The needed grace to be patient, and to deal wisely with these people is ensured to us: "My grace is sufficient."

#### GRACE SUFFICIENT.

You may know Spurgeon's remark on this pages. He was going home after some exhausting service, and leaning back in his carriage depressed, and feeling as if an overwhelming burden were oppressing him, when suddenly this passage occurred to his mind. He says that as he thought of it he burst into a laugh, and the more he thought of it the more he laughed! The words came to him accented on the first and last words. "My grace is sufficient for thee;" and he said, "I thought of myself as a little fish in the Thames. Old Father Thames raised his hoary head above the waters, and I said to him, "O Father Thames, I am so thirsty; but I am afraid to drink, lest I should drink all the water up." Then Father Thames replied, "Drink away, drink away, little fish;

there is plenty of water for thee!” Who are we, that we are going to swallow up the resources of Divine grace? Not only do we ourselves want grace to endure and to manifest Christ, but we want power to transform these hearts so hard, so materialized and earth-sunken. How is that power to be obtained? “My power is made perfect in weakness.” Does not that really take away all excuse for being dissatisfied with our own weaknesses? Shall we not share the Apostle’s words, “Most gladly, therefore, will I rather glory in my weaknesses that the strength of Christ may rest upon me?” Shall we not feel with him that in weakness, in persecution, we can take pleasure; that we can glory in our very infirmities? “For when I am weak then am I strong.”

#### RELY ON CHRIST ALONE.

What conclusion shall we draw if Christ is really our sufficiency for all the exigencies of our missionary work? Let us learn to rely on Him alone. Every false system of Christianity, as every false religion, builds in part on some superhuman aid, but it counts in some measure on the Divine as supplementing the human. It is important that we do not try, as the Chinese proverb says, to stand with “a leg in two boats.” Let us learn where all our sufficiency lies, and lean on Him alone. If our sufficiency is really Christ, shall we not learn to put all those things that we consider as auxiliaries in their proper place? We can do with them, or without them. Better do without them, than put them in a false position. Let us feel that everything that is human, everything outside the sufficiency of Christ, is merely helpful in the measure in which it enables us to bring Christ forward. For instance, Medical missions. I am sure Dr. Edwards will agree with me that if we are going to put medical skill in the place of Divine power for changing the heart, we shall be disappointed. If our medical missions bring people nearer to us, and we can present to them the Christ of God, medical missions are a blessing; but to substitute medicine for the preaching of the Gospel would be a profound mistake. If we put schools or education in the place of spiritual power to change the heart, it will be a profound mistake. If we get the idea that people are going to be converted by some educational process, instead of by a regenerative re-creation, it will be a profound mistake. If we put our trust in money, or learning, or eloquence—or anything but the living God—it will be a profound mistake. Let all our auxiliaries be auxiliaries—means of bringing Christ and the soul into contact—then we may be truly thankful for them all. But we can do without any of them, if the Lord does not see fit to give them. He gave few of these to the first propagators of the Gospel. The College of Apostles had among them no men who had graduated in the Universities—they graduated in the fishing boats. And those who carried the Gospel to Greece and Corinth—who were they? Hated and despised Jews. Let us exalt the glorious Gospel in our hearts, and believe that it is the power of God to salvation. Let everything else sit at its feet, and then all our auxiliaries will indeed be auxiliaries. We shall never be discouraged if we realize that our sufficiency is in Christ.

Before throwing the meeting open, I put this question to myself, and let each put it to himself: Is the Lord Jesus really all this to me personally? Is the Lord Jesus all the sufficiency that I need for my service? Am I so apprehending Christ? Is my heart overwhelmed, and overflowing with the fullness I have in Him, so that like the Bride in the Song I cannot but say, “This is my Beloved, this is my Lord, the Chiefest among ten thousand?”

MR. STANLEY P. SMITH told a story of the work of the Moravian missionaries among the Esquimaux. They worked for some years among them trying to educate their consciences, lay

down rules, etc., and thus prepare them for the Gospel. There was absolutely no success.

One day, one of the missionaries, translating the Gospel of Matthew, was writing out the account of the Lord's crucifixion. Just at that time a man, who till then had been a ringleader in opposition, came in, and asked him what he was writing, requesting him to read it. On doing so the man burst into tears, adding, "Why did you not tell us this before?" A powerful revival followed, being the first-fruits of the mission. It is exceedingly important to believe that the Gospel is the power of God unto salvation, and to preach fully and constantly "Christ crucified." You have doubtless all of you seen a simple tract by Mr. Baller of the C.I.M., entitled, "A plan for the forgiveness of sins." When some of us were going up to Sih-chau last January, we stopped one night at a little place on the way, and going out, we distributed these tracts, saying a few simple words in explanation. About two months ago there was a literary examination in P'ing-yang Fu for B.A.'s and M.A.'s. One B.A., who had heard that preaching, came up from this place on the road to Sih-chau, and stayed with us during the time of examination. He went back to establish Christian worship in his town. Let us believe in the power of the blood.

Mr. ARCHIBALD ORR EWING. The prophet Isaiah, in Chapter 40, uses a wonderful illustration in connection with being "weary in well doing." Sometimes if we cannot see fruit, we are apt to be weary. He says: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength." Youth is a time of energy and strength—there is nothing grander in the world than a young man—Jesus Christ was a young man, and He has given us the picture of one that is complete—yet "the young men shall utterly fall." But there is One that will not fail, and "they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles." Yes, we will get up into the heavenly places with Christ Jesus. May God give us grace more and more to wait on the Lord. "My soul wait thou only upon God." May we be in the attitude of "waiters" in our service, and we shall go from strength to strength, from life to life more abundant.

MR. MONTAGU BEACHUAMP.

I had a helpful thought given me a day or two ago in connection with the verse, "My grace is sufficient for thee." God grants us sufficient grace for every trial we meet with, but He does not promise us sufficient grace to meet the anticipation. It is the anticipation of trial that causes us anxiety. Since seeing that, I have thought, what are you uneasy about just now—is it something you are looking forward to? And it is so almost invariably. We must rest in the grace of God as sufficient for the present, and leave the future with Him.

PRAISE IS COMELY.

"Every day will I bless Thee;

"And I will praise Thy name for ever and ever."

Psalms 145:2.

"My Savior's praises I will sing, "And all His love express;

"Whose mercies each returning day, "Proclaim His faithfulness.

“Redeemed by His Almighty power, “My Saviour and my King;  
“My confidence in Him I place, “To Him my soul would cling.  
“On Thee alone, my Savior, God, “My steadfast hopes depend;  
“And to Thy holy will my soul “Submissively would bend.  
“Oh grant Thy Holy Spirit’s grace, “And aid my feeble powers;  
“That gladly I may follow Thee “Through all my future hours.’

## 10 - Chapter 10

---

Chapter 10 - Wednesday Morning, July 14th -----

### HINDRANCES, AND CAUSES OF FAILURE.

Mr. Hudson Taylor: ■ This morning we have to consider some of the hindrances, and causes of failure which we have experienced in the past, that we may see clearly how they are to be avoided. Now read Zephaniah 3:1-20. As God has made an adequate provision for us, so had He done for Israel, but what do we find was the actual experience of Israel?

### FAILURE.

“Woe to her that is rebellious and polluted!” This city, so wondrously blessed—this city in which He was prepared to manifest his delivering power—is spoken of as one that is rebellious and polluted. The explanation is this: God spoke, but “she obeyed not the voice:” God gave correction; she would not receive it. “She trusted not in the Lord; she drew not near to her God.” And those princes who should have been the watchmen of Israel, became as “roaring lions;” the judges, who should have delivered the poor and needy, were evening wolves;” the prophets, instead of declaring the will of God, became themselves “light and treacherous person;” and the very priests “profaned the sanctuary.” What was the reason of all this? They trusted not in the Lord!” they “drew not near to their God.”

### CHASTENING.

Oh how gracious were His ways—how slow to chastise, to cast off Israel! With the tenderness of a father he dealt with her, trying every plan to bring in blessing. The judgments of the Lord were revealed: He showed His people what He must do to the idolater, to the willful and wayward, in order that they might learn, and that it might not be needful to cast them out from His sign. “But they knew no shame; they would not receive instruction: they rose early and corrupted all their doings.”

Thus—just as in that beautiful chapter, Ezekiel 36:1-38.—God is obliged to take the matter into His own hands—see verses 8-12. In these verses we read what came to Israel when she did not trust in the Lord; now we are going to hear what will be the result when she does trust in the name of the Lord. THE REMEDY—TRUST IN THE LORD.

“The remnant of Israel shall not do iniquity nor speak lies.” There is no reason for doing iniquity or lying when we trust in the Lord. What should we gain by it? If we trust in the Lord we have everything guaranteed. Do we want to gain happiness? When we trust in the Lord we are as full of happiness as we can be—we rejoice with joy unspeakable. Trust in the Lord delivers from the snares and temptations of the Devil—leaves him nothing to bait his hook with. When you are full to overflowing you cannot be more full. It is unbelief, want of faith, practical atheism, that gives the devil all his power. “They shall feed and lie down”—they shall eat till they are satisfied, and then they will lie down. “And none shall make them afraid”—who can make us afraid if we are trusting in

the Lord? Who can scale the heavens and tear Him from His throne? “Sing, O daughter of Zion” (Zephaniah 3:14-15) —well may she sing and shout; well may she be glad and rejoice! BUT WILL IT LAST? The thought may now arise, “This is not the first time Zion has been blessed; was she not blessed in the father’s days when He brought them out of Egypt and fed them in the wilderness? Was she not blessed in the time of David and of Solomon? And yet none of these blessings lasted. Is there no fear that her blessing may be lost as before?” No! There is a fundamental difference now. God has now not only put trust into their hearts, but He has undertaken to keep it there; He is going to keep them trusting. Now they are trusting, not in Moses, not in Samuel, not in David, nor in Solomon; but in the name of the Lord; and so they may safely sing as never before, shout as never before, and rejoice as never before. “The King of Israel, even the Lord, is in the midst of thee, thou shalt NOT FEAR EVIL ANY MORE.” The anticipation of evil is evil; the fear of evil is evil; the unbelief that does not trust to be kept is evil; but here the encouragement is—“Thou shalt not fear evil any more.” “The Lord thy God is in the midst of thee, a Mighty One who will save.” This is the ground for praise. When Christ dwells in the heart by faith, what danger, what fear? He WILL save. Oh these precious wills of the Lord! It is nothing to the Lord to save; or as Jonathan said to his armor-bearer, “there is no restraint to the Lord to save;” (1 Samuel 14:6) let Him have His own way, for He cannot be hindered.

#### HE WILL TO SAVE.

Thank God for that in China! Here is the difficult language, the anti-foreign feeling of the people, our own unfitness and unworthiness; —but there is no restraint to the Lord to save, by many or by few. He can save, and He will save; we will expect Him to save, and He will do more than we expect! If we have faith to trust Him fearlessly, to pour our barrels of water over the sacrifice, He will not only cause the sacrifice to be burnt, but He will lick up the water also, and burn the stones to powder! Let us open our hearts wide—let us bring vessels not a few, and He will fill them all with oil. And thank God He will not only save, He will REJOICE OVER THEE WITH JOY,

He will rest (margin, be silent) in His love, He will joy over thee with singing.” Just think of God singing! When a heart is fully yielded up to Him, when the creature trust implicitly in the Creator, the very heart of God sings! Shall we not make His heart glad this morning?

SILENT IN LOVE. This passage was made a great blessing to me before I left China last time, and during my voyage home; but until after I reached Paris the clause, “He will rest (or be silent) in His love,” did not come home to me with so much power as it has done since. As our train came into the station at Paris, I saw my dear wife awaiting me on the platform. It was not long before I had secured my luggage, and was seated by her side in a cab. I had much to talk to her about, but we could not speak, we could only sit in silence side by side—the joy was too great for expression—and this passage came to mind. I thought “Is it possible that this is only a type of the heavenly love? Is it possible for the love of God to be so drawn out towards His people that He is obliged to be silent in His love, because there is no expression for it?” But when words fail, then the love will take another turn, and break out into singing—“He will joy over thee with singing!”

WEAK POINTS MADE STRONG. In conclusion. Their very besetments shall be the grounds of praise and fame. The weak points of the fortifications shall become the strongest. These are to be the very points where special praise and fame is to be won by the Lord. Won in His people, won for His people, and won for His very Name’s sake. We can link with this Joel 2:19, “Behold I will

send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the nations;" and (Joel 2:25-27) "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and shall praise the Name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed," etc. Oh my brethren, what a God we have to do with! Shall we not let Him have His own way with every one of us? Can anything be better, or anything grander?

MR. SOWERBY, Baptist Missionary Society.

Four or five years is a very short time to gain much experience in China—it is only enough to give one an insight into one's own ignorance—but it seems to me that if we look our difficulties in the face, we can sum most of them up under two heads: first, those which are subjective—hindrances to the work which arise simply from what we are; and secondly, those which are objective—difficulties that we meet with for which we are not responsible, which we could not have made different to what they are, such as the habit of opium smoking among the people, their deadness, their avariciousness, slowness to understand, the difficulties of the language, and even our want of strength. But there are also difficulties which we meet with, the cause of which is from without, but the effect of which is within; for instance the habit of opium smoking. We have not only to overcome that, but it creates in us a sense of disgust and despair. It may be that we are associated with brethren with whom there is incompatibility of temper. We ought not to try and part from them, but we ought to try and overcome any painful feelings within us. I cannot think of any difficulties which do not fall under these heads.

HELP IN GOD. When we look at it thus, we see how God, and God alone, is able to help us. How can we overcome those difficulties which arise from our own weakness, but by having a fuller measure of the Divine Love within us? It is as we grow in grace, and become more perfect in our Christian character, that we shall find them overcome. It is the same with regard to those other difficulties the cause of which is without, and the effect within. We can only overcome them by God graciously placing His Spirit within us. Then with regard to those difficulties that are without: there is no use fretting about them, we are sent here to overcome them. God knew all about them when He sent us here, and they are the things we are sent to combat, ■the sinfulness of the people, their deadness, etc. It seems to me that when brethren come here, they felt they did not know what they would meet with, and then the battle seems too hard. I am not sure that one brother is not about to give up missionary work, and one of his chief stumbling blocks is this: the want of success that has been given to Protestant Missions, owing to the weakness of the methods they use. I do not mean he distrusts the Gospel, or the power of God's Spirit, or the methods by which it is to be made known; but he feels that Protestant Missions have been carried on such lines that there is very little change of success. He is not responsible for that, nor are we; but if these difficulties exist we have to overcome them, and we may do so. We have to feel this, ■that God has sent us here to face all these things ■that in the Name of the Lord we will set up our banner. Surely God is with us. Surely God knows everything that is wrong, and He has given us the Gospel to preach, that we may overcome them—why then should we doubt?

"Right is right, since God is God;

"And right the day must win;

“To doubt would be disloyalty;

“To falter would be sin.”

#### NEED OF ENDURANCE.

Many fail because they have not the power of endurance. The greatest test of all strength is the power of being able to endure, and it is so in this spiritual warfare. Mr. Taylor must have had his heart saddened by seeing men who began well but did not continue well. Yet in many promises how much we have to encourage us in that respect! I have had the feeling again and again that I must give it up, and go home. It is then that we must go on our knees and pray to God to make us strong to endure. It is just when we feel that we cannot do any good—that the people are too bad, and we are too weak—that we have to pray to God to give us grace to continue, and to determine that, be the difficulty what it may, we will stand firm to our post, and we will rather die than leave it.

I might quote the word of warning given to me by a senior missionary once. He told me the time when most missionaries fail is just when they have obtained the language, but have not got fully into the work. I think perhaps in the C.I.M. that is obviated by the brethren beginning to work as soon as they have got a little of the language. In other Missions people are not permitted to do so. Their hearts get cold for want of active work, and then the difficulties burst in on them in full force. My friend said that more fail in their third year; they get the language and are ready to work, and when they come face to face with the difficulties they fail. Some fail in orthodoxy, some go back to the world, some relinquish the work.

I mention this because to be forewarned is to be forearmed. I know it was so with me. The hardest time I have had in China was two summers ago: I felt it intensely difficult to keep on. One brother said to me “I would do anything if I only knew what to do.” However, I am sure our God is sufficient to meet all our difficulties, if we only trust in Him, and make up our minds that we will overcome difficulties in the name of the Lord Jesus Christ.

MR. HUDSON TAYLOR. In times of discouragement it is a great help to remember the Lord’s work is not our work for the Lord, but the Lord’s own work through us and others. He will not fail nor be discouraged. I have felt those times our brother spoke of more than once, when I have been brought face to face with some new phase of work, some new call of God, some new realization of deep need. Then the thought I have mentioned has been helpful to me.

MR. J. H. STURMAN.

I feel as to one’s growth in grace one of the greatest drawbacks has been want of more watching for God’s leading and of meditateness. I often lose opportunities for praise by failing to see God’s guiding hand in small matters.

MR. C. T. STUDD.

I remember at K’uh-wu one of these attacks came over me. I was in a thick fog, and I could not get up to praising pitch, though that always disperses the mists. Sunset came, and I could not praise—then, being out of doors, I tried to run, and the praise would not come. Presently, I happened to turn round, and looking along the horizon, I saw the hills all capped with mist and cloud, and the Lord seemed to say—“You see the mountains are there just the same though

capped with mist, they have not been removed;” and the Lord opened my mouth, and I was able to praise.

DR. EDWARDS. A great many difficulties arise in our work from the deadness of our own hearts, but may not they arise frequently from our want of knowledge of the people among whom we work? We seem to know so little of them and their modes of thought. There must necessarily be want of sympathy unless we can understand their condition and their difficulties; and without this we very frequently, if not always, fail to get at their hearts. Should it not be our aim to get to know more of the difficulties of the people, so as to understand them better? And in order to understand them, should we not get among them more?

MR. HUDSON TAYLOR.

There can be very little doubt that one of our greatest difficulties here, is our want of a fuller understanding of and a fuller sympathy with the people. Our privilege and duty in this respect are, it seems to me, clearly indicated by the Incarnation. “The Word became flesh, and dwelt among us.” It is a very small matter indeed, our being conformed to the Chinese in dress, if that be all. It is one of the encouragements when we feel tried by the time required for the study of the language, to remember that it is far more difficult to get to know the people, than to acquire their language. All the time we need for acquiring fluency in the language, may be prayerfully improved in the spirit of God-like sympathy, for gaining knowledge of the people; so that when we do speak to them, what we say will not fly over their heads.

I do like to look at every practical question in connection with Christ. The Incarnation shows that, provided we keep from sin, we cannot go too far in meeting this people, and getting to know them, getting to be one with them, getting into sympathy with them. How is this to be brought about? Is it not a great promise that “The love of God shall be shed abroad in our hearts by the Holy Ghost given to us”? What is THE LOVE OF GOD? Is it my love to God? No! something better than that. Is it God’s love to me? It is something wider than that! The “love of God,” it seems to me, is that love which God has toward every creature that He has made—that love that leads Him to open His mighty hand and satisfy the desire of every living thing. If God sheds that love abroad in my heart, that love will not be discouraged by the trying things which have been referred to. The love of God will never fail; and the love of God will lead to reality, to devout genuineness of sympathy, which will bring us in contact with the people. How does a mother find out what her speechless babe wants? By INSTINCT OF LOVE. When there is much that it is difficult to understand among this people, I believe that God’s own love brought into our hearts—something not of ourselves at all, nor like ourselves, but independent of ourselves—will be the Key that will give us the explanation, and will draw us near to them. Otherwise we may come to feel as a missionary once told me he felt, “Every year I am in China I get harder and harder, and get to dislike and to hate this people more.” It must be so, unless we are kept from it by this love of God.

MR. SOWERBY. Is it any help to a missionary in trying to understand the religious thought of the people to study their most popular religious works? I think we shall find a way to put the Gospel to them if we know what they think of the Divine, and of Sin.

MR. HUDSON TAYLOR.

It seems to me that every missionary should endeavor to make himself acquainted to some extent with these things, in order to be able the better to adapt himself to the people in his teaching. At the same time it is possible to go too far, and give an undue amount of attention to such studies; because the whole religious literature of China is so vast, that many lives would be needed to compass it, and it is only a very small portion of our one life we can afford to give to the study of error. So that while one cannot consider he has learned the language even, while altogether ignorant of these things, we have to keep the due balance.

#### CHRIST, NOT RELIGION.

There were some among the early preachers who were thoroughly well acquainted with the beliefs of the pagans, and a few well up in their literature. A great many, however, knew little about it, but they knew a great deal about the one thing needful. I have been struck with this, in a good deal of intercourse with native preachers, that those who have least of grace are those that deal most largely in their own literature. I have heard one of the most capable Chinese gentlemen I have known in China preaching frequently, both to scholars and to poor men, and I noticed he scarcely ever made any reference to those things which he was master of. One might have expected him to deal with scholars on their own ground; I noticed he dealt with them only on the ground of salvation—"All you know, and all you have, and all you are, will not save you; but the Lord Jesus will." The Lord wonderfully used him. It was never the Tao-li (Religion) he preached, but the Lord Jesus as his living Saviour.

#### MISS KEMP.

How is it that some Christian people, really devoted, do so much harm? A letter I have received mentions that some, who seem thoroughly devoted to Christ, by their utter want of wisdom and tact, do much harm. The writer thought it was possible to prevent a soul entering the kingdom by that, and I have sometimes thought so myself.

#### MR. HUDSON TAYLOR.

There can be no question as to the fact of harm being done. As to the explanation of it, may it not be that with very great desire to do good, there is a good deal of dependence on self and neglect of the teaching of God's Word in the method of doing it? We find from scripture that Christ is made to us wisdom. The Jew had every desire to serve God, but he did not serve God according to knowledge. May it not be that there is a Christian zeal that is not according to knowledge? This thought should lead us to great distrust of self. There is a fleshly energy that makes men workers, perhaps, when they should be spiritually feeding and resting.

I cannot but think there are abundant cases of failure which might be avoided. For nearly twenty years of my Christian life I was really in the dark as to the extent to which Scripture warrants us to reckon on Christ's keeping power. In that state, Paul's prayer for the Ephesians Christians for illumination is very appropriate. I was not really drawing on the fullness that there is in Christ for keeping power, through ignorance of it. One had been trained to expect that as long as one was down here nothing but ebbing and flowing was to be looked for, and that it is only in heaven that we are to be kept. One needed the illumination of the spirit to know that this was error—that it was as unscriptural to expect that sin should have dominion over us here, as it was to expect that we should have no sin. Then again when one saw that there was in Christ the remedy, one found

want of trust prevented one from claiming and receiving it. Of course if we begin to look for healthy fruits of Christian life, before the Christian life itself is healthy and vigorous, we are sure to be disappointed. The first thing is to be fully saved ourselves, fully kept, and kept in touch with Christ our Wisdom, and then to expect salvation to have full effect on all around us. If I am off the insulating stool myself, I cannot expect to electrify others.

Another thing that has been a cause of weakness to myself has been want of confession—of speaking out what the Lord was doing in one's own soul. I have known what it was to be kept very full of light and joy for a time; an opportunity has come when Christ ought to have been glorified by confession, and I have shrunk from it; but it has been with great loss of power. I do think that as with regard to salvation, with the heart one believes, and with the mouth confesses to salvation, so with regard to the fullness of blessing, it is as important to confess with the mouth, as it is to believe in the heart, that He has fully saved us, cleansed us, and means to keep us.

Nothing has been a greater blessing to me than to confess, "I do not expect to be thirsty again." I dare not, believing (John 4:13-14; John 6:35) His word, expect to be thirsty; and some people have thought it was very presumptuous to say so; but God blesses me every time I confess it. If we confess that we believe that God really wills what He says, He will always bless us.

What has been my experience with regard to our work? Before the Mission was formed, I told the people that God was going to open the eighteen provinces to us. Some people thought it was presumption, but He has done it. When we sent Mr. Stevenson to Bhamô we made our boast before he sailed that God was going to open the way. When the brethren came out before the Chefoo Convention, we made our boast that God would set before them an open door. Before the beginning of the three years, we published that we were going to have seventy new workers in answer to prayer; because we knelt down in that room at Wu-ch'ang and received the seventy from the Lord by faith; and that evening we had a thanksgiving meeting for them. Here are some of the seventy in this room, and we still thank God for them.

We must not lose sight of the privilege of confession. God is going to send showers of blessing on T'ai-yüen Fu: let us confess it. Let us not wait till they come, and then confess it; let us tell the people, and the Lord Himself today. Let us hold fast the confession of our hope without wavering. Why? Because we are so full of faith? No! Because "He is faithful." When God's grace is triumphant in my soul, and I can look a Chinaman in the face, and say, "God is able to save you, where and as you are," that is when I have power. How else are you going to deal with a man under the craving of opium? The cause of the want of success is very often that we are only half saved ourselves. If we are fully saved, and confess it, we shall see results. If a river of living water is flowing out from us, depend upon it people will not be in contact with us without effect. May the Lord keep us in His own safe keeping. Since the Lord has given me to know more about Himself, He has used me as never before. He uses me in England, and in China; and wherever I go, He gives me work to do, and I know it is all His doing and not my own. He will take each one of you, keep you, and gloriously use you, if you will only lie in His hand, free for Him to use.

(The Meeting closed with singing "Hallelujah for the Cross.") "Jesus, my life is Thine!

"And evermore shall be "Hidden in Thee.

"For nothing can untwine "Thy life from mine."

F.R.H.

## 11 - Chapter 11

---

### Chapter 11 - Journey of Hung-T'Ung by Stanley P. Smith

-----

The T'ai-yüen Fu Meetings being over, we left that city in detachments for the South; the first consisting of Mr. Key, Mr. Lewis, and myself; the second of Mr. Cassels and Mr. Hoste, who went by a western route to Sih-chau and Ta-ning Hien, intending to bring on a few Christians to meet us at Hung-t'ung; the third of Mr. Hudson Taylor, Mr. Herbert Hudson Taylor, Dr. Edwards, Mr. Studd, and Mr. Beauchamp. From the province of Chih-li on the east, right across to Kan-suh on the west of China Proper, there is a very curious, but deep and rich deposit of light soil. Though exceedingly fertile, its nature is such that in dry weather the roads are deep in dust, and in wet weather in mire. The large proportion of the year in Shan-si, there is usually no rain, but when it does come, the roads in many places have all the appearance of canals, and are quite impassable for carts; beasts of burden and pedestrians even sometimes being delayed on their way, unable to proceed. The first party, traveling by cart, got to Hung-t'ung without mishap; the second, alas! Never reached there, being detained by rain on the west of the Fen river; the third—Mr. Taylor's party—arrived on July 30th, two days before the Conference, their journey having been most difficult, not to say dangerous. Now they had to skirt a narrow ledge, while masses of rock, varying from a few to many pounds in weight, kept falling; now they had to ford streams, the currents of which were so swift, that many times they were nearly—and in one case one of the number actually—carried off their legs, while now again they would have the greatest difficulty with the four beasts of burden. As an instance of their difficulties. The day before they arrived at Hung-t'ung, they were crossing over the two ranges of hills that separate the P'ing-yang and T'ai-yüen plains. In these mountain-passes there are numerous narrow gorges or defiles, whose almost perpendicular walls are sometimes a hundred feet high. In these defiles, when the rainy season is on, there often occur landslips of greater or less magnitude. If the landslip be small, it forms a quagmire, sometimes covering part of the surface of the road, sometimes the whole of it. It fell out on that day that the two pack mules got so involved in one of these "quags," that the burdens (which have no under girths, but are just placed on frames) were literally floated in the mire right off their backs. There was nothing for it but for Mr. Studd and Mr. Beauchamp to wade into the mud, and raising the packs, get them carried away one by one by the muleteer; this done, the mules, by great exertion, managed to extricate themselves.

Shortly to describe Hung-t'ung. It is a busy town lying twenty miles north of P'ing-yang, on the main road to T'ai-yüen, the capital of the Shan-si province. The tract of land surrounding the city is well watered, the consequence being that it is exceedingly fertile: a very great variety of vegetables and roots being grown just outside the four walls. Beyond the South gate flows a perennial stream; it has its source in a spring in the hills, distant some eight miles, and it is chiefly the water of this stream that is used to such advantage in the market gardens. Five miles to the west is the Fen river, while five miles further to the west is a range of hills. This range, as the

background of a fertile and fairly well-wooded tract of country, forms a very pretty landscape view from different points of vantage. On the north side, distant some thirty miles, stands out in bold relief as a sort of guardian sentinel of the P'ing-yang plain, the great Hoh hill, the summit of which is about 5,000 feet above the sea. The first day of the Conference was Sunday, August 1st. The program of meetings was drawn up on the day preceding, but was afterwards slightly modified. Its corrected form is as follows:■- Sunday, 7 a.m. Mr. Chang Chih-hen.

Sunday, 11 a.m. Mr. Hudson Taylor and Mr. Hsi.

Sunday, 7 p.m. Mr. J. W. Stevenson (a testimony meeting).

Monday, 7 a.m. Mr. Fan.

Monday, 11 a.m. Ordination of native pastors, elders, and deacons.

Monday, 3 p.m. "The Lord's Supper," Mr. Hsi and Mr. Stanley P. Smith. On Saturday evening we had the usual C.I.M. prayer meeting. Mr. Stevenson gave us tidings of fellow-workers at Han-chung, which station he had visited before he came to P'ing-yang, and it was most encouraging to hear the accounts of God's work there.

While we had our English meeting, Mr. Hsi led a Chinese one; and by this time over 100 male and female Church members and inquirers had arrived. The meetings finished, it was of course time for retiring; not only were there present the hundred and more natives, but we foreigners were no small addition to the number. The house at Hung-t'ung is not large, consisting only of two courts—the smaller court being the opium refuge. And yet somehow we managed to pack in. The opium refuge (which in the hot weather has no occupants) received the native ladies, while the larger court took in the men. The majority of the men slept on the floors of rooms covered with plaited rushes; upon the rushes were spread the bedding, about the thickness of two or three rugs, which is always used by the Chinese in these parts—others slept on plank beds, on the k'angs (brick beds), or on forms, while some put up with tables. So, as regards the body, it was decidedly picnicking; but being summer, and the Lord giving the most perfect weather, it was an easy matter.

Briefly to describe the main court: on the south side of the courtyard is the worship-hall, a large room 42 feet by 21, and about 25 feet high; on the east and west sides are two blocks, 40 feet by 10; on the north side is a wall with a door in the center, leading into the lesser half of the court. The courtyard is surrounded by a stone corridor, raised about a foot above the basement, except on the worship-hall side, where it is two feet above. In the big meetings the courtyard was filled with male Church members, the worship-hall contained the lady Church members; the raised space between did for a platform, and was reserved for the foreigners and those who took part in the meetings; while the surrounding corridor, as well as every available space, was crowded with outsiders. Doubtless, these outsiders came with all sorts of motives; some from curiosity, some to see the place, some to see the foreigners; while some, thank God, as after events proved, came with the earnest desire to hear and get to understand the doctrines of the Lord Jesus.

TELL OUT THE JOYFUL TIDINGS.

"BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND."

"Tell out the joyful tidings "That once the Saviour told;

“Thro’ village, town and city, “His precious truth unfold.

“Tell out the joyful tidings, “That all His grace may share, “Who, trusting only Jesus, “Will come by faith and prayer.

“Tell out the joyful tidings, “And publish far and wide “The blessed, blessed story, “That Christ for sinners died!”

F.J. Van Alstyne.

## 12 - Chapter 12

---

Chapter 12 - Hung-T'Ung Conference, August 1 James 2:1-26nd -----

DEEPLY INTERESTING NATIVE TESTIMONY. The 7 a.m. Sunday service was led by Mr. Chang Chih-heng. He took for his subject, the men bringing the sick man to Jesus; and as they could not get to Him, breaking up the roof to let the sufferer down into His presence. The 11 a.m. service, led by Mr. Hudson Taylor and Mr. Hsi, was a sight not soon to be forgotten. There cannot have been less than 300 listeners in the court; it made our hearts glad to think of Mr. Taylor's joy as he saw those earnest worshippers, and in that sight some outcome of years of prayer that has known no ceasing, of labor that has known no respite; above all did it raise our hearts to Him Who in that gathering saw further "of the travail of His soul," and was being "satisfied."

Mr. Taylor spoke to the Christians present on the three-fold gift of Jesus to His believing ones in John 14:1-31; John 15:1-27. "My peace," "My joy," "My glory." Mr. Hsi addressed the unconverted. The Sunday evening testimony meeting, led by Mr. Stevenson, was quite one of the best meetings. Mr. Stevenson opened with a few remarks on the words, "The kingdom of God is not in word, but in power." In throwing the meeting open, he called upon any who wanted to witness for the Lord Jesus to rise in turn. The first to speak was the well-known Mr. Hsi.

Before we proceed further, it would be well to make a clear statement as regards the remarks of those who spoke. Three days after the Hung-t'ung Conference, there was another held at P'ing-yang Fu. There Mr. Hsi again testified, his address being in substance much the same as that at Hung-t'ung; but as in the latter address he gave a few additional particulars, it was thought it would give more succinctness to his testimony if what was left out in the one place were supplied from what was added in the other. With regard to the other testimonies, as the time given to each was exceedingly short (there being so many who were willing to speak), it was deemed wise to submit the notes of their remarks to their own revision, at which time they were allowed to make what additions they thought would give a clearer statement of the facts of their several cases. THE TESTIMONY OF MR. HSI. In looking back on my past life I can indeed see the guiding hand of God. Even when only eight years old I was different from other boys. I remember thinking then, "What is the use of being in this world? Men find no good;" and I remember crying as I thought of it. When nine years old my brother urged me to begin reading books, telling me I could get all sorts of good from so doing, and finally become a mandarin. "Well," thought I to myself, "what good is there in becoming a mandarin? Sooner or later I must die;" and I feared to die. For years I had the dread of death before me, and used to wonder how it could be avoided. I had heard of Taoism, and heard the Taoists speak of "ch'ang sheng pu lao" (i.e., "living continually without ageing"), so I determined to try their system. This consist, firstly, of refining and eating "the pill;" and, secondly, by quiet meditation and reflection to attain to immortality. To my surprise, I was taken some time after with an illness. "Why," thought I, "before I went in for Taoism I had great strength, now I am sickly; is this becoming an immortal?" My eyes were then opened to see that Taoism was a delusion. My profession was at this time a barrister, and my illness began to interfere greatly with

my legal duties; as it got worse and worse there was nothing for it, as I thought, but to smoke opium. The more I smoked the worse I got, till I had to take to my couch, and remained there a year and a half. Once I was so ill that my friends put on the death clothes, thinking that the end was just coming. However, God helped me through, and I recovered partially from the illness, but still kept on with the opium.

Some time after this, in the time of the great famine, an Englishman of the name of Li (Rev. David Hill, of the Wesleyan Mission, Wu-ch'ang), came to help us in our extremity. When he had been here some time distributing food and money, he offered a prize of 30 taels (£7 10s.) for the best essay on given Christian subjects. The competitors had books supplied from which to read the subject up, and my essay gained the prize. The next thing was to get the money. I had heard many reports that foreigners could bewitch people, and I feared to fall under their influence. However, I went to P'ing-yang Fu with my brother, and stopped in an inn. My brother volunteered to go for me to get the money, but he came back saying the foreigner wanted to see the very man who had written the essay. Well, I was in a dilemma! On the one hand I feared bewitchment, on the other hand I feared to lose the 30 taels. At last I decided to go. On inquiring at the door, I met Mr. Sung and two men of the name of Li, all there of them natives. Addressing them, I said, "May I ask what you do here?" "Oh," said they, "we are helping the foreigner." "And don't you fear being bewitched?" "No, indeed," they replied, "nor would you if you knew him." Mr. Sung then obtained an interview for me with Mr. Hill. One glance, one word, it was enough! As stars fade before the rising sun, so did his presence dissipate the idle rumors I had heard; all trace of my fear was gone, my mind was at rest. I beheld his kindly eye and remembered the words of Mencius, "If a man's heart is not right his eyes bespeak it." I realized I was in the present of a true man.

He asked me most courteously to drink tea. The devil again suggested the vile slander, "What if there be medicine in the tea?" but instantly the thought was banished. Tea having been drunk, he produced the 30 taels, and complimenting me most warmly on my essay, handed them to me, adding at the same time that some learned scholars in T'ai-yüen Fu had seen the writing and commended it most highly. I had no sooner got the money than again the devil whispered the suggestion, "After all he is a deceiver, though all appears so fair: you had better take the 30 taels, go home, and see him no more." Not long after, Mr. Sung came to my house and said Mr. Hill wanted to see me. Arriving at the city (Mr. Hsi's home is fifteen miles to the south-east of P'ing-yang Fu), I went straight to his house, and soon got an interview. "I want you to help me," said Mr. Hill. I replied, "I fear I do not understand foreign matters." "It is not foreign matters I want," said he; "I want you to write essays. Can you do that?" "Yes." "I want you to read the character. Can you do that?" "Yes." "I want you to be my teacher for a period. Can you be that?" "Yes," I replied; "all these things I can do."

I then went home, with the determination quickly to return to Mr. Hill and help him, provided my family were favorable to it. For although by that time my fears of suffering delusion and bewitchment were gone, it was by no means so with my mother and wife; they were quite alarmed, especially my mother. So much so that I had to go back to Mr. Hill and say, "I must at first, if you will excuse me, only be here ten days on trial: my mother is afraid of my coming, and if on returning home after that period she still objects, I must beg of you not to expect me." Mr. Hill gladly consented to this arrangement. At the end of the ten days, on reaching home, my mother, seeing nothing strange about me, ceased to object, and I returned, with her sanction, to Mr. Hill. At

this time I still smoked opium. I tried to break it off by means of native medicine, but could not; by use of foreign medicine, but failed. At last I saw, in reading the New Testament, that there was a Holy Spirit who could help men. I prayed to God to give me His Holy Spirit. He did what man and medicine could not do; He enabled me to break off opium smoking. So, my friends, if you would break off opium, don't rely on medicine, don't lean on man, but trust to God.

Thanks be to God, He afterwards saved my soul. Mr. Hill led me to the gate, God caused me to enter. I read more of the Testament; I saw there that Jesus was not a mere man, but God taking on Him our flesh. I remember weeping as I read how He died for me. Jesus led me on, and trusting Him I ceased to doubt. At that time there were only three native worshippers. I asked Mr. Hill, by Mr. Sung, as my spokesman, if I could join them in worship. Mr. Hill said to Mr. Sung, "I fear it is yet too early; I fear, lest coming on too quickly, he will go back too soon." I replied to Mr. Sung, "I now want to worship God not because of Mr. Hill, but because of God's own teaching; I know for myself; I have read His word; I know my sins are great; I ought to go to hell. I know, too, that Jesus is able to forgive my sins, able to save me from sin, able to save me from hell, and to give me to live in heaven for ever."

Mr. Hill returned the answer, "Come by all means." Returning from worship, Mr. Hill was extremely pleased. Oh! How kindly he treated me. I loved him as a father, he loved me as a son. I stayed with him two months, and then he had to go; fast fell the tears as we parted. Do you ask why? Not only for his own sake, but because I saw this whole region left as sheep without a shepherd. However, in time God sent others. Shortly after, my wife and mother believed; my wife got healed of illness; my whole household were at peace. My friends, is not this the grace of Jesus?

MR. CHANG CHIH-HENG. When I was eighteen years old, a friend told me I ought to do right and live well. I began fasting and chanting prayers. During that time the thought often came, "Men must die; after death, where do they go?" I was always wretched through this fear of death. The fasting and chanting continued for the space of two years. When I was twenty years old there was a foreigner selling books in K'uh-wu. I bought a gospel of Matthew and a gospel of Mark, but hardly understood a sentence.

Four years passed on, and I again heard of an Englishman selling books. I questioned him as to the meaning of "God," and hearing his answer, determined to go to P'ing-yang for instruction. Knocking at the door of the P'ing-yang "Jesus Hall," I was met by Mr. Hsi, and then saw Rev. D. Hill. After this I heard Mr. Turner preaching from the words, "It is appointed unto men once to die, and after this the judgment." This seemed to me very awful; and more and more did I fear death. He went on to tell us if we wanted to escape the ordeal of the Judgment Day we must "trust Jesus." I only remembered those two words, but they were enough. My mother and wife were much opposed; I could only tell them, "Well, I believe Jesus died for me." Now they both believe. Ever since that time I have had peace, and the fear of death has gone.

MR. CHANG CHU-HUI.

I am a P'ing-yang man, and all here know me. Before the great famine I was a soldier in the Ho-nan province. Leaving the army, I got back to P'ing-yang just before the famine began. At the time of the famine, my family being in the greatest distress, Mr. Hill directed three or four thousand cash (twelve to fifteen shillings) to be given me. Some time after, wanting to thank Mr. Hill in

person, I called at his house, but found he had left P'ing-yang, and had gone to T'ai-yüen. However, I saw Mr. Turner, and, mentioning the fact to him, he thought of a plan of at once making use of me, and giving me my heart's desire; he sent me up to T'ai-yüen with letters.

I then saw Mr. Hill and he employed me for three months. During that time he taught me to read a good many characters; I formerly did not know one. Following him to worship once, I heard him sing "Jesus loves me." "Ah," thought I, "he can sing that, but I can't." After the service, Mr. Hill said to me, "Jesus loves not only me, but you." I afterwards followed him to Peking and Tien-tsin, and there saw him on board the steamer. It was hard indeed to say "Good-bye;" I never shall forget his parting word, "Jesus is able to forgive your sins. Don't you ever forget this."

Returning to P'ing-yang, I found there were five men waiting to be baptized. I asked Mr. Turner, through Mr. Sung, if I could be baptized. Mr. Turner said, "No, too early yet; I don't know if he thoroughly understands." A few days after, standing by the baptistry, Mr. Turner said to me, "Chang Chu-hui, what is this? What is the meaning of this baptism?" I said, "This baptistry is, as it were, a tomb; just as Jesus died on the Cross, was buried and rose, so we—dying to our old life and being buried in the waters of baptism—should rise again to serve God." He said, "Right! You may be baptized." One of the former candidates proving unsuitable, I took his place, and we five were baptized together.

After this I went with an English missionary selling books to Ho-nan. There we had some strange experiences. The Ho-nan people hate foreigners, and are very fierce; once we only escaped stoning by the missionary producing his passport. At another time we could get nothing to eat, the people of the town we reached refusing to sell to us: however, in that province, God prospering us, we sold thousands of books.

Two or three years after, being again in P'ing-yang, my wife having died, Mr. Hsi took my little boy and girl and brought them up as his own. Some time after, I said to Mr. Hsi, "I want to do a great work for God; let me have some of your opium pills and I will start an opium refuge." I first went to K'uh-wu in the south; but afterwards feeling that God would have me work north, I went to Chao-ch'eng in the beginning of last year. For two weeks no men came, and my money was nearly all gone; but I kept praying and believing. God then sent me eight men, they increased in numbers, till there was not room for them; many of them not only broke off opium, but got their souls saved. A little while after, God gave me to open an opium refuge at Hoh-chau, and in that district, too, God has led souls to Himself.

#### MR. SUNG.

I formerly feared death. On hearing the Taoist doctrines, I determined to enter that sect. I studied their books, and for twenty-five years abstained from all meat. I, moreover, followed the Buddhists in reciting the incantations. Instead of obtaining peace, my heart became increasingly wretched and unsatisfied. Then came the great famine. In the first year of famine, I saw a boy with the gospel of Matthew; he lent it to me, and I read it. I was immensely taken with the life of Jesus, but what struck me so was that such a good man should come to such an end. I remember weeping over the story of the crucifixion; but at that time, though I loved Jesus, I did not know He could save me. Some time after, Mr. Hill came to P'ing-yang; the famine was at its height, my daughter-in-law and daughter both died in the space of three days. At that time Mr. Hill came to my

house to ask me to look after a young connection of mine who had been cast out by his parents, and was nearly starved. I told him my circumstances, how a few days before I had lost two children by famine, and in what straits I was. He promised to help me, adding, he would pay for the keep of the child.

Just before this time, I happened to see a copy of the treaty of the Western Powers with China. I noticed particularly that each western kingdom took its year's date from the birth of Jesus (Anno Domini) eighteen hundred odd years ago. On thinking the matter over it came to me, "Well, if the doctrine of Jesus is 'the heavenly doctrine,' is it not right that time should be so reckoned? And will not China, too, soon own His sway?" With these thoughts in my mind, I went to Mr. Hill's house to consult about my young relation. I there learned that Mr. Hill taught the doctrine of Jesus. At this time I still read incantations. Mr. Hill, on hearing this, told me I had better pray to God. I told him I couldn't pray. He gave me a book called "Questions and Answers on the Heavenly Doctrine." I studied the book for five months; and from that time I began to pray to God and fully believe in Jesus. My wife, however, was still a worshipper of idols, and would recite incantations a hundred times a day. But gradually she listened to my words, and finally became a worshipper of the Heavenly Father.

Since then we both richly received God's grace; formerly we did not get on well together, my temper was bad, and so was hers; but since we have believed in Jesus we have had the deepest fellowship.

MR. FAN.

I am well known to you all; my home is in a village close to Hung-t'ung. When eleven years old I entered a secret society, for I heard that if you belonged to that society you could escape calamity. While in this society I burned ever so much incense, and piled up ever so much merit; but notwithstanding suffered ever so much calamity. I left the society.

Years after, a friend of mine in Hung-t'ung bought a book of a foreigner; its title was "The Three Needs." He showed it me, and told me a little of what it said. I was interested, and determined to go to P'ing-yang to see the foreign teachers. I there saw Mr. Turner and Mr. Drake. Mr. Turner told me of the hope of eternal life, adding, "If you want to obtain this, you must awake to the sense of your danger, for your sins are upon you, and must trust Jesus to be forgiven."

Afterwards Mr. Chang Chü-hui took me to Mr. Hsi's village, where I saw Mr. Hsi; it was there I received the Holy Spirit. I then knew that idols were false, that Jesus could save, and that the Heavenly Father was the true God. While there Mr. Hsi wrote out a prayer for me; as I could not read, I could not at first use it, but I stayed at Mr. Hsi's house until I was able to read and repeat it, and then returned home, able to pray to God. While at Mr. Hsi's he had told me to go to P'ing-yang and get a New Testament. I accordingly went and got one: on returning to my home, I found that my little child of six years old, while playing in the yard, had been carried off by wolves and eaten.

It was a time of deep trial, but I then greatly obtained God's grace, and the Holy Spirit influencing my heart caused me to know the Heavenly Father better. After this, the people in the village wanted me to worship idols; but I would not; I knew that it was breaking God's laws. The people said, "If you don't we shall meet calamity, we shall get no water; and if so, we will pull down your house." Through God's grace the river water was more than ever, and my faith in God increased.

This being so they could not carry out their threats, and from that time I never offered to idols.

Since then the devil has counted me as his enemy. I lost two horses and a donkey; again a wolf took away another of my children, five years old; my farm had scarcely any crops: year by year he has tried to harm me. This year I lost my only little son by small-pox, and my nephew's son of seven years old was also carried off by the same illness in my house. However, I am deeply thankful for God's grace. He constantly gives me opportunities of hearing His teaching. Let the devil hurt if he will, I know Jesus can save. My whole family is with one heart and mind serving God—that is my great joy.

MR. SHIH CH'ING-LAN. When I was sixteen I began smoking opium, and continued till I was twenty-seven years old. Mr. Fan exhorted me to give it up, but I would not; I used to laugh at him, because at that time I had money. However, shortly after came the famine, and what with heavy opium smoking on the one hand, and the famine prices on the other, I began to be in want. "Well," thought I to myself, "if I don't break off the opium I am a ruined man." I feared the foreign medicine, as men said if you took it you would be bewitched. On hearing of Mr. Hsi's medicine I determined to try that. This was the medicine that Mr. Fan, of my village, was using to cure his opium patients. I accordingly went to him. At first Mr. Fan would not receive me to break off opium, though he told me I was at liberty to hear doctrine there. In a little time Mr. Drake came to lead worship at Mr. Fan's; I heard him preach, and all the more wanted to break off opium. Still Mr. Fan would not receive me. Afterwards Mr. Hsi came; he said to Mr. Fan, "Why did Jesus come? It was to save sinners; don't look whether he is good or not, but receive him; it may be the Lord will save him." Mr. Fan consented. When I came I was told to pray; at first I didn't understand; however, that night I began to pray, and went about half the night, asking God to help me. God did greatly help, and my cure was effected. When I had been in the opium refuge a few days, my case was getting on so favorably that I went to my father, who is sitting there, and asked him to join me in giving up the drug. He was sixty-three years of age, and had been an opium smoker forty years. He had formerly followed a secret society. The devil tempted him greatly; he had served him so long that the devil was loath to give him up. At last, another disorder setting in, he determined to get the craving cured. God helped him also. When we were cured, we consulted together, and determined to take all our false gods and burn them. From that time we have worshipped God. After that, my uncle, Shih Ta-hsing, seeing us, also broke off opium. Shortly after this there was a "great gathering" at P'ing-yang Fu. I then went to Mr. Hsi's; he exhorted me never again to smoke opium or worship idols. I told him, I wanted for my lifetime to worship God. After a little the Holy Ghost influenced my heart, and caused me to see that Christ was the Light of the World. The next year my father and I were baptized. I want to praise Jesus for ever and ever.

MR. LIU PAO-LIN. At first I did not know God. I was a great sinner, fond of cheating men, gambling, and smoking opium. One day, a friend named Chang Ho-ching said to me, "Why don't you give up opium smoking, and get your craving cured?" "What!" said I, "have you been bewitched by the foreigners? You have suffered their deception, and now you want me to suffer." I then began to revile him; he came again, and got like treatment.

After he had gone, my conscience began to smite me. I said to myself, "Ah! Surely my sins are deep-dyed to treat my friend like this, when he is seeking my good." That night, I said to my wife, "Although I revile Chang Ho-ching, you see his opium smoking is cured. You have such an illness

it looks as if you won't live, and I also have disease, and he says God is able to save us." My wife said, "Well, who but God can help us? But now that you have treated Mr. Chang so badly I doubt if he will come again." I replied, "If God will indeed help us, Mr. Chang will be sure to come again; when he does, I will certainly listen to his words." Not more than two or three days passed, and he came again; that time I received and treated him well. I said to him, "How did you get your craving cured?" "Ah!" he replied, "I fear if I tell you, you won't believe; if you would believe your illness and your wife's would both be healed." "I am ready to believe," was my answer. "Well then, if so, you must no more worship these false gods; in three days' time I am going to Fan village; do you come there with me and worship the true God."

Arriving at Fan village, I went to Mr. Fan's house and stayed till my craving was cured; my heart, however, was still wretched. Mr. Fan said to me, "I fear your heart is not at rest, you look so miserable." "It is because of my wife's illness," was my reply; "I don't know if she be alive or not." Mr. Fan said, "Let us pray, and soon go to her, and see if we can help." So we went. On our arrival, as soon as I saw her face, I knew that she was a great deal better; for three or four years past she had not been able to wait on me. She, however, got up and prepared tea for us. I was much struck with this answer to prayer. Returning to Mr. Fan's village, Mr. Fan constantly prayed for me. I could not pray.

I remember one day hearing a hymn, "Alas! My heart so dark!" and thinking surely that suits me. Not long after I went to the P'ing-yang Fu great gathering. While there I met Mr. Hsi. He questioned me as to my former life, and then told me of Jesus. I went back to Fan village. Mr. Fan preached on the ten lepers being cleansed, and only one returning to give thanks; thought I, "I will be one to 'return'." That one in the parable did not forget God's grace, neither will I." I went home and told my wife; she, too, believed—we were as two raised from the dead. After a little while, Mr. Fan came, accompanied by Mr. Hsi. Mr. Hsi spoke with us, read the Testament and prayed; then I prayed, and so did my wife.

Mr. Hsi was full of joy, saying, "Truly this is the grace of God." As we came to the parting-place on the road, Mr. Hsi knelt down and prayed, and as he prayed he wept; he told me afterwards that he wept for fear lest I should go back. After some days I heard Mr. Hsi preach; he said, "we were not saved only for our own benefit, but to save others; we ought to pray for others, set a good example, and preach to men the Gospel."

I went home and began to pray to God for a fellow-helper. Soon a man, with whom I had been on bad terms, asked me how I got cured of the opium craving. On telling him, he offered to accompany me to Fan village. There, hearing the doctrine, he was converted, came back and opened a worship-hall in his house for our village. The Lord afterwards saved other souls. Truly, this is God's loving kindness.

**CONCLUDING WORDS.** This most interesting meeting then closed with a few words of testimony from Mr. Hudson Taylor. He told us how he was converted, when in a careless state of soul, by reading this sentence in a tract—"the finished work of Christ;" his mother, many miles away, being in prayer for him at that very time.

He also spoke of God's faithfulness to him in after life, and the encouragement it was, after twenty years' labor and prayer for Shan-si, to have listened to the words of testimony which had been

given. The next day, Mr. Fan took early prayers, and his theme seemed to be "Jesus" right through. At eleven o'clock we gathered together for the ordination of native pastors, elders, and deacons.

Mr. Hudson Taylor, inviting the brethren working in the P'ing-yang district to unite with him in the laying of hands, after a few words of fervent prayer, set Mr. Hsi apart. He was ordained pastor of the whole district; for he has already done an extensive work and been much owned of God. Mr. Sung was then set apart as native pastor of the P'ing-yang Church. The ordination of pastors being over, two additional native elders were set apart: Mr. Chang Chih-heng to P'ing-yang, Mr. Shih Ch'ing-lan to Hung-t'ung.

There were sixteen deacons appointed, of whom only seven were present. Altogether it was felt to be a most solemn service. We ask the prayers of all friends that a sense of the solemnity of their several charges may increasingly rest upon them. The number of members having already begun to thin considerably, it being the busy time of harvest, it was determined to have the Lord's Supper in the afternoon. Of this sacred ordinance over seventy partook. The newly-ordained pastor, Mr. Hsi, presided, and Mr. Stanley P. Smith gave an address on "This do in remembrance of Me." This service finished the Hung-t'ung Conference. Early the next morning some started for P'ing-yang Fu, the others following them the day after.

## 13 - Chapter 13

---

Chapter 13 - The P'ing-Yang Fu Conference, August 5th & 6th by Stanley P. Smith

-----

This Conference was a much smaller one than that at Hung-t'ung, there never being more than fifty people present at the meetings; but still it was a very profitable one. This gathering was specially held for those who could not get to Hung-t'ung; but many of them were unable to come owing to the flooded state of the River Fen and other streams. The first early morning meeting was taken by Mr. Ch'u, who had been through much persecution for the Lord's sake at Ta-ning Hien, and a Mr. Fan, Mr. Beauchamp's teacher. The midday meeting was led by Mr. Hudson Taylor and Mr. Hsi. It is much to be regretted that the notes taken of this blessed meeting were scanty. The Lord specially helped His servants.

I then gave a short account of the Hung-t'ung Conference, and Mr. Hsi added a few words of testimony.

FURTHER NATIVE TESTIMONIES. THE EVENING MEETING was led by Mr. J.W. Stevenson, and was a testimony meeting.

Mr. Stevenson, in his opening remarks, after defining witnessing for Jesus, said, ■ I can say Jesus is my very best Friend. He has forgiven my sins, and fills my soul with perfect peace. I know He is in my heart. If I did not constantly praise and extol Him, the very stones would cry out against me.

MR. WANG.

I recently was fond of opium and gambling. Six years ago I was thin and emaciated. See how stout I am now! This is all God's grace; others all rejected me; I had not a friend; but He saved me. One look at the Cross and I was healed. I hope for a lifetime to put forth strength for God.

MR. TUNG. For seven or eight years I gambled and was fond of using bad language. I spoke with some of the Christians, but they were not my lot, and I did not believe in them. One day Mr. Chang Chü-hui left me a book, asking me to read it. I read about Jesus, but although I was interested, I did not understand the doctrine. Shortly after, Mr. Fan having been beaten by the mandarin, I attended him daily. I heard his words, and also in the chapel attended worship. I then went everywhere trying to find out how to get saved. Now I know that those who repent earnestly and believe in Jesus obtain salvation.

MR. CH'U.

Brethren and sisters, please hear my words. Formerly I was fond of reading books. Eight years ago a friend of mine of the name of Chang came to Ta-ning Hien and brought with him a gospel of Mark. I was delighted to read this book and its wonders. I thought to myself, "I wonder if there be other books, or is there any society holding these doctrines." The next year I heard that a foreigner—Mr. Hill—had come to P'ing-yang, and that he preached the doctrine of Jesus and gave

away books. I always wanted to see him, but never did. A pupil of mine brought two books from P'ing-yang; I read these two books, and then got to know where the foreigner lived. The third year my pupil again returning from P'ing-yang brought with him a New Testament; afterwards he gave it to me. I was always reading it; though I didn't thoroughly understand it. I remember reading "the way was narrow and the gate strait that led to life," that "few obtained salvation," and I feared, saying, "ah, the time is soon coming, and I am not saved." Two years after I saw another book, entitled "The Gate of True Doctrine." The next year I wanted much to go to P'ing-yang. Some said Mr. Drake was there, others said he was away. I went to P'ing-yang and there I saw Chang Chih-heng and Mr. Sung; afterwards I saw Mr. Drake. Mr. Drake said, "Come and stop here!" I accepted his invitation. I then saw Mr. Hsi and prayed with him. Mr. Drake gave me twelve or thirteen books; at that time I fully trusted Jesus.

Arriving again at my home at Ta-ning they were very displeased. Gradually, however, others came to hear and believed too. Mr. Chang, who gave me the first copy of Mark, hearing my words also believed. In the ninth month there was a great gathering at P'ing-yang; I went to it accompanied by my brother. When I returned home my only child died—my brother also took ill. I was much depressed, and the devil tempted me that I had been deluded. Shortly afterwards my brother died, but before his death he was always saying, "Thank God! The Saviour is able to save men." The next year in the second month, inquiry was made whether I worshipped idols or not. I replied, "No!" Thereupon the inspector of instruction had me beaten. He wants now to take away my degree, but I count it as nothing. Jesus has a greater glory in store for me than that. The next month I was baptized. In the eleventh month I was made an elder. Truly, this salvation is as it were being alive from the dead. We who trust Jesus constantly have peace. The next morning this Mr. Ch'u was ordained pastor of the Ta-ning and Sih-chau district, and five more deacons were appointed. This ended the Conference.

## 14 - Chapter 14

---

### Chapter 14 - A Visit to Pastor Hsi by Stanley P Smith

-----

On Saturday, August 7th, Mr. Hudson Taylor left P'ing-yang for Han-chung. The arrangements made were for him to go to K'uh-wu, a city 40 miles south of P'ing-yang, and there joining Mr. Beauchamp, Mr. Herbert Hudson Taylor, and Mr. Studd, to proceed west to Han-chung.

As, however, there were still some matters to be settled with the native pastors, etc. and in going south to K'uh-wu, Mr. Hsi's village would be very little out of the way, Mr. Taylor, in response to Mr. Hsi's invitation spent Saturday to Monday with him. He went there accompanied by Mr. Stevenson, Dr. Edwards (from T'ai-yüen), and myself. We arrived at 9 p.m., and found a goodly number—some 30 or 40—assembled at evening prayers. The house was nicely prepared for us, the little court covered with an awning, the main room—his worship-hall—being faced with these words in large Chinese characters, “the acceptable year of the Gospel.” This worship-hall was, for the time being, our bedroom. The next day (Sunday) Mr. Ch'u and I took morning prayers. Mr. Taylor took the midday service, while in the evening Mr. Stevenson led another testimony meeting.

Several interesting testimonies were given, amongst them one by a lady, Mr. Hsi's aunt.

MRS. LIANG.

I want before the pastors and Church members to tell of God's grace. A short time ago, as I was one day entering an oil factory, the inside being dark, I fell into a pit and damaged my leg. After suffering acute pain, and being unable to move, I sought medical aid, but without benefit. One day my nephew told me that his brother-in-law—Mr. Hsi—trusted in Jesus, and cast out devils, and was much blessed in healing diseases by faith in God. I replied, “If you believe in God, you can invite him.” My nephew went to invite Mr. Hsi to come. He came, laid his hands on me, and prayed to God. The third day I was healed, and descended from my couch, able to walk. I then believed in the power of God. Of course, I at once cast away my idols, and worshipped the true God. The next year those of my own home and village greatly persecuted me; they took my husband, too (who is a believer), and beat him terribly. My nephew and I recanted, and, for fear of persecution, offered to the idols. I was immediately smitten with a great illness, and nearly died.

I again had Mr. Hsi invited. On coming, he warned me, adding, “If in truth you will repent, and no more worship idols, God will certainly forgive you, and your illness will certainly be healed.” At that time I firmly determined, “If God will once more save my life—though men should persecute me even to death—I will not again worship those false gods.” From that time I truly believed in God; with my whole body I want to serve Him. At present, however, we have to worship in secret, not daring to do so in public. If we want to do so in public we have to come to this village. I therefore ask your most earnest prayers on our behalf.

We were all full of thanksgiving that this lady (without the slightest suggestion on the part of foreigners) should have been led thus to testify for God. Humanly speaking, in China, where the etiquette about ladies is so strict, it was impossible. But this is just an instance of the fact that neither men, nor devils, nor long-established customs, can defeat the purposes of God, or bring to naught His Word. In Psalms 68:2 (R.V.) it reads, "The Lord giveth the word; the women that publish the tidings are a great host." Later on, in the Prophets, is the word which was quoted at Pentecost, "On My handmaidens will I pour out My Spirit, and they shall prophesy." From the birth of Jesus till now, how has God set His seal in Scriptures? The first herald to the Gospel was a woman. Of the aged Anna (Luke 2:38), this short but sweet and simple testimony is given, "She spake of Him." The Lord hasten the day when "a great host" of His handmaidens in this heathen land may have their tongues loosened of the like hallowed object! The Lord grant that the same mighty blessing which has attended the preaching of women in home lands may be vouchsafed to their missionary and heathen sisters here! For never until their lips are opened can the women of China's millions be effectually reached, or the mothers of China cease to be curses to this world in rearing a Christless and God-dishonouring offspring.

## 15 - Chapter 15

---

### Chapter 15 - The Farewells by Stanley P. Smith

-----

On Monday morning Mr. Hsi led the Communion service, and in the late afternoon we started for K'üh-wu, Mr. Hsi and others accompanying us about three miles. The next day we got to K'üh-wu, and that same day Mr. Taylor, with his son, and Mr. Beauchamp, started for the West, Mr. Studd waiting till the morrow. Their first stage was by moonlight; we accompanied them out some way. A few last words of helpful counsel, a few last words of mutual love, a few last words in solemn stillness, as with hands locked in his, we each received his parting blessing; and the visit to Shan-si—so long expected, so long deferred, but now so blessed in its outcome, so treasured in our hearts—was over.

What wonder if the thought stole across our minds as we retraced our steps: "A little while and he may come again!" What wonder if we were led up to think of that more certain return of his Master, or found comfort in the reassuring words of Jesus, "It is expedient for you that I go away!" Yes! It is "expedient." The partings, the separations, the crosses, the disappointments of this world, are all expedient. They are his appointments, therefore they are expedient. They are the inlets to deeper and greater blessings; they remove from under us the props of the creature, that we may learn to find our heart-rest in leaning on the Creator; they bid us "seek another country, that is an heavenly;" thy bid us look not at the western hills, behind which, as it were, at Calvary His sun did set in darkness, but gaze with eager eye on eastern skies, where even now the night is yielding, and the first gray streaks of early morn are telling out our glorious Lord's return; they lead us on in a natural train of thought to these personal expression of His love: "If I 'go away' I come again and will receive you unto Myself, that where I am, there ye may be also." A LAST WORD. Our Lord is surely coming; but "till He come" let us of English tongue go forth!—go forth at His command into the world's great harvest field.

Thrice, thrice are we the debtors of the heathen world.

Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with generous hand.

Debtors—for instead of a loaf we have given a stone, instead of a fish a serpent! This weary world cries out for rest—rest which, though it knows not, can alone be found upon the bosom of God. Its cry is well-nigh unheeded by the majority in Christian lands. This wretched world exclaims for peace—peace which, though it knows not, can only be found through the blood of Christ.

Lo! We poison them with spirit; we drug them with opium.

Christians! Let us arise and shake off from us the dust of inactivity. Let us to Calvary's hill. Behold He dies! Shall we pass by with heart not wholly won, with life not fully yielded, a grace so special and a love so true?

No! It must not—cannot be! His love, His dying love, shall constrain us; it shall put devotion into our lives; shall stamp upon our hearts the “All for Jesus” cry; it shall awake us trumpet-tongued from the grave of sloth, to the risen life of gladsome service.

Christians! Hark we to His word: “All power is given unto Me in heaven and in earth.”

Christians! Look we upon the open field! Africa, South America, India, China, the ocean isles which “God so loved;” for which Christ died. And then—the marching orders—His last command that knows no compromise: “Go ye! And make disciples of all nations.” Who will miss the privilege of obedience?

## 16 - Chapter 16

---

### Chapter 16 - After the Conferences by Stanley P. Smith

-----

Sih-Chau, September 1st. ■ Mr. Stevenson and I started with Mr. Hsi on August 23rd, intending to take the following route. From Hung-t'ung to Ta-ning, thence to Sang-goh, and then on to Hiao-i by way of Sih-cahu; at Hiao-i Mr. Stevenson had to leave us and go north to T'ai-yüen, en route for Shanghai, and Mr. Hsi and myself to return to Hung-t'ung by way of Hoh-chau and Chao-ch'eng, then on for a short visit to Yoh-yang and back. In these three last places, Hoh-chau, Chao-ch'eng, and Youh-yang (all in my parish), there are believers and opium refuges.

Leaving Hung-t'ung on the 23rd we came in three days to Ta-ning Hien; the country between these two places is of high altitude, the oak-tree being met with, and grass, oats, and potatoes much grown; we were much reminded of England in seeing cattle and sheep in this pasture land. A good part of the way was through a wild mountain pass, the rocks being very bold and grand, and a mountain torrent adding much to its beauty. Ta-ning Hien is a very small place surrounded by high hills, but though so "little" it is, it would seem, destined, as Bethlehem, to be an important center in God's work. The house is of a comfortable size, and most admirably adapted for mission work.

Mr. Cassels was in this place for four months, and in that short time, with God's blessing, he had not only been instrumental in leading souls to Christ, but of endearing himself very deeply in the hearts of the people—both Christians and heathen. One young man, who was baptized during our visit, himself brought to the Lord by means of Mr. Cassels, told me how when Mr. Cassels went away they all wept. The second day at Ta-ning, some of us went out on the street, for there is only one worth the name in this very small country town, while Mr. Stevenson examined the inquirers. It was delightful to hear Mr. Hsi and Mr. Ch'u, both scholars preaching in the streets, and so evidently with the joy and reality of the Gospel in their hearts, and that, too (in Mr. Chi'u's case), in the very town where not long ago he had been beaten for not worshipping idols.

Sang-Goh. The next day (Saturday) we started, including Mr. Ch'ü, Mr. Chang, the native elder, and some other Church members, for Mr. Ch'ü's house, distant some forty li. It had poured in torrents during the night, and as this whole district is composed of precipitous hills, which drain very quickly, the river, along which was the "path" to Mr. Ch'ü's village, was swollen into a roaring cataract, racing down to the equally intractable Yellow River, which last is distant only ten miles from Sang-goh. This made the journey a little longer, and in two places we had to wade, not indeed through the main current, but through some side slack water. In this we were very much more fortunate than the day before reaching Ta-ning; on that day we had to cross the river thirty times, those who were not on beasts wading, the river being low.

We arrived at Mr. Ch'u's house in the village of Sang-goh about three o'clock in the afternoon. The first thing that struck the eye as one entered the gate, was a memorial tablet given to his

grandfather by grateful patients as a tribute to his medical skill. Entering the courtyard, which is about fifteen yards square, one is struck by the regular, stone-faced "caves;" they are on three sides of the square, the fourth side being a wall, and are ten in number, in shape like a small railway tunnel, and go back some twenty feet or more into the soil. We soon gathered with some of the Church members and had prayer and praise. Food was then served. Afterwards the greater part went down towards the river's side to see if there was a suitable place for baptism. A most admirable baptistry was soon found, deep enough for our purposes, and in the evening all returned, looking forward to an outpouring of the Spirit of God on the morrow. That evening we had an address by Mr. Hsi, after which there was a public examination of the baptismal candidates by Mr. Stevenson, which continued till past midnight. I have already mentioned the state of the river; Mr. Ch'ü's house is close to it; there are converts in villages on both sides scattered along the valley. As some could not come, owing to the river, on Saturday, some Church members were sent off early on Sunday morning to bring them on donkeys.

**BAPTISM OF NINETEEN CONVERTS.** The first service was taken by Mr. Hsi and Mr. Key. After a little interval, Mr. Stevenson gave an admirable address on "Confession with the Mouth," and during that address, not only with his mouth, but with face full of the joy of the Lord, he bore witness to Jesus. The address over, Mr. Stevenson further examined the candidates; their examination was no light test of sincerity. In view of the persecution which there has been in this district, they were well forewarned before taking the step of baptism, and many in answer to the question replied they would sooner part with life, if need be, than Jesus. We then had a meeting of Church officers and members to approve of the selected candidates; they were all, to the number of nineteen, held to be fit for baptism—twelve of them being men, the rest women.

Dinner being over, the male candidates walked down in a procession, singing hymns, amongst which were the well-known "Jesus loves me," and "When He cometh." The baptismal service was interspersed with plenty of singing, and two short addresses by Mr. Hsi. Although the village of Sang-goh is small, only consisting of twenty families, there were very nearly 100 onlookers. Most reverent were they, too, nor was there the slightest interruption. Very impressive and deeply blessed it was to make those hills resound with praises to the one true God, our Heavenly Father, and then to see those nineteen publicly profess their faith in Jesus, His only begotten Son, in the rite of baptism. They were baptized by Mr. Stevenson. The service at the riverside over, we all returned to Mr. Ch'ü's, where we had a further meeting, which I took. In the evening we had the Lord's Supper, led by the two native pastors, Mr. Hsi and Mr. Ch'ü, after which the meeting was protracted till past 11 p.m. Mr. Ch'ü's address was very much to the point, urging us all, especially those newly baptized, never to forget Christ crucified. Thus ended a most happy Sabbath. On the Monday morning, Mr. Hsi spoke most helpfully on John 13:1-38, showing us that the Lord washing His disciples' feet must be the spirit that must always energize us if we would win souls to Christ and serve God. Mr. Stevenson then shortly exhorted the new Church members, and commended them to God in prayer. Our stay at Mr. Ch'ü's, though so short, was delightful. There was such an absence of formality, such natural friendliness; one felt quite the home feeling that should always be present when Christians meet. There were plenty of little children, too, romping about between times, blind man's buff being attempted once with them, to the amusement of young and old. Mr. Ch'ü was most lavish in his hospitality; nothing seemed too good for us, any trouble too great. Knowing we English were meat eaters, nothing would do but to have a young goat brought in and

killed for us—killed in the courtyard, as of old in England. It was quite hard to leave them. Mr. Ch'ü's mother, on being reminded of steadfastness, said at once, "No, my love for Jesus shall never change." This old lady (amongst those who received baptism) has a beautiful face, beaming with the peace and joy that is within. Mr. Ch'ü's wife, alas! Does not yet believe; she cannot get over her husband suffering persecution. Please pray for her. On the return to Ta-ning, Mr. Stevenson paid a visit to a little village where Mr. Cassels had stayed for a short time. He found there several inquirers, and was deeply touched, at a small service he held, on hearing these simple folk, including men, women, and children, joining in the Lord's Prayer. Yesterday, coming here, we were caught in the rain, so we stopped here for one day; in the afternoon it cleared up, and Mr. Hsi, Mr. Ch'ü and myself went out in the main street, and had a single file procession, singing "Jesus loves me." This drew a gathering of about 50; we all three then spoke in turn, the people listening most attentively. We came home praising the Lord for His goodness.

## 17 - Chapter 17

---

### Chapter 17 - Hope for the Future: A Letter from J. W. Stevenson

-----

We are greatly encouraged out here, and are asking and receiving by faith definite blessings for this hungry and thirsty land. The field is opening up most wonderfully, but before the overwhelming flood of blessing, more prayer and more living sacrifices, holy and consecrated, must be offered. My visit to Shan-si has been most delightful, and I am sorry to leave for several reasons. I have met most of the native Christians in the south of the province. They are warm-hearted and zealous disciples, and some of them are very prayerful. I have learned many a lesson of simple trust and faith from them. They are marked by a strong faith in the power of prayer; and no wonder, for they get so many proofs of God's faithfulness in answering, that it would be thankless and useless task to try to explain away the direct help they obtain. Some of them fast regularly as well as pray. Up to date, 101 persons have been baptized upon profession of their faith this year in the P'ing-yang district, and I know and have had conversations with others to the number of about 50, who I hope will be baptized shortly. I am not including a great many who have not decided for Christ, though attending services more or less regularly. I had a conference at Chao-ch'eng Hien (one of the district cities in Mr. Stanley P. Smith's large parish), to which 53 professing Christians came; all stood up to signify that they had decided to follow Christ; many told the story of their conversion and details connected with persecutions manfully borne for Christ's sake. Yet out of the 53 only 17 are yet baptized. Surely a few facts like these will encourage you to go on praying and working.

Then another pleasing fact is, that the converts are from a wide extent of country and scattered over a good many districts. Praise God for these lights placed in so many dark places. One thing has pained me, that so little is being done for the women in Southern Shan-si. Nevertheless, there is work among them: I baptized seven three weeks ago, and six a week later in another district. I am longing to see Mildmay establishments of consecrated and whole-hearted ladies in every province, and I am praying for it; we could do with two or three in each province. The great desideratum is competent and fully-consecrated ladies to lead and head such establishments. They can also be found. Praise the Lord! The influence of such lives among the women of China would be great, and would soon tell in large ingatherings of souls into the kingdom of God. The soul and center of society being thus touched by Divine power and grace, the whole fabric of heathen society would soon show the mighty influence of womanhood wholly consecrated to Christ. Pray for this, and ask ladies to pray and think about it. The Lord hasten the multitude of women to publish the glad tidings of His love in China.

#### WORK IN THE HIAO-I HIEN.

Mr. Stanley P. Smith wrote you of our visit to Ta-ning and Sih-chau, and I want to tell you a little of what happened after we left Sih-chau. After three days' traveling we reached the village of Tao-hiang after dark; we had a long climb to get to that mountain village, and were specially

delighted with the warm welcome given us. We were put up in a cave, and received every attention from the hospitable villagers. We were rather a large party, i.e., Mr. Stanley P. Smith, Mr. Key, Mr. Hsi, Mr. Ch'u, a servant, and myself, but were packed away comfortably in the cave. There were two Christian tracts on the wall, which indicated that something was known of the true God, even here.

FORMATION OF ANOTHER COUNTRY CHURCH. The following day (Sunday, September 5th) the inquirers came in from several villages, and the cave was crowded in every part at the services we held. During the day we held a special examination of the candidates for baptism. It would have rejoiced your heart to hear some of the answers by the women, as well as the men; when it was clearly pointed out that their profession would involve them in persecution, and even death might be the outcome, and it was put to them whether in the face of these things they would still continue to be Christians—they eagerly said, “rather let life go than Christ.” It was glorious to hear such testimony from those so recently without the least knowledge of the Gospel. After careful examination ten persons were accepted for baptism and were accordingly baptized during the day. Of this number six were women and four men. In the evening the two native pastors (Hsi and Chü') conducted a most impressive Communion service, and thus a church was organized.

You may ask how the people of this out-of-the-way village heard the Gospel and got interested. It appears that Mr. Chü', the native pastor at Ta-ning, had been visiting some relations near by, a good while ago, and embraced the opportunity of telling them of his newly-found Saviour and of his joy in the Lord. The people listened with interest and begged for further instruction; this was given, and the interest increased. Mr. Li visited this village and helped the inquirers, a good deal, and later Mr. Cassels left Mr. Chang, an elder from Ta-ning, to help teach them the way of the Lord more fully. God blessed the efforts of His humble servant, and the foundation of a blessed work, we trust, has been laid, which will grow and extend all over that hill country. The station is three days from T'ai-yüen, and the same from Sih-chau.

I am convinced God is about to do very great things for us, and that floods of blessing will descend upon this dry and thirsty land. I am expecting also good tidings from home of revival, and of increased consecration of life and substance to the salvation of the heathen.

## 18 - Chapter 18

---

### Chapter 18 - Since the Conferences by J. Hudson Taylor

-----

As some time has elapsed since the meetings took place recorded in the foregoing pages, the thought naturally arises, how far have the anticipations thus raised been fulfilled? To this question the subsequent history of the work affords a most satisfactory answer.

I.—At T'ai-yüen Fu.

Dr. Edwards, writing from T'ai-yüen Fu on September 27th, 1886 (two months after the Special Meetings), says:■

“Yesterday we were greatly encouraged, as Miss Broomhall’s little maid told her she had decided to be a disciple of the Lord Jesus. In the morning, at our early prayer meeting. Mr. Orr Ewing had asked that at least one soul might be given us, and before the day was out we had the little maid’s confession.” On October 29th, writing from the same station, Miss Gertrude Broomhall wrote as follows:

“When I last wrote I told you of one conversion; I can now tell you of more. Three of the old school girls have confessed Christ, and two women who have come regularly to the Sunday services for some time. These (with the exception of one girl, who has gone to P’ing-yang with Mrs. Bagnall) have been formed into a class. We hope soon to tell you of further additions. God is opening doors in this city. I have encouraging times on Monday afternoons, with a number of Manchu women, not far from here.” On December 23rd, Mr. Orr Ewing writes:■

“Mr. Sturman and I are living together at the opium refuge (the Memorial Hospital), and, although he of course does all the work, I see a good deal of the patients, and am truly interested in them. They come into our rooms and make themselves quite at home, and we have asked the Lord for the souls of all the patients; several have been interested in the truth, and one who has all but completed his time is causing us great joy by admitting that he believes in the true doctrine.

“There are continual answers to prayer week by week, and I feel sure we shall soon be able to tell of many being blessed. Among the Christians I am certain there is more health of soul, and this is the first step to better work among the unsaved.” On January 19th, 1887, Mr. Sturman sends us further information of an encouraging character:■

“I am sure you will be delighted to hear of blessing in the opium refuge. One man, a mason, has come out and confessed Christ. Praise God! Last Sunday I had just returned from school, and was feeling a little downcast, because of the seeming hardness of the hearts of those to whom I had been speaking. I went to the Lord with it; a few minutes after this man came and looked in at my window. I asked him in, and, as soon as he was seated, I said to him, ‘Why do you not give your heart to God, and let Him hereafter be your Master?’ And he replied with great stress, ‘That is just

what I wanted to tell you; I have done it, and I believe fully in Jesus.'

"I could not help saying, 'Praise God!' and then went on to talk with him. After a little while he said, 'But my heart is not happy.' I asked why. He said, 'You know I have a brother and mother at home; they do not know about Jesus; and you say they can only get to heaven by faith in Him; how could I be happy and see them in hell!' 'Well,' I said, 'you must go home now and tell them what you know, and we will pray for your family, and the Lord may lead them also to believe.' He was delighted about this, and said, 'My brother is religious and recites prayers every night; if only he would put that hot heart on this Gospel (taking up my New Testament), that would be good!'

"He has gone home now full of joy, and one of the last things he said was, 'My brother smokes opium; pray that he may also come here; then you can teach him, and I can teach my mother at home.' The Lord keep him bright.

"On Saturday last I had a most interesting man in. He came once before, and seemed very much interested; but one could not make him feel the real need of a Saviour. He took away a New Testament, and now there are only a few chapters in Revelation that he has not read. He was here fully two hours; said he always prayed to Buddha, and on one occasion, when almost dying, Buddha 'appeared to me, and I was instantly healed.'

"He wanted to have Christ and Buddha, and for a long time was proof against all I could say. At last I said, 'Have you a son?' He said, 'Yes.' 'Well, now,' I said, 'if your son came in here and honored me as his father, and took no notice of you how should you like it? Would it be right or wrong?' 'Ah,' he said, lifting both hands, 'that is right. I see it now; it is wrong to worship a man (for he admitted Buddha was only such) and forget the Father of all. I will never worship again any but God.' Then, after a most interesting conversation, we had prayer together before he left. The Lord lead him clearly out into the true light. This is two since last mail upon whose hearts the Spirit is surely working. Praise the Lord!"

Again, Mr. Sturman writes on February 7th (after giving an account of a visit to the country, and mentioning his return to T'ai-yüen Fu):■-

"Yesterday, after the afternoon service, four of the men confessed faith in the Lord. We do praise God for this. One, who is sick, prayed with Mr. Orr Ewing after some little conversation. The Lord is with us, there is no doubt about that; and we are crying to Him to help us in laying hold of the promises. We continue praying daily for the 100 workers."

II.■IN THE SOUTH. In the southern stations great progress has been made in the work. In the city of Hoh-chau, Misses Reuter and Jakobsen have gone to labor among the women. Writing from Hung-t'ung on November 8th, 1886, Mr. D.E. Hoste says:■

"Mr. and Mrs. Bagnall are now up at Sih-chau, whither they went at the close of the gathering here, which passed off very well. The P'ing-yang Fu gathering was also a good time. Mr. Bagnall baptized three men and three women. At Hung-t'ung Mr. Stanley P. Smith baptized fifty four men and two women. Praise God!" On December 8th, 1886, Mr. Stanley P. Smith writes:■

"Since I last wrote I have been up to see about the ladies' opium refuge. When they arrive they will find an admirable place awaiting them. You ascend a hill in the town of Hoh-chau; the houses few, nicely open spaces abounding. At the top of the hill you see an unpretending gate large enough to

admit a cart. On entering you see a large courtyard, 50 yards by 20; this is theirs. Flanking this on one side are three smaller courtyards—the north, the ladies' courtyard; the middle, the women's opium refuge; the south yard, the men's opium refuge, separated by a wall and entered by a door on another side. The rooms are admirable and numerous. I trust next year there will be a glorious work there. I went to visit one village where there was a young Christian, and six or seven young fellows interested; but was only at Hoh-chau some three or four days.

“Later I started for Chao-eng to go round eleven villages in which there are believers; it was indeed an interesting time. I saw enough indeed to make one's heart rejoice. In two villages we saw a family strip the house of idols; it was grand, having worship and praise after abolishing their former wretched objects of worship. But the message I felt led to give in every village, as well as the Gospel, was the Lord's coming; telling them it was good for them to turn from idols, and better to serve the living and true God; but not to forget 'to wait for His Son from Heaven'—that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ. How glorious! 'caught up,' 'for ever with the Lord!' Well may we comfort one another with such words.

“In most of these little villages they have now chapels or worship rooms. The blessed work is spreading; it must; God is with us, nay more, in us; and he will work to will and to do His good pleasure, which is to save guilty man.”

HIAO-I.

Mr. Sturman and Mr. Orr Ewing have also visited the Hiao-i Christians. Of this visit Mr. Sturman writes as follows:■

“On Friday we left for Hiao-i Hien to visit a man who had been a patient. We spent the evening with him, and it was interesting to find him with his New Testament and hymn book. Though the family was there, he said several times that he was trusting the Lord, but we did not like to see the idols about. I trust that he will come clearly out. He pressed us to stay for a few days and teach him, but we were unable.

“On Saturday we left for the village where the Christians are, that we might spend Sunday with them. They gave us a royal welcome. On Saturday we had a little gathering, and another on Sunday morning. In the afternoon we went to a village five li distant, where two other Christians were living; we had a very refreshing time there, and returned to the first village for evening service. The Lord gave me great liberty in preaching, especially on the subject of His second coming. Oh, how those dear people's faces beamed as they heard this precious truth, probably for the first time: we had real blessing.

“After the evening service, the eldest son of the family where we stayed, a man of thirty, confessed his decision to follow the Lord Jesus. We intended leaving very early in the morning, but they were before us, and we had another gathering early before starting. They besought us to spend a few days there, but we were bound to leave, so they followed us out, and parted with us in tears. It did one good to see such love. Poor people, one feels how much one would enjoy a month with them, to lead them on to know the Lord, for really they are very, very ignorant, though sincere, I feel sure.”

Mr. William Key, writing from Sih-chau, sends us interesting intelligence of the Hiao-i work, and mentions the opening of two new opium refuges, one at P'u-hien, the other at K'o-shih.

#### THIRTY NEW CONVERTS AT HIAO-I.

"We found pastor Ch'ü bright and rejoicing in the Lord. He had stayed about a month with Hiao-i Christians, and got great blessing. He visited all the villages round, and brought back over thirty names as inquirers. The old man Li, who put us up during our visit, accompanied him and brought their first donation for the work ■ 1800 cash.

"Mrs. Key and I have just returned from a visit to Ta-ning. We spent a very happy fortnight with the Christians, visiting seven villages in which we found converts, who were very poor but very pleased to receive us, and did all in their power to make us comfortable. We had good meetings; while Mrs. Key was having a meeting with women, Pastor Ch'ü and I would hold one next door with the men. We had quite a hallelujah time.

#### SEVERE TRIALS.

"Mr. Yang has had to pass through a severe trial; he has lately lost his wife and a grown-up daughter; in the spring he had his child carried off by a wolf. Poor man! He seems to feel it very much.

"At P'u-hien a literary man has been converted, and has opened an opium refuge. Another has been opened at K'o-shih, a small town between Hoh-chau and Sih-chau."

We hear from Mr. Stanley P. Smith that in connection with the P'u-hien work there are now 50\* (\*Feb. 1890—We learn that about ten were actually received into Church fellowship.) inquirers. As is usual in every true work for God, we have abundant evidence of Satan trying to hinder. There cannot be so much blessing without much opposition from our watchful foe. We would ask, therefore, the prayers of our readers that the missionaries may be increasingly blessed and the native Christians may grow in knowledge and experience and not diminish in evangelistic zeal.

## 19 - Chapter 19

---

### Chapter 19 - Further Blessing

-----

The promise of blessing at T'ai-yüen Fu has continued and increased. Souls are being added to the Lord, and more than twenty have been baptized and admitted to Church fellowship.

MR. STANLEY P. SMITH wrote on June 10th:■

"You will be glad to hear that the Holy Spirit is moving over this city. You will have heard, doubtless, from other pens of the blessed case of the mandarin's widow. Of her in the future I am sure there is 'more to follow.'"

"Up! For there is a sound of abundance of rain."

BAPTISM OF 245 CONVERTS. At P'ing-yang Fu in April Mr. Bagnall baptized 16 new converts. At Hung-t'ung in the same month, 52 women and 158 men were baptized by the workers at Mr. Stanley P. Smith's Conference. In the Sih-chau district, also, 19 persons were baptized in May, bringing the number received into Church fellowship during these two months to 245.\* (\*Feb. 1890—Some of these subsequently caused much sorrow, and have had to be excused; but the life and testimony of many others has caused great joy.) From Mr. D.E. Hoste.

"Hung-t'ung, April 28th, 1887.■Since I last wrote, the conference here is over. Praise God, it was a most memorable time. The fact that some 300 men and women were able, in peace and safety, to meet for three days to worship God in Mid-China, is, of itself, a cause for great praise, and a sign that God is with His people here.

"As you can imagine, it is not the easiest matter in the world to house and feed such a number of men and women; but in this important department the Lord's power was manifested, and things went with that smoothness which God alone can produce. Dear Stanley was wonderfully helped in arranging and directing matters, and the Lord supplied 'willing, skilful workers' for all the various departments.

"The services themselves were seasons of real power. Dear Mr. Hsi spoke with great unction on the atonement of the Lord Jesus Christ; and on Sunday again at noon on the Lord's temptation.

"The baptisms were on Saturday; Mr. Bagnall baptized 52 women before breakfast. At about 10 o'clock we began baptizing the men; Mr. Hsi, S. P. Smith, and myself dividing the 158 amongst us. In the morning S. P. Smith and myself baptized; in the afternoon, dear Mr. Hsi, who had been fasting for a day or two previously, baptized the remainder of the men.

"Lord's Day was a day of blessing indeed; perhaps the most interesting part being The Testimony Meeting in the afternoon. It was opened by dear Orr Ewing relating briefly, through interpretation of S. P. Smith, the grace of the Lord amongst them up at T'ai-yüen Fu. Hallelujah! Dear Orr Ewing is

so bright and happy and is going ahead finely at the language. I am sure he will be a great blessing wherever he is.

#### ANOTHER NEW OUT-STATION.

“Then followed a most interesting account from a young deacon named Hsu, who has just returned from T’ung-liu Hien, where he has been working an opium refuge. The Lord has been preparing the hearts of the people there for the Gospel: there is a great spirit of interest and readiness to hear the Word. He told us how one day, when preaching on the streets, he was invited in by the owner of a medicine shop, who was so impressed by what Hsu told him, that of his own accord, when Hsu was gone, he pulled down and destroyed his idols. He now believes in the Lord and has been baptized. Praise God!

#### FAN LIH-YU.

“The most striking testimony of all was that of a man named Fan Lih-yu, who lives in a village fifteen li to the southeast of here. From childhood he had always been careful and correct in his conduct, and as he grew older the desire to attain to a high standard of virtue deepened into a fixed longing. He resorted to the usual devices of the human heart for attaining to this, and his name for benevolence and well doing spread through his immediate neighborhood. Though others praised him, the Holy Spirit, was deepening conviction of sin in his soul. He decided ‘to leave the dusty world and cultivate the practice of virtue.’ At this time he was a young man, and his female relatives would not hear of his taking this step of becoming a recluse. A compromise was effected; he consented to live with his wife and family till he reached the age of 30, when it was agreed he should be free to leave all and become a hermit; thus having leisure to attend to the salvation of his soul.

“Meanwhile he attached himself to one of the many religious sects in this region, and continued to live a life of great strictness. He had heard of the Gospel from some of our brethren, who live in his village and the surrounding neighborhood, but appears to have been uninterested in what he heard.

“Last year the news that there was in this city a place where a doctrine, said to be very good in its teachings, was being promulgated, reached his ears. Accordingly, one Sunday last December, he came in and sat through the service. Stanley Smith conducted it, and spoke on the words of the Lord, “Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of God.” The Holy Spirit sent the word home into the man’s heart, and next morning he came full of eagerness to hear more. After some hours of conversation with him, Stanley asked him if he was willing then and there to receive the Lord Jesus Christ as his Lord and Saviour. He said, ‘Yes!’ They knelt down, and the matter was settled. Praise God!

“Since then he has been growing in the knowledge of the Lord, and was baptized at the conference. Now comes the crowning blessing. He had been feeling that baptism was a very solemn rite, and felt the deep responsibility that rested upon him to devote himself wholly to God and his service, and appears to have had a season of consecrating himself fully to the Lord. Well, the afternoon after his baptism, he whilst sitting by himself, received a most definite baptism of the Holy Spirit.

“Naturally a very quiet, rather silent man, he now in his village is preaching away and publishing the news of the Gospel. As he walked home a carter offered him a lift, which he accepted, and then preached the Gospel to the kind carter, who then and there believed in the Lord.

“His manner is perfectly clear and collected, but there is an intensity and earnestness, especially in his prayers, that would convince much more sceptical people than one’s self. What is the most cheering feature of this case is the simple, clear faith in a crucified Redeemer. Oh, it is glory indeed, to see this dear man’s joy and love, and wonderful enlightenment in the things of God! It is just another call to preach the Gospel of Christ; to have faith in it as the power of God unto salvation. Expect to hear of mighty outbreaks in these parts. I feel convinced that God’s time has arrived.

#### FLOODS!

“Well, on Monday morning dear Stanley Smith gave us ‘Floods,’ by Mr. Radcliffe. I could not help wishing Mr. Radcliffe could have been there, it would have filled him with praise to God. I do not think I have ever been in a more powerful meeting, and when at the close dear Mr. Hsi led in prayer, and seemed to be literally all aglow with prayer, one did feel it was an unspeakably solemn thing to be permitted to have any share in the great project which God has of saving souls from the power of Satan.

“Mr. Hsi asked and thanked for ‘Flood;’ he is looking for thousands of converts, and so are others of us, as I know you have been for a long time. Praise the Lord! Indeed, there ought to be a stream of praise going up to God for His wonderful works out here!

#### NEEDS OF THE UNREACHED.

“T’ai-yüen Fu, May 8th—We reached here on the evening of Friday, May 6th having, through the grace of God, had a journey of much blessing. As we passed up the plain we had grand times of tract-distributing and preaching; but, oh, what a mockery it seemed to tell a poor fellow, who asked about breaking off opium, that there was no place nearer than 160 to 200 li!

“We found willing listeners everywhere; but how one’s heart ached as we felt there was not a single man who was caring for these souls; and then thought of streets at home packed with churches, chapels, mission halls, meeting houses, coffee houses, and institutions of all kinds; and positively not even a room in which a work was going on in whole, vast cities. May God rescue the Church at home further, and make them remember the masses; it is just awful!

“May a gracious God fit one for His service! How he must be longing for anybody whom He can pick up to satisfy His great heart of love, in gathering in the multitudes of the lost. One feels one has scarcely got a glimmer of John 3:16 — “God so loved the world, ‘ etc. What an infinitely solemn and important matter God must have regarded the salvation of souls as being—He gave up His only Son; and one catches one’s self doubting whether one can give up some little comfort for the same object! May the God of all grace enable us to please Him.” FROM MR. STANLEY P. SMITH. THE CRY FOR WORKERS.

“T’ai-yüen, May 7th, 1887.—I think it worth while, dear Mr. Taylor, just to write a line on arriving here; we had a most blessed journey, and grand opportunities on the way up of scattering very many tracts and preaching the Gospel.

“You have no idea how the people listened to the tidings of a Saviour—a God who can save; ■but oh, for workers up on that T'ai-yüen plain! Kiai-hiu Hien, P'ing-yao Hien, Ch'i-Hien, all big towns—P'ing-yao very big; and not one witness for Jesus! No one to point them to the Lamb of God that taketh away the sin of the world! No one to publish the momentous fact that God has made peace with the world through the blood of His Son, and if they will believe they can now have peace with God! But HOW shall they hear without a preacher?

“O God scatter Thy children at home! Give them, O God, such a look at Christ crucified that they shall become—in a deep sense those whom thou dost love—‘cheerful givers.’

“‘God loveth a cheerful giver.’ Loves them, for it is the Spirit of His Son in them that makes them such: loves them because such are in sweet accord with His own most gracious character. The generous God delights in the generous, and He that gave His only begotten Son loves the cheerful giver.

“My soul is burdened as I think of those towns, full of iniquity and destitute of God.

“O Christians, with talents, wealth, with time at disposal, cast God's gifts to you back into His royal treasury. What deep, what whelming need! Here we speak not of a country's but of a world's famine.

“A subscription list has been opened, the donors' names are to appear not in the world's records, but heaven's archives. Let us look into that list: we see that He who ‘stands by the Treasury’ is the first donor. What is His donation?

“Is it some large sum to be spend in rearing gorgeous fabrics that shall be notable to all time—not for the number of souls that have therein found God, but notable for their perfect symmetry, their massive columns, their lofty pinnacles, their noble arches, their decorated windows, for gorgeous ritual and pompous music? Or did this first Donor, in order to relieve the sufferers, give large sums into the treasury to be spent in rearing vast educational establishments, that men might by the husks of education stay the famine-pangs of stricken souls?

“No! Not thus does this Donor compassionate the souls of men.

“We look at the record, and we see no single name, but words of Scripture, from which we select the following:■

“‘The bread that I give is My flesh, which I give for the life of the world.’

“‘Christ suffered that He might bring us to God.’

“‘He loved me, and gave HIMSELF for me.’

“‘Be it yours, reader, and mine to tread in His steps.’”

## 20 - Chapter 20

---

### Chapter 20 - Testimony of George B. Studd

-----

Mr. C. T. Studd traveled with Mr. Hudson Taylor as far as Hanchung Fu, and then, hearing of the troubles at Chung-k'ing, went there, and held the fort till confidence was restored. He returned by way of Shanghai, and there met his brother, Mr. G. B. Studd. The latter gave the following beautiful testimony at Shanghai in May, 1887, ere proceeding with his brother to Shan-si to see the work inland:■

#### TESTIMONY OF MR. GEORGE B. STUDD.

“He that believeth on the Son of God hath the witness in himself.’ I have often heard one man say of another who has been discussing a subject:■‘Oh, he does not know what he has been talking about. Now, I want to tell you something about which I know a good deal, for it is an experience of my own.

“Ten years ago, when I was a schoolboy, I first realized the Lord Jesus Christ as my personal Saviour from the sins I had committed. I realized that he had died to wash my sins away; I accepted His salvation, but here I stopped. I did not recognize that He was to be my keeper, that he was to be my Saviour from sin, present and future. No, I just accepted His salvation as a free gift, and then went on trying to keep myself. I tried to live better; but I was only trying in my own strength, and I failed.

“It was not long before I was trying to live both for God and mammon, to have all the advantages of the sacrifice of the Lord Jesus Christ, and yet not willing to confess Him before my fellow men, nor to do anything for Him. I tried to get all the pleasure I could out of the world, and to rest happy that my sins had been forgiven. As a Christian I felt that there were some things that I ought not to do, and yet I had not strength to resist temptation when it came, because I was not looking to Jesus.

“About four years ago, I started in life, as men say. It had always been my ambition to go to the Bar, and so I began to read law. I had only been reading for a few months when I was overtaken by a very serious illness—an illness that had laid me on what, for some time, seemed to be my death-bed. Then it was I began to think of my past life, and I could not but see that it had been very unsatisfactory and full of ingratitude to God. I made resolutions, that, if God would raise me up, I would live a better life and begin to do some Christian work. But they were resolutions with reservations—I was not prepared to live entirely for God.

“In His infinite mercy God did raise me up, and I did begin to do a little Christian work; but it was very little, done fitfully, and left undone when any small excuse offered. I went back to work at law, but I got ill again, and had to leave England for a time. I returned after a few months with fresh vigor to work, and settle down this time really for good, I thought; and after eighteen months’ hard work I began to look forward to doing something in my profession. However, last October, I was

again overtaken by illness, and was ordered to go away to Australia for the winter. I felt very despondent: it seemed as if I was never going to get on.

“At this time it was suggested to me that possibly I was not intended for the Bar. This suggestion, however, did not please me, as I was quite set on it; and I went away, hoping to get back to England in the spring, well and equal to work at my profession. I spent four months in Australia, and was just starting again for home, when I got a letter from my brother (Mr. C. T. Studd) here, saying that if I would return by China he would come down to within a reasonable distance of the coast and see me. Right glad I was to get that letter, for I wanted to see my brother; I had not seen him for two years and a half, and I was not likely to meet him again for years. As I was getting near Shanghai, I began to think to myself I will not stay very long in China: my brother is so keen about missionary work, he will, perhaps, be persuading me to stay, and go inland with him: and I did not want that.

“I arrived at Shanghai about ten days ago (on May 19th), and found to my surprise that my brother had come here to meet me. When it was suggested that I should stay with my brother at the Inland Mission House, I was somewhat alarmed; for I was afraid of being thrown too freely into the society of such earnest Christian workers. I did not know what they might not want me to do, and I was afraid of being identified too much with Christians by men of the world. Yes, I liked the good opinion of men; and the world does not like much real religion. Religion is tabooed even as a subject of conversation; it throws, I suppose, too strong a light on men’s lives; and, as the Bible says, ‘Men love darkness rather than light, because their deeds are evil.’

“For the first day or two it was all right, though I could not help noticing the calm and the peace amongst the people with whom I was living. NO troubles or difficulties seemed really to bother them. They had their trials and difficulties, but these did not seem to burden them. With me it was quite different: I was sometimes vexed and troubled by small petty things. I asked the secret of this peace, and was told, ‘Oh, whenever we have a difficulty we lay it definitely before the Lord in prayer, and He always does according to His promise:■“Cast thy burden upon the Lord and He shall sustain thee.”

“That was all very well, but I did not understand it. I believed in prayer, but I knew nothing of it as such a power in everything.

“Unconsciously I began to wish that I might have this peace, this settled calm. I knew I had not got it myself, and I saw that it was something worth having. I began to ask how I might get it, and was told to submit myself entirely to the Lord Jesus, and trust Him for everything. I did not feel I could do that: I did not want to submit myself wholly. I did not know what it might lead to; it might lead to my going to missionary work in China, and I did not want to do that, as I was determined to go home and go back to the Bar. I then heard there were to be some revival meetings in Shanghai, and that made me quite determined to go away at once. I thought they might want me to take part in them, which I was afraid to do; so I took my passage in the Japan Mail starting on Friday last.

“However, I began to feel such a craving, such a hungering for this peace, that I made up my mind, at all costs, that I must have it; and after much prayer I surrendered myself to the Lord Jesus, trusting that He would make my will His own. That was on Wednesday; and since that time I have had such peace, such joy in my soul, that I cannot express it in words. I know it has made me feel

altogether a different creature; and really, last Thursday and Friday, I could scarcely believe that I was not in a trance, that I should not suddenly wake up the old self; but no, thank God! It is no trance, but just this, the Lord Jesus Christ is my Keeper. He kept me then, He keeps me now, and He will continue to keep, I know, so long as I trust Him.

"I now felt that I must confess before men what the Lord Jesus had done for me, and I do not hesitate to say that I was frightened at that; standing up and confessing before men that I was on the Lord's side. My stumbling block through life had been fear of man. I liked to stand well with my fellow men; to be applauded by them; to have a good reputation; and I had always been afraid of being too religious, lest men should sneer and give me the cold shoulder; and, oh! I could not stand that.

"I still felt the fear of man, but I was trusting Jesus for everything, and so I just trusted Him to take that away from me and make me boldly confess him. Thank God! He did answer my prayer, and I did confess on the platform on Thursday night in a few words what I had been, and what the Lord Jesus had now done for me.

"I was still going away by the Japan Mail next day; I was quite sure of that. But my first thought on Friday morning even before I was half awake, was just this—'You confessed last night that you had been a coward in the past, but henceforth you were going to stand up for Jesus, and now isn't it just like firing the first shot in the battle and then running away to shelter, if you go away today instead of waiting for those meetings?' I could not go away then. At once I went and got my passage transferred, and I am staying on here to tell out the story of God's love to me.

"Now, I have not told you all this long story about my past life because I like talking about myself, or because I want to hold myself up as a good example to you, God forbid! You will admit it is not a nice thing to have to confess to cowardice. I feel I must testify to the infinite mercy and wondrous grace of God to me. It may be there are some here now who are in the same position as I was, afraid to come right out on the Lord's side, because they fear what the world will say, what their friends will say—in fact, because they fear man rather than God; and this, too, after having come to Jesus for the forgiveness of their sins and having accepted from Him salvation as a free gift. Surely this is cowardice indeed.

"You may say, 'I cannot overcome this fear of man;' no, I do not suppose you can, in your own strength. I know I could not; but if you trust the Lord Jesus in this thing, He will overcome it for you. His strength will be made perfect in your weakness, if you will put yourself unreservedly into His hands. Oh! I wish I could make you believe what real joy and real peace you can find in Jesus if you only trust Him fully. The Christian's life is not an unhappy one then. I can now understand, what I never could fully before, the self-denial of my brother and others who have given up home and comforts in order to preach the Gospel in China, and to live as Chinamen. Why, I see now it is truly their greatest pleasure to tell of the love of Jesus, to be always on His service—it is no hardship to them—they have given up a sham that they might obtain a reality. Their sole aim now, and I pray God that mine may be for the future, is to be telling of the love of the Lord Jesus, and of the salvation which He is offering to every man who will only believe. Do not let anyone here now refuse that salvation because he is afraid of what his fellow men will say. **DO TRUST JESUS, AND TRUST HIM FULLY.**

“O taste and see that the Lord is good; blessed is the man that trusteth in him.”

## 21 - Chapter 21

---

### Chapter 21 - Letters from Hoh-Chau

-----

We have mentioned on page 153 that Misses Reuter and Jakobsen had gone to Hoh-chau to labor for the Lord. He has greatly blessed them, and more recently they were joined by other two devoted lady workers, Miss Burroughes and Miss Steward (now Mrs. C. T. Studd), and there were yet fuller manifestations of spiritual power. The following letters from these workers cannot be read without interest and profit. But before giving them let us look back a little. God laid the spiritual need of Hoh-chau heavily on the heart of his servant, Pastor Hsi (the story of whose conversion is recorded on page 114). Day by day at family worship he pleaded for that city and district, until at last his wife, knowing how often he had prayed for other places, and had then opened Opium Refuges in them, inquired why he did not adopt the same course at Hoh-chau. She learned that the work for which he was already responsible taxed his resources to the full, and that he could not attempt further work without a certain amount of money in hand.

Next morning Pastor Hsi as usual pleaded with God for Hoh-chau, and when he rose from his knees his wife came up again, but not empty handed, and spread all her jewelry before the Lord, saying, "I can do without these; let Hoh-chau have the Gospel." At the time of the Conferences, between a dozen and twenty men had already been converted through the Refuge; and Pastor and Mrs. Hsi then wished for some lady missionaries to go there and work among the women. Mrs. Hsi's consecration of her jewelry had already led to no small blessing, and had opened the way for much more, as will be seen from the following letters.

#### TURNING TO GOD FOR IDOLS. FROM MISS REUTER.

Hoh-Chua, October 26th—We went last Friday to a village three miles away to visit the women who have broken off opium here. We found them all happy and well. It was a joy to pray and sing together in their own room, although surrounded by a crowd curiously looking on.

Sunday was a blessed day. Never before have our two rooms for worship held so many people, both men and women. I was asked to go and see a child of one of the Christians in a village eight miles away, and promised to go on Monday. We went, and had a blessed time. The cured opium patients were all well, and were daily meeting for worship in a room set apart for that purpose. Four families worship together. In the evening the room was more than filled, and my teacher took the service: we had conversation afterwards. Next morning many came again, and we went out visiting until dinner time, when we started to return home on our donkeys.

#### BITTEN BY A MAD-DOG.

Passing a village called Pei-chang, a man called after us, asking if we could "see the sick," as they say. My teacher, who was very anxious to get home, answered, "No, we have not got any medicine." Afterwards, they told me that an old man had been bitten by a mad dog. Having gone

on a mile and a half, I felt so strongly that God wanted me to return, that I sent on my teacher and woman, and returned alone with a man leading the donkey.

Three men were bitten by the dog, and the old man was very poorly—quite unable to walk—with three wounds on his leg. I had some oil and carbolic acid with me, being the only medicine I possess at present. I did not know if this would help them, especially as it was some days since they were bitten; but I knew that God had sent me, and had power to heal, so, for the people's sake, I used it. The old man's son is a scholar, but smokes opium. His sister-in-law was staying there; I have met her before, and she wished to break off opium. It was impossible to get away; they all pressed me to stay till the next day. The sister-in-law said, "The people here don't know the doctrine; we will go and tell them!" I decided to stay, went out visiting, and the good news was heard by many. In the evening a crowd gather, especially men, and I almost feared that I had been wrong in staying; but I knew that it was to rescue life that I stayed, and that the Gospel was for sinful men. I never heard in China such scoffing as from some of these men. They were cured opium smokers but had again gone back to sin. The Lord was so good in helping me to warn them from the coming wrath, and to show them they were doing the same as Judas—selling Jesus. By and by not a word was said; one, weeping, wiped his eyes, and gave me the Gospel of Matthew saying, "Please explain this to us." We had a most blessed time together. AN EARLY VISIT. A Mr. Li, also a cured opium smoker, asked me to go to his home in the same village, but further away. It was too late, so he invited me to next morning. I first refused, as I had to return and see my Bible-woman before she went home. But the man kept on pleading. He said: "You must come to my house. I believe in Jesus, and wish to throw away the idols; but my family is not willing, as no one has told them the doctrine. My sister came yesterday. She is a widow, and has just lost her only child, a son; do come and tell her—she wishes to hear the doctrine." I then promised to go next morning, but very early. He came to fetch me in a cart before sunrise. The family met me with such kindness in every way as to make me ashamed. They are well-to-do people. The question was not the usual one about clothing and food, but this: "Let us hear your doctrine."

Many women met together, although so early. Having told them of Jesus, the widow said: "I do love this doctrine of Jesus; it has helped my brother to give up opium, who formerly used to be out, away from family and home; and now Jesus says that I, too, must not be troubled. I love you! You will not deceive me! I have idols in my house, but I have the power to take them away, and I will destroy them!" Now came the time for a meal; they had prepared a feast—I don't know how many dishes—most beautifully done. Five women beside myself sat down. After some conversation I wanted to leave; they offered me a cart or donkey. I accepted the latter, and left these new, dear friends. The wife of Mr. Li quite agreed that it was the best thing to destroy the idols. Lord, work out Thy purpose in saving those people. Amen.

IDOLS GONE. In the afternoon went with my teacher to a village to see the man with a bad foot. Praise God, his idols were gone. I remarked how glad I was to see they had destroyed them, and asked who had done it, as many are afraid to do it themselves. The man said, "My wife did it." "Did you dare to do it?" "Yes; when we believe in Jesus we do not want the false gods."

WEEPING FOR SIN.

Friday, 28th. ■ Some women came here yesterday, among whom was the wife of Mr. Koh, who has the charge of the Opium Refuge at Ling-shih Hien, a new out station. His wife has an awful

temper, I believe, and her mother-in-law is very cruel, so that the home is miserable. Mr. Koh asked if his wife might stay with me, which I did not think the right thing to do; but asked him to let her come over to hear God's Word. I sang a hymn, with the chorus, "Nailed on the Cross, nailed on the Cross," and told them what it meant; and Mrs. Koh burst out crying, and wept bitterly. A woman asked her what she cried for, and she answered, "I am such a great sinner. I do believe in Jesus, but when I go home I forget it all, because I am so stupid. My heart cannot be opened." And the tears streamed down. It was glorious sight. She has been here today, and done needlework.

Miss Jakobsen returned yesterday to my great joy. She is quite well and happy.

November 3rd.—Mrs. Koh came on Sunday, and while talking to Miss Jakobsen her heart was opened, as she expressed herself. Praise God, she was so happy! My teacher left yesterday; he is going home on a visit. Miss Jakobsen's teacher is here. My Bible-woman returned on Tuesday. She had been home to see her friends. A man came today bitten by a mad dog. The people in the city say that we give the dogs medicine to poison them, in order to hurt the people. I heard on Sunday that the three men mentioned above were well.

Saturday, November 5th.—The man bitten by the dog came again yesterday and today, with several others from his village. We asked the elder and some of the Christians to come in to pray for the men, and afterwards the elder told them much of God's truth. The man, going home yesterday, was quite in a difficulty, because he had forgotten how to pray, so he went up to a Christian man and asked him to help him.

#### TURNING TO THE LORD.

We were sent today to see an old man, Mr. Liu, who is ill. It was most wonderful how he grasped the truth at once. We knelt down to pray for him. He said aloud, while we prayed, "Thou alone has redeemed me! Thou wilt forgive my sins, and I shall not go to hell! Jesus can save me." It was a great joy to us to hear this. We took it as a clear answer to our prayers, as we are specially seeking a baptism of the Holy Ghost now to get power for service. Nothing but the Spirit could have helped that old man to understand so easily.

Five women are breaking off opium.

Sunday, November 6th.—Went to old Mr. Liu today. He seems to have grasped the truth as it is in Jesus. His wife and daughter listened greedily to the Gospel, saying, "We did not know this before you came and told us." "No," the old man said, "we never knew there was a Jesus!"

Monday, November 7th.—I hardly know how to praise God for what we have seen today. We went to old Mr. Liu again, and found him a little better. As we were talking to him, mentioning idol worship, he said, "Yes, the idols cannot help, so mine are gone." We looked up, and saw, to our great joy, that they were taken down. As we expressed our glad surprise, he said, "When you had gone last night we took them down. As I believe in Jesus, I do not want them."

Tuesday, 8th.—Mr. Liu is a little better. He prays all night when he cannot sleep; he told us how he prayed. He said: "I cannot pray yet, but I say, "Jesus, if Thou dost forgive me my sins then I am forgiven; but if not, I have no way to escape hell. If Thou dost heal me, I am healed; if not, I must die. Take me then to heaven." etc.

Thursday, 10th.—Mr. Hsi arrived yesterday. Went to Mr. Liu today; Mr. Hsi came with us to see him. It was a touching scene when Mr. Hsi felt his pulse, and, turning to him, said: “You have no sickness, but are old. It may be you will have to leave us this year.” The old man said, “Shall I die?” Mr. Hsi: “Yes; but if you trust in Jesus you need not be afraid; you will then go to heaven.” Oh, no, I am not afraid; I shall not go to hell, because my sins are forgiven.” And when he saw his wife and daughter crying, he comforted them, saying: “Don’t be afraid; I shall go to heaven,” and his face was beaming. It was to him good news. THE FIRST BAPTISMS IN HOH-CHAU.

Friday, November 18th.—It was a happy sight when on Saturday the people began to assemble for the first gathering for baptism in Hoh-chau. Mr. Hsi had been here from Wednesday, fasting the following four days. Mr. Stanley Smith arrived in the afternoon and Mr. Hoste in the evening, having gone round the villages. The two elders from Hung-t’ung also came up. Saturday evening’s meeting was led by Mr. Hoste, after which the candidates for baptism were examined. Seventeen men and ten women were received. More than a hundred were staying with us over the conference.

Sunday morning began with early breakfast; then the morning worship was led by Mr. Stanley Smith, who spoke about building on the true foundation. Oh, how I wished our brethren and sisters to take in those precious words, so splendidly put! After the meeting came the baptism of the men by Mr. Hoste, followed immediately by that of the women by Mr. Hsi. Many people were present. The baptistry is in the large courtyard facing the street, so people going by can easily come in. The people were admirably quiet. The baptismal service being over, our friends then commenced preaching outside. The afternoon meeting was conducted by Mr. Hsi. I forgot to write that Mr. Stanley Smith went out to preach in the street with some of the brethren on Saturday. Being the first open air service in Hoh-chau, it gave us great joy, as did also that on Sunday afternoon. At that time we took the meeting with the women; it was very blessed—a testimony meeting. Every one testified of what Jesus had done for her.

#### BRIGHT TESTIMONY.

Some of the testimonies were splendid. One woman, who has just broken off opium, said: “I was formerly like one dead, eating opium, worshipping idols, and doing much sin; today I am as one risen from the dead, because Jesus died for me. I want to show forth a converted mind.” It was a good testimony; but her face said much more. My teacher took the evening meeting; Mr. Stanley Smith spoke afterwards. When the unbaptized had left the meeting, we then remembered the Lord’s death. Such times are heaven below to think that the heathen are turning to Him who shall soon come again, and then we shall crown Him Lord of all!

Monday morning worship was led by Elder Fan. He seems to be a man well taught in the Word of God. This is what we wish for our native brethren and sisters; but alas! Our poor sisters cannot read. Oh, this is a difficulty that is hindering exceedingly, but the Lord will help also in this. The meetings were now over, and the friends scattered. Mr. Hsi went to the villages and returned in the evening; the two gentlemen from Hung-t’ung stayed over till Tuesday. We chose Monday for fasting and prayer.

Tuesday morning all left us; praise God, they have left a blessing. I went to see old Mr. Liu in the afternoon; he was weak but happy. He said he had seen Jesus in his room. “If He will heal me,”

said he, "I will preach His doctrine—I will serve him; if He will take me home, than I am glad to go."

**MORE IDOLS DESTROYED.** As Miss Jakobsen or myself always have to be at the station, both because of the city work and the refuge women, and as both our teachers have much spare time, we thought it well to ask six girls to come and stay with us for the winter months, learning to read; so we went to the village five miles off on Wednesday, to see about the girls. It was the first time we walked, but we enjoyed it much. We were, as usual, met with great kindness, and had the joy of destroying the idols in one family. Had a delightful time with the people. Next morning went to another village where a man had just died—poor, poor soul! The women were mourning. They sorrow as those who have no hope. Oh, that they would hearken when warned of the wrath to come!

Today, Friday, the mail has arrived at last, bringing much news. Among other things, we heard that Mr. Bagnall, with a party of ladies and gentlemen, will be down soon. What a joy to get reinforcements! Hallelujah, for such a God! Mr. Liu died today.

Sunday, 20th November.—Praise God for a blessed Sunday! A mason asked us to go and see his sick wife a few days ago. She has the dropsy, poor thing, and does not seem likely to recover. She smokes opium fearfully. A poor "Samaritan woman" came in the first day. Oh, how the sin has marked her! She seemed touched hearing the Gospel, but nothing more than what one so often sees—that they wish to repent and believe, but next moment all is forgotten. She came in, however every day to see us, when we came; and she promised to come here to worship today. She came. In the meeting for the women the power of God was felt in a special manner. There was a quite a breakdown. One old woman, Mr. Koh's mother, whom I have mentioned before, cried bitterly. As she listened to the Gospel, she said over and over again: "Do you hear: these are the words of the living God, and we never heard them before!" Every one of the women were moved, while that poor sinner was sitting without a word. Then God led me to tell them of the woman at the well, and she seemed to feel it was for her. She said, "How shall I pray? How shall I be able to break off opium?" We knelt down, told her to speak what was in her heart, and, folding her hand she prayed: "God, I wish to repent. I believe in Thee; I wish to break off opium."

#### REINFORCEMENTS.

Saturday, 26th.—The week has gone, and has brought some changes at our station. Mr. Bagnall arrived on Tuesday with the Misses Burroughes and Stewart, who are going to stay with us for the winter; and Misses Scott and Miles for Ta-ning. Next day brought Messrs. Folke and Russell, going to P'ing-yang Fu. It was a great change to us, used as we are to be here alone. I can only praise God for all His arrangements; they are His indeed. It was good to see the earnest, self denying spirit in our sisters who went on, and in those who are left with us. Surely, if they are a specimen of the hundred, we can praise God for hearing our little prayer:

"Oh, send a hundred workers, Lord—

Those of Thy mind, Thy will, and choice."

Those going on left us on Thursday morning. As they were starting, all the Christians went out into the yard, and there we sang: "Follow, follow, I will follow Jesus," in Chinese. Well, they went to follow Him, and we stayed with the same desire— **TO FOLLOW HIM EVERYWHERE.**

We have had some precious times on our knees together lately. Before our friends came, Miss Jakobsen and I set apart some time every day for special united prayer, and occasionally for fasting, in order to seek God's guidance about how to dress, how to work, and how to get power for service. This morning at prayer we realized that the power was coming. We told God that we would be fools for Him—yea, anything in order to save these people. We have got an answer about dress. Seeing that Jesus, our Pattern, became poor, we will follow Him. What dear Miss Steward suggested was a great help: "They that dress in soft clothing are in king's houses;" and another: "They were amazed at His doctrine." Oh, so to live as to make the people amazed at the doctrine of Jesus!

Mr. Hsi arrived last night quite unexpectedly. We had for some time thought of having the Sunday afternoon worship out in the men's opium refuge, because that is facing the street, and there is more room. We spoke to Mr. Hsi about it, and he thought it well; so Miss Steward and myself went out to invite people to come tomorrow. AN OPEN AIR SERVICE.

Just outside our house, on the other side of the street, is a large open space, and the conversation at tea time was about the morrow's work, and how best to reach the city people. Miss Steward said, "Would not Mr. Hsi take a service out there on that open space?" We decided to ask him, and after prayer we put it before him whether it would do or not. He was one with us, and praised God for the idea. May God's blessing follow us. We dare it for Jesus. Our time is so short, and we believe the Lord means us to go forward at whatever cost.

Sunday evening.—Met together this morning to be armed for the day before us. An insane woman was brought here to see Mr. Hsi, who laid hands on her, praying. As we afterwards sang, "Jesus loves me," the tears rolled down her cheeks, to the astonishment of all the women, who said, "Oh, her heart is opening."

Many people came, and at noon we all went outside, where they had arranged for the meeting, with forms for the women, and the harmonium was also brought out. I cannot describe our feeling as we saw the crowd gathered—men, women, and children—in the midst of heathen China to hear the Word of God. The gong was beaten the third time, and Mr. Hsi appeared. We had a splendid open air meeting, the people perfectly quiet, eagerly listening. How different to many a noisy, mocking crowd in our Christian lands! The people waited through the whole meeting; the Spirit had without doubt taken hold of them. It must have made an impression on them when our happy band of men, women, and children sang, "Home, sweet home." We all felt that to have this meeting was to dare something for Jesus; but one was kept in perfect peace all the day, through these words: "Solomon gave her all that she asked beside what he gave her of his royal bounty." As we separated we sang in Chinese, "Follow, follow, I will follow Jesus." How little we know what it means, and yet we would rather "walk in the dark with God, than walk alone in the light."

**STRONGER THAN THE POWERS OF DARKNESS.** From Misses J. Burroughes and P.L. Stewart.

December 20th, 1887.—Since settling down we have so much wished to write and tell you how happy we are. We came north in October, and remain here till it is convenient for us to go to P'ing-yang. Miss Reuter and Miss Jakobsen have an intensely interesting work here, and the Lord has of a truth made us of one heart, of one mind, and of one accord in it. He has spoken to us all

definitely and powerfully that He has much people in this city, and that we must not rest nor give him any rest until His righteousness goes forth as the brightness, and his salvation as a lamp that burneth. The thick darkness which one feels, the fact that the air is indeed filled with the devil, and that we are in the midst of a people, many of whom seem literally possessed by the devil—held in bondage, spellbound, deafened, blinded, hardened by the devil—DEAD in trespasses and sin—has stirred us up almost to consider, Is it in the Bible at all that there is a stronger power? Is it really said the Son of God came that He might

DESTROY the devil and his works? And oh, how it makes one's heart rejoice, and how it makes one's brain almost reel with the thought of "possibilities" which before seemed "impossibilities" when one didn't hear God's own voice thundering it forth. It has come to us as a mighty, rushing torrent, sweeping away the evil heart of unbelief that He took part of our nature, that through death He might destroy him that had the power of death ■i.e. the devil—and deliver them who through fear were all their lifetime subject to bondage; that the son of God was manifested that He might destroy the works of the devil. It has sent us forth certain of victory, in that we are more than conquerors through Him! Glorious though! More than conquerors through Him to whom no thing is impossible and to whom no thing is too wonderful!

Surely if we knew our God we should do exploits and be strong. Here we feel like Elihu, "God is great, and we know him not." But hallelujah, we have laid hold of Him, and He is revealing His majesty and power and might. He is letting us hear the voice which breaketh the cedars, which can divide the flames of fire, which is able to shake the wilderness. First in our own hearts He has broken away much that was deeply-rooted: He is working in us both to will and to do of His good pleasure. He has given us a thorough, downright shaking, and aroused us up not to be content with the faith as a grain of mustard seed, even though it can remove mountains. Out here He has indeed made the devil real to us, sin real to us, hell real to us, eternity real to us; and very real that these people are Dead, and that nothing but the voice of the God of Glory thundering forth can awake them. He has brought us to realize that it is just as the life of the risen Son of God— THE CONQUEROR— is manifested in our lives, so will the devil and all his works be destroyed in Hoh-chau. Just as we are willing to be like Him, who "verily took not on Him the nature of angels, but made Himself of no reputation, and took upon Him the form of a servant, and humbled Himself," so shall we be, in His hand, the saviours of these Chinese. That it is indeed, "He that saith he abideth in Him, ought himself so to walk even as He walked," who ever steadfastly set His face to go towards Jerusalem. Oh, it has come home to us so strongly, it rings in our ears, "Ye have not resisted unto blood, striving against sin." It has humbled us in the dust before our God, and made us to feel that in His service it is indeed following after Him whether for life or for death; that in saving others He could not save Himself; He suffered, leaving us an example that we should follow in His steps. He seems to come to us over and over again with the one question, "How far are you willing to go?" We have answered, to walk even as He walked—to go as far as He went. And He takes us at our word; for He is making us real, and leading us on step by step, so manifestly so miraculously, that we dare not tempt Him by limiting His power, and just go forward, trusting to His strength being made perfect in our weakness, and as we wait before Him He does clothe us with His Spirit, and give us the look which made poor, small Gideon "the mighty man of valor," and speaks in our ear, "Go in this thy might; have not sent thee?" The Chinese, too, seem to feel there must be a mighty Spirit working through us, and that our God is A LIVING GOD.

We do feel that God, with His great “whosoever” heart of love, cannot be satisfied with the salvation of these souls by twos and threes. We ourselves are not, when we think of Hoh-chau’s thousands who have not yet heard, and do not yet believe, while the Word says, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Oh, what a responsibility, when He deals with us about souls, to hear Him ask, “Have ye understood all these things?” to answer Yea, lord. Yet we here are so few; but He is teaching us that a mighty work may be done on our knees. We are learning the result of cleaving unto the Lord our God, and are claiming His promise, “One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you, as He hath promised you.” And oh, what a mystery to us as yet are the words, “My zeal hath cut me off”—“clad with zeal as a cloak.” We have entered into a covenant with the Lord our God to seek Him with all our heart, and with all our soul, for the salvation of souls. He has given us a solemn heart-searching through Paul’s testimony, “Serving the Lord with many tears,” and warning every one night and day with tears. When the rivers of waters run down our eyes because they keep not His laws, when our hearts are agonized and broken with grief because they keep not His Word, when there is this crying, and taking hold of Him night and day, then we shall have the speedy avenging. Does not one prove, “This king goeth not out but by Prayer and Fasting”? And this yearning to really take hold on God that we may prevail with Him in prayer has very much stirred up our hearts, and driven right home to us by the power of His Spirit the question, “AM I RISKING ANYTHING FOR JESUS out here in China, that these souls may be saved? or, Am I rather, on the contrary, shielding myself from reproach and shrinking from the cross?” And our cry goest up to God, “Lord Jesus, if salvation means anything to me, let me live among these people as if I believed in eternity, and let me show them I am willing to risk anything—my very life if needs be—to rescue them from hell.” Oh, praise the Lord, He is speaking loudly to our hearts that we are really to go all lengths for Christ; if not, surely their blood will be upon our heads. Those words in Ezekiel 33:6, etc. the Lord surely means for us out here, who are His watchmen, “His blood will I require at the watchman’s hand,” “I have set thee a watchman. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them he is taken away in his iniquity; but his blood will I require at the watchman’s hand.”

Putting forth our utmost effort it is, at the best, comparatively speaking, but few women we can visit. The question goes home to our hearts. At this rate, how are we to blow the trumpet in the ears of Hoh-chau’s thousands of women and men? Our time and their time is short; He comes quickly. Surely this is not the only effort we can make in His name. And our hearts’ cry is this, “Lord, if it does mean reproach, if it does mean loss of reputation, if it does mean persecution, if it does mean to be evil spoken of, we are willing to risk something for Thee to reach this people.” Those verses in the Epistle of Peter seem the answer to what is so often said, “You must not do this or that because the Chinese will not understand; it is against all their ideas.” 1 Peter 2:12:■“Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 3:16:■“Having a good conscience, that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.” 1 Peter 4:14:■“If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified.”

Feeling the conviction that we were not “blowing the trumpet” in the ears of all the people, we asked the Lord what He meant us to do, and determined to go forward at all cost. The result was the Lord showed us He meant us to go out and compel them to hear. So, accordingly, through the goodwill of our landlady, who believes in the doctrine, we went out to a large open space not far from this house, which belongs to her, and had a meeting; and the Lord did manifestly set His seal upon it, praise the Lord! He did give us the “victory.” He brought out the people in large numbers, and as we stood there, oh! How we felt, as never before in our lives, “the living God is among us.” The people were as if

## SPELL-BOUND

How our hearts condemned us, as we did indeed prove that day what a mighty God we have to deal with, that we had ventured so little, so very little in His Name, and those words seemed to wring our very hearts: “He could not do many mighty works there because of their unbelief.” We cried to God, “Oh, God, let it not be that our unbelief should hinder Thee working in Hoh-chau!” The Lord gave us some tokens for good that first open-air meeting; He laid hold of the people by the power of the Holy Ghost. There was no disturbance whatever—on the contrary, perfect quiet and attention; women joined us too, and little children. Now we have been out three Sundays, and, praise the Lord! He has given us “victory” from the very first; He showed His approval the first effort we made in His Name, and, hallelujah! We are proving there is NO LIMIT to what the Lord can and will do if we are willing to follow Him and to obey. With the command He always gives the strength and power.

Some who never ventured before, both of men and women, have come since to our indoor worship; and we believe that our going out and letting them see what our worship is like, will win their confidence. We are proving that the sight of our earnestness draws hearts to believe in the reality of salvation—that it must mean something—and breaks away, too, much of the prejudice they have against us. The victories He gave us urged us on to still greater faith; so we got the Christians to meet with us every evening, for ten evenings, to wait upon God for still greater blessings in our own souls and in the work. The devil tried us in many ways, and did his utmost to hinder; but we knew that “Satan to Jesus must bow,” and the Lord gave him a grand defeat! Hallelujah! Our tenth day was Saturday. We claimed from God still larger numbers, and more women on the Sunday, and He did definitely answer. Sunday was a grand day of

## VICTORY!

Hallelujah for the victories we are winning by the way! The faith as a grain of mustard seed was exercised, and we had many more than on the previous Sunday. Our song is—

“Thine is the victory!”

“Victory is of the Lord!”

It is He that giveth victory!”

We shall triumph (yet more and more) in Thy victory! We have Hoh-chau’s hundreds to listen, but we must have Hoh-chau’s thousands. They listen with intense interest and eagerness, and stand the meetings out, no matter how long. Before, only our teachers and some of the Christians have spoken and given their testimonies—two or three in real style too! Between each all join in singing

choruses; we are constantly learning new ones. At the first two meetings we had only thirteen women at the most. Last Sunday we truly did feel small when we saw the grand result the Lord gave to the feeble effort we had made the previous week in waiting on Him a short time each day, by bringing out 40 women (some of the better class) to join us, and doubling the number of men.

We had seats for almost all the women. But when Miss Jakobsen and Miss Reuter left their places and stepped into the middle, it was like a magnet thrown among needles, for the crowd seemed to surge in their eagerness to hear (they are really most orderly and respectful). In their earnestness lest they should lose a word, THE WOMEN ROSE EN MASSE.

It was a thrilling sight to see their necks craned, and their hungry eyes riveted: the whole crowd seemed spell-bound. It reminded one of those words, "The eyes of all were fastened on Him;" "they hanged upon Him to hear His words;" "the people pressed upon Him to hear the Word of God," etc. It made us send a burst of praise to the throne of grace to see a woman hold up a Bible in a Chinese crowd, and tell them that through it we heard the voice of God, etc. It was grand to hear Miss Reuter proclaim, Ye must repent! She said to the women, "Why is it, when you come to see me, you have only a long tale of woe—no happiness, no peace, etc.? It is just because of the sin in your heart, and because you don't know this Jesus." It wrongs one's heart to hear the moan of sorrow that went through the place where the women stood. As she told them the true reason why we were here—only because we love them, and to tell them of salvation—a sight was seen which could scarcely be credited—tears in the eyes of one of Hoh-chau's largest shopkeepers, one who has mocked us in the shop. Now, glory to God, he has a tract on the wall of his shop!

It is simply lovely to see the delight of the people, and their astonishment, too, at our little band of children standing, singing, and beating time with their hands—

"Jesus can help little children To sing and to pray, and not dare commit sin," etc.

What strikes us so much is the almost breathless silence in the crowd during the whole meeting. We realize vividly that God is in our midst of a truth, and that "Jesus the Light is bursting through" this dense darkness. We did feel filled with praise on Sunday as we saw and felt that God has spoken, and we do still. He seems to say to each of our hearts that He had given us these people—

Thine is the power!

Thine is the Glory! Amen and amen.

"The Lion of Judah shall break every chain, And give us the victory again and again."

Hope thou in God! We have been having holiness meetings with the Christians, and not shrinking from going straight at their lives. The result has been the men and women are giving up their tobacco pipes, the women their jewelry, and some of them who have only sham small feet are unbinding them. "It is not by might, nor by power, but by My Spirit, saith the Lord."

We feel "Hitherto ye have asked nothing in My Name," and we do want to be still stirred up and spurred on to yet stronger and greater faith. It is just as we follow on we shall come to know the Faith that laughs at Impossibilities, and cries it shall be done—that we shall realize "Thy Name is great in might;" "WONDERFUL!" that "even the devils are subject unto us through Thy Name! "Oh

the power that lies in the Name of Jesus of Nazareth! The news of the arrival of the last party of "the hundred" has not yet reached us; but we feel certain of their coming. Our motto for the coming year is HAVE FAITH IN GOD.

According to your Faith be it unto you! This is the victory that overcometh the world, even our Faith! We do so want BIG worldwide hearts, and we are quite sure it is only down at the foot of the Cross we shall get them; and there alone that we can understand the greatness of his great, loving, sympathizing, sorrowful, broken heart. FROM MISS REUTER.

"Hoh-chau, April 27th, 1888.—Mr. and Mrs. Bagnall arrived on Thursday last, and Mr. Hoste came the same day arrange about the baptisms. Praise God, thirty-seven have confessed Jesus as Lord. Only three females were baptized, one of whom was a dear little girl staying with us. Two women were put off, and some were hindered by the rain. Mr. Hsi arrived on Saturday, the Christians on Friday, and Saturday. There were candidates for baptism from Chao-ching, Fen-hsi, Ling-shih and Hoh-chau. Oh, how delightful it is to have these dear people with us! We have had about a hundred and twenty.

"We had a praise meeting on Saturday night. Mr. Hsi had written a hymn about the coming again of Jesus that we practiced together, as well as other singing. Mr. Hsi took the Sunday morning service. It is marvelous to see God's grace in him. The afternoon meeting was in the open air; I never saw such a crowd stand so long eagerly listening, but the power of God took hold of them." FROM MR. BAGNALL.

"P'ing-yang-Fu, May 23rd.—We still have very much to praise the Lord for in Shan-si. Souls are being saved, and, as might be expected, the enemy is still using his wiles and causing trouble in different places. I believe I mentioned in my last the thirty-seven baptized at Hoh-chau. Since then we have had a church gathering at P'ing-yang when over thirty candidates were brought together from the different stations and villages. Of these fifteen were received by baptism. One was from K'üh-wu and five from a town forty li this side of that city. Two were from Fuh-shan Hien, the others being from P'ing-yang and villages." FROM MR. ORR EWING.

"P'ing-yao, June 4th.—Last week was a blessed time! On Monday a man destroyed his idols; this man had before put them away, but owing to his son being very angry had allowed his wife and the son to put them up again. Now he has thoroughly destroyed them. Hallelujah!

"Thursday we went to Wu-lu-tsun, where are eleven men who broke off their opium at Chieh-hsiu. I praise God for this visit. One man in fear and trembling put away his idols as we told him the Lord would not otherwise heal him; he made the fourth in that place who has turned the devil out of doors. I trust he is turned out of their hearts too. At night I testified to the grace of God that bringeth salvation; there must have been fifty present. Nearly all the others who have broken off opium are willing personally to put away the idols. But there is some hindrance in the home, ■either parents or wife unwilling.

"The Chieh-hsiu Refuge would do nicely as a residence for a single man, and it is a tremendous field. I see before me the prospect of hundreds of souls, I may say thousands, from this district of devil-ruled and opium-drugged slaves. I am trusting Him to supply every need, who says, "No good thing will He withhold from them that walk uprightly."

“On Saturday I went with Mr. Hsi to a village forty li off. On Friday Mr. Hsi visited a man who had broken off opium, and there they destroyed the idols.” FROM MR. LUTLEY.

“Hiao-i, July 25th.—Mr. Orr Ewing, Mr. Russell and I started early for a village, near which we had a most impressive service. Seven men and three women were baptized. A number of others had asked for baptism, but it had been thought best for them to wait another month or so. We all returned to the village, where we had the pleasure of smashing a brass idol that had been brought to be destroyed. The natives who were watching us spoke of it as breaking the devil; anyway the Lord is breaking his power in this village, but there are many proofs that he is not going to lose one soul without a struggle, and it will be real fighting. In the afternoon we met around the Lord's table, twenty-three natives and six of us foreigners. Then we had a Church meeting and appointed two deacons, after which we started back for Hiao-i.

“August 8th.—Praise the Lord, He has today given us our first idol smashing in Shih-tong. This evening a good number came to listen, and during the meeting a young man brought out all his idols, his mother also being quite willing. There were two small brass idols besides wood and paper ones. We soon smashed them up, and then made a bonfire in the midst of a crowd who gathered to witness it. Brother Russell spoke to the people of the foolishness of worshipping idols.” FROM MISS WHITCHURCH.

“Hiao-i, December 6th.—We had a grand time of blessing last week. In a village to which we went on Monday an old man named Ren tore up his one paper idol before his neighbors, and came here for the service last Sunday. The same day a man from Ho-tih brought his idols and smashed them before entering the Refuge. The next day Wang came and told us that his old neighbor wanted to take down his idols, and invited us to go and help, which we were not slow to do.

“On Thursday, Lo Ta-sao brought in triumph a relative of hers from a village about seven li away, with her ten false gods that we might see them smashed here. I was out in the villages at the time, but heard the glad news on my return; also that there was a man named Tien living in the west suburb who wished us to go to his house next morning to take down his. We went singing all the way, and on reaching the place found a crowd awaiting us. The man and his wife gave us a hearty welcome, and after prayer the gods were taken down and burnt right out in the street where a large crowd had now gathered; and not one man or woman raised an angry voice against it.” FROM MR. KEY.

“Ta-ning, May 7th.—On Friday evening a good number of the converts arrived; some of them had come from villages fifty, sixty and seventy li distant. After prayer we examined the candidates for baptism—eleven in all. Beside these there were several women, but our sisters thought it would be best for them to wait. We received seven. It was indeed a pleasure to be here and to see these dear people so full of joy and happiness. We had several of the old women from Sang-ngoh, and amongst others Pastor Ch'ü's mother. She is the same bright old lady, and has always a kind word for every one; she does seem to “bear the image of her Master in her face.” FROM MRS. KEY.

“May 22nd.—At Ta-ning, where Misses Scott and Miles are, the seed was sown in good ground nine years ago; now there are a native Pastor and Elder for the district, two tried and tested servants of God, who these past four years, both by life and conversation, have show openly whom they serve. Mr. Cassels lived among these dear people for nearly a year and endeared

himself to all; when he was removed to Si-ch'uen there was indeed a blank, but the Lord led and fed His children. Eighteen months ago dear Misses Scott and Miles were sent just at the right time. (Oh, how one can see the Lord's hand in it all!) These dear young sisters, only a few months in the country, came full of love, faith and courage, willing to be led of God, and He has guided them and given them heavenly wisdom. I have just spent three weeks with them■a long promised visit, and it has cheered me more than I can tell you to see them in the midst of their work.”

## 22 - Chapter 22

---

Chapter 22 - Work North of the Great Wall -----

FROM MR. BEYNON.

“Kwei-hwa-ch’eng, May 23rd, 1888.—I think I may safely tell you now that we really have made a start, for we have two bright converts, a man and a woman; they began to testify as soon as they were saved, I have hopes of a lama also: two others who have a good knowledge of Scripture profess to believe, but I am sorry that I cannot say that I am satisfied with them. Another young man, who was with Dr. Edwards for a month or two in 1886 or 1887, also says he believes, and that he has worship at home every day.” FROM MR. BURNETT.

“Pao-t’eo, May 22nd, 1889.—An old man who is with us, will, I think, be the first fruits of Pao-t’eo. He takes a good deal of pleasure in listening to the Gospel, and is trying according to the light he has to live up to the Christian standard. His case gives me a good deal of joy. A few months ago he was living in heathen darkness and knew nothing of a Saviour’s love. We are beginning to get regular attendants, and that is one point in the direction of progress. I am always sanguine of conversions when I see a tendency to regularity in those who come about.

“Last week while out for a day or two in an adjacent village, I had great joy in a conversation with a Mongol, who seemed so interested and thirsty to learn the Gospel. I was reminded of the woman at the well. I left him, I believe, at least a worshipper of God. I intend calling upon him again. He is a splendid scholar. I left tracts and gospels with him for perusal.” FROM MR. STEWART MCKEE.

“Ta-t’ung, June 4th, 1889.—There is one man in the city who is very anxious to join in the Church. I have no reason for refusing him, yet I do not feel quite happy in accepting him; he has attended all our services for about six months. We are praying much for guidance.

“I was interested to hear the other evening that the work is going on in secret. A boy who was in the great room as I spoke to some men said he understood the Gospel, and on my inquiring how he came to understand it he told me that his father had one of our books, “The Two friends,” of which he read and explained a portion to his family every evening. Who knows how much of that sort of work is going on? I go out almost daily in the villages, and am becoming known. I generally get a fairly good number to speak to. My wife is kept busy with the women who come about very freely, the same coming again and again: she goes out visiting three or four times a week.”

## 23 - Chapter 23

---

Chapter 23 - Work South of the Capital -----

FROM MR. ORR EWING.

"P'-ing-yao Hien.—I am glad to say that the work here is beginning to be felt; we are just now having a few willing to suffer for Jesus, praise His Name. At Ch'i-hien last Sunday I had between thirty and forty to worship, and a glorious time of almost continuous preaching from early till late; one man was simply drinking in the truth. I had a most happy visit to a man forty li from the city, who broke off opium in our Ch'i-hein Refuge about six months ago; he had taught them at home to sing hymns and pray, and even his little boy of five could say Amen at the end of a prayer. I was greatly encouraged by what I saw at Ch'i-hien; there are eight or nine families who have put away idols. I long to see foreign brethren and sisters in all these cities of the plain, each of which governs its hundred and more villages. FROM MR. HOSTE.

"Hung-t'ung, May 25th, 1889.—What solemn work really being engaged in God's service is! It does bring one into close contact with tremendous powers of darkness. But all the kingdom of devils are, after all, under the power of our Father, and only afford means through which the perfect will and counsel of God can be unfolded.

"Through the mercy of God we are well and happy; the Refuges have closed once more for the summer months. Over four hundred men and women have been cured on these premises alone during the past autumn and winter. Of these over twenty families have put away idols and are hearing the truth, and over one hundred individuals, men and women, whose families object to the putting away of the household gods, have given up worshipping them themselves and attend our worship beside praying in private. We are having no baptisms this spring; the need of baptizing on the ground of nothing short of a turning from sin to God, and faith in the Lord Jesus Christ is increasingly impressed on Mr. Hsi and myself. I feel sure that the policy of waiting is of the Lord just now even though there are not a few ready for baptism, and large numbers desiring it. Do you not think that we shall in due time be having out here, and in Africa, a Church far ahead in life and purity of that in England and elsewhere? May the Lord help me to be faithful to Him so that I may do my share in bringing it about." FROM MISS WHITCHURCH.

"Hiao-i, April 22nd.—Had the joy of smashing and burning idols in two homes.

"April 24th.—Went to the east suburb to take down idols."

"April 26th.—Went to Wang-tung, fifteen li away, with a man from the Refuge, to see him take down his idols (my fourth visit to that place for the same glorious purpose). As we entered the village, a man met us, who asked, 'Have you come to smash idols?' I had quite a hearty welcome, and the yard was fairly filled while Mr. Lo and I talked to the people. Mr. Wang afterwards brought out his idols and burnt them.

"RESULT OF HEARING THE GOSPEL ONCE.

“Sunday, May 5th.—Congregation very good; registered eighty-three names, besides those outsiders who did not remain all the time. In the evening I was telling our people about a man in the south of this province, who had heard the Gospel once at Ta-ning, and returned home, taking some books with him. He had a son who smoked opium. He told him that Jesus could save him from his opium; the man believed, and the Lord did it. When Mr. Lutley, who told us the story, called there, he found a household of believers. The son worked with his father in the fields by day, and told Mr. Lutley that when the craving came on he prayed, which, he said, always ‘settled the matter.’ His father was teaching him to read, and he could then read thirty hymns. A little adopted daughter had also been taught to pray, and at meal times she repeated such a long grace that she had to count on her fingers to know when she had finished!

#### “A VILLAGER’S TESTIMONY.

“When I had related this beautiful story one of the villagers looked up and said, quietly, ‘I, too, have broken off opium without medicine.’ I asked, ‘did you pray when the distress came on?’ ‘No,’ he said, ‘I could not pray, I only sang,’ He had only been coming about the place for two or three weeks; Mr. Wang well remembers the first time he came into the chapel. A theatre was going on not far away, and Wang imagined that the man had come to Hiao-i to see it; but he sat down and took up one of our books to read, and remained the whole of the afternoon thus occupied, and bought some before leaving.

“May 11th.—Lao-li came, bringing a number of valuable idols from a village, the property of a man who had only heard the Gospel from him and another native. We had a grand smash in the yard that night. (The same day, a woman allowed her idol to be torn down that prayer to the true God might be offered for her sick husband.)

“May 20th.—Had the joy of going to a village, eight li away, to take down idols; there were fifteen in all! The son was then breaking off opium in the Refuge, but went with us and helped to smash them, which was not easy, as six were made of iron. Many of the neighbors came to see and hear, and were very friendly; none seemed distressed at seeing the idols destroyed.

“Tuesday, 28th.—Thirteen candidates were examined, of whom nine were accepted and four were desired to wait a few months longer that they might have a clearer knowledge of the truth.” At Lu-chi’eng Hien there has been much trial by false brethren recently, who seem to have enacted very outrageously; it was therefore a cause of thankfulness to receive the following: ■ FROM MR. STANLEY SMITH.

“Lu-ch’eng, November 15th.—Thank God the clouds seem to have dispersed, and the sunshine has come. Already some ninety and more men and women have been through the Refuges here. I believe, too, a real spiritual work is going on; in fact, I am full of hope. I have been going about to market towns, and villages, and festivals. At one festival last week with a native we sold some hundreds of books. Our Refuge is rapidly getting known far and wide; to day two men came in from over one hundred and twenty li away. I hope the Lord will greatly magnify His Name here. We have been through fire and through water, and He will assuredly bring us out into a wealthy place.”

## 24 - Chapter 24

---

Chapter 24 - The Conclusion ----- The work in Shan-si has been considerably extended since the conferences. Eight new stations have been opened; and the number of missionary workers has been greatly increased. The C.I.M. has now forty-three missionaries in this province, in fifteen stations. The work of our missionary Sisters has been much blessed, Misses Whitchurch and Seed alone reporting seventy-two persons, who to their knowledge had destroyed their idols in 1888, though there had only been ten baptisms in that year in that station.

It will not be supposed that the great enemy has been slumbering or that the work has been carried on without the usual alternation of joy and sorrow, but since the Conference the number of baptized converts in fellowship has increased from eighty-one to between seven and eight hundred. We would ask the earnest prayers of our friends that soon the whole province may hear the Gospel, and that it may overflow from Shan-si into the surrounding unevangelized regions.

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
  - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**