

A STORY FROM CHINA.

A MISSIONARY in China tells not of what took place long ago but of a preaching journey that he made last year: Shao-Chiang-Hsing is thirty-four years old, and has a wife and child. As a member of the Mi-mi sect, he has suffered some home persecution in past days, but has latterly been left in peace. Now that he has become a follower of Christ, the storm has burst forth again with still greater fury.

A relative heard him give in his name as a candidate at a service held by the evangelist at Yang-chin chi, and carried the "evil news" at once to his wife's family. They were angry, and laid a plan to find out its truth. There had just been a death in the family, and Chiang-hsing had not yet paid the wonted ceremonial visit. A message was sent to him. It is the rule on such occasions in these parts for every mourner to bring a handful of paper money, which he burns before the coffin as an offering to the dead. Chiang-hsing came and wept before the coffin, but brought no paper for burning, offering in its place a little real money as a contribution to the funeral expenses. In answer to their angry questions as to the reason of his conduct, he avowed himself a Christian, and said that he could not worship the dead. His wife, who was at her own home on a visit, at once disowned him, and her parents declared the relationship at an end, violently thrusting him out of the house.

Two days later, the father-in-law visited Shao-chiang-hsing's parents and reviled them, taunting them with the "nice son whom they had trained!" The effect was what might be expected. The rage of these people, and particularly of the mother, was terrible. But the son stood firm.

Soon after came the Christmas festival at Yensan, and Shao-chiang-hsing attended it. Being at such a distance, he was absent from home for two days; on returning home he had a painful experience. It was in vain he protested that he had done nothing wrong that he would be justly liable to punishment had he been guilty of gambling, theft, or im-

purity; that his new faith was good and true, and so far I know not what the parents said. They may have told him as another was told by his mother: "I had rather you had become an opium smoker than a Christian." The poor fellow was seized by his father, who pulled him down, put his foot upon his queue, and so held him while the inhuman woman, who must be one of strong passions and powerful physique, beat him upon the back with a brick. It is some comfort to learn that this couple are not Chiang-hsing's real parents, who are dead. But they are so legally, the man being not only an uncle, but having had Chiang-hsing given to him in childhood.

The case vividly illustrates the parental relation in China. I have known a man of a like age ordered by his widowed mother to lie down while she beat him until she had breath to do so no longer, and all for no definite sin, but just to gratify her evil temper; and, incredible as it may seem, he obeyed. So in this case; this man of thirty-four could not offer the least resistance; the parent has the power of life and death.

The last news of Shao-chiang-hsing is that he has been driven from his home, and has taken refuge at the mission premises at Yensan; he is an outcast for Christ's sake. He wanted to come with me to Tientsin, but was told there was small chance of his getting a livelihood there at present, and advised to seek rather to go back.

We made careful inquiries, and are assured the facts are as stated. He was baptized amid the sympathy of a large congregation, and we trust the proposed efforts of Mr. Chang and others may ere long succeed in changing the feelings of his family; meanwhile, he should have a place in our prayers.

From many an ancient river
From many a palmy plain
They call us to deliver
Their land from error's chain.
Salvation, O Salvation,
The joyful sound proclaim
Till earth's remotest nation
Has learn'd Messiah's name.