

and you must add infinite explanation if you would convey your idea to these crass minds.

In front of one of the temples was a seller of medicines, who displayed a tiger's skin, bones, teeth; skulls of various animals, &c, all of which his medicines contained? All this according to the orthodox Chinese belief. A teacher told me that he had once in his life seen a tiger's body. Guess where? In a drug store in Peking.

On Sabbath, February 14th, we were wakened from sleep about 3 a. m. by tremendous cannonading of fire crackers, etc. We discovered that the people were going south to meet the god of joy and escort him back.

That day we preached in front of certain gods of hell, to whom the people believe they go after death. We told them that even these objects of terror were gods of mud, and also pointed out that joy was the gift of the true God and not of any fiction of their own brain.

Two foreigners together, on the apostolic plan, are a great comfort and we had much joyful intercourse in these trips. Not only so, we could preach with more of freedom and heart.

Goforth's barrowman must return to attend the funeral of his brother, so he (Goforth) had to leave Chang Te for home, while I hiring another barrow, strike off in the direction of Hsün Hsien, intending to be there early. This is the greatest fair of the year and of the region and Goforth would join me a few days later. I was very foot sore and the barrow man pushed me as well as my baggage (this is a common cheap mode of travelling in China), but as I was considerably heavier than my baggage, my side of the barrow was too heavy and the conveyance was thrown off its balance. So the man selected several large stones, and adding these to the opposite side, we managed to move along at a fair rate.

We pursued a zigzag route in order to visit important places and in three days reached Hsün Hsien. This city is properly in the south field, not in our jurisdiction, but the importance of the fair will lead us concentrate on it from both ends of the field. This year foreign dress kept away and native dress essayed the first trial with complete success.

Pilgrims come from a distance of 300 li to these mountains to offer incense to the grandam of Tai Shan, the sacred mountain in Shantung. Her great power is supposed to be the gift of children, the supreme longing of every Chinaman in order that he may have some one to sacrifice at his grave, and appease his hungry manes.

The temples are our wealth. Some of them cut into the solid rock. There are temples to other gods also who share in the worship of the season. Common fairs are one day or two days in length, but this one is *fifteen*.

Imagine our opportunities for preaching. We spent eleven days there morning and afternoon, and had no crowding or opposition. We selected a spot at the base of the hill past which the wor-

shippers must pass on their way to and from the temple, hired the ground so that no others could occupy it, rented two tables, one for continuous preaching and one for selling books. In this way we were never interrupted in our preaching by persons asking the price of books, &c. This we found to be an admirable plan.

Our helpers from Shantung had not come, but old Mr. Chou, whom Dr. Smith cured of blindness, was a tower of strength. He lives 3 li away, and was there every day preaching with tremendous energy and zeal. You may imagine the effect of his testimony. Known to all as once a yamen runner, then blind for six years, then a Christian boldly testifying to the truth against the tens of thousands who came believing in the divinity of the goddess. His testimony was more effective than the words of helpers from afar.

Sabbath before we came away we all went to his house, and had worship, three of the family engaging in prayer. If you have read the letters you have seen the name of this family before. They are, I believe, the first fruits unto Christ in Honan. We are keeping them on probation, but they will soon be baptized. One of them was so hot headed that he went into the village temple at night and carried off the principal god and dumped it into the well. When discovered his godship had sunken into his original mud, nothing being left but the wooden frame upon which his flesh was built.

The old man during a warm harangue told a little boy to mark his words, saying that if he lived fifty years longer he would see his prophecy true, that in fifty years more none would be worshipping the present mud Goddess!

The priests did not venture to debate with us although there were so many of them near by, nor did any one else. There seemed a general consent given to our words, a consent which was, apparently sincere at the time whatever may be the effect on their future actions. The absence of opposition was remarkable, especially as we were fearless in our denunciations of idolatry every day.

On the hill top is a large hall dedicated to Buddha. This would be a fine room to hold a meeting of our Chinese General Assembly. Oh that I might be spared to see the day.

Yours lovingly,

DONALD.

"As thy soul prospereth." Is that the measure of my worldly growth? It is the only sound one. It is only when the inner one, the life of devotion, the life of assimilation to Jesus Christ, the life of conscious communion with him, the life of submission to, as well as the understanding of, his will; it is only when he sets the pace, so to speak, and the outward life keeps step with that, that the progress of either is wholesome.—*Alexander McLaren, D.D.*