

lowing Sabbath three more came with him. Afterwards, from five to twelve attended until our Chapel at San-teng-po was built; then they went there because nearer. Between their native village, Sin-tiam and San-teng-po, stands a large market-town, in which are several petty officials who have been exerting themselves to the utmost to hinder the Lord's work. Two months ago they seized and imprisoned two worshippers when on their way to the Chapel. That, however, did not intimidate the rest, for they attended regularly, and spoke of the advantage of a place of worship in their midst, as many were anxious to hear the gospel. On hearing this, I went with them and remained over night. That evening we met in an old store-house, and had a large attendance. One of the hearers was a young man who was a patient in our hospital at Tamsu. His father, a very old man, came to thank me for having cured his son of a complaint which defied the native doctors for twelve years. In the morning, when leaving, quite a number said they would rent a house for a chapel if I would visit them again and send a helper to instruct them.

I ordered them to repair a place for worship, as I would return ere long. The enemy, hearing this, determined to crush the work if possible. The officials referred to above went to Sin-tiam and called upon the people to arise and put the "Barbarian" to death if he dared attempt to establish a chapel there. Accordingly, the head man in the village called on the man who rented a house for worship, and threatened to set it in flames.

In all the neighbouring villages placards were posted up warning the people to combine against the efforts of the "Barbarian." From a human point of view one would almost despair to enter the field again; but—I love to declare it—I have trusted the Lord God Almighty too long to doubt His word. Throwing myself entirely upon this word, I determined to go forth, should death be the result. The Lord be praised for having taken away its sting, so that it has no terrors.

Proceeding to the place, I met several who seemed enraged; and when entering the village, observed many angry faces and heard many blasphemous sounds. I called at once on the head man of the village, and asked him to point out the justice of their conduct according to Confucius, their own sage. The effect was astounding. He at once offered me tea to drink, according to Chinese custom, and walked with me through the street, telling the people not to oppose my work. At dark the door and windows of the rented house were thrown open, and in a few minutes was soon filled. All listened attentively, and at the close I extracted six teeth, and gave the sick a good deal of medicine. This had a wonderful effect in removing their prejudices. I remained over Sabbath, then walked to San-teng-po, where I found the work quietly taking deeper root; but, as the inhabitants at Sin-tiam were making great preparations for the worship of the highest deity of the Tanist-panthéon, called, in the vernacular, "Giok-hong Siong-te," i.e., "Pearly Emperor, Supreme Ruler," I went back again to tell them of the true God and the world's Redeemer. The masses, when first hearing of the true God, suppose reference is made to this dead man.

Why were such preparations going on at this time? Was his birthday approaching? No. That day so significant to all Chinese is the 9th of the first moon. A few years ago the villagers suffered severely from fever, supposed to be caused by the displeasure of this god. At that time they vowed if the plague ceased they would sacrifice domestic animals, act plays, and invite all the devils to honor him; and now, as