

# *a community called ...*

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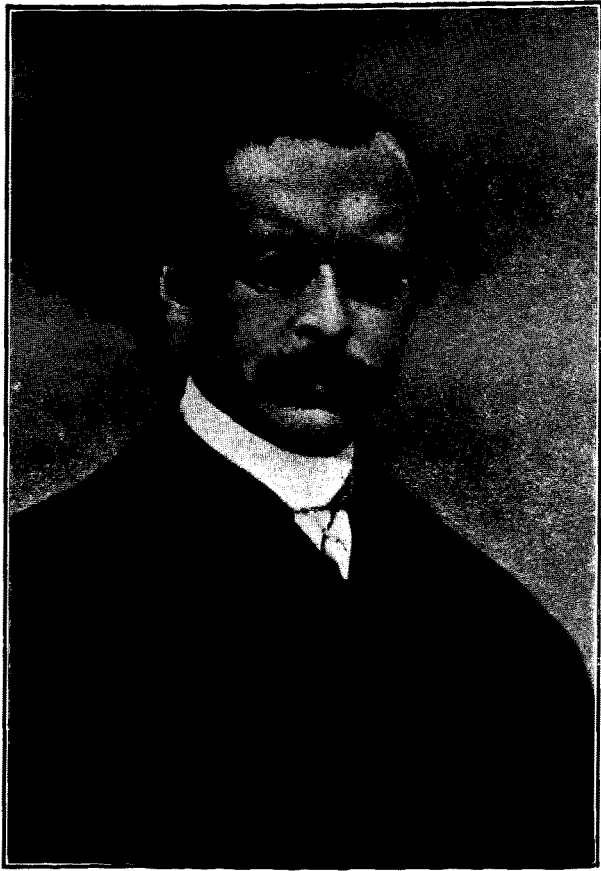
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1915



**JAMES R. ADAM.**

Born June 20th, 1863.

Sailed for China, August 25th, 1887.

Killed by lightning, August 9th, 1915.

# Some a Hundredfold.

THE LIFE AND WORK OF

JAMES R. ADAM

Among the Tribes of South-West China.

BY

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## FOREWORD.

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"WHAT I have done is worthy of nothing but silence and forgetfulness, but what GOD hath done is worthy of everlasting and thankful memory." These words of Bishop Hall, written three hundred years ago, express what we believe were the sentiments of Mr. Adam concerning the work of GOD among the tribes of South-West China. In the same spirit, then, would we offer to the public this brief record of one of the most remarkable works of grace of modern times. In regions where, twenty years ago, the Gospel was entirely unknown, there are now thousands of Christian communicants and tens of thousands of earnest seekers after the Truth.

It is hoped that the publication of this story may encourage two things. First, that glory may be given to Him who has given the increase of blessing, and second, that intercession may be offered for these tribespeople in their time of sore trial. He who has been their spiritual father has been suddenly removed from them by a stroke of lightning, which form of death, in the eyes of these people, is regarded as a sign of Heaven's grievous displeasure. This belief, coupled with the death from dysentery of Mr. Windsor just a week later, will be a cause of stumbling to many and a severe test of faith to all. If this booklet calls forth praise for the past and prayer for the future, that He who hath begun a good work will complete it unto the day of JESUS CHRIST, it will more than justify its publication.

Who maketh winds His messengers ;  
His ministers—a flaming fire.

—Psalm civ. 4.

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Fire and hail,  
Snow and vapour,  
Wind and storm  
Fulfilling His Word.

—Psalm cxlviii. 8.

## “Some a Hundredfold.”

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IT is a thought-compelling fact that when GOD created man in His own image the first command he gave him was “Be fruitful.” The whole story of creation forcefully emphasizes this command. The waters and the earth with all the lower and higher forms of life were bidden to “bring forth abundantly.” The place which fruit-bearing has in the mind of GOD is also revealed by CHRIST’s words “Herein is My Father glorified that ye bear much fruit ; so shall ye be My disciples.” For this purpose, the Master said, the disciple was “chosen ” and “appointed,” that he “should go and bear fruit ” and that his “fruit shall abide.” And He Who gave to nature its laws took a common grain of corn and expounded the secret of the harvest. “Except a corn of wheat fall into the earth and die, it abideth by itself alone ; but if it die it beareth much fruit.” Thus is it quickened and multiplied, “some a hundredfold, some sixty, some thirty.”

Though all are called to be fruitful it is not given to everyone to see the fruit of his labours. The true harvest is the end of the world and the true reapers are the angels. Yet to some the joy of harvest is in part granted here below. With James R. Adam the hundredfold appears to have been given in his lifetime,

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for, as a pioneer in a previously neglected field, he was permitted to sow in tears and reap in joy in an altogether exceptional manner. Twenty-eight years ago, when he went to China, the aboriginal tribes of that country were wholly unevangelized and but little known. When Mr. Adam died last August, 6,449 had been baptized in his district alone, and the great work of grace had spread to other districts with equally remarkable results.

### The Sower.

James R. Adam was born in Dundee in 1863 and was converted to GOD through the influence of his Sunday school teacher when he was thirteen years of age. Through the reading of missionary biography, Mr. Hudson Taylor's "China's Spiritual Need and Claims," and the story of the Cambridge Seven as published by Mr. B. Broomhall, his heart became fired with a desire for missionary service, and in April, 1887 he offered himself to the China Inland Mission for work in China. Being a member of the Free Church of Scotland, his minister in Dundee, the Rev. James A. Simpson, was naturally written to as a referee. In the light of James Adam's subsequent service it is intensely interesting as well as instructive to read Mr. Simpson's letters to-day, for they reveal the sterling qualities of the young man of twenty-three who was then yielding himself to GOD for service abroad. The following extracts are from two letters dated April, 1887 :—

"Mr. Adam passed through a thorough conversion ten years ago. His life, his conduct and his character have been a living testimony to the change. . . . He is one of the most beautiful Christians I have ever known, a man of prayer, full of love for the LORD and

strong in his devotion to GOD'S cause. He has had a large experience of Christian work. The entire charge of our mission work has been committed to him and he has managed it thoroughly. He has superintended the work done by a large body of district visitors, kept up a weekly meeting, and often obtained clothing for the very poor. As a public speaker he is clear, fluent, telling and pointed. In the open air he is one of the best speakers we have ever had. He speedily gathers a crowd while keeping the crowd fixed, and he has been the means of leading many sinners to the SAVIOUR. He is a man of undaunted spirit, bold and manly and possessed of much individuality of character. He has been a diligent student of GOD'S Word and one who has read a great deal otherwise. . . . He has been ever before my eyes from his boyhood. . . . As his heart is so thoroughly on fire I think he ought to be sent off at once. In all essential points he has already had a thorough training and a large experience. He is so much alive that he is certain to devote himself to self-improvement and self-education after he has entered the mission field. . . . I could tell you intensely interesting stories about him and his work if I had been speaking face to face. I know as none else does how much he prayed about the matter ere he sent in his application."

Such was the testimony of his minister, and we have purposely quoted somewhat fully from these highly interesting letters because they set forth so admirably what are some of the best qualifications for work on the mission field. Though his early papers show that certain educational advantages, which all may covet, had been denied to him, yet it was evident that he had

graduated in the school of practical experience, and had proved his capacity and powers of initiative and administration.

On August 25th, 1887, he sailed for China as one of the hundred sent out by the China Inland Mission that year, and it is worthy of note that of the seven other new workers who accompanied him five are still serving in China and of the remaining two one was martyred in 1900. From Shanghai he went to Anking, the newly-formed Language Training School of the Mission, where he spent several months in study and thence proceeded to his new sphere of service in south-west China. Anshunfu, in the province of KWEICHOW, his station till his death, was reached on October 8th, 1888, just one year from his arrival in Shanghai. Here Mr. Windsor had already rented premises, and here he was left alone to face his task of evangelization.

### The Field.

Before proceeding further with our story it may be well briefly to describe the field and soil into which this sower purposed to sow the seed. The province of KWEICHOW for the most part is a labyrinth of hills, bare and craggy, many of them sugar-loaf shaped. In those areas inhabited by the tribes there are practically no rivers, no high roads and no wheeled traffic. Towards the north-west border, where Mr. Adam's chief work lay, the land is more undulating and the hills are covered with soil to the top and mostly cultivated, though the soil is poor. In some places only buck-wheat will grow as the soil is shallow and stony. The Weining lake is about 7,000 feet above the sea level, and most of the surrounding country is from one to

two thousand feet above that. "In a disappointing sense," writes one traveller, "those hills sometimes seem to be 'everlasting hills.'" The roads are mere footpaths, not worthy to be called bridlepaths, and if you start off on a pony "for the honour and glory of the thing" you have to do most of the travelling on your own legs, drawing the pony after you. "After thirty miles travelling along such roads," says the missionary quoted above, "I have been at night so sore and stiff that I have been unable to turn on my bed, and instead of going to sleep I have been exercised in my mind as to whether it was malarial or rheumatic fever that had attacked me."

Among these hills reside millions of non-Chinese people, frequently, though sometimes erroneously, called aborigines, with languages and customs of their own. All the land is owned by wealthy chiefs, and, as the feudal system prevails, all the Miao are tenants and practically serfs of these great landholders. As a people they are simple, harmless, ignorant, and very immoral. By nature they are grossly superstitious, they are worshippers of demons, and their manner of life, with its whisky drinking and loose living, is almost wholly devoid of moral restraint. Yet, with their variegated dress and their freedom from those burdensome conventionalities which characterize the Chinese, these sons of the hills are a distinctly interesting and even fascinating people.

### Breaking Up the Fallow Ground.

When James Adam reached Anshunfu, practically nothing had been done towards the evangelization of these tribespeople, though Mr. J. F. Brounpton had

baptized three converts from among the Miao as early as 1884. Mr. Adam had no sooner settled in than he commenced Gospel meetings, and, though he was driven from the city for a time in consequence of the suspicion and prejudice of the people, he gradually won their hearts by giving away quinine to the many sufferers from malaria and by the saving of would-be opium suicides. The limits set to aggressive work in those days, when caution had to be exercised, had the advantage of compelling him, ardent as he was for other activities, to devote the greater part of his time to the study of the language and other subjects. By slow degrees open-air work was commenced, until he could say that the Gospel had been preached by himself or his Chinese helper on all the main streets, and the majority of the byeways of the city. His next step was to visit the nearer villages, and subsequently the other cities further afield, in some of which he was stoned and spat upon.

His correspondence shows him, during this first period of service, with characteristic energy pushing forward the work in all directions. "Seed-time before harvest," he writes in 1890, adding at the same time, "We are believing for a harvest of souls in this dark place." In another letter he writes, "We have sown the good seed and now it is being carried and scattered far and near. There are visitors from beyond Tating and from Weining on the border of YUNNAN [afterwards a most fruitful region] as also from districts to the east. Numbers of our tracts and books are on the way to many out-of-the-way places that in all probability will not be visited by us for some time to come. May our faith fail not!"

As the years advanced, longer and more distant journeys were undertaken. One of these extended for some three hundred miles through hitherto unvisited territory where the feeling was anti-foreign. The people, however, listened well and purchased many books. Part of his route lay over high mountains inhabited by the aboriginal tribes, who at that time were wholly without the Gospel.

In all these journeys his heart yearned over the people he came in contact with. "My heart is often heavy and sad," he writes, "at the thought of so many dying every day without the knowledge of CHRIST. Time is short and eternity is near. It makes one's heart sad and sore to see the heathen dying, and also dying before our very eyes. It is awful, solemn, earnest work that we are engaged in."

The available letters of this period are full of incidents connected with his service, of the trials some of the young converts were suffering, of a farmer whose land has been taken from him since he became a follower of CHRIST, of others harassed by the Yamen runners after they had been falsely accused, of another—a scholar—whose father forbade him to remove the idols from his home. But there are incidents full of joy and encouragement. "Last Sabbath," he writes, "the Master gave us much joy and gladness, a feast of good things. We really had the King's presence with us, and 'in His presence there is fulness of joy.' You too will rejoice with us when you know that on that Sabbath two more men [Chinese] were baptized upon confession of their faith in CHRIST JESUS."

He was also privileged to serve and gain the favour of some of the highest officials in the province. Among

those whom he helped to break off opium smoking was a Manchu official of good rank named Hsieh. This man became a real friend and intelligent enquirer. He studied the New Testament and a number of other books bearing upon the evidences of Christianity. Upon more than one occasion he sent his runners to obtain a further supply of Christian literature, and then he began to visit the Mission premises twice a week, attending prayers occasionally.

In the year 1892 he was instrumental in saving the life of the fourth son of the *T'i-t'ai*, the military Commander-in-Chief, from opium poisoning. It appears that, after calling a native doctor and using all the means they could think of, His Excellency sent his card inviting Mr. Adam to come and save his son, a young man of twenty-five years of age. Mr. Adam went immediately and, after a night of hard work, was able to leave the young man out of danger. Next day the Commander-in-Chief sent again for Mr. Adam, and this time—the minds of all being more easy and receptive—he had the privilege of speaking of CHRIST to the Commander himself, the highest military official in the province. It now transpired that the Manchu official Hsieh had been speaking favourably to the Commander-in-Chief about him. Six days later the *T'i-t'ai* sent again for Mr. Adam, just before a grand review of the troops in preparation for the arrival of the Provincial Governor on the following day. The *T'i-t'ai* sat with Mr. Adam and attentively listened to the preaching of CHRIST crucified, expressing surprise at the story of the Resurrection. This favour with the Commander-in-Chief opened a wide door of usefulness among the soldiers, and, as many of these lodged in that quarter

of the city where the Mission premises were situated, the meetings were frequently crowded out with an attentive and respectful congregation.

### Sowing in Tears.

During these early days Mr. Adam was much alone, though he records the joy given by the temporary company of Mr. Waters. Messrs. Cecil Smith and Preedy also came in 1892 to be his colleagues for a time. In 1893, after six years of life in China, he was married to Miss F. Haynes, a worker from North America. The joy that this new fellowship brought into his life was, however, not to be for long, for during the following year she was taken ill with remittent fever. In the evening of Sunday, August 12th, after a busy day with two services, she had a return of fever, on Wednesday she gave birth to a daughter, and on Friday evening she passed away, the little child dying shortly afterwards.

Writing of this deep sorrow he said: "I laid my darling wife and precious wee babe in the grave yesterday morning. This is such a sudden plunge into the deepest affliction that at first I felt crushed; but now I can truly say with my glorified wife 'I am pleased with the will of GOD!' This was one of the precious things she said before she fell asleep in JESUS."

This desolating sorrow fell upon him when he was all alone. Though the devoted servant of Mr. and Mrs. Adam ran sixty-six miles in twenty-four hours through pouring rain to the Capital, Kweiyang, Dr. Pruen was not able to reach Anshunfu before Saturday. On the same day Messrs. Preedy and Cecil Smith returned from an evangelistic journey to find their fellow-



worker thus suddenly bereaved. "Such a comfort they have been to my desolate heart," wrote Mr. Adam, "and the Christians have all shown great sympathy, and not the least my Manchu friend Hsieh. The greatest comfort to me was that wee Mary was a living babe, but, alas, the LORD saw fit to take her from me too, so that He has taken all. 'I was dumb, I opened not my mouth, because Thou didst it.' This is indeed a sore trial, but the LORD is having mercy upon me and I can say 'Though He slay me yet will I trust in Him.' As I told the crowds yesterday at the grave, JESUS CHRIST can heal broken hearts. Pray for me and for our relations that GOD may 'bind up our grief' (Psalm cxlvii. 3, Marg.) and that I may truly profit by this greatest of trials."

For about another year Mr. Adam continued in China, during this period undertaking some long journeys among the mountainous country inhabited by the tribes, and then left for furlough. It was during this furlough in England that he definitely spoke to Mr. Taylor about work among the tribes. As early as 1889 his attention had been drawn to these picturesque people, clad in their many-coloured dress, and increasingly he had become interested in them and longed to be able to be set aside for service among them. The great difficulty was lack of workers, and so Mr. Taylor's reply to his request for guidance was, "Go on, dear brother, and do the best you can for both."

Encouraged by Mr. Hudson Taylor's words, "Do the the best you can for both," Mr. Adam returned to China in the autumn of 1896 in company with three new workers. Leaving these men at the Language School at Anking, he started west, escorting as far as SZECHWAN

two workers designated for the C.M.S. sphere in that province.

When he once more reached his old station of Anshunfu he was able to devote his attention more to the tribespeople who had been laid upon his heart, as he now had one or two colleagues who could look after the work among the Chinese. The early years of this new period of service were full, however, of strangely mingled joy and sorrow. In October, 1897, he married Miss H. Hastings, one of three sisters who had given their lives to China. For only a brief period was he permitted to enjoy the fellowship of her company, for on May 20th, 1898, just seven months to the day from the date of their marriage, she died from Bright's disease.

Later in the same year he received the terrible news of the murder of Mr. W. S. Fleming and of the Black Miao evangelist P'an at P'anghai, both of whom were engaged in working among the Heh or Black Miao. To Mr. Adam and Mr. Windsor fell the pathetic duty of recovering the bodies and of giving them a reverent burial. Yet, dark as these clouds were, they were not without their silver lining, for during the same year, Mr. Adam had the joy of baptizing his first converts among the tribes, and in the following February he was prospered in purchasing a plot of ground in P'anghai on which to build more substantial premises in place of the original barn-like structure. And more than that, for in the same year (1899) as this land was purchased at P'anghai, he had the joy of seeing erected the first Miao chapel in his own district in a village only two miles from the city, in which place a boys' school was opened. By the beginning of 1900 great crowds of

tribespeople were coming around the Mission compound, and at the time of the Boxer outbreak the visitors from the Flowery and Water tribes represented some 250 hamlets and villages. For the time being the Boxer persecution broke up this movement, and Mr. Adam, in common with so many other workers, had to leave for Shanghai.

During the enforced absence of the missionary, a military official, a headman, went throughout the whole district threatening to kill those who persisted in their adherence to the foreigners' religion, and, as most of them were but young enquirers, the majority of them fell away. And they had reason to be afraid, for the Chinese had killed many of the missionaries in other parts of the country, as well as more than thirty Black Miao in the P'anghai district.

On the 21st March, 1901, Mr. Adam married Miss E. M. S. Anderson, and early next month they both, in company with Mr. and Mrs. Samuel Clarke, left Shanghai en route to the west once more. One of the first things Mr. Adam did upon reaching the province of KWEICHOW was to visit the persecuted Black Miao of the P'anghai and Kaili districts. In all some thirty-four Christians had been put to death, while hundreds had been heavily fined; all meetings had been stopped, and in some villages the Christians were even forbidden to speak to one another. The stories of suffering poured into Mr. Adam's ears as he went from village to village—some twenty in number—were full of pathos, and, though he was unable to stay, having to return to his own district of Anshunfu, his presence and words of comfort proved a great cheer to these tried people.

In the Anshunfu district the prospects of work were

more encouraging. Crowds of Chinese and Miao came to the Mission premises, and it was found that a few tens of the Flowery Miao had remained faithful through the days of persecution and had attended Gospel meetings all the time the foreigners had been away. In 1902 Mr. Adam had the great joy of baptizing more than twenty converts from this tribe.

### “A Field which the Lord hath Blessed.”

Encouraging as this work was, centering in a place only two miles from the city, a more hopeful movement began to take place across the river some twenty miles to the north. For a long time no Miao would take Mr. Adam across the river, but at length he found an introduction to the tribes on the other side—the Water Miao—through one of the Flowery Miao evangelists, who had a relation married among them. In a remarkable way the work spread from village to village, a chapel was built at the out-station Tenten, the tribes-people giving the site, trees for pillars, stone for building, as well as money and free labour. A few selected men were more fully instructed in the Scriptures through residence at the central station, and, through their labours and a spontaneous desire on the part of the people to learn, the Word of Life received a ready welcome. This became evident when Mr. Adam visited various centres only to find the people already able to sing many Gospel hymns adapted to their own chants, and able to repeat the LORD'S Prayer, the Ten Commandments and the outlines of the Gospel story. That the truth was taking possession of their hearts was also evident by their readiness to destroy their pagan paraphernalia. Of their own accord they gathered together

their sacrificial drums, the sorcerers' wands, their charms and "spirit packets," and cast them into the flames. In some of the villages all traces of idolatry were removed, the spirit trees were cut down, and an anti-opium campaign begun. One of the most cheering characteristics of these Christians was their careful observance of the LORD'S Day.

In 1903 a notable development took place. While staying at Tenten Mr. Adam saw one day a number of men returning from a boar hunt, who were dressed in strange garments unlike any he had hitherto seen. The young men had their hair hanging down their backs in two long queues and others had it twisted round in the shape of a horn. Knowing they would be hungry after the chase, he invited them in and gave them some slices of his foreign-made bread. He found them to be members of the Great Flowery Miao tribe, whose homeland was nine days distant north-west, though during somewhat recent years many of them had migrated south. One of their number, an old man, when he heard the Good Tidings of Great Joy which are for all people, said "It is not good for us to keep such news to ourselves, let us go and tell our kinsmen." Thus the Good News spread and crowds began to come to hear the Gospel. In one place the attendance rose to 700 after the arrival of two Miao Christian leaders, and soon Mr. Adam was able to report "Hundreds—nay thousands—are turning from devil worship, are burning their drums and instruments used in sacrifice and sorcery, and are bringing forth fruits meet for repentance."

Almost like the air-borne seeds of nature the "incorruptible seed" which is the Word of GOD was carried

from village to village and mountain to mountain by the people themselves. Hundreds of families began to show deep interest, and at Kopu, where a large and central chapel was erected—mainly at the people's expense—more than one thousand began to meet for worship.

### An Abundant Harvest.

The work was now upon the verge of a large ingathering. In 1903 only six were baptized, in 1904 sixteen, in 1905 the number of baptisms had risen to 128, while there were thousands of enquirers. During Mr. Adam's visit to Kopu the audiences had been 900, 1,000, and 1,300 respectively for three successive Sundays. At an early morning prayer meeting nearly 500 women were present, many of whom lifting up their voices in public prayer. In 1906 the baptisms rose to 1,479. In reporting some of these baptisms Mr. Adam wrote :—

“What a grand and blessed time we had at Kopu. I never saw such a gathering of Miao before. Thousands of these aborigines were gathered together. Oh that you could have heard their singing and their praying! Truly the Holy Spirit has been poured out upon these people.”

The strain of constant travelling and of the teaching and examining of so many converts made it necessary for Mr. and Mrs. Adam to take a furlough during this year, and the blessed privilege of receiving the other converts who were ready fell to Mr. and Mrs. Curtis Waters, who relieved Mr. Adam during his absence from China. It is especially encouraging to read the testimony of Mr. Waters concerning this work, since he approached it more or less as an outside witness.

The examining of candidates was a severe ordeal both for the candidates and for those responsible to receive them. From 9 a.m. till nearly midnight the examination continued at one centre, and eight days had to be given up to the baptismal services, 969 being received during this period. "As I looked over this multitude," wrote Mr. Waters, "and thought how, little more than two years ago, hardly one of them had even heard the SAVIOUR'S name, I tell you my heart swelled and the tears came into my eyes. That kind of joy was ours that the Psalmist means when he said 'Then was our mouth filled with laughter and our tongue with singing.'"

At the celebration of the LORD'S Supper which followed the baptismal services there were 1,200 persons present. Everyone had to stand, as the building was too full for sitting accommodation. "As I stood up," continued Mr. Waters, "and looked over this multitude gathered together to remember the LORD'S dying love, these people brought out of the dense darkness of heathenism; as I remembered the things I had heard and seen and then saw the look of reverent expectation on so many faces as they were about to join in this crowning service, you may imagine what praise and thankfulness to our great GOD and SAVIOUR welled up in my heart. When I gave out 'We give immortal praise' such a thunder of praise went up that I think the angels must have leaned over lower than usual to catch the sound (1 Pet. i. 12), and that there was a smile on the SAVIOUR'S face as He entered into more of the 'joy that was set before Him.'"

## Reaping in Joy.

On November 17th, 1907, Mr. and Mrs. Adam reached Shanghai after their furlough and started back, travelling via HUNAN, for their loved sphere of service in KWEICHOW. Barely had they reached their station ere he started out on a two months' journey to visit the Miao in their mountain homes. Everywhere he found the work progressing, and he reported that literally thousands were turning from their superstitions and were desiring to learn the way of GOD more perfectly. His estimate then was that there were some 7,000 sincere enquirers, and, so far as he could ascertain, only three of the more than 1,400 baptized in 1906 had gone back from their profession. In hundreds of villages daily meetings for worship and the study of GOD'S Word were held, and each family was giving a freewill offering towards the expenses of the work. With their gifts three Miao evangelists were being supported, they had also given what were for them substantial gifts to the Bible and Tract Societies to which they were indebted for Scriptures and books, and in addition they were erecting chapels at various centres.

Some of the methods employed in furthering the work have not lacked a sense of humour. One of these was a system of compulsory education. At Kopu, when the elder of a village came on the LORD'S Day from a centre where there was a boy of school age who had not been sent to school, the elder himself was detained by all the other leaders and only released when the boy who should have been at school came to redeem him. In this way some fifty scholars joined the school at this centre. The Miao laughed at the method employed,



and Mr. Adams smiled in return and shared their delight at the sight of crowded schools. And among the strange collections given by these people, whose gifts were frequently in kind, Mr. Adam records a pig collection. About three hundred pigs were given, and seven Christians were employed taking these gifts off in two droves to the city of Anshunfu for sale. Part of the money obtained by the sale was given as a thankoffering for the Miao Scriptures.

The limits of this brief sketch will not allow us to follow in detail the development of the following years. Year by year hundreds have been baptized, 6,449 having been baptized since the commencement in Anshunfu and district. But the work was not confined to the province of KWEICHOW, for as it spread towards the north-west it came into the district worked by the United Methodists in YUNNAN, and thence it extended farther west to Sapushan, another area worked by the C.I.M. Thousands of converts have been gathered in from these districts, so that there are in all well over 12,000 of these tribespeople already in full communion, and tens of thousands enrolled as candidates or enquirers.

In one of Mr. Adam's last diaries he writes :—" This day I baptized 126 men and 98 women, 224 trophies of the LORD's saving power. Hallelujah ! A great crowd gathered and four oxen have been killed and cooked. Everyone is having a time of great joy. The LORD's power and blessing were wonderfully manifest and His love filled our hearts. The Scripture ' The Son of GOD Who loved me and gave Himself for me ' was a precious word to all. After the evening service with the Breaking of Bread we sang hymns till late into the night.

“ Sacred Songs and Solos,” No. 466, is becoming a great favourite :—

‘ O joyous hour when GOD to me  
A vision gave of Calvary.’

“ It is like a bit of glory to hear a thousand and more saved Miao sing this song with much fervour.

“ ‘ There is a fountain filled with blood ’ is often sung at these big meetings, and the chorus ‘ I do believe ’ goes splendidly. These dear believers were once unrighteous, fornicators, demon worshippers, adulterers, unclean, drunkards, revilers and such like. ‘ Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the LORD JESUS and by the Spirit of our GOD.’ Oh, why do we ever limit the saving power of our GOD ? ”

Persecution and trial have not infrequently been the lot of these people. Sickness and poverty at times press hardly on them, fire has destroyed their central chapel, now rebuilt, yet through all they have held faithfully to their newly-found faith.

In the very last account of the work published in CHINA'S MILLIONS from the pen of Mr. Adam he records his joy in regard to two important developments. First, that the whole of the Anshunfu district was entirely free from poppy cultivation ; and second, that the feudal system which had kept so many of these people in bondage was passing away. By the authority of the Chinese Government the tenants had been allowed to purchase their land, so that many who had practically been serfs before now became free men. “ No more paying of exorbitant rates,” wrote Mr. Adam, “ no more going off in gangs to work the chieftain's lands without receiving payment

or even food. No more paying out of silver or having animals requisitioned. No more imprisonment in dark dungeons with heavy chains weighing the sufferer down. The poor Miao believers, by borrowing or scraping together, have managed to purchase their small holdings, although many had to mortgage their crops as guarantee. This mortgage of crops had threatened starvation to many, but a timely, helpful gift from our Heavenly Father, through two of His devoted servants in England, has brought immense relief, comfort and exceeding joy to scores of needy, believing families. This wonderful deliverance has been as marvellous to the Miao as the falling of the manna to the children of Israel." Thus has our departed brother been privileged to see these poor and despised Miao doubly freed, first from the thralldom of Satan and then from the oppression of their earthly lords.

It is a wonderful record of blessing. Twenty years ago the number of baptized Miao could be numbered on the fingers of one hand. To-day, speaking of Mr. Adam's district alone, and including 308 baptized this year, there are 5,590 communicants, while, 6,449 have been baptized from the commencement. When we think of the 42 evangelists, 29 school teachers with 639 scholars, the two colporteurs and three Biblewomen, together with 323 additional unpaid helpers, one can realize a little the magnitude of the work. "No C.I.M. missionary," writes the Rev. J. W. Stevenson, "has ever had the privilege of receiving so many converts into the visible church, and I question whether any missionary of any Society [in China] has either."

## “The Land that is Fairer than Day.”

For three and a half years Mr. Adam had been separated from his wife and family, who on account of health were at home in Scotland. As man saw it, those days of separation were nearly ended, for arrangements for furlough had been made, and Mr. Windsor, who it will be remembered had rented the house in Anshunfu when Mr. Adam first went there, had gone to take over the work during his absence. Then suddenly, in the inscrutable providence of GOD, the labourer was summoned in the midst of his labours to that better country where “everlasting spring abides and never-withering flowers.” It was the night of August 9th, a day which had been busy with a large conference of Christians who had gathered in from the surrounding country. The hours of joyous service were concluded, the hour for rest had come. Dr. Fish, who is in charge of the hospital for the tribespeople, had been across to visit Mr. Windsor who was ill upstairs, and on leaving had had a farewell chat with Mr. Adam. Then, later, Mr. Adam, lantern in hand, escorted a Miao guest—the last to see him alive—to the door. Entering in, he bolted the door and was about to ascend upstairs to rest when a flash of lightning struck the house. It passed through Mr. Windsor’s room upstairs only four feet from his bed, damaged the wall of his room, smashed his mirror, and then, so far as can be ascertained, struck Mr. Adam on the ground floor below. Fortunately the house was not fired, so no one knew how serious had been that instantaneous flash until the morning. Then the dead body of the ardent labourer was found lying where he had fallen, just inside the door, with his lan-

tern still in his hand. The labourer's task was o'er. For him it had been sudden death and sudden glory, but to the bereaved—to his widow and fatherless children and to the thousands to whom he had been a messenger from Heaven—it has brought unspeakable sorrow. In hundreds of villages and to thousands of homes there has been brought the sense of irreparable loss, for though they may have, as St. Paul said, "ten thousand tutors in CHRIST," yet have they not "many fathers," for in CHRIST JESUS James R. Adam begat them through the Gospel.

With what strange emotions must many of these sorrowing tribespeople have looked to Mr. Windsor, who had come to take the place of their beloved pastor. And with what perplexity and added sense of loss must they have learned that Mr. Windsor died from dysentery just one week later than the one whose place he had come to fill. Why GOD has permitted this double sorrow to fall upon the tribes, and why He should permit Mr. Adam's death to be by lightning, which to the tribes signifies Heaven's displeasure, we know not,—“Unsearchable are His judgments and His ways past tracking out.” Yet with this thought of GOD's unsearchable ways must ever be associated the inspired words which precede it, “Oh the depth of the riches both of the wisdom and the knowledge of GOD.” There, with a faith which can still adore, these mysteries must be left.

### The Form of a Servant.

In the summing up of the life of Mr. Adam a few reflections may be permitted. In him were admirably blended faith and confidence in GOD with great activity.

One phrase which sometimes fell from his lips was "The Holy Spirit needs room—we must give Him room to work." Yet while ever seeking to wait for GOD he was "always abounding in the work of the LORD." But though he worked hard it was always joyful service. From morning to night and often into the early hours of the morning he laboured on, frequently tired but invariably happy. The long journeys among the hills, the poor accommodation afforded in the homes of the people, entailed "labours more abundant" and the enduring of hardness, all of which was joyfully met.

Then he was never weary of the people, though they pressed upon him continually, eager for instruction and confident of his help. At any time, whatever he was doing, he was always pleased to see them and they were sure of a hearty welcome. They would come with their sorrows and family troubles, with any trial they had to bear, and he would listen sympathetically, and give advice and sometimes reproof, though in such a way that they knew he cared for them. He really loved them despite their dirt and their trying ways, and he was so kind and loving that he won their affection in return. Even the officials and gentry came to him with their troubles. It seemed the natural thing for them to do, for he cared for all. The Miao were just like children confiding in him as a father.

"Oh, those were glad days," writes his sorrowing widow, "yet he never thought he was anything. He often said 'I cannot understand why I was ever chosen to be a missionary, I am so unfit.' When money was scarce and the work seemed in danger of suffering he would say 'Our faith is surely not of the right kind.

We must pray more earnestly !' And GOD wonderfully supplied all the need, and then how he did thank and praise Him ! He did not believe in hoarding money. Everything went and we were often down to the last cent. We prayed then ! and GOD answered. He always said ' I have done nothing, GOD and the prayers of our dear people at home have done it all.' "

What sorrow there will be among the hills of south-west China where his loved presence will be seen no more ! Thousands will weep for his removal because thousands have learned to " rejoice with joy unspeakable " through his ministry.

And our hearts go out in deepest sympathy to his widow and fatherless children. With arrangements made for furlough, he had looked forward eagerly to reunion after a separation gladly borne for CHRIST'S sake. But that reunion was not to be here below, but in the Mansions of Glory prepared for him, his family and his beloved Miao. All unconscious of their pathetic appropriateness, in his very last letter to his wife he quotes the following comforting texts and verses :—

" Where I am there shall my servant be."

" Surely in what place my LORD the King shall be, whether in life or death, even there also will Thy servant be."

" 'Let not your heart be troubled,' child beloved ;  
Cast all your care on Him  
Whose love for thee so often thou hast proved,  
E'en when thy faith was dim.

" One word of His good promise hath not failed thee  
In all thy bygone years,  
And looking back across the chequered pathway  
What love and grace appears.

“‘Commit thy way unto the LORD,’ He knoweth  
The sorrows of the way,  
And to the one who walks with Him He showeth  
The path of endless day.

“‘Tis but a little while,’ He’ll come in glory;  
Then we shall fully see  
The meaning of this life’s perfected story,  
And praise eternally.”





## APPENDIX.

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From letters recently received from Anshunfu the following extracts have been taken, giving details of the Home-going of Messrs. Adam and Windsor.

Dr. E. S. Fish, who is in charge of the hospital for the Aborigines, in a personal letter to Miss Soltau writes :—

“ You of course will have heard of the sad death of dear Mr. Adam, followed inside of a week by that of Mr. T. Windsor. We are simply stunned. It seems like some horrible dream from which we may presently be aroused, but, alas, it is all too true, and in the cemetery outside the North Gate are two fresh graves where rest the mortal remains of two mighty men of GOD, waiting till that day when the dead in CHRIST shall rise. Among the inhabitants of this entire district there are many sad and lonely hearts mourning over the loss of these servants of CHRIST. I myself had a very narrow escape the night Mr. Adam was struck by lightning. Of course we cannot understand what it all means now, but we do know that GOD'S will is best and in this we rest. We shall value your prayers much, for this is indeed a critical time. No one knows anything about the work in this tremendous field but Mr. Adam, and now his sudden departure plunges us at once into almost insuperable difficulties.”

Dr. E. S. Fish, in another letter, to Mr. Hoste, writes concerning Mr. Windsor's death :—

“ On the Monday evening in which Mr. Adam was killed Mr. Windsor sent for me. I found him in a weak condition and

suffering from a severe attack of acute dysentery. I told him not to get up any more till he was better. Who would have guessed that within a quarter of an hour from that Mr. Adam would be lying a corpse on the floor of his own house! All the following day Mr. Windsor was about superintending the preparations for Mr. Adam's funeral, and trying to the best of his already diminished strength to fill the great gap made by the departure of Mr. Adam. He should, however, have been in bed. At night after the services were over he gave up entirely. At that time he was a very sick man, and I can truly say that everything was done for him that could be done. He had the most careful nursing at the hands of one of the German sisters in whose interests he had come so far. But in spite of all, his strength gradually failed and at 12.35 a.m., Monday, the 16th, he quietly passed into the presence of the King. To those of us who were privileged to minister to him during his last illness and who stood by his side when he fell asleep his Home-going was most beautiful. One can never forget the way in which he went down into the valley of the shadow of death. To him whether he lived or not was no concern."

Sister Anna Wackwitz, the German sister who nursed Mr. Windsor, in a private letter to Miss Soltau writes:—

"We do not understand the doings of our Heavenly Father, but we bow silently before Him as the all-wise, loving Father who knows best. First came the terrible shock of the Home-call of Mr. Adam. At this time our fatherly friend, Mr. Windsor, was ill with dysentery. Five days of suffering and great weakness followed, until shortly after twelve o'clock on Sunday night he peacefully passed away. We stood around his death-bed weeping like orphans. We cannot express what he was to us. He came to help us, to start our work, to be near and with us. What joy he brought into our lives by his loving smile and cheering words! With him went our dearest friend in China. How we shall miss his loving interest and his wise judgment! His life has left a sweet savour amongst us and we long to follow his example. What fulness of grace in a frail human being! He had spent thirty-one years in China

journeying over the difficult hills of KWENCHOW, and there is hardly any station which he did not either open or have some connection with.

“Thanks, hearty thanks for all your upholding prayers, lest we should sometimes faint, for since coming to China (1912) we have passed through many deep waters. How good to be able to stand upon the word ‘All things work together for good.’ Dr. and Mrs. Fish are dear friends, and there is not any spark of division because of our different nationalities.”





**SCRIPTURE READERS AND COLPORTEURS**  
Belonging to the Big Flowery Miao Tribe.

