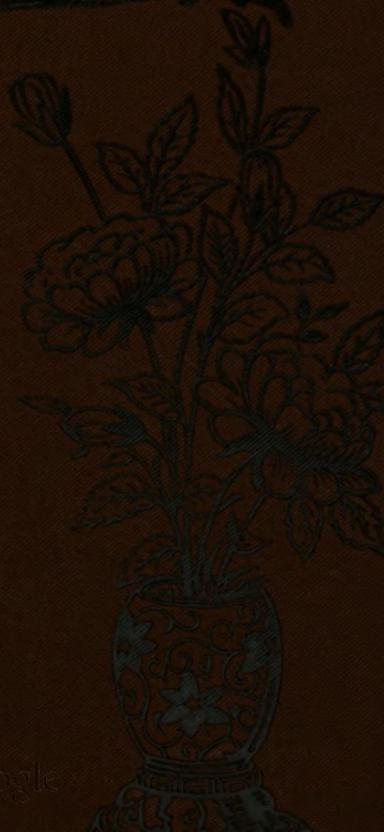

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MEMOIR OF
MRS. SCARBOROUGH



MEMOIR
OF
MRS. SCARBOROUGH,
LATE OF HANKOW.

BY THE
REV. WILLIAM SCARBOROUGH,
Missionary in China.

WITH AN INTRODUCTION BY THE
REV. E. E. JENKINS, M.A.,
One of the General Secretaries of the Wesleyan Missionary Society.

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Introduction.



MRS. SCARBOROUGH'S life was not animated by stirring Missionary incident: but as an oblation of personal sacrifice it was a whole burnt-offering: everything was included and consumed. This feature of her consecration lends a peculiar grace to the following memoir and justifies its publication. There are many Christian women in England secretly dissatisfied with the narrowness and comparative ease of their Church duties. They acknowledge to themselves with something like a sentiment of shame that their talents, opportunities, and means might bring far more gain to "the great Task Master." Yet even this sentiment, which is not wont to be inactive, fails to bring them to the definite issue and energy of resolution. It may be that there is wanting the proposal of a

clearly defined plan for extending their work, supported by a need so urgent as to bring with it the responsibility of a personal call. The record before us furnishes such a plan; and the reader will acknowledge that the incidents and descriptions herein collected, appeal with great force to those of our countrywomen who are seeking for their abilities a wider field of service.

The kind of work which Mrs. Scarborough did may not tempt many labourers to undertake it. It has few attractions other than those which a sympathizing heart finds in the hope of imparting the treasure of its love and help to those who are in need. To change one's home to another land promises the romance of travel, in which the imagination is awakened and the taste pleased by a swift succession of novelties, as the voyager traverses the deep and passes from coast to coast: but this pleasant tumult soon subsides when the end of the journey is a Missionary station in the midst of a hard and repelling heathenism: and rudely is the charm broken when an Englishwoman is the traveller and the Missionary. She brings with her a nature refined by education and elevated by Christian influence, instinct with the most sensitive purity of taste and feeling; and she finds

forms of woman's life in which passion is brutalized, intelligence extinguished, and the will enslaved; and this produced not by transgressing law, but obeying it: not by defying the public sentiment, but consulting it: the depression, in fact, growing out of the religious usages of the country, and therefore the normal condition of its women. Mrs. Scarborough accepted the unlvely aspects of her mission in the spirit of Him Who "pleased not Himself." She followed her Master in that impressive compassion which, by concealing its superiority, wins the heart it relieves. She consented to be "numbered" with the women she taught; allowing no artificial barrier of race or condition even to suggest itself in the fellowship she sought to establish with the daughters of China. She conquered their dialect, she studied their intricate superstitions, she opposed gentleness to rudeness, patience to dulness, love to resistance, and resolute faith to discouragement. And in all this conduct, so strange to Chinese women, she took care that they should read it as a message of sympathy and salvation from her Saviour and theirs.

The people of China are more accessible to this argument of practical Christianity than

their neighbours the Hindoos. We hesitate to compare the relative efficiency of methods of diffusing the Gospel; all have a place in the sublime calling of preaching it; but we have no misgiving in affirming that unobtrusive effort within the homes of the Chinese, addressed especially to women, will prove a foremost instrument in effecting the regeneration of the country. This kind of work will not receive the praise of men: it wants the glitter of striking achievement. But among the signs of progress that stand out to cheer the Christian witness in these latter days is the improved quality of the consecration of Missionary labour. In no preceding age of the Church was there ever so large a number of disciples serving the Master without a record. They come to their work like the kingdom of God, "without observation." They enter upon it noiselessly and glide away unseen, leaving behind them in out-of-the-way tracts of human life a soil well sown with new thoughts, new hopes, and words that cannot abide alone. This applies especially to the work of Christian women in foreign lands. There are many in India that answer to this description. Some of them are women of gentle blood, who surrendered the distinction and luxury of rank, and carried

their refinement, their accomplishments, and their knowledge, and laid them at the feet of Jesus in the East, as the Magi brought their treasures to the Holy Child when He lay in the West. They are not always associated with Missionary organizations. You seldom find their names in the Report of any Society. Some of them are daily governesses in the families of Hindu gentlemen, making the *Zenana* radiant with their presence. Others attach themselves to Medical Homes, to relieve a distress which in India finds few to listen to its cries: with the lenitives of science and the balm of Christian love they steal to the secret places of sickness, and sometimes

“Where lonely want retires to die,”

brightening with hope the eleventh hour of many a dark life. Others devote their attainments and literary skill to the composition or translation of hymns, elementary lesson books, and devotional treatises, for Mission schools and Native Churches. These quiet ministries have a place in India which no other agency can fill, and are doing a work as effectual in advancing the reign of Christ as the more public and direct methods of Gospel dissemination. But they

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must have a place also in China. In India they have come late in the train of Missionary instruments ; for it is only recently that the spread of education has made them possible. In China they must occupy a front position at once. There are difficulties there in the way of ordinary Mission work which nothing can so quickly subdue as the influence of educated Christian women ; and it is our earnest prayer, in introducing to the reader the following narrative, that Mrs. Scarborough's beautiful life may lead many to place themselves, in entire consecration, at the disposal of our Lord and Master for the present and everlasting benefit of their sisters in China.

E. E. J.

MISSION HOUSE, *July*, 1884.

MEMOIR

OF

MRS. SCARBOROUGH.

Memoir of Mrs. Scarborough.

“ Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate ;
And a work of lowly love to do
For the Lord on Whom I wait.

“ In a service which Thy will appoints
There are no bonds for me ;
For my inmost soul is taught the truth
That makes Thy children free ;
And a life of self-renouncing love
Is a life of liberty.”

CHINA, as a country, is one of the most interesting in the world : and of the Chinese, as a people, the same thing may be said. To the traveller and man of science the country itself is full of wonders only partially discovered. To the man who is willing to accept employment under its government, China offers, in its Customs' Service, its mines, its telegraphs, its steamships, its arsenals, and its university, a splendid chance of accumulating wealth and obtaining promotion. To the man of business China presents an almost

unlimited market for the disposal of his goods, and a perennial supply of silk and tea in exchange for them. To the diplomatist of every rank and country, China furnishes an arena on which his greatest shrewdness and brightest abilities will be put to the severest test. But to none of these classes can China present so many claims to special interest as to the Missionary. To him the enormous extent of country, the teeming population, the established and ancient systems of religion, the dark, dominating, and destructive superstitions, the sins and follies of the people, their helplessness and misery, together with many other circumstances, all combine to make China a field of evangelistic labour second in importance to none on the face of the earth.

At Hankow we find ourselves in the very heart of this country. In its narrow streets and alleys, and on the shipping in its rivers, we are surrounded with a population of six hundred thousand souls. It is also in close proximity to two other cities, namely, Wuchang and Hanyang, so that the population of the immediate neighbourhood cannot be under a million. To Hankow, as a great centre of trade, and to the other cities, as centres of educational and official interest, great multitudes are annually attracted. And for

these three cities, with their one million of inhabitants, augmented yearly by tens of thousands of visitors from all parts of the country, there are, belonging to all Churches, twenty Missionaries, including wives. Thus we have over fifty thousand inhabitants for each Missionary—for a man and his wife one hundred thousand ! This year's * Conference town, Hull, would have a better supply if only one married minister, with a single colleague, were appointed to work in it.

More than half of this vast population is composed of women and children. For them little has been done as yet. The sphere is large enough, the need great enough, but the work is peculiarly difficult. Almost exclusively to female Missionaries is this part of the population accessible, and to them only in a limited degree. Still, many women of the poorer classes, and now and then a few of the higher, can be reached without much difficulty; and numbers of poor female children can be gathered into schools. She, of whom I now write, deeply sympathized with this ignorant mass of women and children, and longed to attempt something for their benefit. She pitied them; she loved them; she worked

* 1883.

for them meekly and patiently; and she succeeded in gaining the confidence and affection of not a few.

It is my object in writing this brief memoir, to present her to the reader specially as a worker on behalf of the women and girls of Hankow, in the hope that a plain statement of her case may move others to undertake similar work to that which she was called upon so suddenly to relinquish.

Every foreign Mission has its graveyard, and pathetic indeed is the story which each of these graveyards tells! Here we mark the cost of the work in other figures than those of arithmetic, and in other coin than silver and gold. The tale told is, humanly speaking, one of unutterable grief: speaking from a Christian standpoint, it is a tale of perfected self-sacrifice, of entire consecration, of fidelity unto death, and of eternal hope. It tells of a love to the Saviour which "many waters cannot quench," and which "the floods cannot drown"; and of a compassion for the perishing heathen which neither death nor the grave can extinguish. These Missionary graves not only tell a story, they also make a claim. Where we have buried our precious dead we claim to annex the land to the kingdom of Christ.

Our graves consecrate the soil; and the sacred dust which sleeps in them seems silently and solemnly to insist upon our taking full possession of the land.

Our graveyard at Hankow surrounds a Gothic church; flower beds decorate its green sward; it is canopied by lofty willows; and it is near enough to the "Concession" in which the foreign residents live to rescue it from too deep a sense of loneliness. In this quiet resting-place we have five graves. The infant son of the Rev. J. W. Brewer was buried here on August 21st, 1880. The Rev. Joseph Race was laid beside him on the 31st of the same month; and on the 21st of the following month the Rev. W. S. Tomlinson laid his infant daughter beside Mr. Race. On May 16th, 1883, a little daughter of the Rev. Thomas Bramfitt was buried near the others; and on the 14th of June the subject of this brief memoir was laid beside her. Mrs. Napier, who died in 1870, before this graveyard existed, sleeps in a lonelier spot on the side of a hill not far from the Mission compound.

Mrs. Scarborough's death was very sudden and unexpected. Although not in her usual state of health for the two or three days preceding that on which she died, yet when she walked unaided up-

stairs to her bedroom on Tuesday night the 12th of June, after giving to her servant orders for the next day, neither she nor any one else had the remotest idea that before the sun went down on Wednesday she would be numbered with the dead. But such was the case. During the night she was seized with a violent disease which in a few hours reduced her to a state of collapse, which terminated in death.

On the following morning, as the news of her death spread amongst the natives, many women came to take a farewell look at one whom they had long ago learnt to love. Bitter were the tears they shed, and heart-rending the lamentations which many of them made for her. Numbers of Christians, men and women, met at the house in order to attend the funeral. The Rev. David Hill, our oldest friend and colleague, took charge of this solemn ceremony, and before we left the Mission he conducted a service in the Chinese chapel. A large congregation assembled, and the scene was one not easily to be forgotten. Those who are apt to consider the Chinese a stolid, unfeeling, unsympathetic race, will be surprised to hear that during this service the whole congregation was deeply affected; that one of the two native brethren who were called upon

to pray, "broke down," and was obliged to end his prayer in sobs and broken utterances of grief.

Amidst a great crowd of spectators, the coffin was borne by Chinese Christians from the house to the river side, and there placed on board a foreign house-boat kindly lent for the occasion. The native Christians followed or preceded us in native boats, and were ready to meet and escort the corpse on landing in the foreign "Concession," about three miles from the Mission.

The burial service was most impressively and beautifully read; the church was almost full, and around the grave gathered a large company of natives and foreigners, testifying to the respect in which the deceased was generally held, and manifesting sympathy with the bereaved in so sudden and grievous a calamity.

So we laid her in the silent grave: but she "being dead yet speaketh;" and, if such virtues as humility, meekness, gentleness, goodness, patience, diligence, perseverance, kindness, self-forgetfulness, fidelity, charity, and the like, together with the conduct to which they inevitably tend, possess any charm, and have any right to be recorded for the good of others, and to the praise of God, then the virtues which adorned her

character, and the conduct which distinguished her life, should not be allowed to remain without some memorial of this kind.

Fourth daughter of that "holy man of God," eminent as a Missionary, first in the West Indies and afterwards in South Africa, the late Rev. W. J. Shrewsbury, she was born at Bradford, Yorkshire, on the 7th of March, 1839. It is hardly necessary to observe that in the household of such a father she was brought up "in the nurture and admonition of the Lord"; it is almost equally unnecessary to state that in this household the Missionary spirit was strongly fostered in her.

At home she was deservedly loved and admired by every one for her unselfishness and filial piety. She learnt early how to sacrifice her own wishes in the service of others, and rather to suffer herself than allow others to suffer.

The precise date of her conversion—which was probably very gradual—cannot be given; but the oldest of her Society tickets, which she carefully preserved, is dated September, 1852, when she was thirteen years of age, and it was given to her by her father. From that time she appears to have been not only anxious that she herself should walk worthy of her high voca-

tion, but also that the younger members of the family should be brought into the way of truth; and to the end of her life she continued to manifest great interest in the spiritual welfare of each of them. She was a loving and unselfish sister, as she was a most filial and dutiful daughter.

It was my happiness to succeed in inducing her to join me in my work in China, and for that purpose she set sail from England on the 31st of August in the year 1867.

After a five months' voyage in the sailing ship *Sir Jamssetjee Family*, with only one young lady for companion, during which she endeavoured to relieve the monotony of sea life by reading, working, trying to do good as opportunity served, and by entering with hearty interest into whatever little events happened on board ship, she reached Shanghai. The passing and speaking of ships, the sighting of points of land, the capture of albatrosses, muthy-hawks, and sharks, the heaving of the log, "the taking of the sun," noting the ship's daily position and progress, the varying weather and climate, glorious sunsets, fearful thunderstorms, pitching and rolling of the ship, tempests which made her feel "a little timid," calms which made the captain "very dull," the sight of the South-

ern Cross, visits from strange-looking unclad natives, bargaining with them for fruits, curiosities, and food, Christmas Day on the equator, the first sight of China, coming on board of the pilot, etc.; such were the incidents which marked and varied a voyage more than twice as long as is usual in these days. She ends her account of the voyage in these words: "What great cause I have for gratitude to Him Who has shielded and protected me from all harm and danger, and brought me to this land in safety, health, and peace! May the life preserved be devoted to Him!"

She was no sooner landed in China than she began to realize the warmth and cordiality which characterize Missionary hospitality. Two homes were open to her at once, and two kind-hearted and generous ladies pressed her to fix her temporary abode with them. She became the guest of the late Mrs. Muirhead, of the London Mission, who has been the kind and motherly entertainer of so many on their first arrival in China. This lady's cordial welcome soon banished from her visitor all sense of strangeness, and caused her to feel at home even in a strange land and amongst strangers. She was married in the English church, Shanghai, on February 5th, 1868; the Rev. W. Muirhead acting in place of her father, and

giving her away. She observes in her notice of the event, "I ought to feel highly honoured—the daughter of a Missionary, given away by a Missionary in this land, to be the wife of one who is also a Missionary."

Immediately after the wedding she took leave of her kind host and hostess, of whom she afterwards remarks in her diary: "Their kindness will be always gratefully remembered by us. Mrs. M. was like a mother to me." Leaving Shanghai, she proceeded by one of the river steamers to Hankow, her permanent and, as it has proved, her last home on earth. After three days' steaming over six hundred miles of the great and majestic river Yangtse, Hankow with its foreign settlement came in sight. New and kindly welcomes were again enjoyed. Home is reached at last. And, though in Central China, with everything strange and foreign around, it becomes home; and "there is no place like home."

She had not been settled in her new sphere more than a month when she began to attend the female class. On March 4th she writes: "At twelve I attended the women's class; but, as it is conducted in Chinese, I don't understand much of what is said; but that matters little if only my attendance has a good influence." The work into

which she was thus early introduced was that which she only laid down with her life. It was principally by means of this class that she made her influence felt amongst the women around her. This class led to the receiving and paying of a great number of visits from and to Chinese women. It gave her many opportunities of acquainting herself with cases of poverty and suffering, and of affording relief to them. It afforded her many an opportunity of showing her goodwill to the female members of the Church in practical shape; for she delighted to invite to her "feasts"—prepared in native style—those who could not invite her in return. It led her ultimately to begin a Girls' School, in which she took great interest for many years, and by means of which she hoped some good was done. It is my desire to present a true picture of her work, principally in this one department, for the reader's information and edification.

Her strong desire to be of service to the poor heathen women, finds frequent expression in her diary. She had been about nine months in the country when she wrote: "I feel a great wish to apply myself earnestly to the task of acquiring the language of this people. I must do it if I want to be of any real use, and I am

sure I should like to be. This is really a thing I ought to do if I want to be useful as the wife of a Missionary. O may God help me to be faithful in His service! Many times I do wish I could do good, but I fear I give too much thought to other things, and am not sufficiently earnest in prayer for grace and help, to enable me to attend to more important duties." Again she writes: "May I prove indeed a helpmate to my husband! God alone knows how earnestly I wish to be this." Again some time after this she writes: "I have been thinking I should like to gain a hold upon the native women, and thus increase their number in the Church. Of myself I can do nothing, but God will assist me if I ask Him, and I will endeavour so to do. O that I may be a blessing to some of these poor women!"

She was not one to content herself with the mere expression of ardent desires after usefulness, and accordingly she at once began to make some practical attempt, and persevered until able to speak with tolerable ease and clearness to the women. She made it her practice always to attend the meetings conducted for her by her husband. In the meantime she devoted herself persistently and diligently to the study of the language. She writes: "We had two new comers at the class to-day. It

seems very hard work to make the women understand. I sometimes think it will be impossible for me to accomplish it. Certainly I cannot do it in my own strength." Soon after this she writes: "I think I am getting to know a few more words in this language, but it is slow work." At the beginning of 1870 she writes: "I want to make more progress in the language this year if I can, and I pray that God may give me ability and perseverance to do so." Although always ready to take too humble a view of her own attainments, it may here be said that her progress in Chinese was very satisfactory, and that she ultimately acquired a sufficient knowledge of it to enable her to conduct her class, school, etc., with considerable ease and efficiency. Defective eyesight, however, prevented her from obtaining a good knowledge of the written language, which was to her a source of deep regret. Two or three years had passed when she wrote: "I am thinking of trying more in earnest to learn the characters this year; but I find my eyes a great drawback, I am sorry to say."

She had been in the country nearly four years before she ventured to undertake sole charge of this work for the women. It had long been in her heart to do so, but her diffidence and nervous-

ness, her too great humility, kept her back ; and it was at last at her husband's special wish and request that she consented to try. Having consented, she writes : " I invited the women to come on Tuesday. I shall have the meeting in our dining room. After it is over I shall give them a cup of tea, and perhaps occasionally something to eat ; but I have not yet quite made up my mind on this point. I feel much my weakness, and that of myself I cannot carry this meeting on. But may God help me so to do, and may I be made an instrument in His hands of good to some of these poor ignorant women ! " Her prayer was graciously answered. This is the report of her first meeting : " Had seven women to-day. I tried to pray extemporaneously, but was obliged to fall back upon a written prayer prepared for me. I felt very nervous, but hope to gain confidence in time ; still more, may this failure lead me to feel my entire dependence upon God for help in this undertaking, and may He give me the gift of speech in this difficult language ! " A work so piously begun was sure to succeed. Nervousness seems to have been, from the frequency with which she refers to it in her diary, one of her most troublesome difficulties. " I do hope," she writes, " I shall get over

the nervousness that affects me so much." And again: "Had five women at my class to-day, but somehow I felt exceedingly nervous, and this makes speaking in Chinese still more difficult than it would be otherwise. O for help from above!"

But nervousness, bad as it was, was neither the only, nor the chief difficulty against which she successfully contended. The language she always felt to be exceedingly difficult; yet by patient perseverance she mastered it sufficiently for her purpose. The dulness and stupidity of most of the members of her class were difficulties which she found it harder to surmount than even her own oppressive nervousness and the acknowledged difficulty of the language. On this subject her remarks are often pathetic: "It is discouraging, when asking these women about what they have often been told, to receive the almost invariable answer, '*Wang chi liao*,' 'I have forgotten.' I find the same subjects must be gone over again and again." "They do seem so stupid even about the most simple things. To-day, when questioned about what had just been told them, only one or two could give a decent answer." "Wet and dirty weather to-day, so I had only seven at class. I thought we would try

a prayer meeting, but the attempt was not very satisfactory. One woman after saying a few words of prayer burst into a laugh, saying, '*Ngo puh shiao teh tao Rao*,' 'I don't know how to pray.'"

Considering that the class of women whom we are as yet able to attract to our services, is a poor and uneducated one, this mental dulness is not much to be wondered at. It shows how much they are to be pitied, but at the same time it reveals the necessity which exists for great patience and perseverance on the part of those who venture to attempt their enlightenment.

Occasionally Mrs. Scarborough complains of greater discouragements than those arising from the causes already mentioned. "We had ten at class to-day who were pretty attentive. I feel very much grieved at the conduct of two of the women who have been members for some time. They are both very stupid and foolish women, but nevertheless their ill conduct brings slander against the Church, and I feel extremely sorry about it." These women were both expelled from the Church. Again, she writes with regard to some inquirers: "Another question was, if they entered the Church, how much *cash* would be given to them monthly. *Cash, cash*, is all

the thought of the majority, and it is hard work driving anything else into their heads. One has need of faith in dealing with them." It is quite true that the idea has gone abroad that we give money to those who become Christians, and hence it is impossible to keep away from us those who come mainly for what they can get, and it is very disappointing to find that this sordid motive has been actuating those of whom one has hoped and believed better things. On another occasion she writes, "Eleven at class to-day. I had two of the sisters in afterwards to make up matters, as they had fallen out with each other—something about their children—a very common source of quarrelling in this country. They promised to forget and forgive. I hope they will do so. They are more like children themselves than grown-up women."

Notwithstanding many difficulties and drawbacks, Mrs. Scarborough took delight in this branch of service, and found more to encourage than to discourage her. Her consuming desire to be useful, and to do the poor women good, caused her to think lightly of the labour and trouble necessarily entailed upon her. And while she ever thought meanly of her own efforts, there is evidence enough that they were appre-

ciated by the women themselves, dull as they might be.

She was much encouraged by the numbers which attended. Beginning with four or five, the number grew up to between twenty and thirty. She was also encouraged by the regularity of the attendance of several of the women. In almost all weathers, and at all seasons of the year, there were several who were almost certain to attend. She was encouraged by the interest which most of her class members evinced in the meeting, and the pleasure which they manifested at attending. She was frequently encouraged by the appearance of new-comers, often brought to the class by some of the members. Every now and again she was encouraged by the baptism of one or more women, the direct fruit of her own labour. She was always encouraged when she found that the truth had penetrated into the minds of the women, and when they gave any evidence of having retained it there. She was cheered whenever they manifested any affection for her: and that was not seldom. She was gladdened whenever her class became the means of introducing visitors, or of leading to the payment of visits to native houses; and this was frequently the case. In short, the encourage-

ments she met with were far more than enough to make up for the discouragements ; they caused her, in fact, to take great pleasure and deep interest in her work.

I will quote a few passages from her diary in reference to these encouragements in the work. "Thirteen at class to-day. Two afterwards wanted medicine." "To-day had fourteen women at class, and enjoyed the service more than I have for some time, and I gained the attention of those present better than usual. I do trust they gain a little good by their meeting together." "W—— met my class for tickets to-day, and we had quite a nice time—better than ever before. He gave his experience, and then several of the women spoke very nicely. It was very pleasing to us both." "Had twenty-five women and several children at class to-day, and two visitors in afterwards, who were curious to see a foreign house." "To-day W—— baptized five men, all of whom he felt to be honest and sincere. One of them has come through his wife, who has met with me for some months." "To-day one of my members, an old lady of sixty-eight years of age, was baptized: one good result of my class, I trust." "Several neighbours in to class to-day, and in to see me afterwards. I invited them to come next

Sunday, and they promised to do so. They also asked me to go and see them, which I hope to do soon." Another entry, too long for quotation, gives an account of the conversion of an interesting old lady, aged eighty-one,—“ A pleasing and encouraging fact to us.” “ To-day at class had twelve present. One new name was put down. I told a story out of the *Miscellany* after the other lesson, and the women were much interested.”

Reference is made in one of these quotations to the giving away of medicine, and I find that latterly many women and children have been applying in this way for help, and have received it. Mrs. Scarborough kept a few bottles of medicine at hand ready for these cases, and was always ready in such practical methods to show how deeply she was interested in the welfare of her charge. Now and again she would provide a good substantial meal for the members of her class, and for the children, who were sure to come with them, thinking that many of them seldom partook of as good a meal at home, and believing in the virtue of such methods of doing good. I find often in her diary such entries as these: “ Gave a dinner to my class, and had nineteen women and three children.” “ It was so wet to-

day that I had only six present ; so I had them in the house and made a kind of social meeting of it, with tea and cakes, etc. They enjoyed it." "After class I dosed one old woman and two children. It is surprising how they think that we must know what physic will cure their ailments." "After class to-day I gave my members a dinner, of course in native fashion. These feasts are rather disgusting to me than otherwise, and I do not care to give them very often. But some of the poor folks seldom get a real good dinner, and it is a charity to give them one." "To-day after class I gave my members a dinner, at which thirteen were present. I got a lot of *Illustrated London News* for them to look at till dinner was ready, and other picture books, which entertained them well and interested them greatly." Of pictures she made great use, and very wisely. Her one object was to benefit the women and girls ; and in the furtherance of this object she thought nothing to be despised that served the purpose. In little things, as well as in great ones, she showed them how deeply she was interested in their welfare. She amused in order to instruct ; she entertained in order to gain confidence ; she provided earthly food in order to feed with the heavenly manna ; she gave medicine for

the body in order to be better able to cure the soul; she made poor women and children at home in her own house in order to help them at length to be at home in the many mansions of the Father's house.

Is it any wonder that they became deeply attached to her, and that they should weep bitterly for her when she was so suddenly taken from them? Meek and unassuming, she loved unostentatiously to carry on her work amongst the poor and lowly; and as He Who was "meek and lowly in heart" attracted to Himself "the common people," so did she draw round her the humble poor. And her success lay in this—she gained the love and confidence of the women of her class as well as of others, and used this influence over them to lift them up to holier lives and purer faith. She poured the sweet spikenard of her devotion over the feet of the Lord in the persons of His lowliest disciples; and He Who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," and Who said of Mary, "She hath done what she could," has already given her her own reward.

In speaking of the work which Mrs. Scarborough was enabled to accomplish at Hankow,

mention must also be made of the girls' school. Next to her class this school interested her most. For several years she paid considerable attention to it, and had the pleasure to see it growing in numbers and general efficiency. It failed somewhat in the year before she died, owing to the continuous ill-health of the teacher, and for the same reason it happened to be closed at the time of her death. She established, however, three months before her death, a class for girls, into which she hoped in time to attract the elder scholars who had now ceased to attend the school. This plan she did not live long enough to test.

A few quotations from her diary respecting this school will be found interesting. "Feb. 17, 1873. We opened a girls' school to-day with five scholars. I hope it will prove a success. It is very different from a school at home." At first there was so strong a prejudice against us, that we could with difficulty get any one to allow his or her daughter to attend. We survived that feeling in time, and even won the confidence and goodwill of the parents of the girls. "We had quite a bevy of women at the service to-day. I have never seen so many before. It is the influence of the female school. I hope it will continue to have this good effect." "We had

more women at chapel to-day than I think I have ever before seen ; they, with the children, numbered thirty-seven." " One woman has come to the class, I believe, through having a girl in the school." She took an interest in their studies, and assisted in examining them before their various holidays. " Spent most of the day in the girls' school, hearing them repeat their lessons previous to breaking up for their usual holiday in the eighth month. I was very well pleased with them on the whole. Certainly the school has succeeded beyond my expectations." " Mr. Brewer came over to-day to examine the schools here. He was much pleased with the girls, though he had only nine instead of twenty-five, the rain preventing the rest from coming."

Mrs. Scarborough possessed a special aptitude for managing and amusing children. She loved them dearly, and soon found her way to their hearts. Here is her account of the breaking-up of the schools: " We closed the schools on the 29th ult., and gave the rewards. For a few hours we had the children romping in our garden ; first the boys and then the girls, as it is not proper, according to Chinese ideas, for them to play together. We had altogether nearly eighty children, and they seemed to enjoy themselves

rarely. Cakes and fruit and tea were given to them, and our garden looked quite picturesque with them sitting round in a circle, eating their good things. We were much amused, and had some hearty laughing. I ran about with the girls, and was stiff for a week after. They seemed to think it fine fun." Here is another account: "To-day my school closed for the New Year's vacation. Instead of a feast as I had intended, I took the advice of the schoolmistress, and divided amongst the children the amount in money. So each girl received two hundred copper *cash* (10*d.*), and a foreign picture. Each child seemed highly pleased with the gift. They had also cakes and tea in our dining room, and a short address was given to them."

The women's class and the girls' school divided between them the greater part of Mrs. Scarborough's attention, but they by no means engrossed the whole of it. She always felt and often manifested a deep interest in the work of Missions generally, and in every branch of it. Some of the entries in her diary show how much she desired the success of the work of our own Medical Missionaries. After describing an operation, which unfortunately ended in death, she

writes : " It made us feel very sad, but I hope the hospital will not suffer for it. It is the first case that has occurred here, but people are apt to forget the great good done when they hear of one case of failure." She felt great interest in Missionaries, whether of her own or other Missions, and often records her impressions of them. Her own influence always made for peace and harmony; and she longed to see Missionaries of all Churches dwelling together and working together in perfect unity. In reference to some disagreement on a matter of little importance she remarks : " How strange it is that Christians should allow little jealousies to prevent their union in good works ! " In the formation and history of the Hankow Missionary Association—instituted for the friendly discussion of all Missionary questions—she felt a lively interest. She often reports its meetings, with remarks on the papers read, and on the discussions which followed. After one meeting she says : " There was a good attendance at the Missionary Association to-day, although some seem to think these meetings are not of much use, and that too much time is taken up in preparing papers. I must say I think they make a great mistake. It is a shame if such gatherings are felt to be useless, if they do

nothing else than promote unity amongst the Missionaries."

But her class and her school were by no means her only sphere of usefulness. As a nurse in the sick-room she was perfect. Her services were always cheerfully rendered when desired; and not a few will remember with grateful love her blended skill and kindness on such occasions. A Medical Missionary who knew her well writes of her thus: "Not strong herself, I have seen her toil for others when I have known that she ought to be caring for herself. I often met her in the sick-room, and sometimes in the most trying circumstances, and I have always come away and admired her heroic character." In reference to this subject she writes: "I have not been able to take my class the last two weeks, my time has been so much taken up of late. However, I believe in serving and helping others we serve God, and He will accept our efforts in this direction."

Although generally enjoying good health, for which she often expresses her thankfulness, she had her share of suffering. This she not only bore meekly and uncomplainingly, but very frequently in absolute silence. She could suffer much, and suffer long, without saying anything

about it. She felt loneliness excessively. Yet she never mentioned this to any one; to me she specially avoided the mention of it, lest it should prevent me from leaving home in the discharge of my Missionary duties. "I often feel very lonely, though few think such a thing. But they don't know, and I can't parade my feelings before them. Would that this loneliness drew me nearer to God than it does!" She suffered much from defective eye-sight, and felt this intensely as a hindrance in the study of the language; yet she seldom mentioned it even as an excuse for slowness of progress. Her patience and cheerfulness withal were very remarkable. She always seemed bright and happy in spite of pain and weakness.

The basis or foundation on which she reared so goodly a structure of Christian virtues, graces, and good works, was personal piety. With the example of her saintly father ever before her mind, it was her constantly expressed desire to follow in his steps. "It is eight years to-day since dear papa died. What a long time it seems! But how blessed has he been all these years! O that we may all join him at last! Lord, help me to tread in his steps in his efforts to serve Christ!"

She soon found, after being in China a few

months, how depressing the summer climate of Hankow is, and how necessary it is for every one to be on his or her guard against it. "The weather for the last few days has been very hot, and it induces in me a very great disinclination to do anything; but I feel that I must strive against this, and especially with regard to private duties. It will not do to lose the little love to God I have. O that it were greater!"

She never ceased, even while trying to make the very best of circumstances, to lament the loss of the services of the Christian Sabbath at home. She was a great lover of the Sabbath day, and of the house of prayer. "I feel a great difference between the Sundays here and those at home. I wish I had improved them more. May God enable me to be watchful, so that I may not grow careless in the all-important matter of living to and for Him alone. I want to feel constantly that I am His and He is mine. O for the constant realization of His presence with me in everything!" "No church for me to-day. This is what I feel more than anything else out here. I wish I had profited more by the privileges I used to enjoy at home."

On the return of birthdays, and at the end of every year, she chronicles her Christian ex-

perience and her desires. It is often in this strain that she writes: "How far from God I have been content to live! How seldom have I engaged in prayer, and how little have I loved Him Who has done so much for me!" Her deep humility always led her to write in a depreciating strain of her own spiritual attainments; and it was contrary to her feelings to speak much to any one on this subject. After conversing with a lady who had assured her that all who experienced the blessing of entire sanctification, must, and would be often speaking of it, she writes: "Perhaps this is so. But I think a person's temperament has something to do with it. In religious matters, as well as in other things, we cannot all act alike." Whether she said much or little, however, her desires were ever ardently turned God-ward. She might well adopt the Psalmist's language: "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." "How I should enjoy a Sunday at home! Sometimes I feel such a longing to be wholly given up to God; but, alas, these desires are so short-lived. O that the Holy Spirit would quicken me, and rekindle the love of God in my heart! Jesus, do this for me!" And although she said little about her religious

experience, it was not because she had little to speak about. "I kept my room all day for the sake of being alone. Yet I felt I was not alone, specially in the morning. I felt God was very near me. Would that this were my experience every moment!" "This morning in my own room I felt God draw very near to me; and I felt it to be so through the day."

So, pursuing the even tenor of her way, quietly, unobtrusively, cheerfully, faithfully, she reached her journey's end. It ended abruptly. A sudden turn, as it were, in the road brought her face to face with the celestial city. She ceased at once to work and live. Or rather, she ceased to work and live here, and began the life and service of the blessed. Stunned and shocked, we could scarcely believe that she was gone. But that one day of anxious watching and helping, of hoping against hope, seemed longer than a day. All through it the sufferer was patient and peaceful; never giving up hope until the very last, never believing that death was near until the very end, she betrayed no token of fear or distress; but rather, whilst faithful friends were singing and praying around her bed, she showed by her signs and hardly uttered monosyllables that she was "safe in the arms of Jesus." The state of

collapse in which she struggled through this last day forbade any connected speech, and she passed away without being able to say one word of fare-well to the mourners around her bed. To the prayer of Mr. Hill she responded distinctly by movements of the hands and of the lips; and by pressure of the hand she assured us of her peace with God, and hope of heaven. It was an awfully solemn thing, in the presence of our dying one, to listen to the singing of the verse—

“ While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of ages, cleft for me,
Let me hide myself in Thee.”

But these sacred songs were not out of place even in such an hour, and they fell, we trust, in soothing and comforting accents upon the ears of the dying. They blended with the sweeter accents of angelic welcomes, which only she could hear. So her sweet life ebbed away, and with the sinking sun she sank to rest—eternal rest.

Dear friend, this well-spent life says to thee and to me :

“ So live, that, when thy summons comes to join
The innumerable caravan, that moves

To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon ; but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."





