

www.docsriver.com 定制及广告服务 小飞鱼
更多**广告合作及防失联联系方式**在电脑端打开链接
<http://www.docsriver.com/shop.php?id=3665>



www.docsriver.com 商家 本本书店
内容不排斥 转载、转发、转卖 行为
但请勿去除文件宣传广告页面

若发现去宣传页面转卖行为，后续广告将以上浮于页面形式添加

www.docsriver.com 定制及广告服务 小飞鱼
更多**广告合作及防失联联系方式**在电脑端打开链接
<http://www.docsriver.com/shop.php?id=3665>



www.docsriver.com 定制及广告服务 小飞鱼
更多**广告合作及防失联联系方式**在电脑端打开链接
<http://www.docsriver.com/shop.php?id=3665>



www.docsriver.com 商家 本本书店
内容不排斥 转载、转发、转卖 行为
但请勿去除文件广告宣传页面

若发现去宣传页面转卖行为，后续广告将以上浮于页面形式添加

www.docsriver.com 定制及广告服务 小飞鱼
更多**广告合作及防失联联系方式**在电脑端打开链接
<http://www.docsriver.com/shop.php?id=3665>



THE
VISIONS OF HUNG-SIU-TSHUEN,
AND
ORIGIN OF THE KWANG-SI INSURRECTION.

BY THE
REV. THEODORE HAMBERG,
Missionary of the Basle Evangelical Society.

HONGKONG:
PRINTED AT THE CHINA MAIL OFFICE.
1854.

INTRODUCTION.

THE general interest which prevails in respect to the present movement in China, may serve as an apology for the following publication. It is not the intention of the writer to make a compilation of statements which have been already presented to the public, nor does he pretend to give, in the following pages, a complete exposition of the affair. His object is merely to state such facts as have come to his knowledge from a trustworthy source, and which may throw a light on the inner ground and first causes of this religious and political movement, and exhibit its development until it resulted in the Kwang-si Insurrection.

The writer is well aware of the defects of his publication in point of style and arrangement; but for his excuse he begs to remark, that the information he received was limited, and given principally in the form of answers to his questions. Still he trusts, that the details may not be considered void of interest; and he will deem it a sufficient reward of his labour, if, through the facts communicated in the following pages, a more lively and permanent sympathy be awakened on behalf of the millions of China.

The civil war still rages, and the final issue, though anticipated by most persons in favour of the insurgents, must nevertheless be called uncertain, so long as the contest continues. It would, under such circumstances, be imprudent to endanger the safety of persons and places by an unguarded exposure of names in public

print; such a course might only afford further means and opportunities for persecution and oppression of innocent people, numbers of whom have already suffered the penalty of death for the offence of a few distant relatives. Such names, therefore, as have already appeared in print of parties connected with this movement, are here also given in full; but others are abbreviated, or only marked with the initials; names of places are occasionally given by translation into English, which may be quite as acceptable to the English reader as the Chinese sound, the meaning of which he does not understand. This precaution will not in the slightest measure obscure the narrative. In translating the Chinese stanzas or pieces of poetry, the writer has endeavoured to give the spirit of the original in as good a form as he was able. The Chinese of most of them is given for the satisfaction of those who understand that language.

It is scarcely necessary to remark, that the description of scenes is Chinese, according to the peculiar notions of the people. The writer has for his principal object to represent the whole information received by him in as faithful and unaltered a form as possible, very seldom introducing any criticism of his own upon the subject, thus leaving to every one to form his own opinion on the matter. The whole as it is, bears an inward testimony of truth and correctness. There may be smaller mistakes that are unavoidable, when events, comprising a long period of time, are related from memory; there may also be some exaggeration in the description of friends and events in whom the informant feels enthusiastically interested; but in the main the narrative may be relied upon as a sincere and true representation of what the informant knows and believes. As a further evidence of its truthfulness, it may be

www.docsriver.com 定制及广告服务 小飞鱼
更多**广告合作及防失联联系方式**在电脑端打开链接
<http://www.docsriver.com/shop.php?id=3665>



www.docsriver.com 商家 本本书店
内容不排斥 转载、转发、转卖 行为
但请勿去除文件宣传广告页面

若发现去宣传页面转卖行为，后续广告将以上浮于页面形式添加

www.docsriver.com 定制及广告服务 小飞鱼
更多**广告合作及防失联联系方式**在电脑端打开链接
<http://www.docsriver.com/shop.php?id=3665>



mentioned, that the individual from whom the facts have been derived, when making his statement to the writer, knew very little of any information received from Nanking, so that the whole was drawn merely from his memory and his actual experience. The books that have been received from the revolutionary party at Nanking throw indeed a light upon the state and extent of the insurrection, but leave the first beginning in the dark. It is the object of the following pages to fill, in some measure, this blank in the history of the present insurrection in China.

THEODORE HAMBERG,

Missionary of the Basle Evangelical Society.

HONGKONG, April, 1854.

CONTENTS.

	<i>Page</i>
INTRODUCTION,.....	01
1. GENEALOGY OF THE HUNG FAMILY,.....	1
2. HUNG'S BIRTHPLACE AND CHILDHOOD,.....	3
3. HUNG'S LITERARY CAREER, SICKNESS, AND VISIONS,.....	6
4. SIU-TSHUEN'S CHANGE—READING OF THE TRACTS—BAPTISM,.....	14
5. FURTHER STUDY OF THE TRACTS—PREACHING—AND ADVERSITIES,.....	20
6. SIU-TSHUEN AND YUN-SAN LEAVE THEIR HOME AND VISIT THE MIAU-TSZE TRIBE—SUCCESS OF THEIR PREACHING IN KWANG-SI,.....	25
7. SIU-TSHUEN RETURNS HOME—HE AND HUNG-JIN VISIT CANTON—SECOND TOUR TO KWANG-SI—INCREASE OF THE CONGREGATION—FORM OF WORSHIP, BAPTISM, &c.—DESTRUCTION OF IDOLS—YUN-SAN'S IMPRISONMENT—RE- TURN TO KWANG-SI,.....	29
8. HUNG'S CHARACTER, CONVERSATION, AND DISCOURSES,.....	40
9. LAST TOUR TO KWANG-SI—STATE OF THE CONGREGATION—YANG-SIU-TSHIN AND SIAU-CHAU-KWUI,.....	44
10. DISTURBANCES IN KWANG-SI—WAR BETWEEN THE PUNTS AND HAKKAS— THE GOD-WORSHIPPERS INVOLVED IN THE POLITICAL TROUBLES—CAUSE, COMMENCEMENT, AND SUCCESS, OF THE INSURRECTION—SIU-TSHUEN AND THE TRIAD SOCIETY,.....	48
11. PERSECUTION IN KWANG-TUNG—IMPRISONMENT OF FUNG-YUN-SAN'S FAMILY —DEFEAT AT PADDY-HILL—HUNG-JIN'S ESCAPE,.....	58

THE
VISIONS OF HUNG-SIU-TSHUEN,
AND
ORIGIN OF THE KWANG-SI INSURRECTION.

1. GENEALOGY OF THE HUNG FAMILY.

THE Hung family trace the pedigree of their ancestors back to the time of the Sung dynasty, and the reign of the two Emperors Hwui-tsung and Kin-tsung, about the beginning of the twelfth century. These two Emperors were taken captive by the northern barbarians, the people of Kin, and carried away to their country. At this period one Hung-hau was Minister of State, and actuated by feelings of duty and compassion, with but one companion to share his dangers, he resolved to visit the Kin country, in order to offer his services to his unfortunate master. Exposed to the severe cold in those northern regions, and being driven out without relief into the uninhabited forests, they soon found that their provisions and clothing were insufficient to keep them both alive, upon which Hung's companion magnanimously proposed to sacrifice his own life in order to save Hung, and gave him his own food and raiment, to enable him to continue his wandering, while he himself was left to perish in the forest. Hung was nevertheless soon reduced to extreme distress, and had only the roots of wild herbs wherewith to support his life. The Kin people were astonished to find him after some time still alive, and permitted him to return to his native country.

Hung-hau had three sons, Hung-tsun, Hung-mai, and Hung-kwah. The first of these was appointed Minister of State, as his father had been; the two others were members of the Han-lin college. Hung-tsun's son Hung-Phuh, also attained to this dis-

inction, the highest literary rank in China, and at that time there were more than eighty individuals of the Hung family at the Imperial court. From Hung-Phuh to Hung-Nien-kiu-lang were fifteen generations. The latter lived in the department of Chau-chau in the eastern part of Kwang-tung province, but having to suffer insult and persecution from some of his relatives, he removed farther north, to Kia-jing-chan. His descendants afterwards gradually spread in the province of Kwang-tung, and number at the present time about twenty thousand individuals. Among them there always have been found men of literary attainments and renown. From the above Hung-Nien-kiu-lang to Hung-Kung were eleven generations. The latter had four sons, Hung-Jin-king, Hung-Jin-lun, Hun-Jin-shing, and Hung-Jin-wui. Of these, Jin-lun and Jin-wui first removed to the district of Hwahien, to the northward of the city of Canton, where they settled as farmers, and afterwards brought their parents and brothers to the same place. The descendants of Hung-Kung now amount to about five hundred persons. From one of the above named four brothers, Jin-lun, descends Hung-Siu-tshuen in the fourth generation, and from another brother Jin-wui, his friend Hung-Jin, also in the fourth generation, from whom the statements composing this narrative have been obtained.

In China, where the security of a family depends on the influence and number of its members, all descendants from one ancestral head consider themselves nearly related, and as belonging to one family, mutually bound to protect and assist each other. All of the same generation are called brothers and sisters, those of the former generation are called uncles and aunts, and intermarrying between parties of the same surname or clan is strictly forbidden. Thus Hung-Siu-tshuen, the subject of the following pages, and Hung-Jin, the informant respecting him, are in China considered as much more nearly related than persons under similar circumstances in a western country would be. Hung-Siu-tshuen's father, Hung-Jang, had three sons and two daughters by his first wife of the Choo family; by his second wife of the Li family, who is still alive, he had no issue. Siu-tshuen was the fourth of the children, and only a sister was younger than himself. Siu-tshuen by his wife of the Lai family has three children, the elder girl about fifteen, the younger about ten, and a son five years of age. Several of Siu-tshuen's nearest

ancestors were generally known and renowned for their integrity of character, and attained a venerable old age. Hung-Jin-lun, his great-grandfather's father, was a man of remarkable benevolence, who extended his care to all the members of the clan, and died at ninety-six years of age. The son of Jin-lun attained an age of more than ninety years, and his grandson, the grandfather of Siu-tshuen, was above eighty when he died. Siu-tshuen's father was a venerable old man with a long beard, honest and straightforward, and was appointed by the clan to take charge of the ancestral fields, the produce of which is the property of the whole clan, and the spending of the revenue derived from which is reserved for extraordinary occurrences, when the interest of all is concerned. He was also appointed headman or elder of his native village, in which capacity he had not only to settle disputes among the inhabitants of his own village, but also to arrange the terms of any agreement with the surrounding villages. In China, where the distance to the district town, or nearest mandarin office, is often very great, perhaps twenty or thirty miles, and where a lawsuit generally results in a mere spending of large sums of money to the benefit of the mandarins and their servants, the method of settling any disputes between themselves by means of appointed, or generally acknowledged, headmen, is in most instances resorted to, and very often war between the different villages is resolved upon, carried on for months, and peace finally concluded, without any interference on the side of the mandarins, who at the present time have lost a great part of their influence among the native population.

2. HUNG'S BIRTHPLACE AND CHILDHOOD.

THE native place of Hung-Siu-tshuen is a small village in the Hwa-hien district. Its distance from the city of Canton is about thirty English miles, and the country in this direction forms an extensive plain; it is covered with paddy fields, and interspersed with numerous villages. The White-cloud Mountains near Canton may upon a clear day be seen from thence. Siu-tshuen's ancestors having moved hither from Kia-jing-chau, and speaking the Kia-jing-chau dialect, their descendants, and all other Chinese, who have moved down to settle in the southern part of the Kwang-

tung province, are by the aborigines, or Punti people, known under the name of Hakkas (Kheh-kia), or settlers. The Chinese adhere strictly to the customs of their forefathers; they spend their whole lives in an unceasing toil for procuring a bare support, and seem by habit almost unable to appreciate those comforts of life which are deemed indispensable by western nations. In such a Hakka village, we only find what is useful and necessary, without any thought of comfort or luxury. A description of the native village of Siu-tshuen may serve as a pattern for numerous others. The front part of the houses faces the south to admit the light, and to receive the refreshing south-west breeze during the summer months, and also to avoid the cold north wind during the winter season. Upon entering through the front door, there is an open space about ten or twelve feet square, on the sides of which are the cooking and bathing rooms, and right opposite the door is the large room or hall of the house, which is quite open in front, to admit the light and air. On both sides are private apartments of the several branches of the family, who possess one common room for assembling in. The houses consist of only one story; the ground is made hard by a mixture of moistened sand and lime, being beaten quite smooth on the surface; the walls are made of the same materials, but with a greater proportion of clay. The roof is simply formed by spars and laths, upon which the tiles are thickly laid, first in rows with the concave side upwards, and above them a second row with the concave side downwards, by which means the water is kept from penetrating into the house below.

The whole population of Hung's native village only amounts to about four hundred people, the most part of whom belong to the Hung family. There are only half-a-dozen houses in the front, but behind are two other rows of houses with narrow lanes leading to them, and in the third row on the west side we find the humble dwelling of Hung's parents. Before the village in front of the houses is a large pool of muddy water, where all the dirt and refuse of the village is carried down by the rain, and which forms a rich supply of water for manuring purposes, though the smell thereof is offensive to persons unaccustomed to Chinese agricultural economy. Upon the left hand from the village, and on the side of this pool, is situated the schoolhouse, where every boy may study the same Chinese classics as are studied

everywhere and by every student in the whole country, with the hope ultimately of rising from his present humble station to the highest dignities in the Empire.

In this village, in the year 1813, Hung-Siu-tshuen was born, and received upon his birth the name, "Brilliant fire;" afterwards upon attaining the age of manhood, another name was given him, marking his relation to the Hung family; and subsequently he himself adopted Siu-tshuen, "Elegant and Perfect," as his literary name. The two elder brothers of Siu-tshuen assisted their father in cultivating their paddy-fields, and a few simple vegetables, which supplied their principal nourishment. The family was in a humble position, possessing only one or two buffaloes, besides some pigs, dogs, and poultry, which are generally included in a Chinese farming establishment. The young Siu-tshuen soon developed an extraordinary capacity for study, and was sent to school when seven years of age. In the course of five or six years, he had already committed to memory and studied the Four Books, the Five Classics, the Koo-wun and the Hau-king; afterwards he read for himself the History of China, and the more extraordinary books of Chinese literature, all of which he very easily understood at the first perusal. He soon gained the favour of his teachers as well as of his own family relations, who felt proud of his talents, and surely hoped that he would in course of time attain the degree of a Tsin-tzu, or even become a member of the Han-lin college, from which the highest officers are selected by the Emperor, and thus by his high station reflect a lustre upon his whole family. Several of his teachers would not receive any pay for instructing him, and though some of the schools he visited were at a great distance, and the circumstances of his family not very good, yet, in order that he might continue his studies, they rejoiced to bring him provisions, and several of his relatives shared their clothing with him, for the same purpose. His old father, in talking with his friends, was particularly fond of dwelling upon the subject of the talents of his youngest son. His face brightened whenever he heard any one speak in his son's praise, and this was inducement enough for him to invite the speaker to the family hall, to partake of a cup of tea or a bowl of rice, and quietly continue this his favourite topic of discourse.

When Siu-tshuen was about sixteen years of age, the poverty of his family did not permit him to continue his studies, but like

the other youths of the village, who were no students, he assisted in the field labour, or led the oxen to graze upon the mountains, a common occupation in China for those who, either by their age or by their youth, are unable to perform heavy manual labour. Still it was regretted by all, that Siu-tshuen's studies should thus be discontinued; and in the following year a friend of the same age as himself invited him to become associated with him as a fellow-student for one year, hoping to derive benefit from a companion of so much talent. After the expiration of this period, his relatives and friends regretted that his talents should be wasted upon mere manual labour in the fields, and they therefore engaged him as teacher in their own village, whereby an opportunity was given him quietly to continue his literary pursuits, and develop his character. The yearly income of a Chinese schoolmaster depends upon the number of boys who attend his school. The usual number is between ten and twenty; a smaller number than ten would be insufficient for his support, and to more than twenty he could not give proper attention, as he has to teach every boy separately, and hear him repeat his lessons by heart, after he has committed them to memory. Every boy is bound to supply his teacher with the following articles annually:—Rice 50lb, for extra provisions 300 cash, lamp-oil 1 catty (1½lb), lard 1 catty, salt 1 catty, tea 1 catty, and, besides, a sum of from 1½ to 4 dollars, according to the age and ability of the boy. In the district of Hwa-hien, the school studies are continued throughout the whole year, with only about one month's intermission at the New Year. At this time the teacher's engagement terminates, a new engagement must be made, and a change of teachers often follows.

3. HUNG'S LITERARY CAREER, SICKNESS, AND VISIONS.

At an early period, when he was only about sixteen years of age, Hung commenced to visit the public examinations at Canton, with the hope to realize the high expectations entertained in his family respecting his literary abilities. There are in China four literary degrees, which can be attained by every one who at the examination distinguishes himself by superior talent, elegance of composition, and fine handwriting. The first or lowest

degree is called *Siu-tshai*, the second *Keu-jin*, the third *Tsin-azu*, and the fourth or highest *Han-lin*. In order to attain to the first of these degrees, every student must pass three different examinations; namely, first, the examination of the District, called *Hien-khau*; then the examination of the Department called the *Fu-khau*; and finally, the decisive examination before the Imperial Examiner, called the *Tshau-khau*. At the examination of the district, by the Magistrate of *Hwa-hien*, there are collected about 500 students every time, being all candidates aspiring to gain the first literary degree of *Siu-tshai*. Every candidate must state his own name, and the names of his ancestors during three previous generations, and besides procure the evidence of a graduate in the district, that he really does belong to its jurisdiction, and is entitled to the right of attending the examination. When the names have been duly registered, every candidate receives a roll of white paper, marked with his number, upon which he has to write his essays. Upon the first day two passages from the Four Books are selected as themes for the essays, and one arbitrary theme for a piece of poetry. Afterwards all these essays are examined, and arranged according to their merits. All the names of candidates are arranged accordingly in ten circles, every circle containing fifty names. After an interval of three or four days, the same process is repeated, until the candidates have been collected, and have written their essays and pieces of poetry seven different times—the three first times two essays and one verse, but the last four times only one essay and one verse every day. Finally, he whose name during the course of the seven trials stood highest upon the circle board, is selected as the head of the District examinations. It is however often the case, that upon the first and following trials, essays are thrown out as too bad in composition and handwriting, and the names left out, so that the number decreases after every new trial, and at the last trial only fifteen to twenty names remain upon the board. The second examination in the city of the department is very much like the first in the district town. At the third examination, when the names of the graduates are selected by the Imperial Examiner, all the candidates from all the District towns of the Department assemble together, and this time the examination lasts only one day. A certain number of graduates

is appointed, according to the population of the several districts, from eight to twenty-four individuals from every district, making in the fourteen Districts of Canton above two hundred graduates. Those appointed to the degree of *Siu-tshai*, must upon the following day stand a new trial, to ascertain if their talent be of a real nature, and that no deception was practised upon the day of the examination. The *Siu-tshais* of the different departments afterwards repair to the provincial city, and in this province, seventy-two of them are promoted to the second degree of *Keu-jin*. The *Keu-jins* of the eighteen provinces in their turn, repair to the capital of the Empire, and about one hundred and twenty or thirty are promoted to the third degree of *Tsin-szu*. All the *Tsin-szus* repair for further promotion to the Imperial Palace, when, upon examination in the presence of the Emperor, forty or fifty of their number are appointed Members of the *Han-lin College*. All graduates are obliged regularly to attend at future examinations, until they are sixty years of age, on pain of losing their degree.

Siu-tshuen's name was always among the first upon the board at the District Examinations, yet he never succeeded in attaining the degree of *Siu-tshai*. In the year 1836,* when he was twenty-three years of age, he again visited Canton, to be present at the public examination. Just before the office of the Superintendent of Finances, he found a man dressed according to the custom of the Ming dynasty, in a coat with wide sleeves, and his hair tied in a knot upon his head. The man was unacquainted with the Chinese vernacular tongue, and employed a native as interpreter. A number of people kept gathering round the stranger, who used to tell them the fulfilment of their wishes, even without waiting for a question from their side. *Siu-tshuen* approached the man, intending to ask if he should attain a literary degree, but the man prevented him by saying,—“You will attain the highest rank, but do not be grieved, for grief will make you sick. I congratulate your virtuous father.” On the following day he again met with two men in the *Liung-tsang* street.† One of these men had in his

* It may also have been some time before that period.

† *Siu-tshuen* supposed these two men to have been the same whom he saw the previous day, and who had told him the future; but in all probability his memory was here mistaken, which however was very excusable, as seven years had passed between his first getting the books and his studying their contents carefully.

possession a parcel of books consisting of nine small volumes, being a complete set of a work entitled "*Keuen shi leang yen*," 勸世良言 or "Good words for exhorting the age;" the whole of which he gave Hung-Siu-tshuen, who, on his return from the examination, brought them home, and after a superficial glance at their contents, placed them in his book-case, without at the time considering them to be of any particular importance. The following year, 1837, he again attended the public examination at the provincial city of Kwang-tung. In the commencement his name was placed high upon the board, but afterwards it was again put lower. Deeply grieved and discontented, he was obliged once more to return home without his hopes being realized, and at the same time feeling very ill, he engaged a sedan-chair with two stout men, who carried him to his native village, where he arrived on the first day of the third Chinese month in a very feeble state, and was for some time confined to his bed. During this period he had a succession of dreams or visions. He first saw a great number of people, bidding him welcome to their number, and thought this dream was to signify that he should soon die, and go into the presence of Yen-lo-wang, the Chinese King of Hades. He therefore called his parents and other relatives to assemble at his bedside, and addressed them in the following terms:—"My days are counted, and my life will soon be closed. O my parents! how badly have I returned the favour of your love to me! I shall never attain a name that may reflect its lustre upon you." After he had uttered these words, during which time his two elder brothers had supported him in a sitting posture upon his bed, he shut his eyes and lost all strength and command over his body. All present thought he was going to die, and his two brothers placed him quietly down upon the bed. Siu-tshuen became for some time unconscious of what was going on around him; his outward senses were inactive, and his body appeared as dead, lying upon the bed; but his soul was acted upon by a peculiar energy, so that he not only experienced things of a very extraordinary nature, but afterwards also retained in memory what had occurred to him. At first when his eyes were closed, he saw a dragon, a tiger, and a cock entering his room, and soon after he observed a great number of men, playing upon musical instruments, approaching with a beautiful sedan chair, in which they invited him to be seated, and then carried him

away. Siu-tshuen felt greatly astonished at the honour and distinction bestowed upon him, and knew not what to think thereof. They soon arrived at a beautiful and luminous place, where on both sides were assembled a multitude of fine men and women, who saluted him with expressions of great joy. As he left the sedan, an old woman took him down to a river and said,—“Thou dirty man, why hast thou kept company with yonder people, and defiled thyself? I must now wash thee clean.” After the washing was performed, Siu-tshuen, in company with a great number of old virtuous and venerable men, among whom he remarked many of the ancient sages, entered a large building where they opened his body with a knife, took out his heart and other parts, and put in their place others new and of a red colour. Instantly when this was done, the wound closed, and he could see no trace of the incision which had been made. Upon the walls surrounding this place, Siu-tshuen remarked a number of Tablets with inscriptions exhorting to virtue, which he one by one examined. Afterwards they entered another large hall the beauty and splendour of which were beyond description. A man, venerable in years, with golden beard and dressed in a black robe, was sitting in an imposing attitude upon the highest place. As soon as he observed Siu-tshuen, he began to shed tears, and said,—“All human beings in the whole world are produced and sustained by me; they eat my food and wear my clothing, but not a single one among them has a heart to remember and venerate me; what is however still worse than that, they take of my gifts, and therewith worship demons; they purposely rebel against me, and arouse my anger. Do thou not imitate them.” Thereupon he gave Siu-tshuen a sword, commanding him to exterminate the demons, but to spare his brothers and sisters; a seal by which he would overcome the evil spirits; and also a yellow fruit to eat, which Siu-tshuen found sweet to the taste. When he had received the ensigns of royalty from the hand of the old man, he instantly commenced to exhort those collected in the hall to return to their duties toward the venerable old man upon the high seat. Some replied to his exhortations, saying, “We have indeed forgotten our duties toward the venerable.” Others said, “Why should we venerate him? let us only be merry, and drink together with our friends.” Siu-tshuen then, because of the hardness of their hearts, continued his admonitions with tears. The old man said to him, “Take cour-

age and do the work; I will assist thee in every difficulty." Shortly after this he turned to the assemblage of the old and virtuous saying, "Siu tshuen is competent to this charge;" and thereupon he led Siu-tshuen out, told him to look down from above, and said, "Behold the people upon this earth! hundredfold is the perverseness of their hearts." Siu-tshuen looked and saw such a degree of depravity and vice, that his eyes could not endure the sight, nor his mouth express their deeds. He then awoke from his trance, but still being under its influence, he felt the very hairs of his head raise themselves, and suddenly, seized by a violent anger, forgetting his feeble state, put on his clothes, left his bedroom, went into the presence of his father, and making a low bow said, "The venerable old man above has commanded that all men shall turn to me, and all treasures shall flow to me." When his father saw him come out, and heard him speak in this manner, he did not know what to think, feeling at the same time both joy and fear. The sickness and visions of Siu-tshuen continued about forty days, and in these visions he often met with a man of middle age, whom he called his elder brother, who instructed him how to act, accompanied him upon his wanderings to the uttermost regions in search of evil spirits, and assisted him in slaying and exterminating them. Siu-tshuen also heard the venerable old man with the black robe reprove Confucius for having omitted in his books clearly to expound the true doctrine. Confucius seemed much ashamed, and confessed his guilt. Siu-tshuen, during his sickness, often, as his mind was wandering, used to run about his room, leaping and fighting like a soldier engaged in battle. His constant cry was, "Tsan jau, tsan jau, tsan ah, tsan ah,"—"Slay the demons! slay the demons! slay, slay; there is one and there is another; many many cannot withstand one single blow of my sword." His father felt very anxious about the state of his mind, and ascribed their present misfortune to the fault of the Geomancer in selecting an unlucky spot of ground for the burial of their forefathers. He invited therefore magicians, who by their secret art should drive away evil spirits; but Siu-tshuen said, "How could these imps dare to oppose me? I must slay them, I must slay them! Many many cannot resist me." As in his imagination he pursued the Demons, they seemed to undergo various changes and transformations—one time flying as birds, and another time appearing as lions. In case he was not able to overcome them, he held out

his seal against them, at the sight of which they immediately fled away. He imagined himself pursuing them to the most remote places under heaven, and every where he made war with and destroyed them. Whenever he succeeded, he laughed joyfully and said, "They can't withstand me." He also constantly used to sing one passage of an old song,—“The virtuous swain he travels over rivers and seas; he saves many friends and he kills his enemies.” During his exhortations he often burst into tears, saying,—“You have no hearts to venerate the old father, but you are on good terms with the impish fiends; indeed, indeed, you have no hearts, no conscience more.” Siu-tshuen's two brothers constantly kept his door shut, and watched him, to prevent him from running out of the house. After he had fatigued himself by fighting, jumping about, singing, and exhorting, he lay down again upon his bed. When he was asleep, many persons used to come and look at him, and he was soon known in the whole district as the madman. He often said, that he was duly appointed Emperor of China, and was highly gratified when any one called him by that name; but if any one called him mad, he used to laugh at him and to reply, “You are indeed mad yourself, and do you call me mad?” When men of bad character came to see him, he often rebuked them and called them demons. All the day long he used to sing, weep, exhort, reprove by turns, and in full earnest. During his sickness he composed the following piece of poetry:—

My hand now holds both in heaven and earth the power to punish and kill—
 To slay the depraved, and spare the upright; to relieve the people's distress.
 My eyes survey from the North to the South beyond the rivers and mountains;
 My voice is heard from the East to the West to the tracts of the sun and the moon.
 The Dragon expands his claws, as if the road in the clouds were too narrow;
 And when he ascends, why should he fear the bent of the milky way?
 Then tempest and thunder as music attend, and the foaming waves are excited,
 The flying Dragon the Yik-king describes, dwells surely in Heaven above.

易	風	騰	展	聲	眼	斬	手
象	雷	身	爪	震	通	邪	握
飛	鼓	何	似	東	西	留	乾
龍	舞	怕	嫌	南	北	正	坤
定	三	漢	雲	日	江	解	殺
在	千	程	路	月	山	民	伐
天	浪	偏	小	邊	外	懸	權

One morning very early when Siu-tshuen was about to leave his bed, he heard the birds of the spring singing in the trees which surrounded the village, and instantly he recited the following Ode:—

The Birds in their flight all turn to the light,
 In this resembling me ;
 For I'm now a King, and every thing
 At will to do I'm free.
 As the sun to the sight, my body shines bright—
 Calamities are gone ;
 The high Dragon and the Tiger band
 Are helping me each one.

龍	身	我	鳥
虎	照	今	向
將	金	爲	曉
軍	鳥	王	兮
都	災	事	必
輔	盡	事	如
佐	消	可	我

Siu-tshuen's relatives asked the advice of several physicians; who tried to cure his disease by the aid of medicines, but without success. One day his father noticed a slip of paper put into a crack of the doorpost, upon which were written the following characters in red, 一天王大道君王全 "The noble principles of the heavenly King, the Sovereign King Tshuen." He took the paper and shewed it to the other members of the family, who however could not understand the meaning of the seven characters. From this time Siu-tshuen gradually regained his health. Many of his friends and relatives now visited him, desirous to hear from his own mouth what he had experienced during his disease, and Siu-tshuen related to them without reserve all that he could remember of his extraordinary visions. His friends and relatives only replied, that the whole was very strange indeed, without thinking at the time that there was any reality in the matter.

4. SIU-TSHUEN'S CHANGE—READING OF THE TRACTS—BAPTISM.

WITH the return of health, Siu-tshuen's whole person became gradually changed both in character and appearance. He was careful in his conduct, friendly and open in his demeanour, his body increased in height and size, his pace became firm and imposing, his views enlarged and liberal. His friend describes him as being, at a later period, a rather tall man, with oval face and fair complexion, high nose, small round ears, his eyes large and bright, his look piercing and difficult to endure, his voice clear and sonorous—when laughing, the whole house resounded; his hair black, his beard long and sandy, his strength of body extraordinary, his power of understanding rare. Persons of vicious habits fled from his presence, but the honest sought his company. He now again attended the public examination at Canton, and was also, as before, several years engaged as teacher of a school about eight miles from his native place. As a schoolmaster he was rather severe, and kept his pupils in strict order; he was however very friendly to those whose character he approved of, and in confidential conversation he occasionally disclosed the thoughts of his heart, whereby it was evident, that the impression which his former sickness and visions had made upon his mind had not been effaced.

In the year 1843, he had a school in a village called "Water-lily," about ten miles from his native place, being engaged as teacher by the Li family. In the 5th month, his cousin Li, whilst looking into his bookcase, happened to take out from among his books the work entitled "Good Words for exhorting the Age," and asked Siu-tshuen what these books contained. Siu-tshuen answered, that he did not know their contents; that the books had been presented to him when he once attended the examination at Canton. Li asked his permission to take the books home and read them at his leisure, which Siu-tshuen readily granted.

Whilst the cousin of Siu-tshuen is looking over the nine little volumes of "Good Words for exhorting the Age," which were destined to exercise a great influence upon Siu-tshuen's mind and actions, it may not be out of the way for us also to have a glance at their contents. The author of the "Keuen she leang

yen," or "Good Words exhorting the Age," calls himself "Hioh-shen," or "Student of Virtue." The name however by which he is commonly called is Liang Afah, known as one of Dr Milne's Chinese converts. Whilst he was engaged at Malacca as a typesetter, he had daily opportunities to hear Dr Milne expound the Scriptures, by means of which his heart was gained to the service of the true God by faith in Jesus Christ. In describing his own conversion, Liang introduces also several conversations between himself and Dr Milne, whose explanation of the merits of Christ and the rite of baptism deserve particular notice. Liang says,—

"Upon every Sabbath day, when no work was performed, I used to read the Holy Scriptures. If I did not understand a passage, I went to ask Dr Milne, who was very willing to explain the meaning to me. I therefore asked Dr Milne about the atonement of Christ, and how He could save men. Dr Milne said that all the men of the world had left the worship of the only true God, and fallen into idolatry; had transgressed the righteous law of God, and deserved eternal damnation. But God, the Creator of all men, not willing to destroy the whole race, according to his great mercy, caused his holy son Jesus to leave his glorious place in heaven, descend into the world and become a man, conceived by the power of the Holy Spirit, and born of the Virgin. Jesus taught men to know and worship the one Lord and Creator of the universe, and to desist from idolatry. He taught men the value of their never-dying souls, and the importance of preparing for a future judgment; that he came into the world to suffer and die in order to atone for the sins of men; that every one who now believes in the atonement of Jesus and is baptized, may receive the forgiveness of all sins and be saved; but that every sinner who does not believe, will suffer the eternal punishment of hell."

Liang thereupon asked Dr Milne the meaning of Baptism. Dr Milne said,—

"The rite of Baptism consists in sprinkling a little pure water upon the head or the body of a person. The inner or spiritual meaning of it is to wash a person clean from the pollution of his sins, that by the Holy Spirit his heart may be changed, and cause him from the time of his having been baptized to love the good and hate the evil, to change his former life, and become a new man."

Liang, upon retiring to his little room, thought in himself, "I am a sinner; if I do not rely upon the atoning merits of Jesus, how can I pray to God freely to forgive my sins?" Liang then made up his mind to become a Christian, and applied for baptism. Dr Milne said,—

"If you with all your heart repent of your sins, believe in the Lord Jesus Christ, and act according to his doctrine; if you have resolved not to worship any idols, but only to adore the great Lord and Creator of the Universe; and

to desist from all depravity, wickedness, deceit, and lying,—then you may be admitted to baptism, but not otherwise.”

Liang-Afah then declared himself quite willing to act according to the instruction of Dr Milne, and was baptized by him. He describes the ceremony of his own baptism in the following way:—Dr Milne having again asked him several questions, read some verses of the Scriptures, and explained their meaning. He then kneeled with Liang in prayer, imploring the grace and mercy of God. The prayer being concluded, he took a little pure water with his hand, and applied it to Liang's head. This ceremony was followed by another prayer, and the convert asked Dr Milne what special mark those had who believed in Jesus. Dr Milne said,—“The special mark of true believers is—to do good with all their heart.” Liang then returned to his little room, and as he sat there alone, musing upon what had taken place, he felt a secret joy in his heart, because he had received the pardon of God for all his great sins. He then took the name of “Student of Virtue,” and continuing in prayer and the reading of the Holy Scriptures, gradually experienced a change of mind and heart. He not only desisted from evil practices, but even evil thoughts after some time became less frequent. He not only himself abandoned the worship of idols, but he pitied the stupidity of others who engaged therein, and desired to exhort them to throw away the idols, repent of their sins, and worship the only true God. Two years afterwards, in the year 1819, he returned to China, and having instructed his wife, and finding her willing to receive the religion of Jesus, he acted according to circumstances and baptized her. Subsequently he and his wife took their infant son to Dr Morrison, requesting baptism for him also. In the course of a few years, Dr Morrison, finding Liang sincere in his desire to propagate the gospel among his countrymen, ordained him to the office of Evangelist, and gave him the right hand of fellowship, telling him to make known the religion of Jesus far and wide. According to a report from Dr Morrison, dated September 4th, 1832, Liang-Afah had, during the course of that year, printed nine Tracts of about fifty pages each, composed by himself, and interspersed with passages of Sacred Scripture. They were revised by Dr Morrison in manuscript, and afterwards printed at Malacca. The general title is “Keuen-shi-liang-yen,” or “Good Words exhorting the Age.”*

* The nine volumes have often been bound up as four.

These books contain a good number of whole chapters of the Bible according to the translation of Dr Morrison, many essays upon important subjects from single texts, and sundry miscellaneous statements founded on Scripture. Subjoined is a Table of the Contents of the whole work:—

Volume I. is entitled "A true account of the salvation of mankind."

- Section 1, A paraphrastic version of the 1st chapter of Genesis.
- " 2, An exposure of the idolatry of China.
- " 3, The 1st chapter of Isaiah.
- " 4, The 5th, 6th, and 7th chapters of Matthew.

Volume II. is entitled "Follow the true and reject the false."

- Section 1, Discourse on John iii. 17.
- " 2, " on Matthew xix. 28.
- " 3, " on seeking to familiar spirits and wizards
—founded on Isaiah viii. 19.
- " 4, On Regeneration—founded on John iii. 1-21.

Volume III. A collection of various tracts.

- Section 1, On the holy truths contained in the true Scriptures.
- " 2, On redemption by Christ.
- " 3, The 19th Psalm, and Psalm xxxiii. 4-22.
- " 4, Isaiah xlv. 5-21.
- " 5, Genesis chapter i.
- " 6, On the Creator of all.
- " 7, On original righteousness.

Volume IV. is entitled "Miscellaneous explanations of the Holy Scriptures."

- Section 1, A discourse on John vi. 27, "Labour not for the meat that perisheth."
- " 2, Do. on Rom. ii. 2, "Wherein thou judgest another, thou condemnest thyself."
- " 3, Do. on Eccles. ii. 11, "All is vanity and vexation of spirit."
- " 4, The Flood—founded on Genesis vi. and vii.

Volume V. is entitled "Miscellaneous statements founded on the Scriptures."

- Section 1, "What shall it profit a man to gain the whole world and lose his own soul?" Math. xvi. 26.
- " 2, "We must all appear before the judgment seat of Christ." 2 Cor. v. 10.
- " 3, "God so loved the world," &c. John iii. 16
- " 4, "He that confesses and forsakes his sin shall find mercy." 1 John i. 9.
- " 5, "Receive with meekness the engrafted word," James i. 21.
- " 6, "One day is with the Lord as a thousand years." 2 Peter iii. 8.
- " 7, "God dwelleth not in temples made with hands," Acts xvii. 24.

- Section 8, "Whom the Lord loveth he chasteneth." Heb. xii. 6, 7.
- " 9, "The kingdom of God is not in word, but in power." 1 Cor. iv. 20.
- " 10, "What advantageth it me, if the dead rise not?" Cor. xv. 32.
- " 11, "Heaven and earth shall pass away, but my word shall not pass away." Matth. xxiv. 35.
- " 12, "Every creature of God is good, if it be received with thanksgiving." 1 Tim. iv. 4.
- " 13, "Take no thought saying what shall we eat." Matth. vi. 31.
- " 14, "Whosoever shall call upon the Lord shall be saved." Rom. x. 13.
- " 15, "Not as pleasing man, but God, who trieth our heart." 1 Thess. ii. 3.
- " 16, Paraphrase of Rom. xii.
- " 17, " " " xiii.
- " 18, Destruction of Sodom and Gomorrah.
- " 19, Paraphrase of the 5th Chapter of James.

This whole volume is a collection of short sermons on the above texts.

Volume VI. is entitled "A perfect acquaintance with the true doctrine."

- Section 1, The 58th chapter of Isaiah.
- " 2, The 5th chapter of the Ephesians.
- " 3, Contains Liang-Afah's autobiography—a short extract of which has already been presented to the reader.
- " 4, On suffering reproach for Christ's sake.
- " 5, Acts xxii., with a short preface.
- " 6, 1 Tim. chapters ii. and iii.
- " 7, Revelations xxi.

Volume VII. is entitled "On obtaining happiness whether in peace or in peril."

- Section 1, A discourse on Acts xiv. 22.
- " 2, " " on Matth. xviii. 6
- " 3, " " on Heb. xii. 25.
- " 4, 1 Cor. chapters i. and ii.
- " 5, " " chapter xiii.
- " 6, 1 John chap. iv.
- " 7, On the exemption from all calamity and possession of all good, obtained by the virtuous in the world to come.
- " 8, On the misery of those who reject the Gospel.

Volume VIII. is entitled "Excellent sayings from the true Scriptures."

- Section 1, Jeremiah xxiii. 19-33.

- Section 2, A discourse on 1 Thess. v. 21.
 „ 3, „ on 2 Peter iii. 10.
 „ 4, „ on 1 John iv. 5 and 6. This alone occupies 28 pages.
 „ 5, Genesis chapter iv.
 „ 6, A discourse on 1 Peter iv. 17.

Volume IX., is entitled "Important selections from the ancient Scriptures."

- Section 1, Acts xix.
 „ 2, Ephesians vi.
 „ 3, Thess. v.
 „ 4, James iv. 13—a sermon.
 „ 5, Sermon on 1 Tim. vi. 6.
 „ 6, „ on 1 Tim. i. 15.
 „ 7, Commentary on Colossians chap. iii.
 „ 8, A refutation of various errors.
 „ 9, On the Day of Judgment.

Siu-tshuen's cousin Li, after having read the books, returned them to him, and said that their contents were very extraordinary, and differed greatly from Chinese books. Siu-tshuen then took the books and commenced reading them closely and carefully. He was greatly astonished to find in these books the key to his own visions, which he had had during his sickness six years before; he found their contents to correspond in a remarkable manner with what he had seen and heard at that time. He now understood the venerable old one who sat upon the highest place and whom all men ought to worship, to be God the heavenly Father; and the man of middle age, who had instructed him and assisted him in exterminating the demons, to be Jesus the Saviour of the world. The demons were the idols, his brothers and sisters were the men in the world. Siu-tshuen felt as if awaking from a long dream. He rejoiced to have found in reality a way to heaven, and sure hope of everlasting life and happiness. Learning from the book the necessity of being baptized, Siu-tshuen and Li now, according to the manner described in the books, and as far as they understood the rite, administered baptism to themselves. They prayed to God, and promised not to worship evil spirits, not to practise evil things, but to keep the heavenly commands; they then poured water upon their heads, saying, "Purification from all former sins, putting off the old, and regeneration." When this was done, they felt their hearts overflowing with joy, and Siu-tshuen composed the following Ode upon repentance:—

When our transgressions high as heaven rise,
 How well to trust in Jesus' full atonement!
 We follow not the Demons, we obey
 The holy precepts, worshipping alone
 One God, and thus we cultivate our hearts.
 The heavenly glories open to our view,
 And every being ought to seek thereafter.
 I much deplore the miseries of Hell.
 O turn ye to the fruits of true repentance!
 Let not your hearts be led by worldly customs.

免	及	地	天	惟	勿	幸	吾
將	早	獄	堂	崇	信	賴	儕
方	回	幽	榮	上	邪	耶	罪
寸	頭	沉	顯	帝	魔	蘇	惡
俗	歸	我	人	力	遵	代	實
情	正	亦	宜	心	聖	贖	滔
牽	果	憐	慕	田	誠	全	天

They thereupon cast away their idols, and removed the tablet of Confucius, which is generally found in the schools, and worshipped by the teacher as well as by the pupils.

5. FURTHER STUDY OF THE TRACTS—PREACHING— AND ADVERSITIES.

On the tenth day of the sixth month, Siu-tshuen returned from Water-lily, and first visited a friend named P'hang, in whose village he had several years been engaged as teacher. Siu-tshuen's heart was full of his new discovery; he spoke with such a flow of language about his visions, and the books received from heaven, that his friend P'hang really thought he had got a new attack of his former sickness, and ordered a trustworthy man to see him home in safety. During their walk of about eight miles, Siu-tshuen spoke about the folly and sinfulness of idolatry, and about the duty of worshipping the true God. His companion listened for a while, and then said, "Why—all that you say is only the truth. Mr P'hang told me that your mind was again deranged, and requested me to see you home, lest you might upon your way fall into the water and be drowned." Upon his return home, Siu-tshuen soon converted to his views two intimate

friends, named Fung Yun-san and Hung-Jin. He first baptized them in a school, where Fung Yun-san was teacher; but afterwards they all three went down to a rivulet in the neighbourhood, to have a complete cleansing. Siu-tshuen thereupon removed the idols from the school-rooms of his two converts, and composed the following Ode to awaken the minds of men:—

Besides the God of Heaven there is no other God ;
Why do the foolish men take falsehood to be truth !
Since their primeval heart is altogether lost,
How can they now escape defilement from the dust !

在	焉	渾	只	假	何	更	神
凡	能	失	爲	作	故	無	天
塵	超	却	本	真	愚	神	之
	出		心		頑		外

Hung-Jin wrote a reply according to the Chinese manner, finishing with the same words,—

The mighty heavenly Father, He is the one true God.
Idols are made of wood, or moulded from the clod.
We trust that Jesus came, to save us who were lost,
That we may soon escape defilement from the dust.

脫	吾	來	幸	枉	木	是	全
凡	儕	救	賴	認	刻	爲	能
塵	及	世	耶	真	坭	神	天
	早		蘇		團		父

While at home, Siu-tshuen and his two friends attentively studied the books, which Siu-tshuen found to correspond in a striking manner with his former visions; and this remarkable coincidence convinced him fully as to their truth, and that he was appointed by God to restore the world, that is, China, to the worship of the true God,—

“These books,” said he, “are certainly sent purposely by heaven to me, to confirm the truth of my former experiences; if I had received the books without having gone through the sickness, I should not have dared to believe in them, and on my own account to oppose the customs of the whole world; if I had merely been sick but not also received the books, I should have had no further evidence as to the truth of my visions, which might also have been considered as mere productions of a diseased imagination.”

Then he raised his voice, and spoke in a bold manner,—

“I have received the immediate command from God in his presence; the will of Heaven rests with me. Although thereby I should meet with calamity, difficulties, and suffering, yet I am resolved to act. By disobeying the heavenly command, I would only rouse the anger of God; and are not these books the foundation of all the true doctrines contained in other books?”

Under this conviction, Siu-tshuen, when preaching the new doctrine to others, made use of his own visions and the books, as reciprocally evidencing the truth of each other. He revered the books highly, and if any one wished to read them, he urgently told them not to alter or mark them in any manner, “because,” said he, “it is written therein (Ps. 33-4) Jehovah’s word is correct.”

One day he visited a Siu-tshai of the name of Wun, with whom he spoke about the books, and the doctrine they contained. Wun would not believe his statements, and said, “Give me the books, and I will correct them for you, and bring you back from your errors.” These words greatly offended Siu-tshuen, and though the Siu-tshai had killed a fowl for his entertainment, he left the house without partaking of it.

The books contained many portions of the Holy Scriptures which, though translated certainly in a faithful manner, yet had so much of foreign idiom, and were so often without any introduction and comments, that Siu-tshuen and his friends, left wholly to themselves, of course made many mistakes as to the real meaning. They found for instance in these chapters many pronouns, “I, we, you, he,” and so on, introduced. These they were at a loss how to apply, and when they asked Siu-tshuen to whom these pronouns referred, he kept silence, but his friends clearly understood that he often applied the pronoun “you” or “he” to himself when the meaning suited his views, as he considered the whole of these tracts specially written for him and given him from heaven. Often when he observed the word Tshuen 全 (*whole, all, complete*) he thought his own name was referred to. He liked exceedingly the 19th and 33d Psalms, which he and Hung-Jin used to recite in a loud voice. The third verse he would understand, “Their voice is gone out to the whole world (country of Tshuen;”) the ninth and tenth verses he would read, instead of “altogether righteous,”

"*Tshuen* is righteous, more to be desired than gold." The twelfth verse again he would read, "Who can understand, so as *Tshuen*, his errors," and so on.

Reading the description of the flood, the destruction of Sodom, and the judgment, they were filled with awe, not knowing if perhaps these dreadful calamities were still to be expected. Particularly Siu-tshuen commenced to be very careful in his conduct, and evinced a great deal of earnestness and sincerity in his addresses to others. From these tracts he learned, that virtuous men from the West, by the command of God and constrained by the love of Him, had travelled to the province of Kwang-tung, not fearing the dangers of a sea-voyage of several myriads of miles, in order to preach the gospel in China; that they had gone to the expense of several myriads of cash in order to study the Chinese language, and afterwards translate the Holy Scriptures into Chinese; that their sole object was to save the Chinese people from the sinful practice of idolatry, that they might obtain forgiveness of sins and life everlasting. . . . He further read,—

"It is therefore highly desirable that the man (or men) of the great and glorious Middle Kingdom who sees these books should not vainly boast of his own country being the land of true principles of propriety and fine literature, but with a humble mind put aside his own prejudices, and the thought of from what country they are derived, and consider that the God of Heaven created us to be men, and every one who is a man ought to know the saving doctrines of the Holy Scriptures."

Soon after the above statement, it is said (from 1 Cor. i.),—

"See to your calling, that among you are not many wise after the flesh, not many mighty or noble; but that God hath chosen the foolish to confound the wise, the weak to confound the mighty, the base and despised by the world, and which are nothing, to bring to naught those that are."

In the Chinese language, it is often impossible to know if a word is to be taken in the singular or plural number; it is therefore easy to conceive how Siu-tshuen could apply to himself personally such expressions as really referred to all persons or Christians.

On the 15th of the sixth month, he returned to his school in Waterlily, and upon leaving he directed Hung-Jin to study the doctrine attentively and preach the same to Siu-tshuen's and his own family and relatives. Siu-tshuen's parents and

brothers with their wives and children, were soon converted from idolatry and afterwards received baptism. Among their other relatives, several sincerely believed; others were convinced of the truth, but feared the mockery of the people. Some said, "Such mad and foolish things ought not to be believed;" others had to suffer rebuke from their own parents because of their faith. Hung-Jin's elder brother struck the former with a stick, tore his coat, and drove him out of the house, for having removed the tablet of Confucius from his school-room, whereby he had caused all the boys to leave the school. Hung-Jin merely replied, "Am I not the teacher? How is Confucius able to teach, after being dead so long? why do you force me to worship him?" In the meantime Siu-tshuen and his friend Li at Waterlily continued their own studies of the books. Being however left to their own judgment as to the meaning, they were unable to distinguish between heavenly and earthly, spiritual and material matters. They no doubt supposed the promised possession of the heavenly kingdom (天國), referred to China, and that the inheritance of God's chosen race, applied to the Chinese and Hung-Siu-tshuen. They ordered two swords to be made, seven Chinese pounds in weight, (about 9lb English), and three Chinese feet long, one sword for Siu-tshuen, and one for Li. Upon the blade were engraved three characters, 斬妖劍, "Demon-exterminating sword." They now prayed God to bless them and give success, whereupon both sang together:—

With the three-foot sword in our hand,
Do we quiet the sea and the land.
Surrounded by ocean, all forming one clan,
Dwells man in harmonious union.
We seize all the Demons, and shut them up
In the cords of the earth,
We gather the traitors, and let them fall
In the heavenly net.
All the four parts of the world
Depend on the sovereign pole.
The sun, the moon, and the stars
Join in in the chorus of triumph.
The tigers roar, the dragon sings,
The world is full of light.
When over all great peace prevails,
O! what a state of bliss.

手持三尺定山河
四海爲家共飲和
擒盡妖邪歸地網
收殘奸宄落天羅
東南西北敦皇極
日月星辰奏凱歌
虎嘯龍吟光世界
大平一統樂何如

6. SIU-TSHUEN AND YUN-SAN LEAVE THEIR HOME
AND VISIT THE MIAU-TSZF TRIBES—SUCCESS OF
THEIR PREACHING IN KWANG-SI.

In the year 1844, during the first month, the elders of Hung's native village made a long procession with lanterns, according to Chinese custom, at "the Feast of Lanterns," which is an occasion of great mirth and pomp. They called Siu-tshuen and Hung-jin, knowing them to possess poetical talent, and requested them to write some songs or odes, praising the merits of the idols. Both of them refused to do so, which rather irritated the old men, who now themselves wrote a stanza in order to reprove the young men for their obstinacy in not complying with their request, thinking their conduct to be the result of evil instigations of other young men; their words were,—

We, stupid, old, are useless now,
We thought the young might help us,
But find to-day, that we and they
Have no relation more.
A man may be of talents great,
Still comes their use from his own will.
By listening to much evil talk
You stick to private views.

老拙無能望後生
誰知今日不相關
經綸滿腹由人用
聽信讒言執一般