

by death, and we deeply feel her loss. In harvest, we held a lunch meeting, to which we invited the sisters from West Jeddore. May the dear Lord encourage us all to labor more earnestly in this blessed work, never losing sight of the precious promise, "Lo, I am with you always."

Mrs. PETER HURLIN, Sec.

### New Circles.

**BRACEBRIDGE.**—Home and Foreign Missionary Circle organized about three months ago. Present membership 9. Officers: *President*, Mrs. Bingham; *Vice-President*, Mrs. Fuller; *Secretary*, Mrs. Fleming; *Treasurer*, Mrs. Read.

**NEW SARUM.**—Home and Foreign Circle organized August 23rd. *President*, Mrs. J. Gilbert; *Vice-President*, Mrs. Emery; *Secretary*, Mrs. C. Newcombe; *Treasurer*, Mrs. Johnstone. 23 members.

## YOUNG PEOPLE'S DEPARTMENT.

### Liu Fuh Chiang; The Story of a Chinese Convert and his Work.

BY THE REV. GILBERT G. WARREN, WUSUEH.

Liu Fuh Chiang is now forty-three years of age. His native village is situated some sixty-six miles south-west of Wusueh, in the district ("taow") of Shin Kwoh. His father died when he was young, leaving him to be cared for by an uncle. Liu's deep respect for this relative is seen whenever he refers to him. When he was about seventeen years of age the great Taiping rebellion broke out. The rebel forces swept over the whole of this district. On reaching Liu's village they proceeded, as elsewhere, to burn and to kill. Liu himself sought refuge on the roof of his cottage home; but as all the buildings are low he was easily captured. His arms were bound behind his back, and he was marched for some distance between two of the rebels. For some reason—perhaps because they did not want the trouble of guarding a prisoner—one of them gave him a savage blow with a sword, attempting to cut off his head, and then threw him into a field, leaving him for dead. He was found, after lying there for two nights and a day, still alive, and was carried back to his home. He still bears a wound-mark at the back of his neck so deep that one wonders how he could have survived such treatment. He himself has no more hesitation in accounting for his recovery, than had John Wesley when referring to his escape from the burning vicarage at Epworth: "Undoubtedly it was the grace of God."

Some time after this he left his uncle, who was a small farmer, and became an apprentice in an oil-shop in Wusueh. While there he was troubled with one of the many forms of skin disease so common in China; and native remedies doing him no good, he applied to the "Gospel Hall" for relief. This was in 1876, when the Rev. Joseph Race was in charge of the Wusueh Circuit. He was soon thoroughly cured; but he considered that it would be only polite to show his gratitude by attending the services of the chapel; and, as might be expected in the case of any Chinaman who had such ideas of thankfulness, the truth found its way into his heart, and he applied for admission on trial for membership. Now

came the first difficulty. His master had no objection to an occasional visit to the chapel, but to go regularly once in seven days—why, that meant fifty odd days in the year off work! So Liu had to make his choice between keeping the Sabbath or losing his situation. He had, however, some knowledge of the truth, and the truth set him free from his apprenticeship. For a time he entered Mr. Race's personal service. After a period of probation, extending over a year or more, he was baptized.

Not long after, a minister of another church, who was the guest of Mr. Race while passing through Wusueh, preached so clearly on the omnipresence of God that the thought was born in Liu's mind: "God is at Shin Kwoh Taow as well as at Wusueh. I need not stay near the chapel to serve Him. Why should I not go to my own home and tell what great things He has done for me!" It is interesting to watch Liu's face as he tells this part of his experience. In whatever way he is questioned, he maintains firmly that he had no other reason for leaving Wusueh.

For the past ten years Liu has been proving the reality of God's presence at a distance from any Mission centre. He has supported himself by farming, devoting all his leisure time to the service of God. He has been able to visit Wusueh two or three times each year, but beyond that he had no opportunity for communion with the people of God. The Rev. T. Brantitt visited him in 1886, and a few months back the Rev. F. Boden and Mr. Miles (of the Lay Mission) spent a Sunday at his house, bringing him back with them to Wusueh, where he has been studying for the past three months, receiving a small stipend subscribed by the native brethren.

Liu has been accustomed to minister to the sick in his neighborhood; but he requires those who come to him to put away their idols and pray to the only true God. He gives the patient a printed slip of paper, of which the following is a translation:

"Believe, and thou shalt be saved."

"Jesus, Saviour and Lord, forgive my sins; visit me not with sickness. May I and all my family have health of body and soul."

GRACE BEFORE MEAT

"Thanks be unto Thee, O God, Who hast provided for our needs."

When he considers that this short prayer has been fully understood, he teaches the patient to use the Lord's Prayer. He uses but little medicine, indeed, only a few ointments for external application. He says he has no other drugs, and that he would not understand their use if he had. He offers no help to those who have no beginning of faith. When asked whether he thought our system at the chapel was wrong, inasmuch as we not only use drugs, but also give to all comers—he replied, "No; you have a good stock of medicine, and know how to use it. I am obliged to use my little knowledge to the best advantage."

Liu has induced many people to give up all kinds of idol worship, and he says that there are seven families in his neighborhood in which the Word of God is daily read, and prayer is daily offered. The other day, as we were reading the tenth chapter of St. John, he paused