

Dr. Nevius appears never to have been troubled with *scepticism*. Perhaps, after all, there is not much "honest doubt." For thirty years and more we have known but one case where scepticism had no obvious connection with the *evil heart* of unbelief which departs from the living God. He maintained constant fellowship with God, and, when he could obtain no more favorable hours for devotion, would walk ahead of others to commune with God. Without having in him anything of the ascetic bent, he seemed dead to the pleasures as well as to the charms of a sinful world.

In 1859 Dr. Nevius undertook, as pioneer, to open a new station at Hangchow, a city of a million inhabitants, and found a residence in the old Loh-o-tah Monastery. There he was overawed by the multitude of worshipers wending their way to the different monasteries, and, as for the vast throngs of beggars, such a loathsome spectacle he had never even imagined. In one immense hall he found five hundred idols, having cost enormous sums; but what most impressed him was an *asylum for animals*, where horses and donkeys, buffaloes and oxen, sheep, pigs, and fowls were housed by those who would secure merit with the gods. Beggars at large, and beasts cared for! A cemetery for asses and swine, and human beings left without burial (pp. 164-73)!

At Hangchow this apostle of China experienced the onerous *exchange of courtesies*. Every gift received implied another returned, so that even Chinese liberality was found to be organized selfishness. At the same time he had to meet and overcome Chinese suspicion and misrepresentation. He found that selfishness could not appreciate self-sacrifice, and he was asked how much he paid converts for becoming Christians, and felt that he was suspected of sinister motives. A book was printed and scattered broadcast, warning the people against capture and a worse than slave's fate. It was reported that girls were gathered into schools to be exported for *manufacture into an elixir of life* by boiling their bodies and obtaining the oil from them (pp. 186, 244)! To be suspected of monstrous crimes was a new sensation to the Christ-loving, soul-loving missionary; but he remembered how his Master was reckoned as a malefactor and crucified between thieves, and the servant and disciple was content not to be above his Lord.

Dr. Nevius, in the awful famine that visited Shantung, personally visited the stricken districts, and for three months disbursed relief to person. He had to carry the heavy bulky copper *cash* in huge barrows, sometimes as many as five; the amount of money he distributed was about \$10,000; the persons aided, 32,500; and the villages, 383. The discretion he exhibited was marvelous. No man could have made so little money go farther. It was a fearful tax on sympathy and endurance, but he bore it grandly, and the famine became God's pioneer evangelist opening doors for the Gospel.

The following is a testimonial from those in the famine district to the work and character of the "teacher Nee" (Nevius):

"Heaven, by means of rain and dew, nourishes all things. Man, by