

For about a year his conduct was exemplary ; but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made trouble when other Christians came to eat with him, and defiled the dishes. It was only a matter of eating and drinking, and he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said that he knew it was wrong, but he was really worried to death. After awhile his other wife came back to the house unbidden. Again and again he promised to break away from them all. He believed in Christ ; he worshipped Him only, and wanted to follow Him ; but he said he saw there was nothing for him to do but to build a small house for himself and live there alone—that he could not be a Christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him ; but they conquered in driving him out at last.

These women are standing right across the path of Christianity in Hindustan. The work of converting them, humanly considered, is restricted to the labors of Christian women among them. Sisters, here is a work peculiarly yours that no one else can do. How will you do it ? With lukewarm zeal, spasmodic efforts, and indifferent success ? Or, with all your hearts unflinchingly, till it is accomplished ?

---

#### THE ANNOTATED GOSPEL OF MARK IN CHINESE.\*

Born in the midst of Western civilization, with the rich inheritance in the knowledge of Jewish history and literature, it may be difficult for Christians in Europe and America to realize the difficulties which beset an Oriental mind in an attempt to understand the Scriptures. Both by nature and education the Chinese habits of thought are very different from ours, and this often makes it difficult for them to comprehend what would be to a Western mind almost self-evident. Besides this, as the late Dr. Williamson says, "there are hundreds of words in the original Scriptures which have *no equivalent* in the Chinese language, only approximate, more or less akin, but often most insufficient ; . . . our most sacred terms are the least satisfactorily represented ; so that without notes we come far short of conveying revealed truth, and sometimes teach error." Take, for example, the first chapter of the Gospel which many prefer for its simplicity—the Gospel of Mark—and, as the President of the Shanghai Conference once pointed out, it is to the heathen reader simply a conglomeration of difficulties ; it reads thus : "God's Son, Je-su Ki-tuh, happy sound beginning ;" as Dr. Nevius went on to show, "every word is an enigma to the

---

\* Based on an article by S. Frank Whitehouse, Ching Kiang, China.—D. L. P.