

and how difficult it would be for the society to pay the debt, as an alternative to getting up the sup—I mean banquet.'

This proposition was readily agreed upon, as the sitting had been long, and the ladies were ready to go. So the treasurer applied herself to reducing the debt by various expedients known to herself. The vice-president went her way, to estimate the supplies and expenditures needed for the banquet, and the president proceeded to write and hectograph postal-cards, twenty, fifty, sixty, until the 'limited number' bade fair to be unlimited. All were 'invited to kindly meet the members and friends of our Auxiliary, to take counsel about a deficiency in the treasury.'

The afternoon appointed for the meeting came, and was fine. There was a missionary prayer meeting at the church, from which the ladies adjourned to meet at the house of the president. They found many others awaiting them there; the parlor was full to overflowing, and all had a cheerful air, as if consulting about deficiencies in the treasury was always a pleasing pastime. The president did not keep them waiting, but entered at once upon the troubles and anxieties of the few previous months. She then asked instructions for the officers as to the banquet, advising it herself with great cordiality if the ladies liked the idea. She recapitulated the advantages of such a gathering as they had been set forth by the vice-president, dwelling upon the good times, and good feeling, and good comradeship that always marked such occasions. But there was a certain blankness in the faces that were turned toward the president. Perhaps that was what led her to make a suggestion before leaving the matter in the hands of the ladies. This was a very busy time of the year, she said, and possibly therefore, some of those present might prefer to forego the pleasure of the banquet, and give the money their donations to the table would cost, outright. There were a number who would give a turkey, or tongue, or ham; and then in the constantly recurring emergencies of preparation would add to their turkey, coffee, and to their coffee, sugar, and to their sugar, milk, until the sum of their gifts would far exceed their first intent. There were others who would give oysters, perhaps, or fruit. If they could think it best to add the price of banquet tickets to that of the oysters, or fruit, or ham or coffee — Here there was a general smile through the room, and our president, who had not intended to be amusing, assured the ladies that she had not overdrawn the amount of their giving, she knew what their generous habit was, and, also, she had not mentioned the cake some of them would make at home for thirty cents, and buy back, if not consumed, for fifty. If they would kindly add that fifty cents — But the president here found she was becoming so entertaining that she ceased speaking, and allowed the other officers to take the matter up.

A motion was made and unanimously carried that the money should be raised at once, according to the last suggestion. Slips of paper were quickly circulated, and in a very few moments money or pledges for the whole amount were in the hands of the treasurer. Everybody was happy and relieved. Last week we were to have had the banquet.

'Where would it have come in this week?' said the president. 'Don't speak of it,' said the vice-president; and we did not speak of it any more.

Is not this rather a sensible way for busy matrons to meet deficiencies?—'Life and Light.'

The Story of Ren Kueh-Chu.

(By Miss Jacobsen.)

Ren Kueh-Chu was the eldest of a family of three. At the early age of fourteen his evenings were spent with the boys of the village gambling for a few cash. Gambling became his ardent sin, and, because of this, he was beaten by his father, who saw the evil tendencies in his boy's ways and wished to reform him. At the age of eighteen he left his home for a city called Kiai-hsiu. He worked at a shop for some time, and his love for gambling increased until he put up forty cash every night. After a few years he became his own master, and went round the city selling food. At this time his mother came to the place, and, constantly hearing about her son's gambling habits, she was very grieved, and often exhorted him to give it up, but without success. He, himself, was much afraid to be known as a gambler, and tried to do it secretly, but when he found that it could not be hidden, he went openly to the gambling house outside the Mandarin's dwelling. At times he saw his sad condition, and with great yearning desired to reform. He burned incense before the idols, thinking that they had power to help him, but the more incense he burned the greater the desire to gamble seemed to grow, and, in spite of his times of remorse, his heart was not changed. It went so far that, in one night, he would gain or lose from forty to fifty thousand cash.

One day, going to a fair in the city, selling his food, he was taken seriously ill. At the inn where he was staying was a fortune-teller, who told him that his illness would not be better unless he returned to Kiai-hsiu. About this time he had a dream that impressed him as having a meaning. He dreamed he was in a garden, where he saw a lot of foreign lamps, and a priest escorted him around the garden. After his return to Kiai-hsiu he got better, and the next day after his dream he met a friend, who asked him to go with him and visit the foreigners. Mr. Russell was staying in Kiai-hsiu at the time, and number of Swedish brethren, who had just arrived, had taken up their abode there for a year's study of the language. Ren went with his friend, and they were invited to the Sunday meeting. Ren accepted the invitation, and the following Sunday found him at one of their meetings. He heard them speak of the necessity of having a change of heart and of being delivered from sin. Among other sins mentioned was that of gambling. They said that the way to be delivered was to pray to Jesus. As Ren Kueh-chu was listening to this new doctrine he thought to himself, 'There is no remedy for gambling, because I have worshipped idols and burned incense, and done all that possibly can be done to get rid of that particular sin, but have not succeeded.' But as they kept on urging the congregation to trust in Jesus and pray to him, he thought, perhaps, it would be well to try. After the meeting was over some of the native brethren spoke to him. He told them his difficulty, and they urged him to go home and make it a definite matter of prayer. That night he did not sleep much; he was only able to say, 'Lord Jesus, forgive my sin of gambling; change my heart; help me not to gamble any more.' This he said repeatedly during the night. He was filled with remorse, as the picture of his past life passed before him. The Holy Spirit convicted him of sin, and the cry came from his heart 'Lord, deliver me and save me!' As he had never heard a prayer, he could only repeat these few words. The next day he had no desire for gambling. As evening after evening came,

and the time for gambling drew near, his only longing was for the next Sunday to come, when he could go and hear more of this wonderful truth that had so taken hold of him. He went again, and heard that not only was gambling reckoned a sin, but also the worship of idols. He had not a few idols in his home, and he made up his mind to destroy them. He destroyed all but one, being rather afraid, because of its size. He eagerly looked forward to the following Sunday, on which occasion he heard that the monstrous idols in the temples ought also to be destroyed. His thoughts were, 'If they can be destroyed, certainly my big one can also be' and he went home and destroyed this, too. The third Sunday, after the meeting, one of the native Christians, on seeing him smoking his tobacco pipe in the guest room, exhorted him to leave it off. He laughed and said he had not known before that it was wrong, but that it would be an easy matter to give it up. His pipe and all the things belonging to it, were expensive, but he sold it and did not smoke any more. They also exhorted him to take down his idols. On his answering that this was already done, they would not believe it, and one of the Swedish brethren sent a native Christian to find out about it, then, to their great astonishment, they found that his words were true. They now invited him to the Sunday evening prayer-meeting, and gave him some books to read. He asked his neighbors to teach him the characters as he could not read, but they soon found out that they were Christian books, and turned him off with mockery. By this time one of the servants of the missionaries was taken seriously ill. Ren Kueh-chu was asked to take his place, which he gladly did. Now he had a good opportunity of learning the characters. He repeated Scriptures at morning prayers, and was soon able to read his bible.

His father got seriously ill, and as the foreigners could do nothing for him, Ren decided to take him to Dr. Edwards, at Fenchew Fu, but after a few days his father died in the hospital. Ren had read about Jesus raising the dead, and, thinking of his mother's great sorrow, he wept and cried to the Lord to raise his father to life, and sat watching by the body for a whole day, when the doctor thought it was time to put the corpse into the coffin. On his way home Ren's heart was poured out to God to sustain his mother and his own soul. The Holy Spirit filled his heart with unspeakable joy as he sat in the cart beside his father's coffin. God gave him the assurance that this trial was sent by him, and when Ren reached home he was surprised to see his mother taking the news very calmly.

It appeared that one of the idols he destroyed at the time of his conversion belonged to his landlord, who was a heavy opium smoker, and in want of money. On hearing that the idol was destroyed, he came and demanded money for its value. Ren Kueh-chu promised that he would refund the idol when the time came for him to leave the house. One day the landlord came, armed with a knife, and, as he was very poor and nearly starving, Ren Kueh-chu gave him a few pounds of flour. When the flour was gone, the man came again, wanting more money. He became a troublesome enemy, and said that he would not rest until he had killed Ren Kueh-chu. Ren was afterwards appointed to go around on a missionary journey with one of our Swedish brethren; this he enjoyed much. After returning from this missionary journey Ren had great fear of being met with the same opposition, and made it a matter of con-