

1890, preparations were made for extended missionary tours, and the following day, 21 Feb., they started, Messrs. Goforth and Smith taking one route and Messrs. McGillivray and McClure another, while the new comers wrought at the language.

In this tour while much work was done in the way of preaching and selling literature, they were not successful in finding any place where they could obtain premises to locate permanently. In another tour however, later in the season, Messrs. McGillivray and McClure, when they could not find an entrance elsewhere, succeeded in renting a compound in a market town, named Chu Wang, just within the borders of Honan. It was not where they wished to settle but it was the only entrance they could then find.

About the same time, Messrs Goforth and Smith tried to effect a similar settlement at Hsin Chen (New Market), some sixty miles farther in the interior of Honan, but it was not until nine months later, in the spring of 1891, that, after many and vexatious delays, they got a lease signed and obtained possession.

But securing premises did not end their difficulties. In Dec., 1890, only four weeks after the first station had been opened at Chu Wang, the mission premises were looted in broad daylight by a band of roughs incited by the gentry, and nearly everything carried off; though no violence was offered to the missionaries. They were not however to be thus driven from their hard won post. If they gave up now it would only encourage similar acts in the future and imperil their work, they therefore held the fort, and made application to the viceroy through the British Consul at Tientsin, and received \$2,500 damages for stolen property, and a proclamation that the rights of the foreigners were to be respected.

Not until the following spring, 1891, were the premises at Hsin Chen finally secured, and thus, after three years of struggle there were two centres of work established in Honan, and all departments of mission work vigorously prosecuted in each. Healing and teaching from morning till night was the work of the physicians, while in preaching to the people as they waited their turn for treatment, and in touring to more distant parts, the other members of the mission were fully occupied, some of the staff spending 270 days of the year 1891, touring near and far.

The work accomplished during these years was not to be measured by two stations opened. There had been the acquisition of the language, without which no mission work could be done. There was the work done in the older stations, not belonging to our mission but in the same great cause. There was the touring, preaching, healing, and selling books, all through North Honan. Dr. Smith writes of 1350 patients and 105

surgical operations, in a short tour of 29 days. All this was seed sowing, some of which has already borne fruit, and some will do so many days hence.

And perhaps as valuable as any was the experience gained of the people and the work. Dr. Smith writes in the summer of 1890:—"It is now two years since I landed, and the work in China appears vastly different from what it appeared in Canada two years ago. Now that anything that savored of romance has disappeared, we find ourselves face to face with a stern, cold, indifferent heathenism, which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets with a Bible in one hand and a hymn book in the other, singing hymns and repeating texts of Scripture. The missionary must know the inner life of the people and understand their ways of looking at things."

Nor were their trials confined to the work. The Goforths and Smiths were both called to part with their little ones, but sore though these trials were, one desire of their hearts, a settlement, in Honan, had been attained, and they thanked God and took courage.

III. LAYING THE FOUNDATIONS, 1891-94.

A foothold had been obtained by the establishment of two missionary centres, but the difficulties and trials were not past: the worst were yet to come.

The year 1891 was marked by a wave of anti-foreign, anti-Christian feeling, which passed over much of China. There were riots, destruction of property, and in a few instances, missionaries were killed.

This feeling had long been simmering, and its outbreak at the present time was due in some measure to inflammatory placards which were posted up in great plenty over much of North China, containing the most false and blasphemous statements about Christ and Christianity.

The name for pig, in Chinese, is very much like the name for Lord, and a common form of placard pictured a cross and a pig hanging upon it, while others showed the worshippers of Christ as gathered around a huge pig, doing homage to it. Some of these placards called for the extermination of Christians, e.g. "To kill men is sacrilege, to kill pigs is meritorious." "There are 200,000 teachers in Honan, and we have all sworn to root out the foreigner's religion. Are there not men in China who will make an oath for this purpose." Some of them proclaimed that the missionaries were come to kidnap children, and cut out their eyes and hearts to sell to foreigners to make medicine. Others charged Christians with the basest crimes, and pictured their meetings for worship as scenes of the vilest debauchery. These placards were in a most de-