

the refreshing influences of kindness, confers blessings upon his fellow-beings. The work is one, and the spirit which inspires it is the same. Therefore, he who exerts all his power to benefit others may be characterized as acting out of the principles of Heaven.

"The American teacher Nee was born in his own country, and on arriving at mature age came to China. He is thoroughly instructed in the doctrines of Christianity, and familiar with the mysteries of truth. He prints books and preaches true doctrine for the purpose of enlightening the ignorant; and not only teaches by words, but is able, in imitation of Heaven, to practise what he preaches.

"We, inhabitants of Chi-g-chiu, from the cycle Ye-hai to the cycle Ping-ts [three years], have been visited by a prolonged famine. Cries of distress, like those of the wild swans, filled the whole plain, and persons about to die stared at one another on the roads. When the teacher looked upon this spectacle his heart was grieved within him. Heaven-inspired pity was aroused, and he at once desired to institute extensive plans for saving the multitudes from calamity, only fearing that his ability was not equal to the task before him. Fortunately, noble men of like sympathies came to his aid, and contributed of their wealth, so that their beneficence was spread far and wide. Still, without special qualifications for executing this work, it would not have been accomplished.

"In disbursing the funds he put forth all his ability. Favors were evenly distributed, without partiality, and extended in every direction, passing by no one.

"Altho the teacher is unwilling to regard himself as having any merit in this matter, still how can those who have received such favors refrain from a grateful acknowledgment of them?"

Nevius's work as an author was conspicuous. Before he had been in China four years he began a series of papers on "the religions and superstitions" of the people, afterward enlarged into his volume, "China and the Chinese." About the same time he wrote "The Disciple's Guide," his first book in Chinese, and he translated part of Abbott's "Mother at Home." In 1859 he was appointed to prepare a "Compendium of Systematic Theology" by the Ningpo Presbytery—a sufficient witness to the confidence in which he was held (p. 195). In 1861 he had in press six books or tracts, including notes on Mark, and the first volume of his "Theology" (p. 222). His book on "Demonology," begun in 1880 and recently published, is a monument of patient toil and research;\* and his "Methods of Mission Work" and "Manual for Inquirers" complete the list of his main publications—the former one of the standard books, invaluable for practical wisdom, a classic in its way.

Nothing was more prominent in Dr. Nevius's purpose for China than the creation of a native ministry (p. 235). This was the hope of the Church. Perhaps his greatest work in China was found in his *itinerating* tours, sometimes covering six hundred miles. Everywhere he preached, gathered converts, and then set them at work telling the Gospel story. In one of these tours he found that *nameless sect*, whose books had all been destroyed in times of persecution, but who perpetuated their beliefs by oral traditions embodied in rude rhymes. They held to a supreme deity,

\* "Demon Possession," etc. \$1.50. F. H. Revell & Co.