

英國佈道會

FOR
CHRIST
IN
FUH-KIEN

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FUH-KIEN



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PREFACE TO THE FOURTH EDITION.

THE First Edition of this Book appeared in 1877, and was the work of Mr. Eugene Stock. When, in 1882, a Second Edition was called for, Mr. Stock partly re-wrote some of the chapters and brought the whole up to date. The Third Edition was a reprint of the Second, with a supplementary chapter added.

Since 1890, when the Third Edition was published, the extension and development of the work have made striking progress. Then, six stations only were occupied by European missionaries; now, fifteen are so occupied, among them being the native city of Fuh-chow (as distinguished from the Foreign Settlement on Nan-tai Island), the city of Kien-ning, to which an entrance was in vain sought for many years, and several towns south of the river Min. Medical Mission stations have increased in number from three, with five medical missionaries and no qualified nurses, to five, with ten medical missionaries and six nurses. The most marked feature of development during the period is in the number of unmarried lady missionaries. In 1890 they were three, besides two F.E.S. and ten C.E.Z.M.S., in 1904 they are 42, and 43 C.E.Z.M.S. And the advance in statistics giving results of the

work has been at least proportionate to the greater efforts put forth. Baptized Christians in 1890 were 4,163, they are now 10,385; communicants were 2,267, now 4,297; Chinese ordained men were eight, and unordained agents 224, now there are 15 ordained pastors, and 224 other agents. Last year (1903) 998 adults were admitted by baptism into the Church of Christ, in 1890 the number was 196.

In view of this advance it has been found necessary in the present Edition to remodel and to rewrite much of the Book, and this has been done by the Rev. T. McClelland, who worked in the Mission from 1890 to 1896, and who has since laboured as an Association Secretary in Ireland and in London south of the Thames.

G. F. S.

C.M. HOUSE,

SALISBURY SQUARE, E.C.

June, 1904.

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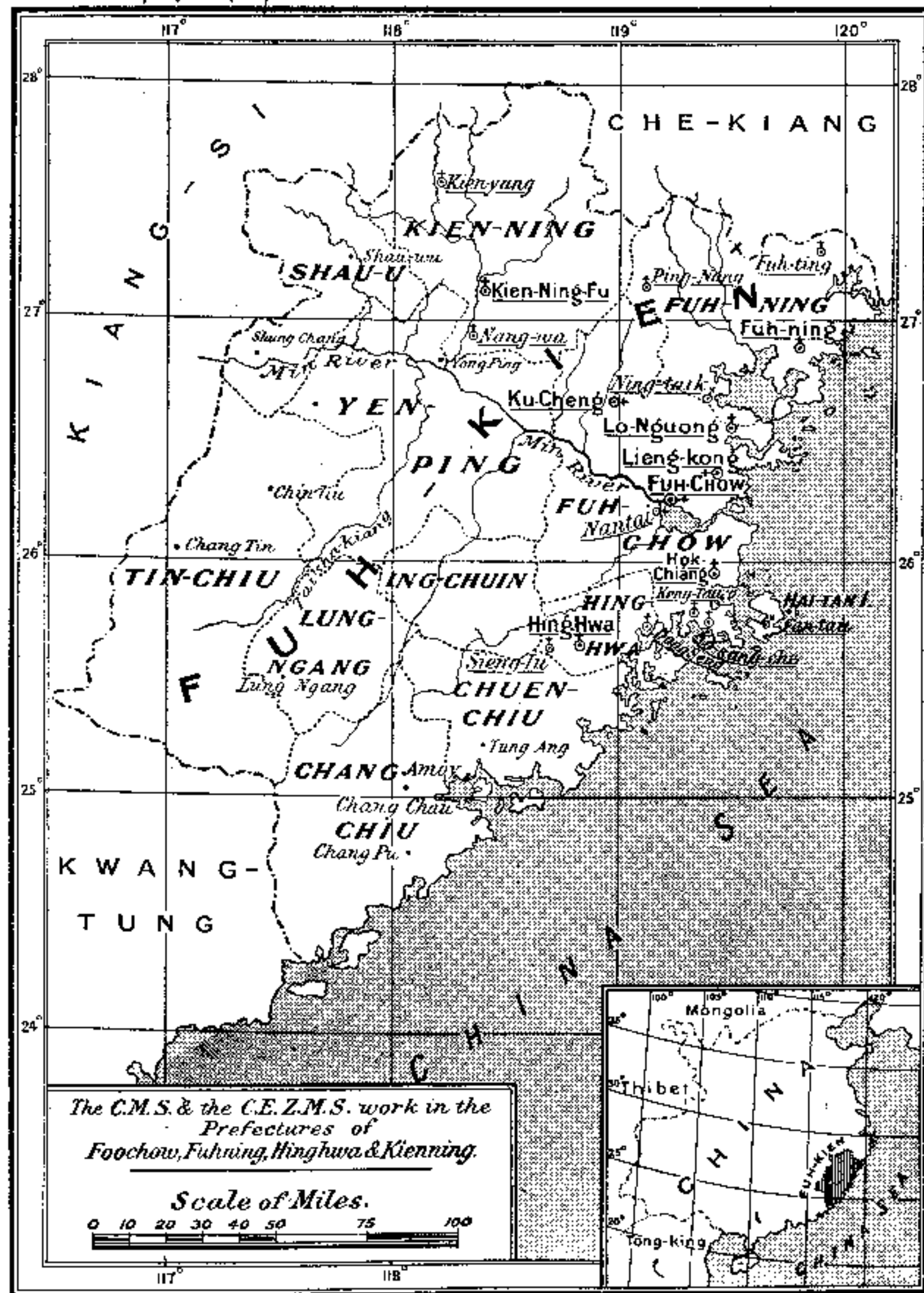
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For Christ in Fuh-Kien.

CHAPTER I.

A PICTURESQUE PROVINCE AND ITS PROSPECTS.

"A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills."—*Deut. viii. 7.*

"In the morning sow thy seed."—*Ecc. xi. 6.*

"We have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us all continually as to the measure of our faith, love and devotedness to His Son by the presence of a thousand millions of Heathen in the world. It is a tremendous test; so real, so practical! Gifts that cost us no self-denial are no proof of devotedness."—*Anon.*

THE Province of Fuh-Kien is one of the smallest of the eighteen into which China is divided, being about the size of Ireland and Wales combined, and contains a population of about twenty-two millions. The river Min, on which the capital, Fuh-chow, stands, divides the province into two unequal parts. The smaller half, to the north, is the district mainly occupied by the Church Missionary Society, though it carries on work in two districts on the south side of the Min as well. Here, too, and also in the north-western part of the province, the American Methodist Episcopal Mission and the American Board of Foreign Missions are at work, and further south, around Amoy, there are stations belonging to other English and American Societies. The scenery of Fuh-Kien is magnificent. The mountains that divide it from the more inland provinces rise to

a height of from 6,000 to 8,000 feet and throw out spurs which stretch away in broken ridges across the country, and at last jut out into the sea in bold promontories, with countless rocky islands standing like outposts all along the coast. Gorges of extreme beauty break the outlines of these ridges, and down them rush the mountain streams that fertilize the valleys dividing ridge from ridge. "Paddy" or rice fields occupy all the soft marshy land in the hollows; acres of sweet potatoes cover the first rising ground; the tea-shrub, planted in terraces, is dotted over the hill sides, like the vine of Southern Europe; while the tobacco plant, the sugar cane, and various cereals and vegetables are marked by the traveller as he pursues his continually ascending and descending course.

The Chinese of Fuh-Kien are in character like their country, more rough and vigorous than the people of the comparatively level provinces in the north. Those who live inland, where the ridges and peaks are the highest, partake of that energetic and daring disposition which the unavoidable struggles with the difficulties and dangers of a rugged region usually impart to its inhabitants. In those nearer the coast the qualities of the mountaineer and the mariner are combined.

Fuh-chow, the capital of the province, stands on the river Min, ten miles from the Pagoda Anchorage, where steamers and foreign sailing vessels lie, and some thirty miles from the mouth of the river. It is a walled city, containing a population of about five hundred thousand people within the walls, and as many more in the suburbs outside. Like all Chinese cities it has a poetical name, viz., the "Banyan City," and large numbers of these fine trees are found in the city and neighbourhood.

The work of the Church Missionary Society in China, like that of other Societies, was begun after the Treaty of Nan-king, which followed on the Opium War of 1840-42. Two missionaries were sent out in 1844 on a preliminary journey of inquiry, which resulted in Shanghai and Ningpo being occupied in 1845-48, and Fuh-chow in 1850.

It was in May of the last-named year that the Revs. W.

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VIEW OF FUH-CHOW.—TWO BRIDGES.

Welton and R. D. Jackson arrived in Fuh-chow. The American missionaries, who had preceded them by four years, were not allowed to live inside the walls, but only in the suburbs on Nantai, an island in the river Min. Through the intervention of the British Consul, however, part of a temple on Wu-shih-shan, or "Black Stone Hill," within the city walls, was assigned to the new-comers as a residence. This concession, which was obtained with difficulty, would probably soon have been lost but for the personal popularity acquired by Mr. Welton, who, being a medical man of some experience, opened a dispensary, to which Chinese of all classes thronged. The *literati*, or "read-book-men" (as they are called in China), who had several clubs on the hill, where they met for discussion or worship, and in which students, up from the country for their examination, could reside for a term, took umbrage at the proximity of the missionaries, and resolved to turn them out. A series of petty annoyances began, the tiles of the roof were forcibly removed one night, and the garden door carried away; efforts were made to rouse the passions of the populace; and at last the priest of the temple, who was the lessee, brought to the Consul the quarter's rent which had been paid in advance, and begged him to get rid of the obnoxious tenants.

Nothing came of this, and though the excitement continued, some successful cures performed by Mr. Welton won the hearts of the people. But ultimately, to save the local officials who had ratified the agreement from the displeasure of the supreme authorities at Peking, to whom the *literati* appealed, the missionaries consented to remove to another temple, equally well situated on the same hill, and not objected to by the literary class. This difficulty was but the first, however, of many similar ones in the history of the Fuh-Kien Mission.

The ninth day of the ninth moon is a great festival with the people of Fuh-chow, the principal amusement of which is the flying, on Black Stone Hill, of kites, made in various shapes, such as birds, insects, etc. During this festival in 1851, the year after the commencement of the Mission, a crowd of holiday-makers attacked the premises occupied by the mis-

sionaries, destroyed the furniture, and carried off all they could lay hands upon. Mr. Welton took refuge in the interior of the temple, and was kindly protected by the priest. A few months later he hired a Chinese house with a view to fitting it up as a school, but the workmen employed in repairing and adapting it were so violently threatened by the *literati* that they had to desist; two literary men engaged to organize the school were seized by the authorities (acting, as it was believed, under instructions from Peking, where reactionary counsels then prevailed), flogged, and cast into prison, and Mr. Welton was obliged to abandon his plan. A piece of land, however, was at length secured, upon which mission-houses and other buildings were erected; and for twenty-seven years these premises were occupied without molestation.

The spirit of the missionaries, like that of St. Paul at Athens, was from the first deeply stirred by the sight of a whole city "given to idolatry." Heathen processions and superstitious observances met their eyes on every side as they walked the streets. Mr. Jackson wrote (July, 1850):—

At this particular time of the year we can hardly stir out but we meet idolatrous processions. The gods are represented by immense pasteboard heads and bodies, with wooden arms moved by strings. They are supported by men, who are covered with the long drapery flowing from the idols' necks; opposite to the man's face a hole is cut for the purpose of enabling him to see and breathe. It is enough to excite the smile of ridicule to notice the swaggering gait some of the men assume when they see a foreigner coming. Sometimes, as they can only see straight before them, in moving to one side of the path, the idol's head gets a blow, and on one occasion his crown got knocked off. The people are "mad upon their idols."

Little missionary work could be done by men who as yet knew hardly anything of the language; but Mr. Welton's dispensary, besides exerting a powerful influence in giving them favour in the sight of the people, was made a means of disseminating Gospel truth. A Chinese tract directing the reader to the "True Physician" was given to every patient; and as for three or four years from 2,000 to 3,000 cases were treated annually, the Way of Life was widely published by this means. From 1852 to 1855 Mr.

Welton laboured alone, Mr. Jackson having been removed elsewhere; and his perseverance in the study of the language and the people soon enabled him to converse with the Natives. Among the villages of the surrounding country, the frequenters of the plays performed in the temples by strolling actors, the students who flocked to Fuh-chow for the literary examinations, the sick for whom his visits as a doctor were requested, the lepers in the village allotted for their separate residence, the Tartar soldiers in their distinct quarter of the city, and many other classes, we find him mingling freely, with the message of salvation ever on his lips. Everywhere "the common people heard him gladly"; he travelled from place to place without molestation; and even the extreme shyness at first manifested by the women gradually wore off. Natives were also employed to sell or distribute Chinese Testaments; but being, of course, Heathen, they proved untrustworthy. In 1854, Mr. Welton succeeded in starting a school, which was soon well attended. Among those by whom his medical aid was sought were opium smokers and the friends of those who took the drug in order to destroy themselves.

In June, 1855, after three years of patient sowing of the good seed alone, Mr. Welton was cheered by the arrival of two fellow-labourers, the Revs. F. M'Caw and M. Fearnley; but in the following year his health broke down, and he returned home to die. He entered into rest in March, 1857, leaving a touching testimony to his love for the great cause in the shape of a legacy to the Society of £1,500. Meanwhile the young missionaries were hard at work upon the language; and in less than eighteen months after their arrival, they were able to begin preaching in public.

Neither of the two brethren had any lack of willing hearers; but neither was spared to the Mission long enough to have the joy of seeing any of these hearers turn from idols to serve the living God. Mr. M'Caw's career, though giving great promise of future usefulness, was very brief. His wife had been taken from him within a few months of her landing in China, and after two years' faithful labour, he, too, died of fever in August, 1857. Another two years saw the Mission

deprived of Mr. Fearnley, who was obliged to leave on account of his wife's illness; and though in the meanwhile the Rev. G. Smith had arrived at Fuh-chow, this again left the work to a single labourer unfamiliar with the language.

Long before Mr. Smith could speak with any comfort or readiness, he went in and out among the people, setting before them with a stammering tongue, but with the loving heart of a true missionary, the claims and the invitations of the Gospel. We have just noticed the ordinary incidents of such work, and need not repeat them. But one passage in Mr. Smith's journal is worth attention, as it introduces us to a department of evangelistic work in Fuh-chow which must have severely tried both his patience and his moral courage.

Let us first, however, explain that in China the honour attached to the attainment of literary degrees is extraordinary, and success in the examinations is an indispensable qualification, not only for official employment, but for social position. There are four of these degrees. The first, to attain which the candidate must pass three examinations, is called Siu-Tsai, or "Budding Talent." It raises the possessor above the common people, and exempts him from corporal punishment, but it does not qualify him for Government employ. The second degree, called Kyu-Jin, or "Promoted Man," qualifies for lower offices. The examination for it is held every three years, in all the eighteen provincial capitals; and there are generally five to ten thousand candidates at each capital. The third, called Tsin-Sz, or "Advanced Scholar," is the entrance to higher official life, and the examination, also triennial, is held only at Peking. The fourth degree, of Han-Lin, or as it may be called, "Academician," is only attained by the few who aspire to the highest posts, and is conferred with much ceremony at the imperial palace.

The triennial examination for the second degree was held at Fuh-chow in 1859, and the city was crowded with candidates from every part of the province of Fuh-Kien. Mr. Smith resolved, if he could not speak intelligibly to these students,

that he would at least distribute copies of the Scriptures at the door of the Examination Hall. The following from his journal is the passage we referred to above:—

This year the examination for the Kyu-Jin, or second literary degree, takes place in this city. Consequently the place is crowded with reading men from every part of this large province, and it forms an admirable opportunity for spreading far and wide a knowledge of the truth. To-day we went down with a large number of copies of the Scriptures, to take advantage of the opportunity thus presented. After waiting about two hours, during which we engaged in conversation with the people standing about the place, the beating of a drum, a loud report produced by a kind of cracker, and the commencement of some very inharmonious music, announced the speedy exit of some of the anxious candidates, to each of whom we proffered a volume of our treasures, and only in two instances were they declined. Some getting one volume, came to us to complete the set. Besides ourselves, two American brethren were engaged in the same good work.

Three more days were the missionaries distributing the precious Word of God. "It may be," wrote Mr. Smith, "that many will not be read, but if only one or two should be instrumental in turning an idolater from the error of his way, all our expenditure and fatigue will be far more than repaid."

So passed the first ten years of missionary work in Fuh-Kien. Diligently and prayerfully had the sowers scattered the good seed over the city of Fuh-chow and the surrounding country. But, while year after year the fertile and well-watered plain yielded its earthly produce to the labours of the agriculturist, the spiritual husbandman waited and waited, and looked in vain for any sign that the seed of the Kingdom had even taken root, much less was springing up. The people were hearers, indeed, and willing hearers, but they were wayside hearers. The Gospel grain fell upon hearts not only naturally hard, but trodden over by the petrifying tramp of superstition and ignorance and vice.

In 1860, the tenth year "without a single conversion or the prospect of such a thing," the Home Committee seriously discussed the expediency of abandoning Fuh-chow. With the more promising Mission further north in the Cheh-Kiang Province undermanned, was it right to cling to a place where

God seemed to be withholding His blessing? But Mr. Smith, on hearing this, made a most earnest appeal to be allowed to remain. Not for three years (as in our Lord's parable), but for ten, had fruit been sought and none found; yet the patient "dresser of the vineyard" begged that the fruitless tree might be "let alone that year also." And that very year the reward so long looked for, and so unceasingly prayed for, began to be vouchsafed. On December 22nd, 1860, Mr. Smith wrote home, "I hope that a brighter day is about to dawn upon us. There are three men whom I look upon as honest inquirers."

It is interesting to observe that the very agency first employed (by Mr. Welton) to sow the seed in Fuh-chow—that of medical skill—was now the instrument used by God to reap the firstfruits. The Rev. W. H. Collins, a qualified surgeon and a missionary of the C.M.S., who was stationed at Shanghai, paid a visit to Mr. Smith, and during his stay opened a temporary dispensary, to which numbers resorted. Earnestly were the claims and invitations of the Gospel pressed upon the applicants for medicine; and the inquirers referred to in Mr. Smith's letter were the result of this effort. Two of these men were baptized on March 31st, 1861, and the other, with a fourth, on July 4th of the same year. On the latter date Mr. Smith touchingly wrote, "With only these few converts I begin to feel something of the anxieties and fears and doubts, but something also of the joys, of which St. Paul speaks. They are, indeed, as children. Oh! that the Lord may give me grace to be a father to them." His "anxieties, fears and doubts" were, alas! only too well founded. It is a truly mysterious and humbling fact, that of the four who seemed to be the first fruits of what has since proved an abundant harvest, three afterwards fell away from the faith! One, named Tang, remained an upright and worthy Christian man, and was employed by the Mission as a chapel-keeper. Another, named Lo-Sia, who was expelled from the Church for immorality, and lived for many years a life of sin and extreme wretchedness, was in 1879, by the abounding grace of God, brought to true repentance. He died shortly afterwards

in the house of one of the Christians, resting upon Him Whose blood cleanseth from all sin.

The prospects of the Mission now rapidly brightened. Other inquirers came forward; the authorities at last conceded the right of opening preaching halls and schools within the city, which was speedily taken advantage of; crowds of attentive listeners frequented the services thus established; books and tracts in large numbers were eagerly purchased, so much so, that free distribution was suspended; and the colporteurs sent to the surrounding villages met with the most encouraging reception.

CHAPTER II.

HOW THE WORK GREW.

"And so were the churches established in the faith, and increased in number daily."—*Acts xvi. 5.*

"The spirit of Missions is the spirit of sympathy, of self-denial, and of service, which is only another way of saying that it is the Spirit of Christ. The Church must have the spirit of Missions if it would be His Church. The Church, which is His body, must be a living organism, not a withered, lifeless trunk. It can maintain its life only by seeking to extend it into the lifeless world."—*Dr. T. C. Smith.*

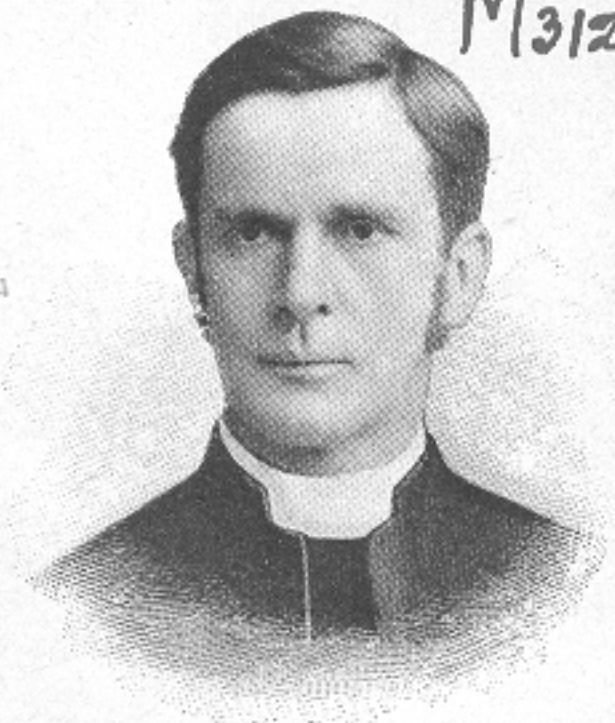
IN the summer of 1862, the Rev. J. R. Wolfe joined the Mission; and this reinforcement encouraged Mr. Smith to look out into regions beyond, and to form plans for sending the Gospel to them. The great Island of Formosa, only a day's sail from Fuh-chow, particularly called forth his sympathies; and all that he heard of the populous cities, towns and innumerable villages in the interior of the Fuh-Kien province sounded in his ears as a call to "come and help" them also.

But now, once more, in the mysterious providence of God, a dark cloud was to overshadow the Mission. In October, 1863, it was for the third time bereft of its leader. The call came to Mr. Smith to "go up higher," and while this faithful servant entered into the joy of his Lord, Mr. Wolfe entered upon the sole charge of the work. Within two months he, too, was brought to the verge of the grave by dangerous sickness. "It pleased the Lord to spare him," said the Committee in reporting this further trial, "lest we should have sorrow upon sorrow," but he had to retire to Hong Kong for the recovery of his health, and Fuh-chow was for a time without a C.M.S. missionary. When Mr. Smith died there were thirteen baptized converts, and five



M1821.

BISHOP G. SMITH.



M3123.

BISHOP J. C. HOARE.



M1682.

BISHOP J. S. BURDON.



M1689.

REV. G. SMITH.



M1687.

ARCHDEACON WOLFE.

PORTRAITS OF SOME PROMINENT MISSIONARIES.

Those of Bishop Hoare and Archdeacon Wolfe are from copyright photographs by Elliott & Fry.

catechumens awaiting baptism—a church small in numbers, it is true, but strong in faith and zeal. A faithful and able convert of the American Mission, named Wong Kiu-Taik, acted as pastor and evangelist, and hundreds attended his preaching in the two churches in the heart of the city. The Great Shepherd did not forsake His sheep: their faith was sustained, and all was graciously over-ruled for their good.

In the early part of 1864 a violent outbreak of popular fury arose against the work of another Society labouring in the city, and the C.M.S. Mission was not spared. The rioters destroyed a preaching hall, schools, mission library, and dwellings of the native agents, did much damage to other property, and inflicted injuries on such Christians as they could lay hold of. In one night, seemingly, the work of years was undone. We can imagine what a sore trial all this must have been to a little band of recent converts, with no missionary to cheer their hearts, and explain that it was no strange thing that had happened unto them. Two inquirers took alarm, and withdrew, though we believe they afterwards returned; but not one baptized member wavered. And what was the general result? Not only did Mr. Wolfe, on his return, succeed in getting full compensation for all damage done, so that he was able at once to rebuild the wrecked mission premises, but the riots did a real service to the work by bringing Christianity prominently before people of all classes. Men who had hitherto not known or not noticed what was going on, began to inquire what this new doctrine really was. Crowds flocked to the rebuilt chapels; false and gross reports which had been circulated were discredited; the notion that Christians could only be abhorred by all right-thinking folk for their vile and wicked lives was corrected; an anonymous book appeared, evidently the product of a Heathen who was little acquainted with Christianity, but defending the missionaries; and one of the converts said, "It is much easier to be a Christian now than it was twelve months ago, before the riots." Yet domestic persecution continued, and the Master's words were fulfilled, "A man's foes shall be they of his own household." Mr. Wolfe wrote:—"Our two catechists (Wong

Kiu-Taik and Sing Ching-Mi, of whom we shall hear again) have to bear a great deal for the sake of Christ, even from their own families. They do, indeed, suffer shame for the Name of the Lord Jesus. I am persuaded that it does them good, but it is not pleasant to the flesh." The zeal of these Chinese brethren was exemplary, and it was not fruitless. Of some of the converts, who came in one by one at this time, it is mentioned that they were brought to Christ by the instrumentality of Wong Kiu-Taik.

One of these new converts was very interesting. At first he was a most bitter opponent of the Mission, and used to come to the chapel on purpose to interrupt the service and abuse the catechist. One day he was so violent that he had to be turned out, after which he did not appear again for some months, and was quite lost sight of. But one Sunday Mr. Wolfe, noticing a stranger listening attentively, went and spoke to him. "Sing-sang" (*i.e.*, Sir), said the stranger, "don't you know me?" It was the very man, but Mr. Wolfe had not recognized him. He had not come under any human Christian influence during his absence, but the Spirit of God had been his teacher; he had given up idolatry, and now wished to "be a Christian and worship Jesus." He placed himself under regular instruction, and at length his baptism was fixed for Christmas Day, 1864. On that day he not only came forward himself to the font, but brought his little daughter in his arms to consecrate her also to the service of Christ. His name was Ling, to which was now added, as a Christian name, Cheng-Seng (*i.e.*, highest degree of faith). He had carried on a lucrative business in connexion with the idol temples. This he gave up, which brought upon him much persecution, and he was often followed in the streets by a crowd of people blaspheming that holy Name by which he was called. Another of the new converts brought a storm upon his head by resigning his situation as foreman in a mercantile establishment, because he would neither work on the Lord's Day nor be a party to the deceit and fraud practised in the trade.

The Mission was not now left to a single missionary. The Rev. A. W. Cribb had arrived in November, 1864, and after

passing through the usual weary period of hard study of the language, was actively engaged in useful labours.

In the following year, the number of converts rose to fifty, and this, be it observed, not by the half-hearted adherents of whole villages or families coming in *en masse*, but by the subjugation of individual souls, one by one, to the obedience of Christ. This year was also marked by decided tokens of spiritual growth in the little Church; "increased prayerfulness, more zeal for the conversion of others, a deeper acquaintance with the truth, greater boldness for Christ, and less shrinking from the shame of the Cross." Severe discipline was exercised in one or two cases of inconsistency by excluding the offenders from the Lord's Table. This had a wholesome effect generally, and the backsliders themselves came back in deep penitence to be readmitted. Persecution, more or less trying, continued, and the hostility of the literary classes was undiminished—a regular association being formed by them to oppose the missionaries, and particularly to prevent Natives from selling or renting premises to them. But the common people gladly heard the message of salvation; a weekly discussion class was successfully carried on, and proved very useful for the exposition of Christian principles; the Scriptures were widely distributed; and one man was converted, without any instruction by the missionaries, simply by reading a copy of St. Matthew's Gospel.

We now come to what may be called a building-up period.

First let us refer briefly to the building of the material church; for the Mission now had a house of prayer in the heart of the city, worthy of the capital and of the growing congregation. It had been provided in the most gratifying manner. The European merchants of Fuh-chow, struck with the manifest blessing vouchsafed to the work, had subscribed 5,000 dollars for this purpose, and the new church had been publicly and solemnly opened on October 8th, 1865. Two years later, the opening of a new church in "North Street" gave the missionaries a third centre of evangelistic work, the other two being the first church opened in "South Street," and the

church of 1865 in "Back Street." The new "North Street" church was the especial charge of Mr. Cribb, who, having now mastered the language, was working vigorously. Besides the services in this church, and a share of those at the principal church, he took the north-western part of the province as a field for itineration, with the out-station of Ku-cheng as his centre. He also systematically visited the villages which in great numbers dot the plain of the Min around and above Fuh-chow; and finding that the people, being in the fields at work, could not attend the preaching in the day-time, he made the experiment of renting a room in a village for a night-meeting once a week. He would leave the city towards sunset, walk eight miles to the place, preach for an hour—the room being thronged, converse with inquirers, get supper and a little sleep, and return to Fuh-chow at day-break. Further, he started a boarding-school for boys, on the plan which had already done so much good in some parts of India, and, devoting some time to literary work, he produced in the next year or two a Chinese Reference New Testament and a Harmony of the Gospels.

It was in the early part of 1868 that the infant Church of Fuh-Kien had for the first time the advantage of an episcopal visitation. Dr. Alford, the Bishop of Victoria, Hong Kong, who had lately come into his diocese, not only visited Fuh-chow itself, but made a tour of two or three hundred miles among the out-stations, partly on foot and partly in the Chinese sedan-chair. He held confirmations at Fuh-chow and also at Lieng-kong, Tang-iong, Lo-ngwong, and Ku-cheng, where out-stations had by this time been opened, of which some account will be given in subsequent chapters. No fewer than ninety Chinese Christians received "the laying-on of hands" and ratified their baptismal vows. At some of the places there were also candidates ready for baptism, whom the Bishop himself admitted into the Church. On Ascension Day a still more important event in the history of the Mission took place—the senior catechist, Wong Kiu-Taik, being admitted by the Bishop to Deacons' Orders.

The story of this first Chinese clergyman in Fuh-Kien is very

interesting. Wong was a young landscape painter in Fuh-chow. An intimate friend of his, named Hu Iong-Mi, also a painter, was a Christian, a member of the church belonging to the American Episcopal Methodist Mission. After much prayer and frequent earnest entreaties, he persuaded Wong to read the Scriptures and attend the public services. Very soon the result was manifest. Wong's mother, who was tenderly attached to her son, was warned that he was in danger, and ought to be looked after. "What is wrong?" she exclaimed. "My son has always been industrious and dutiful; what has happened?" "He attends the foreign church." "Impossible," cried the old lady; "it cannot be that my son would do such a thing." On questioning him, however, she found, to her horror, that it was only too true, and that although he "could not understand all the foreigners said, yet it seemed very reasonable."

It needs some familiarity with the peculiar relations of parent and child in China to understand fully the power Wong's mother had over him. She kept him closely confined to the house, and tried in every way to shake his determination, weeping, scolding, and threatening by turns, but all to no purpose. Her wrath was intensified by continually hearing him praying, "Lord bless my mother!" and invoking the hated name of "Jesus." At last she said, "Son, you must stop this praying." "Mother," said Wong, "I have always obeyed all your commands, but this I cannot do." "But the noise disturbs me." "Then I will pray silently." "You shall never pray in this house again." "Mother," said Wong, "I cannot stop praying." "Leave the house, then," she exclaimed; "I disown you for ever as my child, and when I die, dare not to join with the family in celebrating my funeral obsequies."

This "terrible anathema," as Bishop Alford calls it in the narrative from which we take these particulars—and in China no curse could be more dreadful—drove Wong from his home, but not from his faith. He went and lived with his friend Hu, and rapidly grew in knowledge and grace. One day his mother sent to bid him come to her. He could only think it was a plot to seize and kill him; but, after a painful mental struggle,

he said to the missionary, "I will go; pray for me." He went. The mother asked him if he was still determined to be a Christian. "Mother," he said, fully expecting some sudden assault, "I am." "Then," said she, "if you will not change your mind, I shall change mine. You may be a Christian, and you may live at home." Overwhelmed with joy, Wong fell on his knees and thanked God; and a few Sundays after he was publicly baptized by the name of Kiu-Taik, "seeker of virtue." This was in 1857; and he was twenty-three years of age.

For some months Wong Kiu-Taik continued his occupation as a painter, but eventually he was taken into the service of the American Mission, and for three or four years laboured zealously as an evangelist. A dispute about the right term to use in the Chinese tongue for "God" caused a division among the missionaries, and a word which Kiu-Taik could not conscientiously use was, for a time, imposed on all the agents. He resigned his post, and shortly afterwards joined the C.M.S. Mission, with the entire approval and strong recommendation of his late employers. In 1862 he became a catechist, and in 1868, as we have said, he was admitted to Holy Orders, the American missionaries themselves being present on the occasion, and expressing their hearty pleasure at seeing their former helper admitted to the ministry.

During the next two years, the work extended rapidly at the out-stations; but Fuh-chow seemed less and less willing to receive the message of salvation. There was little open opposition; the public services were still largely attended by Heathen—South Street church, where Wong Kiu-Taik mostly preached, being especially thronged; and particular mention is made of large sales of Scriptures in 1870, "upwards of two thousand copies of portions of the Word of God being sold in the city and suburbs." But few, indeed, came forward to confess Christ boldly; and until recent years the city work has given our brethren the least encouragement of any part of the Mission. It must, however, be remembered that the city preaching was not without its influence in the province. In several cases men from distant towns and villages heard the

Gospel at Fuh-chow, believed it, and carried it with them to their homes, there to spring up in the hearts of their friends and neighbours, and to be revealed after a time by a message to the missionaries asking for a teacher.

In 1869, a third missionary arrived, the Rev. J. E. Mahood; but the Mission was not to have the benefit of three labourers all at once, and before Mr. Mahood could preach in Chinese, Mr. Wolfe's health compelled him to return to England for a time. In the meanwhile, trials from both within and without beset the work. At Ming-ang-teng and Lo-ngwong, the conduct of some who had entered the Church gave the missionaries much sorrow and anxiety; difficulties arose in connexion with the purchase of land or the renting of buildings at one or two out-stations near the mouth of the Min; and a violent outbreak occurred at Lo-ngwong in 1869, the mission church and the house of a leading Christian being attacked and much damaged, and the converts subjected to severe persecution; all of which we shall relate more fully in subsequent chapters.

Out of evil, however, God brought good. The vine, pruned by the sharp knife of persecution, and with the unfruitful and withered branches cut away by excommunication, shot forth its boughs and yielded its grapes plentifully. And when, in April, 1871, Bishop Alford paid a second visit to the Mission, he was able to write most encouragingly of what he saw. Mr. Wolfe was in England at the time, but the Bishop, accompanied by Mr. Cribb, made another long circuit, travelling for nine days from station to station, and confirming seventy-four more converts. After all the defection, and severe discipline, the Bishop was able to report more than three hundred members of the Fuh-Kien Church, besides above fifty apparently sincere inquirers; and it is clear, on a comparison of the figures in successive returns, that this was taking the very lowest estimate. In a few short years what had God wrought!

The Mission was now started on a new period of development and expansion. But the mysterious providence which has so strangely marked its history from the first is again seen at this juncture. Immediately after Bishop Alford's visit, Mr. Cribb's

weakened health necessitated his immediate return to England; and Mr. Mahood, with two years' experience of China, was left in sole charge of the Mission. He was, however, efficiently aided by the Rev. Wong Kiu-Taik, who had received Priests' Orders during the Bishop's stay; the onward progress of the Gospel through the agency of the native helpers never stopped for a single moment; and the period of a year and eight months that elapsed between the departure of Mr. Cribb in April, 1871, and the return of Mr. Wolfe in December, 1872, was one of distinct progress in almost every part of the field. More than 150 persons were baptized in the interval; the total number of adherents of the Church, including candidates for baptism, rose from 360 to 800; and that of communicants—the best index of spiritual life—from 150 to 280. These, however, were not all new converts. Many who had fallen away in the Lo-ngwong district, and some who had been excluded from Church privileges, returned in penitence and were received back into fellowship.

The same period was signalized by one of the most serious of the many outbursts of furious opposition that have marked the history of the Fuh-chow Mission—that known as the Shan-sin-fan plot, which was a deeply-laid scheme for destroying all missionary work in the south of China. In July, 1871, small powders, called *shan-sin-fan* ("genii powders"), were quietly distributed over the southern provinces, the distributors declaring that they would prevent calamity and disease, and they were eagerly sought after by multitudes of people. Suddenly some thousands of inflammatory placards appeared, and were scattered in every direction, warning the people that the powder was "a subtle poison issued with sly venom by the foreign devils," that within twenty days of taking it they would be attacked with a dire disease which only the "foreign devils" could cure, and that cures would only be effected on condition that the victims became Christians and practised the most infamous vices. These placards produced intense excitement. In several places the infuriated people rose against the converts, beat them, and pulled down their houses; the mission churches were destroyed at Ku-

cheng, Ang-iong, Sang-iong, and Sek-paik-tu, and for a time it was scarcely safe for an Englishman to be seen in the streets at Fuh-chow. When the excitement had a little subsided, Mr. Mahood paid a visit to Ku-cheng and Ang-iong, to comfort the persecuted Christians; but the journey proved a most perilous one, and he narrowly escaped death. A few months later, he again visited the same stations without molestation. He exhorted the converts to patience and gentleness, and by way of setting them an example of a forgiving spirit, himself called upon the very men at Ang-iong who had led the riot, and took a cup of tea with them.

Under this persecution, the converts gave unmistakable evidence of the grace of God that was in them. At Ang-iong the Christians were driven from their homes, and robbed of clothes, money and property, yet not one denied the faith. Similar outrages were committed upon them at other places. The general result of the outbreak, indeed, was not wholly evil. Some inquirers were naturally frightened away, but true religion was tested and strengthened by the fiery trial: the Heathen saw, to use Mr. Wolfe's words, that "there is a religion for which men are prepared to suffer"; and when they discovered how false the placards proved to be, they became more eager than ever to hear the Gospel. So it is always. Has there ever fallen a calamity upon the Church concerning which we could not say, with Nehemiah, "Howbeit our God turned the curse into a blessing"?

In December, 1872, Mr. Wolfe returned to Fuh-chow, after an absence of two years and a half. A few weeks later he made a complete tour round the whole district, visiting all the out-stations and travelling 338 miles. At one or two places the work appeared to have stood still, and even to have gone back; but at the great majority both the past progress and the future prospects encouraged him greatly. "On the whole," he writes, "I have been cheered by the condition of the Lord's work throughout the country, and the future prospects are decidedly more encouraging than ever they have been." Notwithstanding the "many adversaries," he found that

wherever an agent had been fairly established and the objects of the Mission rightly understood, there the people were decidedly friendly.

Mr. Wolfe's return to the Mission enabled him and Mr. Mahood once more to divide the district between them. But, not content with the ground already occupied, they at once took steps to advance yet further into the regions beyond. In 1874, Mr. Mahood undertook a journey across country northward to Wen-chow, a great city actually beyond the limits of the Fuh-Kien province, and within those of Cheh-Kiang, which was opened to foreign trade in 1875. But, alas! this journey was the last he was to take in the service of the Mission. The season, unfortunately, had advanced to a time when no Englishman can safely travel in China; and on the way back Mr. Mahood received a sunstroke, from the effects of which he never recovered. He rallied for a while, and strove to go on with his work; but at the beginning of 1875 he was peremptorily ordered home by the doctors, and died on the voyage. He was yet quite a young missionary; he had not been six years in the field; but God had worked not a few miracles of grace by his instrumentality, and his name will always have an honourable place in the annals of our Missions in China.

Thus, once more, the Fuh-chow Mission was in the hands of a single missionary.

In 1875 a warm welcome was accorded the new Bishop of Victoria, the Right Rev. J. S. Burdon, who had in former years been the Society's zealous and intrepid pioneer missionary at several stations in North and Mid China, and who came to give the benefit of his long and varied experience to the younger but more rapidly growing Fuh-Kien Mission. This was his first visit. During his second visit which took place in the following spring, he ordained four native brethren at Fuh-chow. A short sketch of them will help the reader to understand what manner of men they were. Some of them had endured persecution, counting not their lives dear unto them; they had lived as well as preached the Gospel, and they were pillars of the Church for many years afterwards.

(1) Ting Seng-Ki was a convert from Ming-ang-teng on the Min river, below Fuh-chow, where there was a promising work in the earlier days of the Mission. He was an artist, and, though not one of the *literati*, was well educated. He was baptized in 1867. At the Bishop's examination, his answers were the best, and accordingly he read the Gospel at the ordination. He was thirty years of age.

(2) Tang Tang-Pieng was a convert of long standing. He heard the Gospel from Mr. Welton, the first C.M.S. missionary in Fuh-chow. Baptized by the American Episcopal Methodists in 1857, he joined the English Mission in 1864, and became one of the first catechists, being stationed at Lieng-kong. He had suffered many persecutions for the faith, and proved himself a tried worker. He was fifty-two years of age.

(3) Ling-Sieng-Sing (whose widow, Chitnio, has for many years past been the Matron of the Fuh-chow Bible-Women's Training School) was formerly a schoolmaster, and was baptized by Mr. Mahood. He was an earnest catechist, and had been cruelly treated in Kien-ning (see *infra*, page 112). He was forty-three years old.

(4) Su Chong-Ing also was a schoolmaster, and formerly an opium smoker. He was brought to a knowledge of Christ by a carpenter, Ngoi Cheng-Tung, of Ang-iong, and baptized by Mr. Cribb in 1867. He was the first to occupy the remote city of Ping-nang, and was in his fortieth year when ordained.

On this second occasion the Bishop travelled from town to town in the interior, and confirmed no less than 515 candidates. During the tour 146 adults were baptized. The Bishop found a total of 1,443 adult Christian adherents of the Mission, with a staff of 52 paid catechists, 80 voluntary helpers, and 17 students.

Such were the visible results of fifteen years' work, since the first converts were baptized in 1861. What was the estimate formed of them by so experienced a judge as Bishop Burdon? He pointed out three conspicuous faults, or, at least, unfavourable features, in the Fuh-Kien Christians:—(1) want of education, (2) want of cleanliness, (3) want of reverence in worship; and he gave very earnest counsels as to the remedying of these defects.

On the other hand, he mentioned three characteristics of an opposite kind, which, he wrote, "lead me to rejoice in the work, and to believe that it is of God," viz.:—(1) the fearlessness of the converts in publicly avowing themselves to be Christians, (2) their steadfastness and patience under persecution, and (3) their liberality in gifts for church-building, etc.


We have now reached a distinct period in the history of the Mission. In the autumn of 1876 two new missionaries arrived, and their advent led to marked developments both in the work in the districts, and also in the training of native agents, which, in view of the large number of converts, now demanded more attention.

CHAPTER III.

OPENING DOORS.

"For a great door and effectual is opened unto me, and there are many adversaries."—I Cor. xvi. 9.

"Has time changed the word of promise,
Has one jot or tittle failed?
Nay! the conquering Christ has conquered,
Death has trembled, sickness paled.
Vista after vista opens,
Channels new, through which His power
Flows in healing streams which widen
Day by day and hour by hour."—E. P. Crowther.

N November 14th, 1876, the two new missionaries referred to in the last chapter, the Rev. R. W. Stewart, a graduate of Dublin University, and the Rev. L. Lloyd, of Islington College, arrived in Fuh-chow. As soon as they had acquired some knowledge of the language, they relieved Mr. Wolfe of some of the heavy responsibility then resting upon him. The training of native schoolmasters and catechists was handed over to Mr. Stewart, whose chief work it became for some years; while Mr. Lloyd was put in charge of several of the country districts. Mr. Stewart, however, had not long been engaged in the educational work when there arose a storm of opposition on the part of the *literati* of Fuh-chow city, which resulted in the burning down of the Theological College, and the expulsion of the Mission from the city. The circumstances under which this took place are recorded in the "History of the Church Missionary Society,"* from which the following extract is taken:—

For twenty-seven years the Society's Fuh-chow Mission had been in peaceable occupation of its premises on the Wu-shih-shan, or Black Stone

* Vol. iii., pp. 227-229.

Hill. In 1878, Robert Stewart proceeded to erect, in a corner of the ground, a building for the proposed Theological College, having already forty students to accommodate. Every care was taken, as with the buildings already occupied, that they should in no way, by style or height, offend the Chinese superstitions. The plans were submitted to the British Consul, and he, after personally inspecting the site, gave his written consent; and the new building was completed without any objection from the mandarins, whose club-house was close by, and without the slightest indication of any feeling on the part of the people. Suddenly, however, on August 30th, while the mandarins themselves and a consular officer were viewing the building, a mob of hired roughs assembled, and proceeded systematically to burn it, the Chinese authorities making no attempt to stop them, and the Consul himself, who was sent for, saying he could do nothing. Other outrages followed, and no reparation could be obtained. Then the owners of the whole plot of land hitherto occupied brought an action for ejectment against the Mission, which, under the Treaties, had to be tried before the English Consular Judge. The plaintiffs put forth seven petitions, but one was withdrawn and five were dismissed. The seventh, however, was successful, the Court deciding that the plaintiffs might resume possession of their property at three months' notice. The lease had recently been renewed for twenty years, and it must be added that, according to Chinese usage, leases carry the right of renewal from time to time, provided the rent is duly paid; and without such a custom, it is obvious that no one would put up buildings on hired ground. The Judge's decision, therefore, caused surprise, and the Chinese authorities, to prevent an appeal to a higher court, offered to grant a new site at a lower rent. The new site, however, was not in the city at all, but in the Foreign Settlement, which the missionaries had always wished to avoid; but ultimately, for peace sake, Stewart yielded (Wolfe was now in England) and accepted the compromise. But outrages continued to be perpetrated upon schools and other buildings, also in the native city; and the inexplicably unfriendly attitude of the Consul led the C.M.S. Committee to appeal, in 1880, to Earl Granville, the Foreign Secretary. The Society is always exceedingly reluctant to resort to the Government, and even to seem to rely upon an arm of flesh; but in this case very simple and ordinary rights under the treaties were set at naught, and the suspicion arose that there was something behind. An adequate cause had been whispered by a friend who had been in China, and at the Foreign Office Mr. Wright frankly stated it to Lord Granville, and he promised to make inquiry. Whether he did, the Society never knew, and the matter dropped.

But when in 1886, Miss Gordon-Cumming's "Wanderings in China"

appeared, the whole story came out. What the Society, having no positive evidence to prove, had refrained from even hinting at in public, that accomplished traveller and fearless Scotchwoman proclaimed to the world. She was actually at Fuh-chow for some months shortly after the outrage, and knew all that went on, in a way that the missionaries very likely did not. The fact is that the Chinese authorities, under orders from Peking, offered to the Consul full compensation for the Mission, and a renewal of the lease of the same ground. This offer he did not communicate to the Mission, but on his own account pressed for some other concessions. What were they? The English community had long wanted a race-course, but could not get the land. *At the same moment when the Mission was ousted from the city, the race-course was granted.* In incisive language does Miss Gordon-Cumming denounce this transaction, giving all the details in their nakedness; and then she bursts out as follows:—

"There is no gainsaying the fact that many persons look upon missionaries and their work as altogether a mistake, an annoying effort to bring about undesirable and unprofitable changes. What a pity it must seem to such thinkers that St. Columba or St. Patrick ever took the trouble to come to Britain, or, indeed, that a handful of low-born Jews should have presumed to preach in Greece or Rome—to say nothing of their little troubles with the *litterati* of Judea. As regards obedience to The Master, Whose last Commandment these troublesome missionaries are trying to carry out, that may be all very well in theory, but not in practice; and as to a Chinese St. Stephen, they have neither interest in nor sympathy with any such, even when his martyrdom is enacted almost at their doors."

In accordance with the compromise above referred to, a lease of a building in the Foreign Settlement was granted by the Chinese Government at a small rent, and in this the Girls' School was carried on; but some difficulty was experienced in securing a site for a new Theological College. Temporary premises were, however, occupied, and, ultimately, a site having been obtained, a new building was erected and opened in 1883.

Notwithstanding the trials and persecutions which were constantly falling upon the Native Church in Fuh-Kien, the Gospel continued to win its way. At the close of the year 1878 there were 100 out-stations, containing 104 churches and chapels, throughout the thirteen districts of the Mission, while the Native Christians (adults and children) in connexion with the Mission numbered 3,000 or more.

Great activity in spreading the knowledge of Christ has, as a rule, characterized the Fuh-Kien converts, and this was now being exemplified in an eminent degree. Mr. Stewart records overhearing two converts discuss the matter, and they came to the conclusion that it was a breach of the eighth Commandment not to make known the Gospel to others. Another encouraging feature noted at this time, was the increase in the native contributions, the adult baptized members of the Church giving on an average more than a dollar a head for Church purposes. When it is remembered that a dollar to a Chinaman is worth as much as a sovereign to an Englishman, it will be seen that the giving of the Chinese converts is at least not behind the giving of English Christians. In some measure, therefore, the Native Christians in Fuh-Kien were realizing two important duties: (1) that of extending Christ's Kingdom among their heathen neighbours, and (2) that of supporting the religion they professed by contributing of their means.

The year 1881 was remarkable for the occupation by European missionaries of Fuh-ning, the first city in the province other than a treaty port to be so occupied. Up to that time the work there had been carried on by native helpers, superintended by a missionary residing at Fuh-chow.

During the following year steps were taken towards the organization of the Native Church, on the same plan as had been adopted in Tinnevely and other parts of India. Under this plan, every district has a Native Church Council, composed of delegates from the various pastorates or groups of congregations, each pastorate having its own local Church Committee. In 1883 this Native Church organization was established in the more advanced districts of Lo-ngwong, Hok-chiang and Ku-cheng. At the Annual Meeting of the Native Church Conference, held at the end of the year 1882, the subject was discussed, a native clergyman introducing it in a speech, of which the following were the heads:—

- (1) Money given to the cause of God is lent to the Lord.
- (2) The reward which the Lord gives to zealous work in this direction.

(3) The zeal of the Heathen in supporting the devil and his idolatry with money should put the Christians to shame in their great backwardness in supporting the cause and worship of the true God Who loved them so much.

(4) The duty and the necessity that Native Christians should support themselves in order to avoid the scorn and shame levelled at them because of their living on the money of the foreigner.

(5) The testimony to the truth and reality of the faith and profession of Christianity which self-support would give to the Heathen, who now think the Christians mere pretenders working for foreign money.

This Conference was afterwards formally constituted a part of the Native Church organization under the title of "Provincial Council." The meeting above referred to was the last on the less regular footing, and, as giving an idea of the nature of the Conference, the following account of it is appended:—

The Conference commenced on Monday, December 11th, after preliminary services, and Holy Communion on the previous Sunday. The subjects discussed during the Conference were: (1) "Foot-binding of Female Children"; (2) "Persecution and Law-suits"; (3) "Schools and Education"; (4) "Women's Work"; (5) "Medical Work"; (6) "The best mode of Exciting a Spirit of Liberality in Contributing Money for Support of Christian Objects." The discussion on each subject was opened by one of the native clergy or catechists.

Each evening a devotional meeting was conducted by the Natives, the subjects being:—"Thy Kingdom Come," "The Power of Faith," "Sanctification," "The Sympathy of Christ with His People," and "The Blessedness of Showing Mercy." On the Saturday evening preceding the Conference, a missionary prayer-meeting was held, and many had an opportunity of giving their experiences as to the success or otherwise of the mission work at their stations during the year.

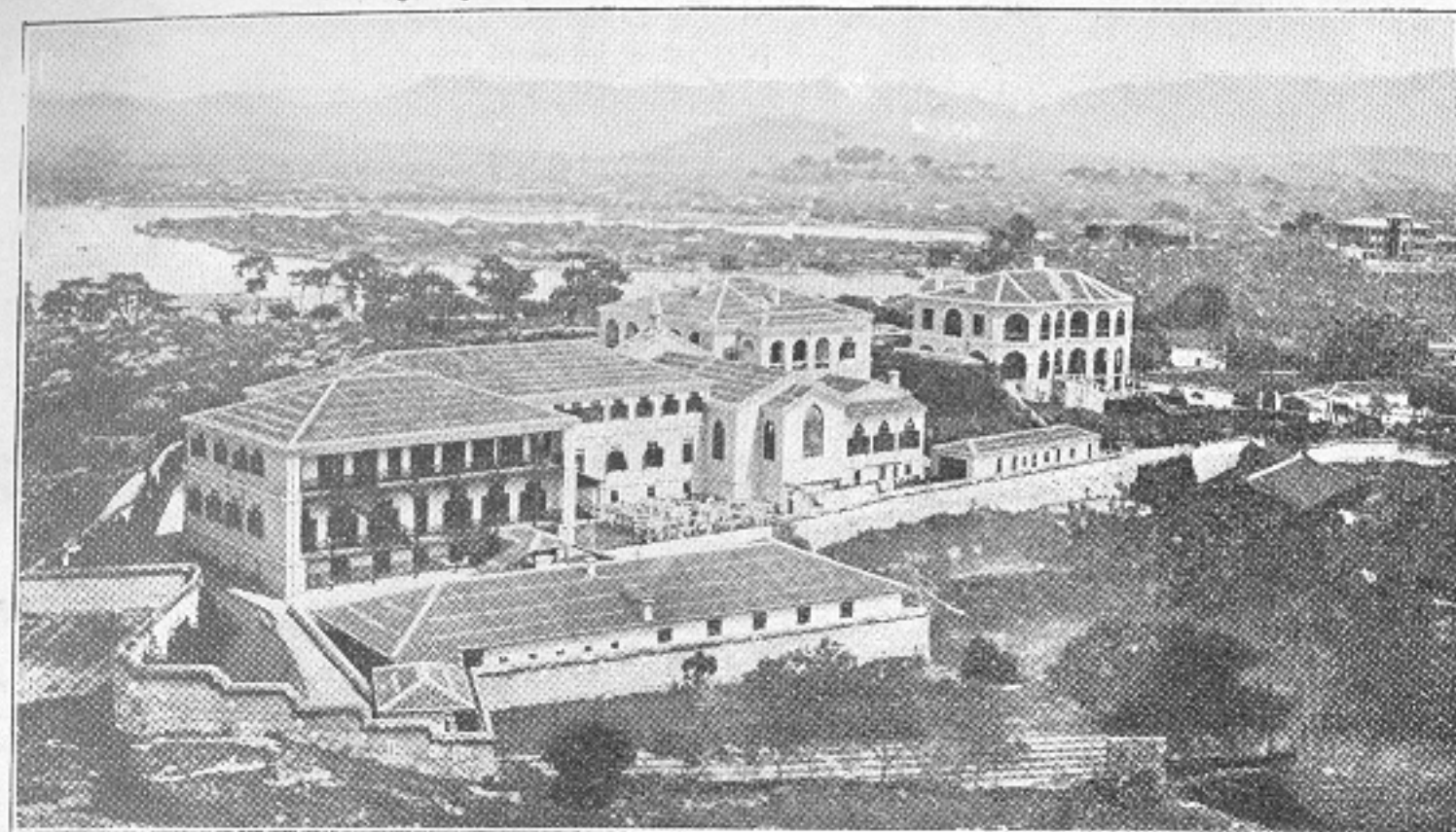
One of the important movements of this period was the effort to develop women's work. At that time it was not the practice of the Church Missionary Society to send out unmarried lady missionaries, and the recently-formed Church of England Zenana

Society only looked upon India as its field. Miss Foster, of the Society for Promoting Female Education in the East, who had been in charge of the C.M.S. Girls' School at Fuh-chow, came home in 1881, and pressed the Church Missionary Society to send out women workers. She was referred to the Church of England Zenana Missionary Society; and that Society after some hesitation agreed to start a China Mission. Its first missionary was Miss Gough, daughter of a veteran C.M.S. missionary at Ningpo. She went to Fuh-chow in 1883, but subsequently married the Rev. J. C. Hoare, of Ningpo, now Bishop of Victoria. Mr. and Mrs. Stewart were at home on furlough in 1885, and did much to arouse a warm interest in the possibilities of women's work in China, especially among their own friends and connexions in Ireland, with the result that the C.E.Z.M.S. Committee were induced to take up the matter more earnestly; two sisters—Misses I. and H. Newcombe—were sent out in 1886, and year by year afterwards others followed, until a large staff of lady missionaries was found working in Fuh-Kien. Of the subsequent development of women's work more will be found in Chapter XIII.

Another leading event of 1883 was the opening of the new Theological College by Bishop Burdon. A suitable site had been obtained in the Foreign Settlement on Nan-tai Island, a few miles from Fuh-chow city, and with the aid of the compensation money received from the Chinese Government for the destruction of the buildings in the city, a new College was erected with accommodation for fifty students, and with a large hall, fitted up as a chapel, capable of seating 200 persons. Mr. Stewart wrote:—"The Bishop remarked at the opening that we had been chased from 'Esek' and again from 'Sitnah,' but now we were settled at 'Rehoboth,' and the Lord hath made room for us and we shall be fruitful in the land."

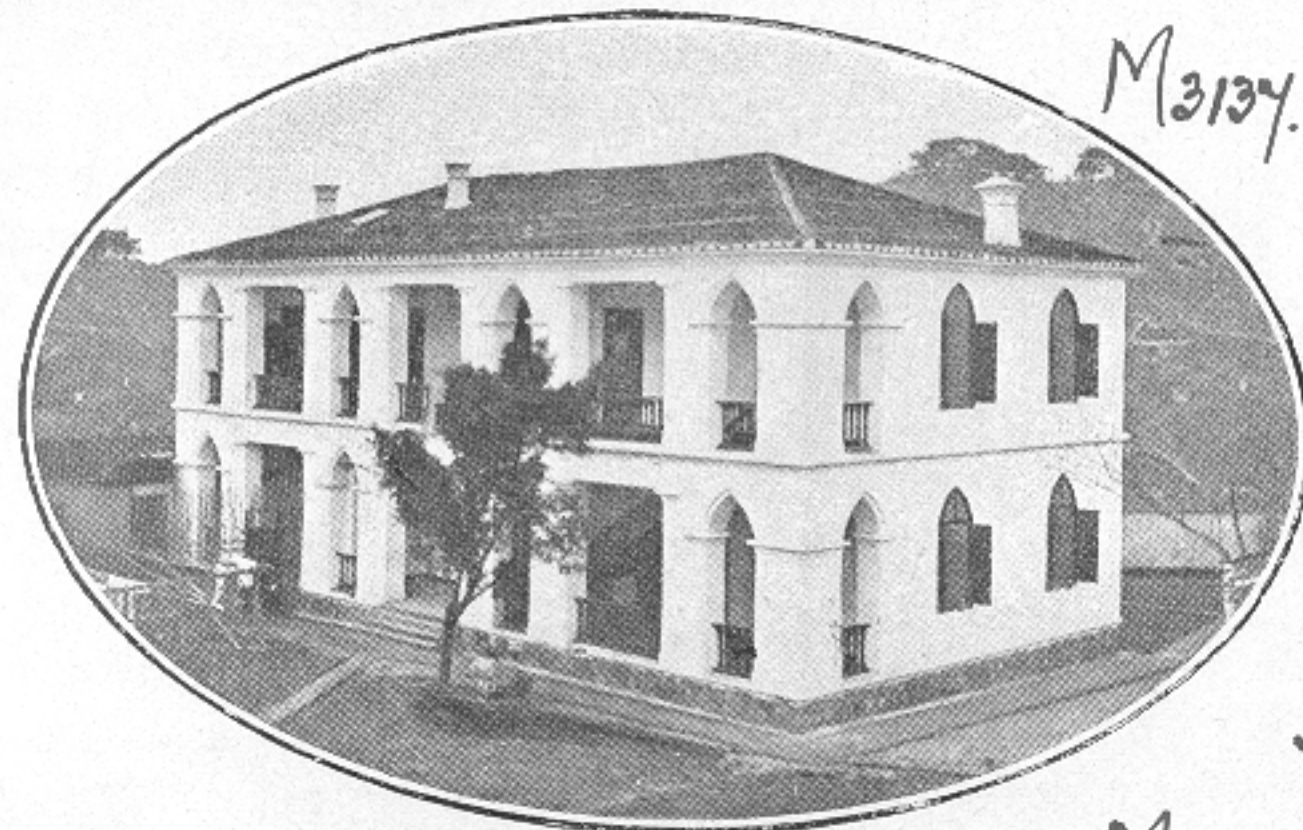
In the following year the work of the Mission was much interfered with by the outbreak of hostilities between the French and the Chinese, and especially by the attack of the former upon the forts and arsenal on the river Min, which caused great excitement among the Natives. In some districts the converts suffered

M3136.



GIRLS' BOARDING-SCHOOL, FUH-CHOW.

M3137.



BOYS' HIGH SCHOOL, FUH-CHOW.

M3135.



FUH-CHOW THEOLOGICAL COLLEGE.

much reproach because of their adhesion to the foreign religion, and in Hok-chiang official persecution was added to the "boy-cotting" of relatives and neighbours. As a result some backsliders had to be mourned over, but on the other hand many Christians wrote to Mr. Wolfe begging him not to be anxious about them, and saying they were "ready to die if it were God's will, rather than forsake the Lord Jesus Who had died for them."

At the Annual Conference of 1885, "a beautiful spirit," so wrote Mr. Wolfe, "of Christian moderation in reference to the war was manifested by all who spoke or referred to the matter. They took it as a call from God to their country to open its gates and its heart to the blessed message of love and peace which the Church was proclaiming in the cities and towns and villages of the province."

At this Conference, Mr. Wolfe gave an account of a visit he had lately paid to Corea, which greatly touched the meeting. One of the Chinese clergy and three Chinese lay evangelists volunteered to go and start a Korean Mission; and in the following November Mr. Wolfe sailed for Corea with two of the latter, the necessary funds having been contributed by friends in Fuh-Kien and in Australia. But the hopes of a permanent Mission there were sadly discouraged by the return of one of the Chinese brethren whose heart failed him. The other, however, stuck to his post and was reinforced by another helper. Mr. Martin paid them a visit in the autumn of 1888, and found they had made friends with a number of the people, as many as fifty or sixty often coming in to hear what they had to say. Of these some ten stated their willingness to acknowledge Christ, but feared the King's prohibition. Later on, when a Bishop of Corea had been consecrated and reached that country, accompanied by a staff of missionaries, it was felt that the presence of the Chinese was not necessary. They, therefore, quietly withdrew, and are now doing excellent work in Fuh-Kien.

In April, 1887, the Fuh-Kien Mission was much encouraged by a visit from the Rev. F. E. Wigram, then Hon. Clerical Secretary of the C.M.S., and his son. They made a tour of 180

miles through the various districts, accompanied by Mr. Wolfe and Mr. Martin.

The period covered by this chapter witnessed progress in the following particulars:—

(1) A great extension of the work in districts outside Fuh-chow;

(2) The development of educational work by the establishment of the Theological College and the Boys' School at Fuh-chow, where the training of native agents was conducted on an enlarged and more systematic basis than previously;

(3) The organization of the Native Church on the plan adopted in Tinnevely;

(4) The occupation of Fuh-ning by the foreign missionary, that being the first city outside the treaty port to have a resident European; and

(5) The commencement of work among women by women missionaries.

CHAPTER IV.

MOVEMENT AND IMPROVEMENT.

"Ye shall be witnesses unto Me."—*Acts i. 8.*

"The *work of witness* is the duty of the whole Church. The *field of witness* is the territory of the whole world. The *force of witness* is the baptism of the Holy Spirit."—*Dr. A. T. Pierson.*

SEVERAL new developments were shaping themselves at the time reached in the last chapter. The first and most important was that of sending out unmarried lady missionaries. The example set by the Church of England Zenana Missionary Society in this respect has been mentioned. This was soon followed by the Church Missionary Society, and Miss Emma Goldie sailed in the autumn of 1887 as the first C.M.S. unmarried lady missionary to Fuh-Kien. Miss Goldie joined her sister, Mrs. Martin, at Fuh-ning. She was followed in the next year by Miss M. D. Boileau, who was associated with her in work amongst the women and girls of that district. Year by year fresh women workers were sent forth, until now (1904) there are no fewer than forty-two C.M.S. unmarried lady missionaries in Fuh-Kien.

A second noteworthy event of this period was the formation of the Dublin University Fuh-Kien Mission. Some special missionary meetings, held in Trinity College, Dublin, during the year 1885, were the means of arousing considerable interest among the students, and it was decided to form a University Mission, in connexion with which men should be sent forth under the C.M.S. to one of the Society's fields of labour, and their support undertaken by the members of the University. The field selected was Fuh-Kien, no doubt because of the connexion of the

Rev. R. W. Stewart (who, as already mentioned, was a Dublin graduate) with that Mission. The first missionary to go out under the auspices of the Dublin University Fuh-Kien Mission was the Rev. J. S. Collins, son of the Rev. W. H. Collins, a missionary of the Society at Shanghai and Peking from 1857 to 1880, whose visit to Fuh-chow in 1860 led to the first baptism (see *supra*, page 8). He sailed in the autumn of 1887. Others followed in subsequent years. In 1894 a Ladies' Auxiliary was formed, and since then several women workers have been added to the staff supported in connexion with the Dublin University Fuh-Kien Mission, though, for special reasons, three of these at present work under the Church of England Zenana Missionary Society. But we are anticipating.

A third important movement of this period was what was known as the North-West Extension, the idea being to establish a line of stations extending from Kien-ning in a north-westerly direction into the province of Kiang-Si. For this special work two men went out in 1888—the Revs. H. C. Knox and H. S. Phillips. After two years the former was obliged to return home on account of ill-health, and Mr. Phillips was left to attempt single-handed the difficult task of opening up the North-West. In Chapter XI. some account will be found of his persistent and self-denying labours, which at length, after much opposition and some narrow personal escapes, were rewarded by his obtaining an entrance into Kien-yang city, and by his gathering in the firstfruits of the spiritual harvest which will no doubt "in due season" be reaped there to the praise and glory of God. For lack of men, however, extension further North-West has not been possible.

Having traced these three important movements, we now proceed with the general history.

Not only was the European staff greatly strengthened by the new developments but the ranks of the native clergy also were reinforced by the admission of three men to Deacons' Orders in November, 1887, and of two others in the following spring. The growth of the native agency was accompanied by growth and development in the Native Church. Native Church organization

was now firmly established in each of the eleven districts into which the Mission was divided, and which correspond with as many *hsiens* or counties, each district having its own Church Council (with a European missionary as Chairman), and employing and paying its own agents. To the funds of this Council, raised locally, the Society made annual grants, to be reduced at a fixed rate year by year. By this means self-support was encouraged and stimulated.

In 1890 Mrs. A. Hok, a Chinese Christian lady, paid a visit to England, which is mentioned here because it was the means of greatly quickening interest in women's work in Fuh-Kien, and of sending out a number of additional workers to that field in connexion with the Church of England Zenana Missionary Society. She came to England with a Chinese maid, under the care of Miss C. Bradshaw, and was conducted by Mrs. Stewart about the country, addressing meetings in various parts of England and Ireland. Her faith was sorely tried in the death of her husband before she could get back to him; and she suffered much from the reproaches of her heathen friends, who saw in his death a just punishment upon her for leaving him and going to the country of the "foreign devils."

The Mission was visited by Bishop Burdon in the autumn of 1891, and again in the following spring. On the second occasion he admitted three Chinese to Deacons' Orders, bringing the number of native clergy up to fifteen.

The year 1891 also saw the completion of the revision of the Bible in the Fuh-chow colloquial dialect. The work of revision was chiefly done by the Rev. Dr. Baldwin, of the American Board of Foreign Missions, and the Rev. Ll. Lloyd, one of the C.M.S. missionaries. The new edition was published by the British and Foreign Bible Society, which in this, as in so many similar instances, proved itself to be an indispensable auxiliary of foreign missionary work.

The year 1893 is noteworthy as that in which the first two ladies sent out by the Church Missionary Associations in Australia (which were formed as an outcome of the visit of the Rev. R. W. Stewart and Mr. Eugene Stock to the

Colonies in 1892) reached the Mission. They were followed in 1895 by Miss Amy Isabel Oxley, a great grand-daughter of Samuel Marsden, "the Apostle of New Zealand," and the first to enter the Marsden Training Home at Sydney, who was sent out by the New South Wales Church Missionary Association. Since then the Australian Associations have sent out further reinforcements, and Canada also has supplied some workers to the Mission.

But while the Mission was thus gaining recruits, it was also suffering by the removal through death of several workers. On January 16th, 1893, the Mission lost its senior native clergyman, in the death, through an accident, of the Rev. Wong Kiu-Taik, of Fuh-chow. There had been a somewhat heavy fall of snow, causing surprise and some alarm to many Chinese who had never seen snow before. Mr. Wong climbed to the roof of his house in the city of Fuh-chow to see the effect of the snow-covered houses, and losing his balance, fell down on the stones beneath. He never moved or spoke, and in a few minutes breathed his last. He was a specially qualified controversialist, well acquainted with the various heathen systems and customs of his countrymen, and able to hold his own with the *literati* of the city. The story of his conversion will be found on page 15.

Not since the year 1863, when Mr. Smith was called to his rest, had the death of any European worker occurred actually in the Mission, though Mr. Mahood died on the voyage home in 1875. But in 1894 two most valuable women workers—Mrs. Martin, wife of the Rev. J. Martin, and Mrs. Phillips, wife of the Rev. H. S. Phillips, were called to their rest, the former in January and the latter in November. Mrs. Martin, as Miss E. A. Goldie, went out in 1881 as a missionary of the Society for Promoting Female Education in the East. During her twelve years' service she laboured devotedly for the salvation of the Chinese women and girls. Mrs. Phillips, as Miss M. Apperson, was one of the band of Irish ladies who were among the earliest missionaries sent out by the C.E.Z.M.S. to Fuh-Kien. She was the first lady missionary in Kien-yang, and by her death the women of

that city lost their only teacher, and the Mission a most gifted worker.

The losses thus sustained were followed in August, 1895, by one yet more grievous. While a number of missionaries were gathered at Hwa-sang, a little village not far from Ku-cheng, for rest and change, they were attacked by a party of Vegetarians, and eight of them were murdered. The sad occurrence is narrated at length in the next chapter.

The massacre naturally affected the work of the whole Mission. The European missionaries in the various districts were summoned to Fuh-chow, under the British Consul's orders, and remained there for several months until it was deemed safe for them to return.

The Sub-Conference was held as usual in November. The brethren met under a very solemn sense of the gravity of the occasion, but there was no feeling of panic or despair; Bishop Burdon presided, and for the last time. He was also present at the Native Provincial Council, of which Archdeacon Wolfe* wrote:—

The College Chapel and Hall were crowded, and many had to be accommodated on the verandahs. The late massacre was, of course, a prominent subject at our native missionary meeting; one after another got up and declared how their hearts had been touched and how this sad event had awakened in them such a burning desire as they had never before felt for the salvation of their people, and a determination to work harder than ever, by God's help, for this object. I felt as these native brethren were giving utterance to these feelings in burning words, that God was already bringing good out of the Hwa-sang massacre, and that He was preparing us for greater blessing still.

It is especially noteworthy that a year which saw the larger part of the Mission bereft for months of the presence of the European missionaries, witnessed in most districts a greater interest and a larger spirit of inquiry than ever before. The number of adult baptisms in the year 1895 was 503, while in the year following the massacre the number was 753, half as many more, and the largest annual ingathering in the whole

* The Rev. J. R. Wolfe was appointed Archdeacon of Fuh-chow in 1887.

history of the Mission. Who can doubt that this progress was greatly due to the many prayers which at that time went up to God on behalf of Fuh-Kien from all parts of the Christian world?

The year 1896 saw the retirement of Bishop Burdon from his Episcopal, though not from his missionary, labours after more than forty years of active service. His feeble health made it difficult for him to visit the Fuh-Kien Mission, which constituted the most important part of his diocese. Accordingly he resigned the see, intending to remain in China and devote himself to literary work, while also engaging as far as possible in direct missionary effort. He was succeeded by Dr. J. C. Hoare, a son of the late Canon Hoare of Tunbridge Wells, and formerly Principal of the Theological College at Ningpo.

The work of the Mission proceeded quietly but steadily for a year or two after the consecration of Bishop Hoare. At the close of 1899 a missionary of the Society for the Propagation of the Gospel was killed in the Shan-Tung province by some men who were known as "Boxers," and that murder proved the prelude to more extensive anti-foreign outrages in the following year than had previously been known in China. The number of "Boxers" and their depredations increased with marvellous rapidity. Their audacity even led them to besiege the Legations, the official residences of the Ministers representing Foreign States in Peking. The siege lasted two months, from June 20th to August 15th, 1900, and during its progress in some of the northern provinces, more particularly in Shan-Si, large numbers of Europeans and Native Christians were put to death. The whole country felt the tremor of these startling events, and so serious was the aspect of affairs in the province of Fuh-Kien that at the request of the Viceroy and the British Consul all the European missionaries, excepting some of the male missionaries at Hing-hwa, were summoned to Fuh-chow in June, 1900. In that month a terrible disaster visited the province, which seems in God's providence to have been a powerful deterrent to those who plotted evil against the foreigners. On the very day on which, if rumour can be trusted, an attack on the Europeans was to have been made, the river Min, which flows through the centre

of the province, rose to a height unexampled for upwards of one hundred years. The floods put a stop for a time to the designs against the foreigners, and through the loyalty of the Viceroy and the mandarins to their engagements to the European consuls, the missionaries, by God's favour, were preserved from harm.

It was not until February, 1901, that the country was deemed quiet enough for the workers to return to their stations. For eight months the up-country stations had been deprived of European supervision. Something was done by correspondence to keep in touch with the converts, and from time to time the missionaries were able to pay a brief visit to one or another of the stations, but practically the Native Christians had to be left to themselves. Nevertheless, at the close of 1901, after visiting every district of the Mission, Bishop Hoare wrote that his visit made him realize more than ever that the Holy Spirit of God was working mightily in the province.

With this testimony we may very fittingly bring the general story of the Fuh-Kien Mission to a close. When we recall the early days of the Mission (almost eleven years without a single convert); the expulsion from Fuh-chow city; the years of preaching carried on in the halls and churches within its walls without any apparent result; the opposition and persecution which, not only in Fuh-chow, but in almost every place in the country districts, attended the first preaching of the Gospel—when we recall all this, and then see how at the present time the work has been extended into five out of the nine prefectures which constitute the province (seven out of the ten *hsiens* of the Fuh-chow prefecture being occupied)—with a total of 12,052 adherents (baptized 10,385, catechumens 1,667); a band of 224 native helpers; 192 schools with 3,192 scholars; annual native contributions amounting to \$9,500; and, in particular, when we see in Fuh-chow city itself—long hostile and barren—the Mission re-established, houses and schools built, lady missionaries permanently resident and pursuing their work without let or hindrance, while there is a Native Church of 1,300 adherents in Fuh-chow and neighbourhood—we can only say, "What hath God wrought!"

CHAPTER V.

THE FIERY TRIAL.

"Beloved, think it not strange concerning the fiery trial . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings."—*I Pet. iv. 12, 13.*

"Even the seeming waste of precious lives has been but the breaking of the costly flask, filling the world with the odour of unselfishness and heroic piety, and prompting to its imitation."—*Dr. A. T. Pierson.*

THE Mission was called in the course of 1895 to pass through a "fiery trial," the like of which had not been experienced at any time in its previous history. Previous pages have testified to many outbreaks of violence in Fuh-Kien, but none of them can at all compare with the "baptism of fire" of which Hwasang was the scene in August, 1895, and of which some account must now be given.

The Rev. R. W. Stewart, on his return to Fuh-Kien after four years' absence, during which he did valuable work on the deputation staff at home, and as a special deputation to Australia and Canada—in the year 1893 was appointed to Ku-cheng in succession to the Rev. W. Banister, who had been in charge of the work in that district. Soon after Mr. Stewart took up his residence there, a sect known as Vegetarians began to give trouble. This was a political faction, having really nothing to do with the vegetarianism of the Buddhists, which sprang suddenly into vigorous life, taking advantage of the Government being engaged in war with Japan. In August, 1894, an attack was made by some members of this turbulent party upon the Christians of a village called A-teng-pang. Other attacks followed, but the authorities seemed unable to cope with the trouble. Indeed, so helpless were they, that on one occasion when the magistrate arrested some of the rioters, the tables were turned, the prisoners

were sent home in state, and the mandarin's secretary was publicly beaten. Large numbers joined the Vegetarians, and in December a monster gathering was held, which caused considerable alarm to the Native Christians, but no injury was done. Mr. Stewart recalled the fact that it was the 19th of the month, when "a belt of prayer for the Fuh-Kien Mission was encircling the earth"—a more potent protection than the arms would have been which the Natives urged Mr. Stewart to procure for them. The Vegetarians, emboldened by the weakness of two successive magistrates set up a reign of terror, and deeds of violence were committed in various parts of the country. By this time their numbers were between 3,000 and 4,000.

In the spring of 1895 they assumed a very aggressive attitude. The magistrate was threatened, and Ku-cheng city was shut up for several days at the end of March. Mr. and Mrs. Stewart, with the ladies, left their houses, which were situated outside the city, with a river between, and entered the city for safety, getting in over the walls by means of a ladder. Some settlement was come to between the magistrate and the besiegers, and the latter withdrew. The ladies and children were then sent to Fuh-chow, but they returned to Ku-cheng in June, as it was considered safe to do so. In a few weeks the missionaries went to Hwa-sang, a village in the hills, where they were accustomed to spend the hot months of July and August. The party consisted of Mr. and Mrs. Stewart, with their five children, Mildred (aged 13), Kathleen (11), Herbert (6), Evan (3), and Hilda, the baby (one year), and their nurse, Lena Yellop, together with Miss Elinor and Miss Elizabeth Saunders, of the Victoria C.M. Association (who had come to Ku-cheng to live with Mr. and Mrs. Stewart while studying the language), all residing in one house; and of Miss H. Newcombe, Miss Codrington, Miss F. Stewart, Miss Gordon, and Miss Elsie Marshall (all of the Church of England Zenana Missionary Society), who lived in another house a few yards distant. The indirect cause of the massacre at Hwa-sang was a fight which took place in a little village near Sa-iong. Two men were killed, and the Viceroy, at the instance of the Ku-cheng magistrate,

sent a force of two hundred soldiers from Fuh-chow under a military officer. This exasperated the Vegetarians, and they were persuaded by a fortune-teller, known as "Long Finger Nails," that the only way out of their difficulty was to commit some deed of violence, and resist the authorities. Lots were then cast as to which one of the following three plans they should adopt: (1) to attack the city; (2) to attack a rich man's house at Tang-teuk; or (3) to go to Hwa-sang, which was about fifteen miles from their headquarters, and attack the foreigners. Three nights in succession the lot fell upon Hwa-sang, and on the night of July 31st the march began. About 280 men started, but some deserted on the way, and only about 120 men reached their destination.

The 1st of August was Herbert Stewart's birthday, and his sisters, Mildred and Kathleen, were out in the early morning (about six o'clock) plucking flowers for him when the murderers arrived. One of them seized Kathleen by the hair and beat her, but she escaped, and ran home, hiding under the bed. Mildred also ran home and lay upon the bed. When the attacking party, armed with spears and swords, entered the house, she was attacked and wounded in the knee. What happened to Mr. and Mrs. Stewart can never be known, but Kathleen found the house was burning, and at once went to the help of her brothers and sisters. First she dragged Mildred out; then, returning to the nursery, she pulled the baby from under the nurse, who had been killed; afterwards, each in turn, she carried out her two brothers; and, ultimately, with the help of a Native, succeeded in getting all four down to a house lower down the hill belonging to Miss Hartford, an American missionary, who had also been attacked, but was saved from death by a Native Christian, escaping with a cut under one ear. Meantime, at the ladies' house, the Vegetarians were engaged in their horrible work. The ladies on being attacked attempted to escape, but on getting out at the back they were immediately surrounded by the Vegetarians. They pleaded for their lives; some even of the rioters seemed touched and inclined to spare them, and an old Hwa-sang Native joined in appealing for pity, but all in vain. A wild-looking

man, bearing a red flag, appeared and shouted, "You know your orders; kill outright," and so the sickening work began.

The Rev. H. S. Phillips (who had just arrived on a visit from Kien-ning, and was living in a house five minutes' walk off) was aroused about 6.30 by hearing a noise, and went up to the houses. When he arrived he found a number of men engaged in carrying off loads of plunder, but on a horn being sounded the Vegetarians began to leave, first setting fire to the houses. Mr. Phillips could see no foreigners, and concluded they had escaped, though he feared something dreadful had happened, for he heard the Vegetarians say as they left, "Now all the foreigners are killed." He soon knew the awful facts. He first found the children in Miss Hartford's house, Mildred and Herbert being seriously wounded. Miss Codrington was there, too, having had a marvellous escape, but being seriously wounded. He then rushed back to the houses and found the bodies of Miss Elizabeth Saunders, Miss Stewart, Miss Gordon, and Miss Marshall. Later he discovered the body of Miss H. Newcombe at the foot of a hill in front of the house. Still later, the bodies, or rather the ashes, of Mr. and Mrs. Stewart, Miss Elinor Saunders, and Lena Yellop, the nurse, were found in one of the burned houses. It is thought they were put to death before the house was burned.

Mr. Phillips immediately sent for Dr. J. J. Gregory, a medical missionary of the American Methodist Episcopal Mission, then in Ku-cheng, and with his help the remains were placed in coffins, and the next day a start was made for Fuh-chow. After going ten miles Herbert Stewart became delirious and soon passed away, though the fact had to be kept from the Natives lest the coolies should refuse to carry the sedan-chair any further. The melancholy procession passed on, journeying all night, and at Chiu-kau boats were taken for Fuh-chow, which was reached on Sunday afternoon. On Tuesday, at 5.30 a.m., the remains were laid side by side in the quiet little English cemetery at Fuh-chow, and no one who was present will easily forget that solemn service held in the stillness of the early morning of an Eastern summer day, with the long row of open graves, and the subdued grief

and sympathy evident in the faces of the missionaries and others who joined in these last offices. A few days afterwards Hilda, the baby, succumbed to the injuries she had received, and was buried by the side of the others, while Mildred lay for weeks in a precarious state from the wound inflicted on her knee. At one time little hope was entertained of her recovery, but prayer was made for her continually, and God spared her life.

Such is the bare narrative of what has been called "the most solemn scene in the history of the Church Missionary Society." Upon those in the field the blow fell with staggering force. The feeling of the native converts was expressed in the questions which they constantly put to the missionaries, "Why did God allow this? You have always told us that God is Almighty; why did He not protect His servants?" What could the missionaries say to them? They could only pray that their faith might not fail. And these prayers were answered. There was no falling away of the Native Christians. On the contrary, there was a very large ingathering of converts the following year. But we cannot dwell upon this here, nor upon how the news was received at home; the limits of this book do not permit of our doing so. For accounts of the feeling which was aroused throughout the country when the massacre became known in England, of the remarkable prayer-meeting held in the Exeter Hall, London, a few days afterwards, of the wealth of sympathy and prayer called forth on every hand, and of various questions in reference to mission policy, etc., which were raised and discussed, the reader is referred to the *Church Missionary Intelligencer* for September, 1895. We are likewise unable to dwell upon the life and work of the victims of the massacre, and must content ourselves with the following brief sketch taken from the C.M.S. Annual Report for 1895-96. For fuller biographical notices the reader is referred to the Society's magazines and to the several "Lives" which have been published.

Mr. Stewart was born in March, 1850, and was the son of the late Mr. James R. Stewart, of Dublin. He was educated at Marlborough School and at Trinity College, Dublin. After leav-

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PORTRAITS OF MISSIONARIES KILLED AT HWA-SANG, AUG. 1ST, 1895.

ing college he studied law in London, but just as he was about to be called to the Bar the great spiritual crisis of his conversion occurred. This was at Richmond, in Surrey, at Holy Trinity Church, under the ministry of the Rev. Evan Hopkins. The call to the ministry followed shortly afterwards, and then the call to the heathen world. He offered to the Society in 1875, and, after a year's training at Islington, was ordained at St. Paul's Cathedral on Trinity Sunday, 1876, together with the late Bishop Hill, the Rev. Ll. Lloyd, of the Fuh-Kien Mission, and the Rev. J. J. Bambridge, late of the Sindh Mission. While at home on sick leave in 1891 he was invited by the Committee to accompany Mr. Eugene Stock on his Australian tour, after completing which and visiting India he returned to the Mission *via* Canada, in restored health, in the autumn of 1893.

Mrs. Stewart, *née* Louisa K. Smyly, was a daughter of the late Dr. J. Smyly, of Dublin, and of Mrs. Smyly, lately deceased, whose work in connexion with the Irish Church Missions is so well known in Dublin.

The two Misses Saunders were the firstfruits of the Australian visit of Mr. Stewart and Mr. Eugene Stock. A few months before, during a special Mission conducted by the Rev. George Grubb, they had definitely given themselves to the Lord for His service, and the very evening that Mr. Stock and Mr. Stewart landed at Melbourne—Sunday, April 24th, 1892—they responded to Mr. Stewart's first sermon by an inquiry about going to China. The original plan was that their widowed mother and they should all go together as honorary missionaries. The financial failures that occurred in Melbourne soon after made this impossible, and the Church Missionary Association proposed to send out all three upon its funds. The mother, however, decided to stay behind for a time, in order to realize what was left of her property, hoping eventually to follow her daughters at her own charges. Her design was carried out in part, for in 1897 she joined the Mission, expressing the hope that she might be privileged to see a "martyrs' memorial at Ku-cheng of living precious stones."

The four other missionaries murdered were ladies of the Church of England Zenana Missionary Society, namely, Miss Hessie New-

combe, one of four sisters from Blackrock, near Dublin; Miss Elsie Marshall, the youngest daughter of the Rev. Canon Marshall, Vicar of St. John's, Blackheath; Miss Flora Lucy Stewart, eldest daughter of the late Rev. James Stewart, Rector of Little Stukeley, Huntingdonshire, who dedicated her in her earliest years to missionary work; and Miss Mary Ann Christina Gordon, who was born at Ipswich, in Queensland, and was sent to China in 1891 by the Australian Auxiliary of the Zenana Society. The going out to China of two at least of these four sisters was due, under God, to the personal influence of Mr. Robert Stewart, and the same may be said of not a few others on the Zenana Society's list of missionaries in Fuh-Kien. Indeed, it may almost be said that of all services rendered in the Gospel cause to China by Mr. and Mrs. Stewart, that of calling thither the noble band of ladies, many of them Irish like themselves, to labour in connexion with that Society was the most fruitful.

CHAPTER VI.

A WAVE OF BLESSING.

"So mightily grew the Word of God and prevailed."—*Acts xix. 20.*

"O Gracious Spirit, Thou art not quenched by blood. Let it make Thy garden soil strong to grow Chinese believers in."—*A Metlakatla Convert.*

DURING the early days of the Mission its general history was either indetical or closely interwoven with that of the work in Fuh-chow city and district. But by 1887, the year reached at the close of Chapter III., so many stations and out-stations had been opened in the Fuh-Kien Province that the missionary operations in Fuh-chow had ceased to be of such paramount importance as formerly. Indeed, if visible success were the standard of importance, the work at the newer stations called for the greater prominence, for it showed many signs of increased progress, which were lacking in connexion with the efforts in the capital city of the province. Evangelistic work was vigorously carried on within its ancient walls, and in South Street Church large audiences gathered day after day to listen to the message of salvation; but the *literati*, as usual, stirred up strife, which, while it increased the zeal and energy of the native workers, served, no doubt, to turn some would-be inquirers from the truth.

About this time the educational work in Fuh-chow was much strengthened and developed. The Divinity College was placed under the charge of the Rev. (now Archdeacon) W. Banister. He had the valuable help of the Rev. Ting Seng-Ki, who acted as Vice-Principal, and whose quiet and consistent life exercised a marked influence upon the students. Originally an artist, and

not a "read-book man," it was wonderful how his intellectual powers developed. His spiritual tone, and apprehension of spiritual truth, were also very marked. Altogether he was a great illustration of what the Gospel can do with the Chinese.

On his death in 1896 he was succeeded by Mr. Wong Siong-Tek, son of the late Rev. Wong Kiu-Taik, the Society's first native clergyman in the Mission. He had acquired a knowledge of English which secured him a good appointment in a mercantile office, which he now gave up, at a loss of almost one-half of his salary, in order to engage in direct mission work. He had been a voluntary Church worker for some time before. Mr. Banister re-organized the evangelistic work of the students, so that the villages of the Fuh-chow plain were systematically visited, magic lantern lectures being given with great success. Since 1898 the Rev. J. Martin has been Principal of the College, which now (1904) contains about thirty students.

The Boys' High School, which was in charge of the Rev. T. McClelland, and afterwards of the Rev. F. E. Bland, was recognized more distinctly as a Training School for Schoolmasters and Assistant Catechists, and had an average of from 30 to 35 students. A branch of the Scripture Union was formed and greatly helped the young men to study the Word of God as daily food for their souls, and not merely as a text-book for their school work. Missionary and Scripture Union prayer-meetings were held on Sunday afternoons, the boys themselves taking part in the meetings. In 1895 a Boarding-school was opened for boys under seventeen years of age.

Among those trained of late years was a man with a remarkable history. Baptized at Ku-cheng, he entered the American Mission Hospital in that city, but through the influence of relatives he was induced to give up his Christian profession and enter the Buddhist Monastery of Kushan, near Fuh-chow. There he attained a high position, being second in authority. He was sent to Singapore to appeal for funds, and succeeded in raising a sum of \$20,000. While engaged in superintending the repairs of two pagodas in the heart of Fuh-chow he met with two of the native workers, and their arguments and persuasions led him to

decide to return to the fold from which he had strayed. The Rev. F. E. Bland wrote:—

His first thought was that he should go and collect the money which he had promised to get in for the monastery, and then he would lay aside his vows. Our Christians urged on him that this was no matter for delay—that he must beware of the plea, "Lord, suffer me first to go and bury my father." So he decided then and there to break with Buddhism. He gave up two valuable certificates he had obtained in the monastery, one bearing the *imprimatur* of the Emperor, and one issued by the head of the monastery himself, by which he was not only authorized to collect subscriptions for the monastery, but always had at hand a means of getting a livelihood for himself. These two certificates I now have in my possession.

Efforts for the education and training of women and girls were not omitted. By means of a Bible Women's Training School, and a Girls' Boarding-school on the island of Nan-tai, and a School for Christian women in the native city, as well as by Sunday-schools maintained by the C.E.Z.M.S., steps were taken to ensure a supply of those female native agents who are so urgently needed.

By the year 1894, the work in the city was beginning to give encouragement. On Christmas night, between 300 and 400 people listened attentively for three hours to the story of Christ's Birth, Life, and Death. There were six men in a Catechumens' Class, and the attendance at the Sunday services was greatly increased, especially that of women and children. This was due largely to the devoted work of Miss Mead, of the C.E.Z.M.S., and to the influence of her little day schools.

Fuh-chow had its share in the blessing which followed the prayers called forth by the Hwa-sang massacres.

During the months of October and November, 1895, the church and other preaching places were crowded with people. Arch-deacon Wolfe wrote:—"I cannot say I think all these people are sincere, but I have never seen anything like this in Fuh-chow in all my years here." Hitherto it had been next to impossible to get anybody to sell a site for a house or church to a foreigner, but now offers of more places than were wanted were made as sites for houses, churches, or hospitals. Even part of the Wu-shih-shan

premises, the very spot on which the old College stood, with a large piece of land attached to it, was offered for sale.

The villages in the Fuh-chow district were, of course, influenced by the change of attitude in the city. Miss Goldie wrote at this time:—"I am visiting the villages round Fuh-chow four afternoons a week, and never have I found such ready and willing listeners. It seems as if a wave of blessing were passing over this province."

During the following year this movement towards Christianity still continued. In Back Street Church, in the city, such large crowds came to listen to the preaching that it became necessary to provide for overflow gatherings. Nor were practical results wanting. Some fifty-five adults were baptized in 1896, one of whom was the head of the Taouist priests in the Fuh-chow Prefecture. As a proof of the sincerity of his profession, this man declined to go and perform some Taouist rites (for which he was offered a sum of ten dollars), giving as his reason that he was now a Christian. Another of these converts was a blind preacher, who had been in the habit of earning his living by attending various festivals and descanting on the virtues and heroic deeds of the gods. After his baptism, he began to learn the miracles and parables of Christ, in order to publish them abroad in the streets of Fuh-chow. Among the converts baptized in connexion with the city church about this time was a Mr. Wong Ing-Ang, who had offered in 1895 to sell a site to the Mission for building a house, but the authorities refused to sanction the sale, and the missionaries were obliged to relinquish their title. During these negotiations Mr. Wong came under the influence of the Gospel, and after a time of instruction and testing, was baptized. Another case was that of a young man, bed-ridden, who accepted the Gospel teaching through the ladies who visited the women at his house.

An interesting event of the same year was the visit of Mr. J. R. Mott, of the Student Volunteer Missionary Union, to Fuh-chow. A Conference was held in the city, when between 700 and 800 young men and women were present from the institutions and congregations connected with the several Protestant Missions.

As a result of this visit, a Christian Student Association was formed among the students of the Theological College, which had the effect of greatly improving the spiritual tone both of the College and of the Boys' School.

Another event which took place in 1897 must be mentioned, viz., the re-occupation by the Society's missionaries of the native city of Fuh-chow. A site having been obtained near the north gate, a commodious house was erected, and in the month of October Miss A. E. Wolfe, Miss E. M. Brooks, and Miss E. E. Massey took up their residence therein. The last named, who was a trained nurse, soon commenced dispensary work, which a year or two later was placed under the supervision of Dr. G. Willinson. A little hospital for women with twelve beds was opened in 1901, and received 105 in-patients; also a men's ward, which became available for use in the following year.

But although the long-barren soil of Fuh-chow city was thus at length bearing fruit, yet opposition had not altogether ceased. Many were still bitterly hostile to Christianity, and from time to time manifestations of this spirit occurred. Thus in the month of August, 1898, placards, illustrated and otherwise, were published in Fuh-chow vilifying Christianity and Christ Himself, some of which were too horrible to be described. Notwithstanding, the interest grew, and, premises having been secured, a new church and preaching hall were opened that year; while the work of the lady missionaries among the women was most encouraging. "One could go to fresh houses every day and be warmly received in all," wrote one of the workers. Another sign of the changed circumstances was the greater boldness manifested by the Native Christians. They even went so far as to carry flags bearing Christian mottoes in procession in the streets, but this was stopped in response to a friendly request from some of the gentry, since there was a danger lest trouble should be caused by the roughs.

During the troubles of 1900, which have already been referred to, the Christians in Fuh-chow itself escaped serious molestation. But those in the district were not equally fortunate. At Teng-kie the catechumens were subjected to severe

persecution from Romanists and Heathen; their property was plundered, many of them were beaten, and one was actually killed. At other places, too, trial was experienced, but a large number of the converts stood firm. In one instance, at least, the fidelity of a Christian was rewarded by the conversion of her persecutor. Archdeacon Wolfe wrote on Christmas Day, 1901:—

One of the women who was baptized to-day in South Street is a deeply interesting convert. She is one who has suffered much for Christ, but one, too, who has triumphed by prayer and patience into a great joy and gladness of faith. Several years ago she heard the truth and became a believer in Christ, but her husband, who was then a bigoted Heathen, would not listen to her request to attend the Christian services in our church. She, however, interested her eldest son in Christianity, and he soon decided openly to confess himself a Christian, and was baptized last year. This enraged the bigoted father, who blamed and abused his wife as the cause of this calamity, as he called it. In his rage he beat the son, destroyed all his Christian books, and strictly prohibited all intercourse with Christian associates. In vain, however, for the young man took every opportunity of associating with Christians, and attended the church. The mother could do nothing but pray for the conversion of her husband, and God has graciously and wonderfully answered these prayers; and to-day this man and this woman, his wife, with the remaining members of their family, have been baptized by myself. During the examination of candidates last Monday, previous to baptism, it was truly refreshing to see the joy which filled this woman's soul as she related her victory for her husband's conversion gained by patience and two years' earnest prayer to Christ; and it was equally cheering to listen to the husband's thanksgiving to God and to his wife for the wonderful change wrought in his heart, and for the fact that his entire family are now united in the faith of Christ our Lord.

The total number of adult baptisms in the city and district during the year 1902 was 177. Among them were twenty-three lepers, who, after careful examination, were baptized in their Ancestral Hall. During the year 1903 the number of adult baptisms was 129.

CHAPTER VII.

OVER THE MOUNTAINS: THE STORY OF LIENG-KONG.

"White already to harvest."—*St. John iv. 35.*

"The missionary's life is one of surpassing joy, for who has ever tasted a delight more intense than that of seeing souls born into the Kingdom, and perhaps no country has given larger results for the amount of labour bestowed than China. . . ."—*Grace Stott.*

LIENG-KONG is a large and important *hsien*, or second class city, thirty miles north-east of Fuh-chow. It stands on the river Lieng, which flows through a broad and fertile valley from N.W. to S.E., parallel with the valley of the Min. Lieng-kong is approached from Fuh-chow either by a direct path over the mountainous country dividing the two valleys, or by sailing down the Min to a place near the mouth called Kwang-tau, and then taking a shorter path (seven miles) over the mountains. Both routes conduct the traveller through most picturesque scenery. The former is especially fine. After leaving the northern gate of Fuh-chow city, the plain, covered with populous villages and assiduously cultivated, is traversed for seven miles to the foot of Peh-ling Pass, up which the path consists of stones arranged to form irregular steps. Mounting the steep ascent for about a thousand feet, and turning round, the whole plain that has just been left is spread out before the eye, "looking like one immense richly-ornamented carpet, on which stand two millions of human beings," or, as another missionary expresses it, "like the plain of Sodom, well watered everywhere, but the men wicked, and sinners before the Lord exceedingly." Turning again, and proceeding northward, the path gradually ascends

through paddy-fields and corn-fields, past tea-gardens and rest-houses, to the "Tigers' High Retreat," from whence, looking north, another extensive view is obtained of the valley of the Lieng, stretching right and left for many miles. A steep descent leads down into the valley, and then, following the course of the stream eastward for a few miles, the traveller reaches Lieng-kong. The river here is navigable for small boats, which daily convey goods and passengers to and from the villages on the banks and on the hill sides; and, below Lieng-kong, for large sea-going junks, which sail up to the city walls, distant from the sea several miles.

The city of Lieng-kong is the capital of an extensive and populous district. It is a place of considerable wealth, and contains large numbers of gentry and *literati*. These are the most obstructive classes in China, and Lieng-kong has been a comparatively barren field from the first in respect of spiritual fruit; yet it has an interest of its own, in that it was the first out-station occupied in the Fuh-Kien Mission.

In September, 1864, Mr. Wolfe visited the city, and a month or two later a catechist named Kuong-Mi was sent to begin the work of setting the Gospel before the people. On his removal in the following year to break fresh ground at Lo-ngwong, another catechist, Tang Tang-Pieng (afterwards ordained, and who died in 1881), succeeded him. A small room for preaching was hired, and there these Chinese brethren preached daily, and sold tracts and portions of Scripture. The gentry, however, interfered, and induced the landlord of the hired room to give the Mission notice to quit, taking measures at the same time to prevent the letting of any other place. The one chance of maintaining a position in the city was to purchase the whole house out-and-out; but would the "head landlord," himself one of the gentry, sell it to the foreigner? This seemed most improbable; but the wife of this man, who had become acquainted with the catechist's wife, and had heard the Gospel, persuaded her husband to agree to the purchase, and the premises became mission property. This success, it may well be supposed, did not tend to make the gentry less suspicious. They organized

a system of espionage, both on the movements of the catechist and on the people who attended the preachings; and when Mr. Wolfe opened a boys' school, they came and made searching inquiries into its object, examined the books and then complained to the police. Some excitement ensued, and a few of the boys who had been gathered together were withdrawn; but the teacher quietly persevered, and no serious harm was done.

It was not long before a few inquirers came forward, despite opposition and on one of Mr. Wolfe's visits in 1866 he had the joy of baptizing the first two converts.

During the following year the work was carried on "in the face of much and most persistent opposition, the enemy disputing every step." Eight persons were baptized, five of whom were women, the result of the zealous labours of Mrs. Tang, the wife of the catechist. One of them, a widow, who manifested much of both faith and knowledge, was severely beaten by her friends for joining the Church, and dragged roughly from the chapel, where she had taken refuge, and an attempt was made to sell her to a heathen husband. But it failed, and she afterwards became the wife of the catechist Ching-Mi, to whom she was a loving helpmeet. She died in 1871, full of peace.

A few more baptisms were recorded in the next two years; and in May, 1868, Bishop Alford, on his first visitation tour, confirmed four men and five women at Lieng-kong. But the work continued to be carried on with much difficulty. In one year placards were posted over the city, imputing abominable motives to the mission agents; whereupon the catechist issued a counter-placard, containing the Ten Commandments and a few words inviting the people to "come and see." The chief Mandarin being appealed to at the same time, showed a kindly feeling towards the Mission, not usual in a Chinese official. He issued a short proclamation, forbidding the molestation of the Christians; and when one of the converts was accused to him of disturbing the peace, he said to the complainant, "You are not telling the truth; I cannot believe the followers of Jesus are evil-disposed people." Lieng-kong did not, however, fulfil its early promise. Bishop Alford,

on the occasion of his second tour through the province in 1871, did not visit it, but his statistics gave as baptized members, thirty-four adults, and eighteen children. Nevertheless Mr. Wolfe, in February, 1873, found the Church entirely scattered; "some dead, others expelled, others again standing aloof." Only one of the converts remained on the spot—a stonemason, one of the first two baptized. He had suffered much for the Lord Jesus in years gone by, and said he had experienced too much of His love to forsake Him. In 1876 the work took a fresh start; some of the old converts returned and three new ones were baptized, while several others entered themselves as inquirers. By this time the Gospel had found its way into the villages, and several of them were occupied as out-stations.

The first of these was Tang-iong, about fifteen miles north of Lieng-kong city. Mr. Wolfe visited it in November, 1865, and in 1867 a room was hired, where a catechist daily preached and taught, finding many willing listeners. A few months later Mr. Wolfe reported that the interest of the people in the Word of God was remarkable, and that the catechist complained that he had no time to himself for private reading or improvement, from the continual flow of inquirers and learners. Several placed themselves under regular instruction, gave up idolatry, and commenced to observe the Lord's Day. In October the first baptism took place. The candidate was an old man, "one of the patriarchs of the place," and his case was a remarkable one. Mr. Wolfe wrote:—

His conversion has been almost instantaneous. He appears to have taken hold of the truth at once. Some people seem to be afraid of these sudden conversions. To me, a sudden conversion appears a more evident work of the Spirit than any other sort of conversion. When I see a dark, ignorant Heathen at once receiving and manifesting an intelligent knowledge of the Gospel, I am convinced that nothing else but the Spirit of God could so enlighten his previously dark heathen mind. Such a sudden change could not be effected by anything else. The old man of whom I speak has, from the first time he heard the truth, shown a degree of appreciation of the Gospel which is very remarkable and encouraging to us. As soon as he received the truth into his own soul, he devoted his whole time and energies in making it known to others.

This old man soon brought others to the Saviour he had found, beginning with "them of his own house." In March, 1868, two of his sons and four of his grand-children were baptized, with another man; and in September ten other persons; all won through his instrumentality, and notwithstanding that he was in a very feeble state of health. He might be seen, staff in hand, tottering from house to house, persuading the people to come to Christ. He was described in the following year as "standing on the brink of eternity"; but he lived on, and in 1873 he was again mentioned as "looking forward with faith and hope to the end." In the following year he passed away.

Persecution, as elsewhere, soon arose against the converts, and our Lord's word came true in Tang-iong: "When tribulation ariseth because of the Word, by-and-by they are offended." Inquirers drew back; some of the baptized shrank from confessing Christ; and the early promise of the station was not fulfilled. A little Christian community, however, remained, and a new church, the gift of the late Rev. Henry Wright, was opened in 1877. The magistrate at first forbade the placing of the sacred name of Jesus over the door, but gave way on a gentle reminder that the toleration of Christianity was provided for by the laws of the Empire. Some of the old converts have passed away, witnessing a good confession, but few additions have been made from the mass of Heathenism around.

The work spread to other villages, such as *Tau-ka*, where, in spite of persecution, some boldly confessed Christ, and were baptized; *Ma-pe*, where, at the instigation of the gentry, an attempt was made to pull down the chapel which, happily, was frustrated by the timely interference of an influential friend of the *Tau-ka* catechist; and *Tong-a*, where, in 1881, a young man was baptized, of whom a touching account was given by Mr. Stewart. He was a young man of good family, one of the members of his household holding an important position among the *literati* of the district. When it was demanded of him why he had joined the hated sect, thus bringing discredit upon his people, he replied that the doctrine was good and that he could not give it up. He was forthwith set upon and beaten

till he fell to the ground insensible. At this stage his mother interfered, saying she only wished him to be beaten, not killed. He came to service next morning bearing the marks of his wounds and was baptized by Mr. Stewart. When asked, "How do you know that Jesus loves you?" he replied, "Why, did He not leave His Father and the glory of Heaven and come down and die for us wicked men? What is that if it is not love?"

A strange occurrence led to the commencement of work at *Koi-hu* in 1885. In the previous year an old man had a remarkable dream. He saw five men sitting on the side of the hill, and at once addressed them, asking who they were and what brought them there. They in return asked the old man what he wanted, and he replied, "I want to know goodness." The five men then said, "Go to Sing-taing and there you will be told what is goodness" (Sing-taing being a C.M.S. out-station). Puzzling over the matter, the old man, one day afterwards, met a Christian man, a Native of the valley, to whom he narrated the dream, and by whom he was told of the Saviour and also of the fact that there was a church at Sing-taing. The following Sunday he walked about seventeen miles to that place, and there heard from the catechist of the love of Jesus Christ and what true goodness was. This incident led to the occupation of *Koi-hu*, and there shortly afterwards seven adults, including the old man, were baptized.

Meanwhile the work in Lieng-kong city was making some progress. In the year 1888 twenty-two converts were baptized, nineteen of whom were members of one family, while in the following year the number was fifty-five. These results may in some measure be traced to the fact that the city and district had been put under the charge of Ting Seng-Ang, an excellent catechist, who in the year 1887 received Deacon's Orders from Bishop Burdon. His wife (a former Fuh-chow boarding-school girl) conducted a day school in the city of Lieng-kong, the most flourishing in the whole district. In addition, she had a class for Bible-women once a week. The congregation meeting for worship in Lieng-kong city numbered at this time (1889) nearly 200, but most of these came from the adjacent villages.

Little of note occurred in the early nineties, and but few had the courage to brave the inevitable persecution which came upon those who openly confessed Christ. In the year 1895 the work in the villages was sadly interrupted by the advent of Romanists to some of the most encouraging stations, with the result that about 200 adherents fell away.

Two years later the Misses K. Power (now Mrs. Hipwell, of Hong Kong), A. I. Oxley (now Mrs. Wilkinson) and M. Searle took up their abode in a small house in the church compound in Lieng-kong city as the first resident European missionaries. In the following December they removed to Deng-doi, a large walled village of over 4,000 inhabitants, six miles distant from Lieng-kong city, where a house had been built for their accommodation. Their work soon began to tell.

They gained a reputation as doctors, so that the sick came to them in large numbers. A commencement was also made with work among the blind. A small house was rented and a few blind boys were taught to read, Miss Oxley having adapted the Braille system to the Fuh-chow dialect as written in Roman letters. Within a couple of years she had the joy of seeing four of these boys baptized; six women were also baptized at the same time, one being the cook at the blind school. A women's school was also built, and was opened in October, 1899, with sixteen women. Besides carrying on the station work the ladies made several tours, itinerating through the district, and many of the villages gave tokens of blessing. At *Buang-sang* sixteen women and over a dozen children were baptized. At *Sieu-o* Miss Oxley noticed, while on a visit there, a strange woman among the Christians, and asked her whether she worshipped God. She answered, "Yes." "Have you given up your idols?" to which she replied "No," but said she was willing to do so. She and her husband then took down their idols and in the presence of a large number of people burnt them. At *Ma-pe* the Christians subscribed five hundred dollars to buy a large native house, to be renovated and converted into a church; and at another village, *Uong-ngie*, where, notwithstanding persecution, there were no less than 300 adherents, a similar amount was raised. From

time to time the fidelity of the native converts has been severely tested. During 1902, a year in which first the plague and then cholera raged with great violence, and idol-processions, intended to propitiate the false gods and induce them to ward off evil influences, were of frequent occurrence, the Mandarin went so far as to attribute the sickness to the Christians, and put a placard outside the Yamen advising the people to have nothing to do with them. In one of the villages the catechist and some Christians who were with him were brutally treated. Some twenty men fell on them, and, after beating them severely, forced the catechist down on his knees in front of some idols, and told him that he must worship them. He refused, saying, "You may take a knife and cut off my head, but I will never worship the idols." At the close of 1902 the Native Christians in the district numbered nearly one thousand; and about half of them were communicants. Archdeacon Wolfe was in charge of the Lieng-kong district until 1897 when the Rev. W. Light succeeded him, supervising the work from Lo-ngwong. In 1900 Archdeacon Wolfe and the Rev. L. Lloyd were in joint charge, and in the following year the district was placed under the Rev. J. Martin, of the Fuh-chow Divinity College.

CHAPTER VIII.

IN A DEEP VALLEY: THE STORY OF LO-NGWONG.

"All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12.

"After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."
—Mrs. Isabella Bishop, F.R.G.S.

SOME thirty miles north of Lieng-kong, in a deep valley, surrounded by high mountains and close to an arm of the sea, stands the important *hsien* city of *Lo-ngwong*.

The first attempt to plant the standard of the Cross in this city was in November, 1865, when Mr. Wolfe visited it with a native catechist, and had at first an encouraging reception. After two days' search, however, they failed to find a place that could be hired as a preaching room, the people being afraid to let to foreigners. They discovered a respectable shopkeeper who was a personal friend of the catechist Tang (see *supra*, page 52) and he kindly did his best to get a room, but without success. Shortly afterwards, determined not to be baffled, Mr. Wolfe sent a catechist, Kuong-Mi by name, to take up his residence in the city, and, without holding regular services, to try and overcome the prejudices of the people, and make known the Gospel by personal intercourse with individuals. His mission was made a special subject of prayer at Fuh-chow, and the answer was not long delayed, for within a week of his arrival Tang's friend succeeded in hiring a suitable room for a chapel.

Two months afterwards Mr. Wolfe again visited Lo-ngwong. He found that great interest had already been aroused, and two

apparently sincere inquirers gave promise of an early harvest. One of these, on leaving after a long and earnest conversation, said, "Sing-sang [Teacher] it is a hard matter to believe. It is hard to be as holy as your religion requires; help me, therefore, by your prayers to the heavenly Father for me." All night the house was besieged with people come merely to look at the foreigner, and the next day, Sunday, January 21st, 1866, crowds assembled, despite drenching rain, to listen to the preaching. One old man said:—"How can we live if we embrace this religion? You say we must not deceive, nor lie, nor swear, nor scold people; this is a very strange doctrine!" At this there was a general laugh; but all admitted that the things denounced were wrong, and confessed that "the religion" was good—"only, for that very reason, they could not adopt it." How true it is that men love darkness rather than light, because their deeds are evil! The chapel was not yet used, some opposition being exhibited; but a little later it was opened for preaching by Mr. Cribb, while on a visit to the city.

The first baptism at Lo-ngwong took place in October of the last named year (1866); but no particulars of the case are given. In December, however, three most interesting men were admitted into the Church. One, Sia Seu-Ong, was the first convert from the village of A-chia. The two others were an old man of considerable property and influence, named Siek, and his son, Song-To. The son was "one of the most notorious evil-livers in the whole city," and had brought such disgrace upon his family that, although he was an only son, his father was on the point of disinheriting him. One day "by chance" he looked into the chapel as the catechist was preaching. Then and there the truth laid hold of his heart, and he gave up his sins forthwith, and yielded himself to the Redeemer, of Whose love and power he had heard. The neighbours could not appreciate the inward and spiritual change; but they did see at once the difference in his outward life; it became a common subject of discussion among them, and it brought great numbers to inquire and to buy tracts and books. The old father could not

at first believe in the reality of the reformation, and when he believed it he could not understand it; but although himself a zealous idol-worshipper, he could not oppose his son adopting a religion which had worked in him such a change. The son, however, became intensely anxious for the salvation of his father. On Mr. Wolfe's next visit the *quondam* reprobate came to him in his distress, and then and there fell upon his knees by Mr. Wolfe's bedside, and poured out his heart in prayer for old Siek's conversion. He would not be baptized, saying he must wait for his father, that they might enter the Church together; and so, eventually, they did.

It was not long before further souls were given to the labours of Li Ching-Mi, the catechist in charge, who, though without much education, even in a Chinese sense, and with natural abilities below the average, was nevertheless a man of prayer and of simple faith, and was one of the chief instruments in building up the Lo-ngwong Church. One case is thus described:—

Out of a family of three brothers, two believed and were baptized. Soon afterwards the mother and the wife of one of these believed, and were also baptized. The elder brother, however, though he acknowledged the truth of the doctrine for twelve months, resisted every argument and entreaty, and declared he could not join himself to the Church. He is a very clever man, and one who, if he were converted, I thought was very likely to prove useful to the Mission. He is a doctor by profession, and is celebrated for his skill. In the providence of God, a circumstance has occurred which has subdued his heart, and was the means of deciding him to cast in his lot with the people of God.

The catechist at Lo-ngwong received a letter from his son at Fuh-chow informing him that he was dangerously ill, and begged him to hasten to his bedside. The father at once started for Fuh-chow, and brought this Lo-ngwong doctor with him to prescribe for his son. But it was too late; death had already entered, and was rapidly doing its work. The day after their arrival the young man died. The doctor was present, and was struck with the peaceful and calm departure of the young Christian. This made a deep impression upon his mind; it was a confirmation of all he had heard about the religion of Jesus, and light was immediately poured in upon his soul. The dying man addressed to the assembled friends words of rebuke for the tears that were being

shed, and expressed a holy confidence in the merits of the Redeemer. "Do not weep for me," he said, "I am only going home a little sooner than you. I go before, you will follow. Why should you weep when I am going to see my Saviour, and be for ever with Him? I have perfect peace through the merits of Christ." He then gave directions about a few little matters, and concluded with a request that all should join in praising and thanking God for His great mercy in calling him to a knowledge of His truth. He then quietly passed away, and his soul was with the Saviour.

But these words of this dying Christian fastened themselves in the mind, and wrought life in the soul, of the Lo-ngwong doctor. He left the chamber of death a changed man. He received, when least he expected it, or wished for it, the pearl of great price, and resolved from that very moment to give himself up to God. He was brought to me two or three days after by the catechist, and himself earnestly requested baptism. He was on his way back to Lo-ngwong, and that very night I baptized him in my study in the presence of a few of the native brethren. He departed the next morning early, rejoicing as he went on his way, and the catechist returned with him, sorrowing, no doubt, for the loss of an earthly son, but rejoicing also that God had given him this spiritual son. He was the subject of many prayers. His mother, sister, and two brothers often prayed for him, and now he returns to them to rejoice their hearts, and kneel with them around the same throne of grace as the lost one that was found.

Other applicants for baptism, though apparently sincere, were put off for various reasons; some because they were not sufficiently instructed in the faith; one or two, because, though attending all the services and prayer-meetings regularly, they would not give up opium-smoking, a pernicious habit very common at Lo-ngwong, and very destructive in its effects. But in the following year the opium traffic itself yielded a convert to the Church. An old man seventy-five years of age, who kept an opium shop in a village three miles from the city, abandoned his unholy traffic, and was baptized; and notwithstanding his age, and the hilly road to be traversed, he regularly walked in and out every Sunday for service. About the same time a great sensation was caused by the conversion of a government official, much respected in the city for his high character and integrity. His adherence to the Church tended not a little to "take away her reproach among men." "If that man," it would be said, "has joined the doctrine, surely there can be nothing wrong in so doing."

So promising a Mission as that at Lo-ngwong was not likely to be let alone by the great Enemy of souls. There is no more favourite device of the adversary than to sow tares even in the garden of the Lord, and what has been seen everywhere in every age of the Church we must not be surprised to find in China. A fiery trial was perhaps necessary at this juncture to separate the dross from the pure metal, and it was not long in coming.

On the night of Sunday, June 20th, 1869, a body of the Chinese soldiers and police, accompanied by some of the gentry and *literati*, attacked and broke open the mission chapel, destroyed the furniture, and seriously damaged the building. Having plundered the catechist, who lived in an adjoining room, they proceeded to the house of old Siek, and committed a similar outrage there, turning the inmates, who had retired to rest, out into the street. The old man was not in Lo-ngwong at the time, we must say providentially, for he would scarcely have escaped with his life had he been at home. This outbreak was but the first of a series of acts of lawless violence perpetrated by the police upon unoffending Christians. It was pleaded by the Mandarins that Siek and two or three others had wantonly destroyed the idols in one of the temples; but this was never proved, though it seems probable that some of the converts had been more zealous than discreet in their conduct, and had failed to "walk in wisdom towards them that are without." In any case it could not be pretended that the Christians as a body had done anything to irritate their heathen neighbours; yet the whole community was for several months subjected to a distressing persecution. Some were beaten, some robbed of their all, some dragged before the magistrate upon false charges, and compelled to purchase their liberty by heavy payments. One man had a dying thief laid at his door by the district policeman, who then accused him of murder. Another was kept in prison for many months and died there. This persecution seems to have been the work almost exclusively of the governing classes, the people generally, taking little or no part in it, and in some cases even showing sympathy for the sufferers. But the impression gained ground that Christianity was a proscribed religion. It certainly

could not now be said that no reproach attached to the Christians, much less that it was advantageous to be one. The wrecked chapel standing unused was a public witness to the ban under which the infant Church lay. Moreover, the delays which took place in obtaining redress for all the material damage done, owing to everything being referred, and referred again, to the supreme authorities at Peking, encouraged the local officials to further acts of annoyance and petty persecution. We cannot wonder, under these circumstances, that half-hearted disciples, and especially those who joined the Church to get some personal advantage, fell away. Inquirers drew back in alarm, and some even of the baptized kept aloof, not daring to suffer shame for the name of Christ. Yet the majority of the little flock stood firm, and more than a hundred met Sunday by Sunday at the village of Ki-po, three miles from the city, for common prayer and praise, an old convert there lending his house for the purpose, although by so doing he incurred no little persecution. Later on compensation to the amount of \$1,600 was received from the authorities, and with it a new and substantial church was built. It was opened by Bishop Alford in April, 1871, and he was then able, after a searching examination, to administer the rite of confirmation to forty candidates, a sufficient testimony to the reality of the work that had been going on.

A new period of advance now began. "Then had the churches rest throughout [the district], and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The Sunday congregation averaged sixty or seventy, and would have been much larger but for the long distance at which some of the members lived. The excommunications of the preceding year had done good, by setting a higher standard of Christian living, and showing the Heathen what manner of persons the converts ought to be. The character of some of the latter was such as to make a real impression upon their non-Christian friends. One man in particular was mentioned by Mr. Mahood. He suffered great opposition from his relatives, but nevertheless stood firm. At length his child died, and when all the rest of the family were mourning around him,

he said to them, "Before I became a Christian I was like you, living without hope in God; but now I know that God gave me that child, and inasmuch as He has taken it away, I cannot grieve." His mother and other relatives were so struck with his faith and resignation that they renounced idolatry and united themselves to the Christian community.

From Lo-ngwong the Gospel spread to many outlying villages. Some account must now be given of these out-stations.

The work at *A-chia* began in a very interesting way. Towards the end of the year 1866, Ching-Mi, the Lo-ngwong catechist, made a tour through the surrounding country, accompanied by old Siek and his son Song-To, preaching the Gospel from village to village. In the course of this tour they visited *A-chia*, a village about sixteen miles west of Lo-ngwong, and among their hearers there was a young man, whose name was Sia Seu-Ong. He believed the story of grace at once, without question, "and was persuaded of it, and embraced it," and shortly afterwards, when the catechist paid a second visit to *A-chia*, he came forward and avowed himself a follower of Jesus. He took a copy of the Scriptures, and then went round the village and invited his neighbours to come and read in it about the Son of God Who had come into the world; and the catechist, on visiting the place a third time, found that seven other young men had joined him in meeting together to pray to the true God, and in keeping holy the Lord's Day.

The attention of the villagers was now attracted to the little band, and a trying persecution began, before which the seven gave way and deserted their leader. He, however, remained faithful, and became a marked man in consequence. The neighbours taunted him with turning "foreigner"; his mother dragged him from his room when on his knees in prayer; and his wife bitterly reproached him for his apostasy from the religion of his forefathers. But, as with Luther, opposition only strengthened his purpose; and, that all might know his resolution, he one day brought out his household gods and ancestral tablets, and publicly burnt them in the presence of the horror-stricken villagers. Recovering from their surprise, they rushed

upon him, but he escaped and hid himself until their anger had calmed down.

Sia Seu-Ong was baptized at Lo-ngwong in December, 1866; and, full of zeal, returned to A-chia to speak more earnestly still of the Saviour, under Whose banner he had enlisted. His wife now relented; but his mother was more furious than ever, and vowed she would kill the foreigner who had ensnared her son, if he dared to come near the village himself. In the following October, Mr. Wolfe visited A-chia, and baptized ten persons, some of whom belonged to the neighbouring villages. The converts had been subjected to illtreatment and annoyance of various kinds. But so much the greater cause for thankfulness was it that, under these circumstances, some were found bold enough to take the vows of Christ upon them. Before long the persecution spread to other villages. The Christians were accused of poisoning the wells, and one man, named Cho Seng-Hing, who dwelt in the little village of Sang-kaik-iong, was beaten and forced to flee for his life, while his home was plundered. Sixteen of the converts from A-chia and Sang-kaik-iong were confirmed at Lo-ngwong by Bishop Alford in May, 1868, and on his second tour he visited A-chia itself and confirmed ten more.

Among those baptized in later years was a literary man, a graduate of the second degree (*Kyu-Jin*), named A-Sia, who was amongst the early inquirers at A-chia. He was president of the religious festivals, and received (it was stated) about \$500 worth of grain yearly for his services, which, of course, he would be obliged to sacrifice on his becoming a Christian. Like to the young ruler, he would fain follow Christ, but his riches were a hindrance, at least for a time. But on the occasion of Bishop Burdon's visit in 1876, he was baptized, taking the name of Ek-Seng ("One Faith").

The villages of *Ki-po* and *Sing-chio* are situated in a long narrow valley three or four miles north of Lo-ngwong. It was at Ki-po that so many of the Lo-ngwong Christians used to meet during the persecution of 1869-70. Just before his departure for England in 1870, Mr. Wolfe baptized sixteen

persons at Sing-chio. On his return, in 1873, he had a remarkable reception, and found that the idolatrous procession to the village temple, and the making of offerings to the great idol, had been abandoned.

O-iong is the name of an extensive plain lying north of the mountainous district around A-chia, and fifteen or twenty miles north-west of Lo-ngwong; and also of a town in the middle of the plain, round which are grouped a large number of populous villages. The inhabitants are a very degraded people. The men are inveterate opium-smokers, and the effects of the habit are seen in the deserted ruins of houses once respectable, and in the wrecks of humanity hanging about. Infanticide is terribly common, and the paucity of girls among the children, so characteristic of China in general, is especially marked here. At many places, as we have seen, the beginning of the work has been under circumstances of peculiar interest in some way; but perhaps no station has so strange a story as *O-iong*. Mr. Wolfe, on one of his journeys, saw two men sitting by the roadside, and went and spoke to them of Christ. These men, never having seen a European before, were terribly frightened, and thought it must be the devil. Six years passed away and there came to their town, which was *O-iong*, a Christian basket-maker from Lo-ngwong, and lodged in the house of one of them, whose name was Chung-Te. To the astonishment of the latter, the basket-maker talked about the same things that the strange apparition had spoken of six years before; and the heart of the listener soon opened to the story of grace. Chung-Te was baptized soon afterwards, and for six months walked eighteen miles every Sunday to join in Christian worship. A catechist was stationed at *O-iong*; but great opposition arose, and three houses in succession in which he lived were attacked by the people and destroyed. He thereupon retired; but *O-iong* was not left without a teacher, for a zealous Christian from Ning-taik went over every Sunday, a distance of thirteen miles, to hold service there. In a few months a congregation of thirty was gathered.

A severe trial, followed by a renewed persecution, came upon

Chung-Te in August, 1874. His wife, a devout Christian woman, died in child-birth. Her end was a most bright and happy one, and she passed away while her little daughter was singing to her, "For ever with the Lord." Chung-Te was determined that his wife should not be buried with the customary idolatrous ceremonies; but he carried out this intention in the midst of a great uproar, and after all was over, he was seized and severely beaten, and his house would have been pulled down but for the interference of the Chief Magistrate. Some years later Mr. Stewart wrote of him as follows:—

The old Christian, Chung-Te, the father of the Church in that district, is still as earnest and hardworking as ever. He talks to every one he meets on the road; and as we trudged along together, I heard him familiarly styled as "Praise the Lord." This man has, indeed, suffered for the Name he loves. According to the local custom, when any one dies, it is necessary to fasten the body in a sitting position, in a chair, in the best room; and the catechist told me that when Chung-Te's dearly-loved wife, who had been his sharer and his one human sympathizer in persecution, died, he had to perform all these painful offices single-handed, for not one neighbour would come near to assist him because he worshipped Jesus. He stood alone then; but he has lived to see not only a Christian congregation in his own village, but also several other little churches in the surrounding country, offshoots from it. At my last visit I found his dear little girl, his sole remaining comfort, had left him to become the wife of a heathen man, to whom she had been engaged in infancy, before the father believed. May God grant that this husband may not ill-treat his young wife on account of her faith, but soon join with her, and take her God to be his God!

Iong-tung has an interesting history. One of the inhabitants heard the Gospel at A-chia, and having embraced it, proceeded to make it known to his neighbours. For two or three years he met with violent opposition, but in 1876 he died, and after his death the head-man of the village, who had been his chief opponent, became convinced of the truth of Christianity, and, instead of getting up processions in honour of the idols, opened the hall for Christian worship. The villagers attacked his house, destroyed his tea-plantations, and expelled him and his family; but subsequently he was allowed to return in peace, and his

most furious antagonists became regular attendants at the services.

Another out-station, *Lau-iong*, has furnished an instance of the power of a faithful witness to Christ in the midst of persecution. Mr. Stewart thus narrated the circumstances in 1879:—

The earnestness shown by the little body of converts at *Lau-iong* is the more remarkable, seeing they have been called upon already to suffer very severely. Two of them were imprisoned by the Mandarins on an entirely false charge. Every endeavour to obtain their liberation was tried, but without success, till a few months ago, when at length they were given their liberty. During their long incarceration the Mandarin admitted that there was in reality no charge against them; still, by means of heavy bribery, the gentry were enabled to keep them still in prison. However, while there, they did good work for the cause of Christ. First of all, the jailer himself was impressed by their behaviour as well as their words, and, before very long, openly joined the doctrine. This was followed by the conversion of one of their fellow-prisoners, and, owing to the friendship of the jailer, they were allowed to hold service in the prison every Sunday; they were also given small positions of trust in the place, and the good to the Church which resulted from their imprisonment was altogether perhaps greater than if they had never been imprisoned.

The work throughout the whole Lo-ngwong district now made rapid progress. In the year 1881 the number of adherents increased from 777 to 961. Dr. Van Someren Taylor had started an itinerant Medical Mission, and not a few of those who joined the Church were led to do so through either themselves or their friends receiving benefit from the medical treatment. The Rev. Sia Seu-Ong, who was then in charge of the district, having been ordained by Bishop Burdon in 1880, was wonderfully successful in drawing many to the Church, though the sad defections afterwards proved that mixed motives had often prevailed, and our Lord's parable of the wheat and the tares received another confirmation. The Church in Lo-ngwong city had now become too small for the increasing congregation, and at the yearly Conference, held at Fuh-chow at the close of 1882, Mr. Sia appealed for funds to purchase larger premises.

These years of "fatness" were followed by years of "lean-ness." Several of the most spiritual and active members of the Lo-ngwong Church died during 1888 and 1889, among them old Siek, who passed away full of years and faith in God, but without seeing the fulfilment of his prayers for the repentance of his prodigal son, Song-To, who had been baptized with his father, but had fallen back. Many of the Native Christians who remained showed little evidence of spiritual life, and when, at the beginning of the year 1890, the Rev. J. S. Collins was put in charge of Lo-ngwong, and took up his residence in the district, he found much to distress him. The district had previously been superintended by Archdeacon Wolfe from Fuh-chow, but he was only able to visit it occasionally; consequently the native pastor and other agents did not have that close and constant supervision which was so necessary. As a result, quarrels and dissensions were sadly prevalent, and constituted a great stumbling-block to the work among the Heathen. This is illustrated by a remark made to Mr. Collins, "The Christians abuse their neighbours. We can do that without changing our religion." In some cases, too, the work proved to be only of a surface character. As an illustration of what was met with, Mr. Collins told of a visit he paid to Tiong-tang, where in one large clan out of seven brothers six had been baptized:—

My first visit there was the sign for a storm such as I have seldom encountered. One of the brothers had been expelled from the Church on a charge of false witness, though he had previously held a position as Churchwarden (or what corresponds to the office out here), and the bitterness against all in authority was intense. With open Bibles they met me text for text, with bitter words and angry looks and gestures. I waited and prayed. At last the chance was given and they listened till the word given me brought from the second brother the angry retort, "There was only one Jesus, and He was God, but I am a man," but it had shown him our standard, and his own conscience had shown him how far short he had fallen of it, as he confessed months afterwards with words of humble apology.

But encouraging incidents were not lacking. Sung-kia, being situated on an island three miles to seaward, had

escaped the unhappy contagion of discord, and was described as "the one bright spot" in the district. Mr. Collins wrote:—

The two leading men are in themselves pictures of what the love of Christ can make this people, and an evidence that there was a true and real work from the very first here. Just before I came an attempt had been made by the Heathen to compel the Christians to subscribe to a new idol temple. The richest man on the island is a Christian, and, led by him, they stoutly refused, and held their own. Not only so, but they did more. The island was reached by a stone causeway, covered at high tide. The chief village on it extends for half a mile along the side of the island facing the mainland. At the upper end, opposite the new temple, is the old causeway, so that to cross from the lower end of the village, a long detour had to be made. The Christians refused to subscribe to the temple, but to show their public spirit, offered to build a second causeway at the lower end of the island. This was done, and I was taken to see the new causeway as a triumph, which, indeed, it was.

And of a former member of the congregation at Uong-buang who had lately removed to Lo-ngwong, and whose zeal was a great encouragement, Mr. Collins wrote:—

Living in the Roman Catholic quarter of the town, he refused to go with his neighbours, who invited him, either to worship or to gamble, and his reputation reached the ears of the priest, a Spaniard, who sent for him and talked with him for two hours, questioning him on both the Old and the New Testament history. Astonished at the answers of so rough a man, he asked him how many years he had read in school. "I never was at school," said the man. "Where, then, did you learn all this?" "From reading my Bible" was the answer, and the priest was silent. Then he showed him the crucifix in the chapel. It impressed the man, but in an unexpected direction. To some minds his answer would be shocking, but to him, himself recently an idolater, it came quite naturally. "What a pity," he said, "to make an idol of the Lord Jesus Christ for the Heathen to laugh at!"

Mrs. Collins was warmly welcomed in visiting the homes of the Christian women, but meetings of women were not possible, owing to the prevalent animosities.

During the next few years the work was extended in several directions. A little hospital was opened at Lo-ngwong under the charge of the head student of Dr. Taylar's hospital at Fuh-ning; a boarding-school for boys was established with sixteen

pupils, and also a Women's School; and work among a community of lepers living outside the North Gate was set on foot by the help of the Mission to Lepers, which supplied the stipend of the leper catechist who lived among them. He was the only Christian in the village when he died, in 1895, but there were one or two earnest inquirers. Later a number of the lepers were baptized; a church was built in the village by means of funds contributed through the Mission to Lepers by two Dublin ladies; and afterwards an American lady, through the same Society, provided the money for building a Home for the untainted children of lepers (which was built close to the Mission compound), and also for its endowment.

Lo-ngwong participated in the movement which seemed to sweep over all the districts during the year following the Hwa-sang massacre. As many as 400 gave in their names as inquirers in Lo-ngwong city, and the interest was proportionately great in other places. At Sa-sang, four miles from Lo-ngwong, over a hundred joined the congregation in one year. But Mr. Light (who was then in charge of the district), like his predecessors, had to lament the merely nominal religion of many of the converts. He instanced a small village of a hundred people in which every family except two were professing Christians; the village temple and its idol were forsaken, and the meetings for worship were held in the Ancestral Hall, which formerly had been used for idolatry. Yet many of these people were nearly as ignorant as the Heathen themselves.

Strenuous efforts have been made to remedy the state of affairs, and lead the converts to a consistent walk with Christ. Unhappily they have hardly met with the wished for success, but at the same time something has been accomplished. In 1901 reliable catechists were sent round to visit the out-stations in pairs, remaining in each place about a month, in order to rouse the Christians, search out the backsliders, and preach to the Heathen. The Rev. W. C. White, who was in charge of the district, wrote as follows concerning this effort:—

No results were manifest at first. The catechists when they returned had for the most part a discouraging story to tell of the backsliding and sin

and apathy, but at the end of the summer an increased activity was noticed among the Christians. They began to be solicitous for the welfare of the women and old men who lived long distances from church and could seldom come, and for the Heathen around them. On their own initiative they opened preaching halls, centring round their main churches within a distance of three or four miles, and were themselves responsible for the maintenance of these halls, and under the catechists' supervision, for the regular conducting of services three Sundays in the month, the first Sunday of each month all gathering in the main church for service. Up to the present twenty of these additional preaching halls have been opened, and I trust there are more to follow.

In the year 1903 forty-two adults were baptized in the city and district, several of them being connected with the Leper Settlement.

The work in the Lo-ngwong district was for a long time superintended by Archdeacon Wolfe from Fuh-chow. The missionaries in charge since 1890 have been the Revs. J. S. Collins, J. Martin, T. McClelland, W. Banister, W. Light, and W. C. White.

CHAPTER IX.

A MOUNTAINOUS PREFECTURE.

"Come ye after Me, and I will make you to become fishers of men."—*St. Mark i. 17.*

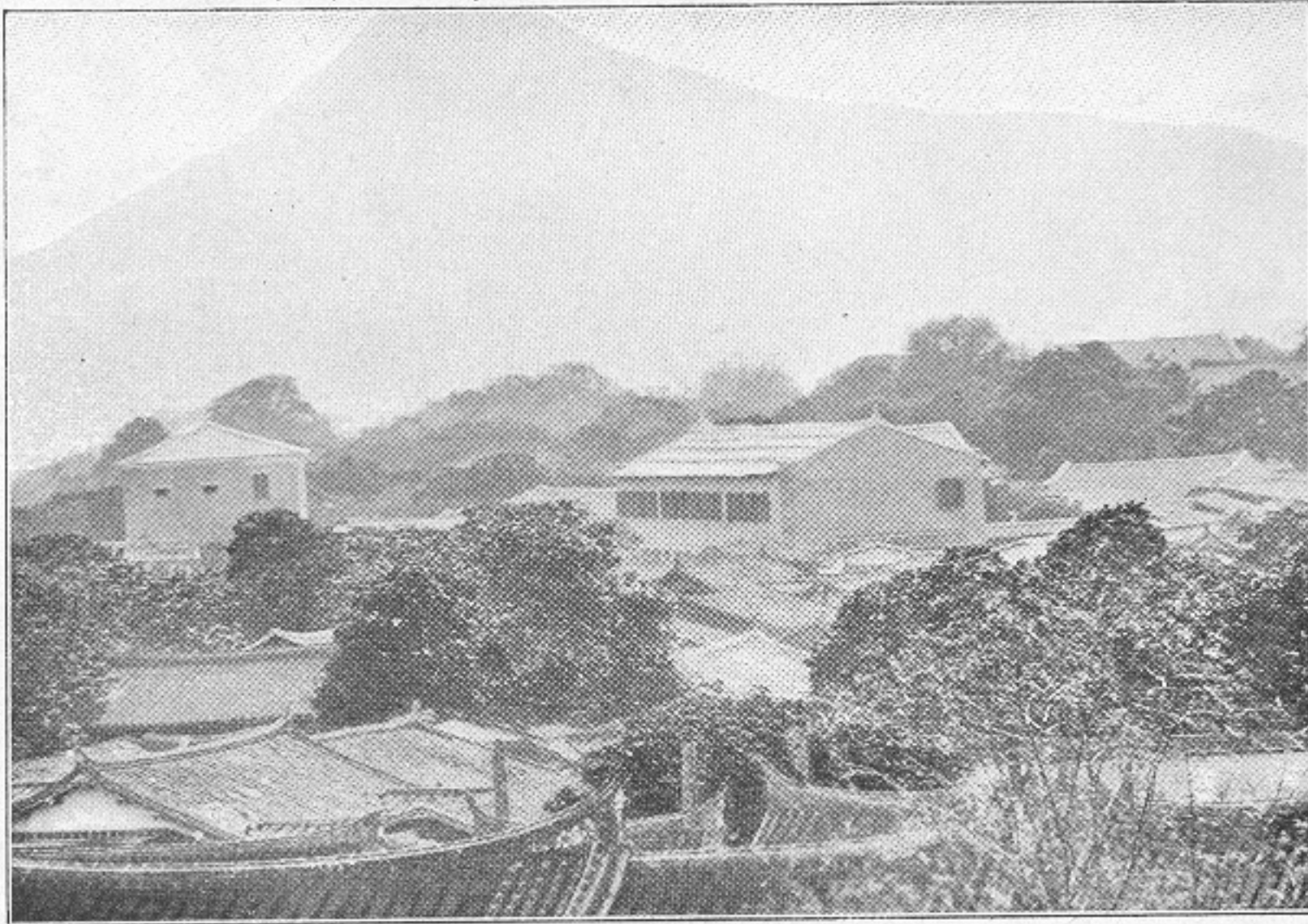
"Upwards, as long as Thou wilt lead !
Nor toil nor peril shall we heed
Where Thy strong footsteps fall."—*A. E. M.*

(1) FUH-NING AND ITS OUT-STATIONS.

FUH-NING or (as it is called in the local dialect) Hok-ning, is a prefecture in the north-east of the Fuh-Kien Province, about four days' journey from Fuh-chow. It comprises the five *hsiens* of (1) Ha-puo (which is the district lying around the prefectural city of Fuh-ning); (2) Fuh-ang; (3) Fuh-ting; (4) Sieu-ning; and (5) Ning-taik; and is, roughly, about eighty miles long, and varies from about fifty to seventy miles in breadth. The country is very mountainous, the plains even in the largest valleys not being of any considerable extent. The people are poor, and as regards trade, the district is probably the least important in Fuh-Kien. The city of Fuh-ning is in a state of stagnation and decay. There is little or no enterprise among its inhabitants, and were it not for the fact that it is the prefectural city, with its high officials—civil and military—and their attendant soldiers, it would soon cease to be of much importance.

Among the inhabitants of the Fuh-ning district are to be found aboriginal tribes, who live chiefly among the mountains. They have a language and dress of their own, though the latter distinction ought perhaps to be confined to the women, who wear

M 3140.



HOSPITAL AT HING-HWA.

M 3138.



PATIENTS AND WORKERS, FUH-NING HOSPITAL.

a dark blue blouse folded across the breast and a dark short kilt, reaching barely to the knee, while their legs are wrapped round with dark blue cloth, so as to leave a diamond-shaped patch at the back of the leg. Straw sandals on their feet and an enormous head-dress, made of tin and cloth and beads, complete their quaint costume.

The city of Fuh-ning was visited by Mr. Wolfe in 1866, and he wrote very hopefully of its promise as a mission station. Like other places, however, it had to wait for the development of native agency before having a resident teacher. One of the four men ordained on Easter Day, 1876, the Rev. Tang Tang-Pieng, was appointed to this station, and in the following year, two men, the firstfruits of his labours, were baptized by Mr. Lloyd. One of these died shortly after. He refused all connexion with idolatry during his illness, received the ministrations of the Rev. Tang with gratitude, and died with the name of Jesus on his lips.

The work, however, progressed very slowly. Mr. Lloyd, in 1880, reported only one baptism for the year; and commented on the extent to which the opium habit prevailed, stating he was assured that 70 per cent. of the people were addicted to the vice.

In 1881 the station was occupied by European missionaries, the Rev. J. Martin, with Mrs. Martin, commencing to reside there in that year. They were joined in the following year by Dr. B. Van Someren Taylor, whose medical work was productive of much good in breaking down prejudices and in reaching the hearts of Natives where other methods failed. A dispensary was opened on Easter Monday, 1883, and by the end of six months there had been 2,350 visits of patients. A hospital was afterwards built which, in 1886, had 771 in-patients, two-thirds of whom were the victims of opium-eating and opium-smoking.

Among the patients whom Dr. Taylor was enabled to cure was a military officer of high rank. He gratefully presented Dr. Taylor with "a very pretty banner, which was carried through the streets with the accompaniment of music and a good deal

of pomp." As the years passed this branch of the work steadily developed. Dr. Taylor was joined for a short time by Dr. W. P. Mears, and on Dr. Taylor's removal to Hing-hwa he was succeeded, in 1897, by the Rev. Dr. S. Synge. The work was further stimulated by the opening of a women's hospital, which was placed under the charge of fully qualified medical ladies, first Mrs. Mears and afterwards Mrs. Synge. Efforts to train native medical students have been attended with considerable success, and two of them were considered competent to be placed in charge of the hospital work when for a time the station was without a European doctor.

Systematic work was commenced among the women and girls by Mrs. Martin, and afterwards carried on by Miss Emma Goldie (Mrs. Martin's sister), Miss M. D. Boileau, and others. By 1889 there was a women's school containing nine students, and a girls' school with twenty-four pupils. Both of these have since grown considerably. During the holidays the ladies visited Ning-taik and the village out-stations.

At the end of 1896 the Parent Committee made an arrangement whereby the prefecture of Fuh-ning, with the exception of the *hsien* of Ning-taik, was assigned to workers supported by the Dublin University Fuh-Kien Mission, on the understanding that the same regulations should apply to them as to other C.M.S. missionaries in the Mission.

Some trouble was experienced in the year 1898 through serious and organized persecution, which was continued during part of the following year. Happily this did not affect the work prejudicially, and at the beginning of 1900 a hopeful movement took place. A remarkable and unaccountable spirit of inquiry was manifested. The time of the different catechists and churchwardens was fully occupied in interviewing those who came to them, sometimes even before breakfast, and the little church was crowded beyond the limits of its capacity. Two influential men were baptized about that time, the one a native doctor named Uong, a man of influence and large practice in the city, and the other a literary man, a language teacher of the missionaries, concerning whom the Rev. L. H. Star wrote,

"No one in England could realize what his baptism has probably meant for him."

The constancy of the Native Christians was tried during the disturbances of the year last mentioned, and the enforced and prolonged absence of the missionaries, but the great majority of them stood firm. Those whose courage failed them were, with very few exceptions, unbaptized adherents, and hardly any of the baptized converts went back even for a short time.

We now turn to notice some of the out-stations. *Sang-swa*, probably the largest town in the district, is situated on the north shore of Fuh-ning Bay. It contains over ten thousand inhabitants, and, therefore, is a good deal more populous than the prefectural city itself. It is really an unimportant place geographically, as it is on a point, and its roads lead nowhere; but there is an anchorage for junks close by, and its population is chiefly composed of "men of the sea." The work was commenced by a medical student, who treated 100 patients there during his first six weeks of residence, and in 1894 there were some sixteen men under instruction. The roll of catechumens a few years later contained more than seventy names.

The Christians at *Eng-a*, ten miles south of Fuh-ning, opened up work in *Swa-siek*, a fishing town six miles westward. The message of salvation was freely received, and by 1899 there was a congregation of fifty souls, including eight baptized women. They did not escape molestation. Early in 1901 bands of "Boxers" made brutal attacks on individual Christians, including women. When complaints were made the aggressors joined themselves in thousands to the Spanish Roman Mission, and from that time lawlessness and disturbances rapidly increased. A member of the staff of the British Consulate, Mr. F. A. Mackinnon, was sent to the district to make investigations, and while these were proceeding an incident occurred which the Rev. T. de C. Studdert narrated as follows:—

On one occasion seventeen of our people who were in the county magistrate's Yamen giving evidence were almost killed by an angry and howling mob, principally composed of so-called Roman Catholics armed with knives. The runners and a few soldiers in attendance were unable to keep them

back or control them. Mr. Mackinnon and I were sent for by some of our Church people, and arrived, through horrible scowls, yells and threats, just in the nick of time. The mob had already threatened the Mandarin, who was shaking from head to foot with fright when we arrived, and was not able to speak for some time. But we were in time to prevent serious mischief and to save the lives of our seventeen witnesses, who had practically given up their earthly lives as lost. I merely mention this little incident, as I think the heroic conduct of our head-catechist on that occasion is worthy of mention. The mob, showing their knives, were wildly shouting for his death first, and when they made an onrush for the little group of Christians, one of the yamen runners quickly kicked a hole in a partition wall leading into the women's quarters of the yamen and helped our poor people to crawl through one by one. He and others urged the head-catechist to get through first, as his life seemed the most imminently in danger, but he refused to move until he saw the others all safely through; as the shepherd, he said, should not desert his flock, but should, if necessary, lay down his life for them.

Eventually a number of the "Boxers" were imprisoned, but on the application of the Christians whose property they had plundered their sentence was mitigated.

At *Cho-wang*, thirteen miles further south, the Rev. H. M. Eyton-Jones was able to rent a ghost-haunted house at an exceptionally low rent, and commented on the fact, that the Christians, enjoying liberty of mind and spirit, saw only the ridiculous side of the matter, and enlarged upon the density of their still-enthralled countrymen. Although one of the oldest of the out-stations the number of converts has never been large.

In the district around *Fuh-ang*, a *hsien* city, there is a large Roman Catholic Mission, with several thousand adherents, most of them being hereditary Christians of several generations. The work of the Society, however, has grown, especially of late years, although persecution has often been rife. In 1901 serious opposition was set on foot by the Mandarins, which resulted in the burning down of the church. Mr. Studdert wrote that the determination was expressed to drive the Protestant missionaries out of the district, and added:—

Pictorial placards were sent out, in which some of us foreign missionaries and ladies, and some of our catechists, were represented as being led to

execution by fierce runners brandishing their swords over our heads, we being led with chains about our necks, or kneeling before the Mandarin and officials, who as well as ourselves are mentioned by name under the pictures, the ladies being half stripped of clothing, and a group of Native Christians praying for mercy, while the whole is headed "The expulsion of the Christians," victorious flags being carried by the soldiers of the Mandarin's retinue.

Happily matters quieted down, and before long Miss J. E. Clarke was able to spend a fortnight in the city, visiting by invitation the wife of the military Mandarin, whom she found most friendly and willing to listen to the Gospel.

At *Fuh-ting*, another *hsien* city, two days' journey north of *Fuh-ning*, a book shop was opened by Mr. Eyton-Jones in March, 1895. While there he was furiously attacked by a policeman attached to the yamen, who rushed at him with a dagger. The assailant, however, was disarmed and detained till the arrival of other policemen, who took him away. Possession was kept of the shop, and two colporteurs, paid by the British and Foreign Bible Society, began to work in the district. Subsequently the Rev. Dr. Mackenzie was able to open a dispensary, which was placed in the charge of a native doctor. This soon began to break down prejudice, for before long there were several apparently genuine inquirers, including an underling in the yamen, who had been cured of opium smoking, and whose conduct improved so much that his master, the Mandarin, declared that the doctrine must be good. The firstfruits of *Fuh-ting* have since been gathered in. At *Swa-tong* Miss J. E. Clarke, who stayed three days in the house of a family of inquirers in 1895, found that the young wife in this family who was cured in the *Fuh-ning* Hospital in 1894, told her husband, on her return home, something of what she herself had heard of the Gospel. In consequence the husband began to attend Christian worship at a place three miles off, and soon after started family prayers.

Sieu-ning has not as yet been permanently occupied. Mr. Star visited this city in 1898, and afterwards a catechist was sent, but no house could be rented for him, and he has been

obliged to live in an inn. There is a strong anti-foreign feeling, and for the present the work must be done by Natives. A pedlar, the firstfruits of the city, was baptized in April, 1900. The work at *Hwang-Kang* owes its commencement in 1899 to one of the villagers entering the service of the missionaries, and becoming a sincere Christian. On his return home he began to speak to his cousins, some of whom accepted Christ, and in their turn taught others. *Tai-hung* was visited for the first time by a European in March, 1900, when Mr. Star and Mr. Studdert found there fifteen inquirers who had endured much severe persecution. Mr. Star noticed in the house of one or more of them some large holes in the roof of the kitchen caused by stones hurled down from the hill behind the house. These inquirers, in order to attend divine worship at *Cie-tau*—six miles distant, where was the nearest church—without molestation, had to make their way thither by back mountain paths. At *Buang-sang*, a village on the shores of the Sang-swa basin, thirty of the thirty-three families have given up their idols and resolved to worship the one true God.

By the end of 1903 the number of Protestant Native Christians in Fuh-ning city and district was 456, forty-three adults having been baptized during the year.

Since 1880 the missionaries in charge at Fuh-ning have been the Revs. J. Martin, H. M. Eyton-Jones, L. H. F. Star, and T. de C. Studdert.

(2) NING-TAIK AND ITS VILLAGES.

NING-TAIK is a large and important *hsien* city in the Fuh-ning prefecture, some five-and-twenty miles north-west of Lo-ngwong, on the coast, an arm of the sea running up to the walls. The valley in which it is situated is bounded on the south by a range of mountains, from the topmost ridge of which a magnificent scene is presented to the eye. One of the missionaries has written:—"The view as we descend is literally enchanting. Lofty peaks and yawning chasms meet the eye on

every side. Trees and flowering shrubs are scattered plentifully all around, while the deep blue sea placidly reposes beneath us, like a silvery expanse spreading away in the distance, and glittering in the morning sun."

The city was first visited by Mr. Wolfe in January, 1866. In his journal he described his feelings as he approached Ning-taik:—

I looked at the city with much interest. Will it receive the messengers of Christ who have now come to it for the first time? Its dark roofs were to me a striking picture of the moral darkness of its people, and, on the spot where I stood, I prayed the great Father of the human family to enlighten His creatures with the light of life, and dispose the people of Ning-taik to receive Jesus as their deliverer. There were at that moment two earnest Christian men (the two native brethren I had sent on) preaching Jesus to the inhabitants, and requesting them to give a place for the preaching of the Gospel of peace.

For some years Ning-taik appeared the most hopeless spot in the whole Mission. In 1869 the report was:—"The night of toil still continues, without one bright star to encourage the lonely catechist." There was some thought of abandoning it, but it had been found a good centre, and from it the Gospel had reached some remote mountain villages, so it was spared for awhile.

But the seed was not lost. In 1875, Mr. Wolfe wrote:—"The little chapel at Ning-taik, which for years seemed the very picture of desolation and spiritual barrenness, has at length become too strait by reason of the numbers who flock to it to worship God and learn His precious truth"; and his next report told of that true test of success, persecution, the Christians having been beaten, and their houses broken down, "yet no one has denied the faith."

But how came this about? The story gives us a hint of the wonderful workings of Providence in all these matters. The temporary mission-house was obtained, as well as three or four others, in different stations, through the influence of a tea-merchant at Lo-ngwong—not himself a Christian—out of friendship, more or less disinterested, to foreigners. The owner

of the house, hating Christians, tried, as soon as he found out the object for which it was hired, to turn out the catechist; but Mr. Wolfe, having the deeds, determined to keep the place. A new catechist came; he influenced the landlord; by God's grace the landlord became a believer; he was baptized at Ning-taik four years later, and afterwards brought others to the faith by going out to Ni-tu and elsewhere preaching. He also covered in the yard at the back of the house to give increased room for services.

By the year 1881 the Rev. Ting Seng-Ki, who was then in charge of the work, was able to speak with thankfulness of great progress made by the Gospel since—eight or nine years before—he was a catechist stationed in Ning-taik city. At that time he occupied a small, unsuitable house, the only procurable one outside the city gate, and scarcely one of the people would listen to what he had to say, while no out-stations had been opened in the country around. But in 1881 there was an excellent house within the city; the people listened respectfully to the preaching of the Gospel; and fifty or sixty Christians, week by week, met together for service. In the country around, moreover, stations had been opened in many directions, and numbers were acknowledging Jesus as their Saviour. He added at the close of his conversation with the European missionary:—"Of a truth this is the great power of God; man could not have brought it about." There was, however, some cause for sadness. Twenty members had to be expelled from the Church during the year, some having relapsed into idolatry, some having gone back to the opium pipe, while others had been guilty of sins against the seventh Commandment.

Among the interesting converts about this time was an old man, named Ing-Seung, who for forty years had been a leading man among the Vegetarians (Buddhists). At the beginning of the year 1883 he became an earnest inquirer after salvation. When the other members of the sect heard of his desire to become a Christian there was great consternation among them, and they sent two of their chief men all the way from Ku-cheng to endeavour to bring him back to the old faith; but their efforts were

unavailing, and Ing-Seung, his wife, and a grown-up son were baptized at Ning-taik on 21st October. At the same time a second leading Vegetarian was baptized, and in the following year there was another very interesting conversion from among these followers of the Buddhist faith. It was that of an old man who occupied a position somewhat similar to that of a priest among the Vegetarian sect. Mr. Lloyd and Mr. Ting had some conversation with him in 1883, but he seemed to treat the whole matter as a joke. However, he attended the services in Ning-taik church, and finally became a Christian, and was noted for his earnestness in making known the truth to others. He suffered much from sleeplessness, and used to spend whole nights in prayer and in reading his Bible. He died in 1892. Mr. Martin (who took charge of the district in 1885) wrote of him:—

When he first accepted Christ he was persecuted by his friends, his wife, and family. His wife would not allow him to take any money out of the house for Church purposes. He was anxious to give his share towards supporting the catechist, so, as he could not get any from the house, he began to plant indigo, and gave a good proportion of the profits to the catechists' fund. Some four or five years since he spoke to me about his anxiety for his wife and children, and asked me to pray for them. Soon after, his wife and son showed signs of interest in the Gospel, and later on were baptized. He was always ready to help in Church work. Two years ago he was chosen as the head of the Ancestral Hall, and had a deal of work to do as adviser and organizer. He used to say to the catechist, "This work takes up a lot of my time, and I cannot do as much for Christ as I wish. I do long for the time to come when God will call me to go Home." His call came in February, 1892. He was able to witness for Christ up to the end, and just before his death he called the Christians together, and spoke to them very earnestly about their own souls and the souls of the Heavens.

Mr. Martin mentions another case of persecution which originated with the refusal of a Christian to pay some thirty or forty cash (about 2d.) towards the expenses of an idolatrous procession and theatrical performances. The man was beaten and his wheat and bamboo trees were cut down. When Mr.

Martin appealed to the Mandarin the latter sent messengers to the place, with the following consequences:—

These messengers went, but failing to get money from the offending party they seized one of the brothers of the family. The other brothers heard of it, and before the constables were able to reach the city of Ning-taik with their prisoner, the brothers overtook them, beat them, and released their younger brother. On their return to the village they determined to have their revenge on the Christian; so they marched to his fields, where he was working, seized him, dragged him by his *queue* through the fields and streets to their house, bound him, and tried to force him to sign an agreement that he would deny the name of Jesus, and promise not to appeal to the Mandarin again. On his refusing they tortured him by running shoe-needles into his feet. He continued to assert his faith in Christ, and they threatened to kill him, and to pull down the chapel. At this juncture the elders of the village interfered. The Christian's wife fled to the Mandarin and sought his help. He sent constables to the village, but the villagers had armed themselves with guns and instruments of husbandry. The constables on hearing of this, returned and told the Mandarin they were afraid to go on. In the meantime the Christian was liberated, and allowed to return to his own house.

After the Hwa-sang massacre in August, 1895, the European missionaries were obliged to retire from Ning-taik, but visits were paid from Fuh-chow in October and November. Throughout the whole district there appeared to be a forward movement. In Ning-taik city, a hard soil, some twenty families were attending the services, and from some of the out-stations encouraging reports were received. Another sign of progress was the increase in native contributions, which in 1895 exceeded the previous year's total by \$100.

During this year the Rev. Tiong Muk-Tung died. He worked in Ning-taik for several years, and had recently been appointed to Lo-ngwong, but on account of his illness he had not been able to remove. Eventually he was taken to Fuh-ning Hospital, where he died after a lingering illness. He was not a brilliant man, but he was a good, faithful worker, and an earnest and zealous preacher of the Gospel. At the time of his conversion he received a beating, from the effects of which he never quite recovered. A detailed account of his death was written by his brother to the missionary in charge, which tells how the dying

man passed peacefully away shortly after the brother had read to him the "No-Bridge River" chapter in the Pilgrim's Progress. The banner which preceded the coffin bore the Chinese characters signifying "Death had no terror for him; it was a return home."

In 1896 a girls' boarding-school was erected, capable of receiving fifty boarders, and afterwards a school for women. The former began with seventeen pupils, a number which had increased to thirty-seven at the close of the year. Nine of the girls have since been baptized, and also several members of the women's school. But while visible blessing has rested on these institutions, the city congregation has not been quite satisfactory. A sense of sin is said to have been completely lacking among the people, and duplicity to have abounded. But it should be remembered that the converts have much to hinder them. One of their difficulties is the long distance of the homes of many of them from any place of worship. For instance, one woman, an inquirer, had to walk six or seven miles over two very high passes in order to be present at a service, so that, owing presumably to her slow rate of locomotion, it took her many hours to get to church and back again.

At the close of 1903, the Native Christians in the Ning-taik district numbered 1,306. The stories of many of them are of deep interest, but one only can be given, that of a woman residing in a village three miles from Ning-taik. Miss M. E. Barber, one of the missionaries, wrote in November, 1899:—

Yesterday a chair stopped before our door, and when I went to see who had arrived, I saw a poor deformed woman, a cripple of about thirty, with a text card, on which was written a prayer, and a small book from which we always teach beginners hanging in front of her dress; and in answer to my greeting she said, "I have come to learn about Jesus." Nothing else could she be got to say. I then discovered from our school matron that some weeks ago Miss Boileau and her Bible-woman were visiting in the village where this woman lived, and that she sent for them, hoping that the foreigner could heal her body. Of course Miss Boileau told her of the Great Physician, and pointed her to Him Who could save her soul. Once after this she heard about Jesus, and her visit to us yesterday was her third opportunity. I told her about the importance of speaking to Jesus often, when she interrupted with, "But I am told that when Christians

pray they must kneel, and I cannot kneel; if I put my head down and close my eyes, will that do?" Soon afterwards we all met together and prayed for her, and as we prayed she cried quietly to herself.

Two years afterwards she was baptized, and the following account was given of her by another lady:—

She is generally called Mo-ka ("No legs") by the Natives all round, but her baptismal name is Ai-Muoi ("Loving Little Sister"). She came in for just one week's special preparation. It was such a pleasure to have her to teach, she was so anxious to learn. It was, too, very sad to see her sit from early morning till night on her tiny stool, utterly unable to help herself or move unless some one lifted her bodily. She is very patient. Her knowledge of Chinese character astonished me. As I referred her to different passages in her Bible, she could turn them up and read them very well indeed. One day I remarked about her being able to read so well, as she has had very little opportunity of being taught. I know that for some time her New Testament, Prayer-book, and hymn-book have been her only companions, and she spends much time reading them; but Chinese character is not often learnt by inspiration. So I said, "How is it you know character as well as you do? If in reading you come across characters you do not know, who teaches you?" "The Holy Spirit does," was her reply, "I have no one else." One day she said to me, "Before I knew Jesus I used to be very, very miserable and wretched, because my body was so weak, and I and my mother were so poor; but now," she says, "it is quite different."

We must now notice a few of the numerous out-stations which have been opened in the district. *Ni-tu*, which is the oldest, is situated on the sea-shore, south of Ning-taik, and just at the foot of the mountains. It is a place of some importance as the centre of a considerable population scattered along the coast. The Gospel first spread thither from Lang-kau, and in 1873 there were ten Christians. Two years later, encouraged by the impunity with which the Christians were ill-treated at Chek-tu (see *infra*, p. 87), the gentry of Ni-tu determined to follow so excellent an example:—

A man died of fever, and the gentry raised the cry that these Christians were the cause of this fever, and that the idols were angry. On Sunday morning, as the Christians were quietly engaged in worship, the leading gentry, with the official Te-po, beating his official gong, and followed by a mob, proceeded to the chapel, dragged the Christians forth, and beat

them most violently, and threatened to kill them unless they renounced their faith and returned to the worship of idols. The Christians, however, returned again in the afternoon to their usual worship, when they were again dragged forth and beaten, and one of their number murdered on the spot. Three others are in a rather precarious condition, but it is hoped that they will recover. The Ning-taik magistrate was called on by the mother and son of the murdered Christian to take notice of the murder, and hold the ordinary inquest demanded by Chinese law under such circumstances. Instead of coming at once, as he should have done, he waited five days, till the body, under this tropical heat, was decomposed, and then came and had the audacity to declare that the Christian had not been murdered—that it was clear he had committed suicide by taking a dose of poison! No witnesses were examined, and his (the murdered man's) wife and son, and other friends, who were still Heathen were threatened and frightened into silence by the magistrates and subordinates. It was, however, too favourable an occasion for the magistrate not to exact his ordinary "squeeze," and it is confidently reported that the gentry were compelled to make him and his subordinates a bribe of \$4,000. These are specimens of the way in which the Christians are treated, and how the authorities deal with the cases.

The name of the murdered man, Ling Chek-Ang, deserves to be recorded as that of the first martyr of the Fuh-Kien Church. In 1887 there were ten baptisms at Ni-tu, and twenty others were being prepared for admission into the Church, but as time passed most of the converts fell away, and in 1902 it was found that the only one of them who had remained firm was the son of the martyr.

Chek-tu was opened in 1875, and the very same letter from Mr. Wolfe which reported this fact gave a deeply interesting account of the firstfruits of the works:—

At Chek-tu, one of the newly-opened stations, and where considerable interest has been awakened, the persecution raged, and still rages, most furiously. On the occasion of my visit to this place in November last I baptized seven deeply-interesting men, who made an open confession of their faith in Christ, surrounded by a mob, which literally howled for their death. This mob threatened to pull down the chapel on the occasion, and one of them struck a severe blow at myself. A friendly Heathen warned the catechist of a design on the part of the gentry to come and pull me out of the chapel at night and set fire to the house. This caused us some

little anxiety, but we knelt down and committed ourselves to the care of our heavenly Father, and then lay down calmly and enjoyed a peaceful sleep. One of those whom I baptized on that evening made a very deep impression on my mind. He was eighty years old, and perfectly blind. He showed a marvellously clear perception of the atonement by Jesus. He stood up in the congregation, and leaning upon his staff, related the history of his conversion to Christ. It was deeply affecting. He was, as he said, at the age of thirty a devout worshipper of the idols, but he soon found out their worthlessness, and abandoned them for ever. For many years he worshipped nothing, but was in agony to know what to worship. He then betook himself to worship the rising sun, but this brought no peace to his heart. He then worshipped the moon and stars, but peace did not come; at length, in the deepest distress, he gave up the worship of the sun and moon, and cried for the true God. Just at this crisis we opened our chapel in the village, and the old man heard the catechist preach about Jesus, and believed at once with his whole heart. "Now," he said to me on the occasion of his baptism, "I can die in peace; I have found a Saviour." I am expecting great things in this village.

Lek-tu, which was one of the earliest out-stations, is remarkable for the prominence and faith of its women converts, and on this account has been called the Philippi of Ning-taik. One of them, Patience, afterwards a Bible-woman, was called upon to suffer persecution for the sake of the Gospel. Mr. Martin wrote:—

Her husband will not let her go to the chapel, and will not permit her to read any of our books; he has taken some from her and destroyed them before her eyes. When I was there some of the Christians told me this woman wanted me to call on her husband; but as an older Christian said it might bring more blows to the woman, I decided not to go. So I wrote on a slip of paper (St. Matthew xi. 28): "Come unto me"; "Believe in Jesus, and be not afraid, for God loves you," gave it to our sister, and told her to take it to the persecuted, and to tell her we would all pray for her and her husband. A few days after my visit, the Rev. Ting called at the chapel, and when the woman heard he was there, she and her two daughters-in-law went to see him and to join in the service. On her return the husband of the woman asked her why she disobeyed him and went to worship God. He then struck her and knocked her down. She said, "If you beat me till I am dead I shall not fear, for I shall then go home to God." This aggravated her husband still more, and he took up a chopper,

and, holding the iron, struck her with the handle on the shoulder. He might have gone further, but was hindered by some who were present. Two days after this, she called on the late student at the chapel, and said: "Although my husband struck me with the chopper the other day, you see I am all right now. Praise the Saviour! The Annual Conference is near, and the catechist will be going. Please give this half-dollar to him as my Church subscription, and tell him to ask all the missionary ladies and our native sisters to pray for me and my house, and to ask God to turn the heart of my husband."

Two years later an account was sent of further trials which she had to endure:—

Last September (1888) the husband of this woman beat her so severely as to compel her to keep her bed for seventeen or eighteen days; for the greater part of that time she ate very little, and cried bitterly. In the midst of her sufferings she thought of the words, "A man's foes shall be those of his own household." She thereupon prayed that the Saviour would strengthen her and make her willing, if necessary, to be beaten to death by her husband rather than deny Christ. She also prayed that she might have courage to show her faith by attending the Sunday services in the chapel. When she recovered she went to the chapel. At this her husband was greatly exasperated, seized a shoe and threw it at her, saying, "If you will go to worship God I shall beat you till you die." The woman replied: "If you kill me, I shall be saved, but I will not give up going to the chapel." Her husband, seeing that she was determined, desisted from beating her, and she is now a regular attendant at the services. She, together with her two daughters-in-law, who join her in her worship, subscribed one and a half dollars towards the Church expenses. She is sixty-five years old, and was baptized by the name "Patience." The two daughters-in-law also were subsequently baptized.

To the north and north-west of the valley in which stands the city of Ning-taik rises a rugged mountain plateau some 3,000 feet above the level of the sea, which stretches for more than twenty miles northward and westward. Though maintaining a general height of some 3,000 feet it is by no means a flat plain, but is dotted with a vast number of little beehive-shaped hills, rising close to one another to varying heights, and covered with vegetation. The view over the whole district from one of the higher peaks is most extensive and most curious. One would expect to find this highland region a desolate moor, but on the

contrary, no fewer than four hundred villages are stated to be scattered over the plateau, which is called Sa-hiong, or the Western Villages. Certainly it is densely populated, and every acre of ground highly cultivated. The beehive-like hills are covered with rows of tea-shrubs, planted in terraces from base to summit; and the intervening bits of level space are the rice and corn fields.

The people of the Sa-hiong table-land are simple, industrious, and well-to-do. The women have "a pleasing frankness and absence of the artificial shyness which marks the dwellers in the lowlands." Each village is occupied by one clan, comprising in some cases 200 or 300 families, all bearing the same surname, and all tracing their descent from one ancestor. Sioh-chio is the principal village, as being in the centre of the district, though in population and wealth it is surpassed by others.

On to this populous table-land mounted the feet of the messengers of Christ, bringing good tidings and publishing peace; and among these highland villages the name of Jesus became dear to many scores of humble Chinese believers. It was in 1870 that Mr. Wolfe first visited this region. He arrived late at night at *Sioh-chio* (Stone Town), and was hospitably received by the head of the clan, "Mr. Stone," but was permitted at once to retire to rest without intrusion. He wrote:—

I was exceedingly tired from the long walk over the mountain road, and at once retired to my little room. I lay undressed upon the pallet, and immediately fell asleep. About twelve o'clock at night I was awakened by the loud voices of singing in the next room by the catechist, colporteur, Christians, and inquirers, who had remained reading and praying to that hour.

Next morning the people crowded to the house to see the stranger, but they were "exceedingly polite," and quietly retired while he breakfasted. After breakfast he examined three candidates for baptism, one of them being "Mr. Stone" himself, who had, with others, embraced the faith of Christ upon the preaching of the Ning-taik colporteur. By this time many hundreds of people had assembled outside, and were patiently waiting for a sight of the foreigner; so Mr. Wolfe, accompanied by his two

native helpers, went out and began to preach to a dense throng of eager listeners. The sun, however, was so hot that the elders and head-men invited them to come into the Ancestral Hall, a large old building, held in profound reverence as the dwelling, some centuries before, of the first ancestor of the "Stones," who (it is said) migrated from Nan-king and built the house, round which the village gradually grew as his descendants multiplied. In this hall, surrounded by the ancestral tablets of the "Stone" family, and with the elders sitting on either side—one of them an aged patriarch of ninety years—Mr. Wolfe and his companions stood up and preached for two hours; the attention never flagging, and the elders, when he had finished, thanking him for his "doctrine," which they pronounced "good, and in accordance with reason, but new to the Western Villages." At the close of this deeply interesting meeting Mr. Wolfe and a little company of believing Chinese retired into an "upper room" in "Mr. Stone's" house, and (it being Sunday) held morning service; and after the second lesson the three adult candidates and two children were baptized—the firstfruits of Sioh-chio unto God.

In the afternoon they proceeded to "Long Town," a village about a mile distant. There, too, they were invited by the head-man, "Mr. Long," to preach in the Ancestral Hall. On returning to "Stone Town" Mr. Wolfe was invited to take some refreshment at the house of a leading man, a relative of one of the converts that day baptized:—

This man is a most devout Buddhist. We had some very interesting conversation with him. He contended that Buddhism and Christianity were essentially the same, that both taught men to live virtuously, and both pointed to future rewards for the good, and punishments for the wicked. We endeavoured to point out carefully to him the essential differences. He looked very thankful, but made no reply to our explanations. The Taouists and Buddhists have agreed to tolerate each other upon the supposition that, after all, their respective systems are essentially the same, and so their gods are content to live on easy terms with one another, and not unfrequently stand together upon the same altar, and receive the adoration of the same devotee. Christianity, too, would be tolerated, and the Chinese would easily be induced to accept Christ

amongst the number of their gods, if it could be content with the same terms on which all the other systems are willing to be received, viz., that no one of them claim to be absolute and exclusive truth. Now as Christianity does claim this, and openly avows its determination to expel by moral force every rival system from the altars of this nation, it naturally at first appears strange and presumptuous to this people. The Buddhist gentleman above referred to expressed this feeling when I placed before him the claims of Christianity to an undivided supremacy over his heart and soul. He would gladly believe in so noble and pure a Being as the New Testament represents Jesus to be, if he might be allowed to believe in Buddha, and Lao-tse, and Confucius also. This man is a type of a very large class in China, especially amongst the followers of Buddha.

King-se-hung ("the peak of the golden Monastery"), another out-station in the Ning-taik district, is situated among the mountains. A stiff climb for about an hour and a half from the city brings the traveller to the mission church, in the midst of a number of scattered hamlets. For several years one or two Christians living here were in the habit of attending the services at Ning-taik. A catechist was sent to reside in the place, at the request of the people, and towards the close of 1875 a large number were baptized. A church was afterwards built, the Native Christians themselves contributing the site and a sum of money besides.

Chiong-ka affords an illustration of how the work extends without the aid, and sometimes without the knowledge, of the foreign missionary. In the year 1879 one of the Native Christians at Ting-sang-a, a Mr. Ma, removed to Chiong-ka with his family. The nearest chapel being a long way off, he was obliged to conduct service in his own house, to which he invited his neighbours, explaining that he belonged to the "doctrine of Jesus." The number of people who came increased, and he asked for assistance to help to provide forms for their accommodation.

Huok-leng is a large and busy market town lying to the north-west of Ning-taik city, and is an important centre for evangelistic work. It was occupied for some years without any visible result, but in 1882 some converts were baptized, one of them being a fruit of Dr. Taylor's medical work. He came to

be operated on for diseased jaw, and while being cared for, heard and believed the message of salvation. He was the means of leading his brother and a fellow-workman to become candidates for baptism. At this place a Christian woman suffered much on account of her faith. Mr. Martin relates the story as follows:—

She was locked up in a loft by her husband and kept a prisoner for three or four months, but was able to persuade somebody to buy a hymn book for her. About this time her husband and a few friends of his met the catechist in the street and struck him, and before the case was settled the woman was released. For two Sundays she walked through the rain to the chapel, and her husband, making some other reason an excuse for his anger, struck her, and not long after she died from the effects of the blow.

Of late years the work has been more promising. A larger place of worship has been obtained, affording accommodation for about 200 people. Ninety-nine adults were baptized here in 1903, some of them walking nine miles, others fifteen, and one man even twenty-one miles to be present at the services.

The work in the Ning-taik district has always been supervised from a distance, first by the Rev. J. R. Wolfe, and afterwards by the Revs. J. Martin, T. McClelland, W. Light, L. H. F. Star, and W. C. White.

CHAPTER X.

A CENTRE OF LIGHT: THE STORY OF KU-CHENG.

"Ye are the light of the world."—*St. Matt.* v. 14.

"We thank Thee, Lord, that some are found
Amid the heathen night,
To let faith's lantern shine around
With clear and steady light.
We thank Thee that the dying hour
Of many a timid saint
Has witnessed to Thy promised power
To help and cheer the faint."—*John P. Hobson.*

KU-CHENG is a *hsien* of the Fuh-chow prefecture, lying to the north-west. The county town (of the same name) is reached from Fuh-chow by ascending the river Min as far as Chiu-kau, which may be regarded as the gate of the district. Leaving the river here and proceeding by road, Ku-cheng city is reached in one long day's journey, the distance being about thirty-three miles.

Ku-cheng was first occupied as an out-station at the end of 1865. Two catechists went as pioneers, and hired a room for a preaching chapel. Then Mr. Wolfe visited the city, preached to large and attentive audiences, and left one of the catechists to carry on the work.

At the close of 1866 Mr. Cribb, who had taken over the superintendence of the work, was able to report that the catechist had laboured with much encouragement, and that larger premises had to be used because of the great numbers attending the preaching. Several tours had been made through the surrounding villages, and large quantities of tracts and books disposed of. One man who had been baptized at Fuh-chow was earnestly teaching his wife. She was baptized early in 1867, and in the

same year five others were added to the Church. One was a promising young man, who was at once taken into the preparatory class for catechists; another was the schoolmaster of a village eight miles off; a third was the son of a literary man; and the remaining two were remarkable for the patience with which they bore eighteen months' probation which was imposed upon them before baptism in consequence of their having been opium smokers. One of these two men was afterwards admitted to Holy Orders.

The work was not, however, carried on without difficulties. One arose from the refusal of the catechist to contribute to the customary subscription, or tax, to the idol temples. As in similar cases elsewhere, his house was attacked and serious damage inflicted; but the Ku-cheng police arrested the rioters. Another difficulty was in connexion with the slanderous reports spread by a man who came to the chapel as a professed inquirer, obtained copies of the books, and then went about telling absurd stories of what went on there, affirming that he had been admitted to the secrets of "the religion," in proof of which he produced the books. For instance, he affirmed that at the Fuh-chow mission-house there was a pond or tank containing water brought from a wonderful place called the Pool of Bethesda; that converts, under the pretence of being cleansed from all sin, were required to wash in this pond; that those who did so suddenly dissolved, and were no more seen; but that from the dregs consequently deposited the foreigners extracted opium! A curious instance, indeed, of the way in which the opium traffic hinders missionary effort.

In the following year, 1868, another difficulty arose which hindered many inquirers at Ku-cheng and other places from coming forward. This was the persecution endured by a new catechist who was sent to Ku-cheng, a graduate of the first degree, who had been baptized at Fuh-chow in the previous December. No sooner did he commence his work than a storm of persecution arose against him from the *literati* of Ku-cheng, as well as from some members of his own family. Besides attempting to compel him to support idolatry, they threatened

to cause his degree to be taken away from him, and to deprive him of his share in the inheritance of his forefathers. To show that they were in earnest in this latter particular, they refused to give him his share of pork, which, according to the will of his ancestors, was to be given to every member of the family, old or young, male or female, on a given day in every year. This may appear a small matter, but being noised abroad throughout the Ku-cheng district, it actually had the effect of frightening most of the inquirers not only in Ku-cheng city, but also at places as distant as Sek-paik-tu and Sang-iong. The catechist for a time bore all bravely, and avowed his determination, come what might, not to deny his Master. But alas! his faith was not firmly established, and he fell away. He was afterwards received back, but no great confidence could be reposed in him. He had tried to serve God and mammon, and signally failed.

Ku-cheng was one of the places visited by Bishop Alford in 1868. He baptized three men, and confirmed twelve men and three women. Some of these were from out-stations. During the next two or three years there was much encouragement at several of these places, but in Ku-cheng itself the infant Church grew slowly. Nevertheless, when the Bishop visited the city a second time in 1871, he found twenty-two adult baptized members, besides children. It was in the year last mentioned that the Shan-sin-fan plot, which has already been alluded to (see *supra*, page 18), was carried out. The Ku-cheng district especially suffered from it, and Mr. Mahood, who was then in sole charge of the Mission, was seized at Ang-iong by the rioters, and forced to go to Ku-cheng, where he narrowly escaped death at the hands of the mob.

For a few years Ku-cheng city continued to show little interest in the Gospel message; but though preferring for itself darkness rather than light, it became a centre of light to the villages around. Not that there were no converts in the city. Ten adult baptisms were reported in 1872, and sixteen in 1873, and many who were once bitter opponents of Christianity began to publish abroad the glad tidings of salvation. By 1874 marked

progress had been made. Upwards of one hundred people, mostly Buddhists, in the city or immediate neighbourhood, had joined the city congregation, and twenty-eight had been baptized. From that time the city and district became much more fruitful.

In May, 1876, Bishop Burdon visited Ku-cheng for the first time, and was accorded a most hearty welcome. He wrote:—

On arriving at the chapel, which has only lately been enlarged, and is now the largest chapel in the whole Mission (the chapels in the city of Fuh-chow, I think, included), it was at once filled from end to end with Christians and Heathen. The little house, too, for the native deacon, behind the chapel, was filled to overflowing, and it was difficult to find a resting-place. I thought it best to get into the pulpit, and, after saying a few words to them in Mandarin, which were interpreted by the Christian schoolmaster, I told them that I had come a great distance that day, and was both tired and hungry, and should be obliged to them if they would now go home and come back at another time. To my amazement, and that of Mr. Wolfe, the crowd quietly dispersed, and though we had to do almost everything in presence of a number of people, yet we had comparatively a quiet time for the rest of the evening. I thought my whole reception in this city a remarkable thing. The people were most respectful in demeanour, and the only word I heard as I passed through the streets was a remark, *sotto voce*, on my great age.

In 1882 the Rev. W. Banister was appointed to take charge of Ku-cheng and also of the adjoining county of Ping-nang, and four years later he was able to take up his residence in the city of Ku-cheng. An interesting fact was revealed when the title deeds of the property on which this house was erected were examined:—

The ostensible owner of the site had to look up the deeds, and the first was found to go back to the Ming Dynasty, 200 or 300 years ago. The investigation, however, brought to light the fact that the father of the occupier had sold the land, and that the actual owners were the trustees of an idol society. These gentlemen, literary men though they were, were willing to sell the idol property to the Christian Church, and accordingly the name of the idol society and the Christian society appear side by side in the deed.

According to Chinese custom, the completion of the building was celebrated by a feast, and on May 31st, 1887, 120 guests

were entertained, the day concluding with a lantern exhibition, which gave immense satisfaction.

The eleven years during which Mr. Banister was in charge of the work were a time of great progress. The baptized Christians in the two districts (Ku-cheng and Ping-nang) increased from 615 to 1,014. The organization of the congregations improved, while the changed attitude of the people generally was specially marked. The work of education also advanced. A boys' boarding-school was established at Ku-cheng with twenty-four pupils, and twenty-seven day schools in the two districts had between them an attendance of 300 children. Another important step was the organization of a band of native evangelists, who visited each part of the district in succession, gaining access to new out-stations as a result of their visit. Work amongst women and girls also was vigorously prosecuted. The Misses I. and H. Newcombe, of the Church of England Zenana Missionary Society, went to reside at Ku-cheng in 1888, and with great devotion gave themselves to the work among the women and girls of the district which had been begun by Mrs. Banister. Previously the Chinese wives and mothers had been largely neglected, and the neglect had been one of the most serious defects in the work. As soon as they were reached and influenced, the result was seen not only in the addition of many women to the baptismal roll, but also in the impetus given to the work generally.

There was also an interesting movement among the afflicted people residing in the Leper Settlement outside Ku-cheng city. Mr. Banister wrote in 1891:—

Three years ago an old catechist whom God had used in different parts of His vineyard developed a disease which ultimately turned to leprosy. It was a great trial to the old man and his wife, and their faith was sorely tested. After having been pronounced incurable by the foreign medical men at Fuh-chow he was admitted into the leper community, and immediately became their chaplain. God used him from the first, and one after another joined him in worship, and received his instructions, until now there is a congregation of twenty to thirty every Sunday After my return from the Annual Conference I was privileged to admit nineteen members of this singular congregation into

Christ's visible Church by baptism. It was a solemn and interesting occasion. The Rev. H. S. Phillips, by whose efforts the church was built, and the Rev. T. McClelland witnessed the admission of these new members into Christ's Church. I examined them one by one, and was deeply interested as each one confessed in simple and touching language their faith in the work of the Lord Jesus Christ for them. The first to be baptized was one whose eyes had long been closed by disease to the light of heaven, but Christ had given him light. Each feature of his face was destroyed, and yet he followed every word of prayer, and his distorted mouth articulated every sentence as it was uttered. He has been appointed exhorter amongst his fellows, and, as his old pastor said, he can now see better than those who have eyes. Another, who came next, seemed to be free from external leprosy, but a spasmodic movement of the eyes bore witness to the presence of the dread disease. A third was a young man whose face lighted up with joy as he was named a disciple of Christ, but his feet were shapeless stumps without toes. I might go through all the list, but it would be too long, for each one had some sign which marked him for death, but the chief hope, for one and all, was life in the new clean body of the Resurrection. One of them was asked some time ago what good it was for a leper to become a Christian, and the reply was that "the teacher told me that I should be clean in heaven." What other power but Christ can bring light into such darkness, or hope into such hopeless misery?

The following year Mr. Banister was able to build a Leper Asylum, where these poor suffering creatures might be more comfortably housed and their sad condition ameliorated by better diet and healthier surroundings. The funds for the purpose were provided by the Mission to Lepers.

All this time the congregation worshipping in the city church was growing, and a greater spirit of unity and earnestness was manifested, which was attributed largely to the establishment of a branch of the Christian Endeavour Society, an effort in which the American Methodist Mission joined. Once a month a united meeting was held in the English and American Mission churches alternately, and the sight of a large church filled with Christians impressed the Heathen not a little, as was shown by the following incident which occurred at one of the meetings:—

Two strangers entered, and sat all through the meeting, one quite silent, but attentive, the other very meddlesome and talkative. The silent

listener came from a village six miles away, and out of mere curiosity had come into the church. The conversation was on subjects which were all strange and new to him, but it struck him that the religion which caused men to ponder and plan how to reach others, and help them in this way, must be good; and after the meeting he stayed to converse with the catechist, and ultimately he stayed on until the following Sunday, and attended the services. The Spirit seemed to have reached his heart and taken firm hold, for since that time he has come down from his home in the hills week by week, for the Sunday, and, best of all, he has now been joined by a group of half a dozen men, who walk these twelve miles, to and from church, every week. They beg now for a church to be established in their mountain home, and that a teacher be sent to them.

The Rev. R. W. Stewart, after being some years at home, was able to return to Fuh-Kien in the autumn of 1893, and was appointed to take up Mr. Banister's work. He and Mrs. Stewart, with their children, went to reside at Ku-cheng in December, 1893. Their time of service here, however, was of short duration. As we have seen in Chapter V., troubles soon began, and on the first of August, 1895, they, with others of the Ku-cheng missionary band, were translated to the higher service above.

On Easter Day, 1897, a chapel was opened in the mission compound at Ku-cheng, which had been erected in memory of those killed at Hwa-sang. A new building was also put up for the boys' boarding-school in memory of the late Rev. R. W. Stewart, towards which the Chinese Christians subscribed most liberally.

From the very commencement of the work greater success has attended the efforts made in the villages than those made in the towns, and we now give some account of what has been done at the more important places of the Ku-cheng *hsien*, before turning to notice the *hsien* of Ping-nang.

One of the most interesting villages has been *Lau-a*. In 1875, Mr. Wolfe baptized several people, and forty or fifty presented themselves as candidates for baptism. They had subscribed no less than \$300 towards the cost of a church, designed to hold 500 people, one member giving a third of that sum himself. But as at so many other places of early promise, the

Church at Lau-a has not grown. There have been additions, but there have also been losses, the latter in part attributable to the persecution endured by Ngoi Kaik-Ki (afterwards the Rev. Ngoi Kaik-Ki) who was a Native of Lau-a, and especially to his being deprived of his degree, which made a bad impression in the place.

The story of Ngoi's conversion was given by Mr. Stewart as follows:—

Many years ago, about twelve or fifteen, a missionary, whose name he does not know, was passing through the province, giving away Bibles, and gave him one. From curiosity, to see what foreign books contained, he read some of it, but did not care for it, and soon put it aside. Years afterwards he heard that numbers of people were going to our chapel, which had been opened in Ku-cheng, to hear the "foreign doctrine," and, thinking of his book, which had been lying so long neglected, he took it up again, and, in his own words, "read it, and read it," till at length he came to the conclusion it was "very good." He then went to the chapel as an inquirer, and learned from the catechist the truth more clearly. His great difficulty was the giving up Confucius, who, he thought, taught such high morality; but his Christian friend, who was also a literary man, showed him how much higher was the morality taught by Christ, which, among other things, forbade deception under any circumstances. His household were so enraged at his wishing to join the Christians and disgracing his family, that he could get no peace at home, and was forced to go up on the hills to pray alone to the one true God he had learned to love.

Up to this time he had had the training of the sons of a number of the wealthy gentry about; but no sooner was the change in his religion known, than they were all taken from him. Mr. Wolfe afterwards made him a catechist, and having shown every satisfaction in that capacity, he was chosen at the last Conference to be the tutor of our Training College. Poor fellow! in acting as he has done, he has literally fulfilled the words of Christ, and left father, mother, brethren, wife, and child, for His sake, and the reward will most surely be his. Worldly honour, too, he has lost, for his hard-earned literary degree, which in China is looked on as an object worthy a man's spending his whole life to obtain, has been taken from him, for no other reason than because he has joined the Christians. His wife declared she would have nothing more to say to him, and his little child, one year old, he has had also to leave behind.

Subsequently, however, his wife was won over to the faith,

and she and her three children were baptized in October, 1881. In that same year an influential man was baptized to whose younger brother Mr. Ngoi Kaik-Ki had acted as tutor some years before he was employed by the Mission. He (Ngoi) being at that time a Christian, and his baptism being much spoken of in the district, frequently told this man, and all in his house who would listen, the reason why he had given up Confucius, Mencius, and the other sages of China, for Jesus Christ. At the time no result was apparent, but subsequent events showed that God had caused the faithful words spoken by His servant to find a lodgment in at least one heart in that family.

From time to time some members of the Lau-a Church have had to be expelled, bigamy in some instances being the cause. A missionary's description of one curious case is given as illustrating the customs of the people:—

The man, who has been baptized for some years, has always been much persecuted by his wife, who has cherished a bitter hatred towards Christianity. The husband, however, remained firm, and regularly attended the services at our church. Last year his first wife, finding that no children were born to her, endeavoured (as is the custom in China) to persuade her husband to marry another wife, so that the family name might be kept up. He spoke to the catechist about it, and was, of course, told that such an act would be wrong and contrary to the teaching of Christ and His apostles. The man seems to have steadily refused to listen to his wife's suggestion for a long time, but at length he gave way, and, consequently, we have been obliged to expel him.

Ngu-tu must also be mentioned. Its name first occurred in the Report of 1876-77, and in the following year there were said to be forty candidates for baptism, who were regularly attending the services and keeping the Lord's Day. Three in particular were mentioned, leading men, who had taken a chief part in the erection of a large idol temple, but threw up their connexion with it just as it was approaching completion, and would have pulled it down again but for the opposition of their neighbours. This station has owed much to the wife of the catechist. Both she and her husband, while yet Heathen, had practised the "curious arts" of Chinese necromancy; but, like

their Ephesian prototypes, they, at their baptism, burned their books.

The missionary history of *Ang-iong* is indissolubly associated with the names of two brothers. A carpenter, named Ngoi Cheng-Tung, heard the good news of a Saviour proclaimed by the catechist at the church in Ku-cheng city. He believed the message at once, and persuaded his half-brother, Ung Kung, a tailor, to "come and see,"—or rather to come and hear—likewise, and was quickly rewarded by his conversion.

The two men spoke to a third, a dweller in another village, who forthwith came and lived with Ung-Kung for a while in order to be more fully instructed in the faith, and then went forth in his turn to tell others of the Saviour he had found. The result was that on visiting the village, Mr. Cribb found the carpenter working as an evangelist, and the tailor—a quiet and thoughtful man—as an instructor of those whom his brother's exhortations brought together. Both these men were baptized by Bishop Alford when he visited Ku-cheng in 1868, and confirmed at his second visit in 1871. Through the agency of these two remarkable men, the infant church at Ang-iong grew and flourished.

The Shan-sin-fan persecution (see *supra*, page 18) fell heavily upon the Christians, but none forsook their new-found faith, and before many years had elapsed the instigator of the riot himself was baptized.

Ung-Kung, the tailor, died in 1879. In 1874, on the occasion of Mr. Mahood's last visit, before starting on the voyage he was not to live to complete, this devoted Chinese brother, with tears rolling down his cheeks, said, "Sing-sang, I am afraid I shall never see you again, as I feel my own strength failing; but thanks be to God, we have a glorious hope of immortality, for when this earthly house is dissolved, we have a building of God, eternal in the heavens." The young missionary, however, was called away before the aged convert, who survived him four years, exemplary to the last in consistency and zeal. Ung-Kung made over some property to Mr. Wolfe to provide a cemetery for the Christians, and on his death bequeathed half he possessed

to the Ku-cheng Church, the other half going to his brother. The latter's face, says Mr. Lloyd, "was full of joy when he reached Fuh-chow to tell that Ung-Kung had 'gone Home.'"

For some time most encouraging accounts were given of Ang-iong year by year. In 1878 Mr. Lloyd wrote:--

There is scarcely a village near Ang-iong in which some few Christians are not to be found, and it is very pleasant to see them coming in to the services on a Sunday morning, after a tiring walk up the mountain side.

Two years later he said that in Ang-iong itself there was only one family entirely Heathen, and that the church was quite filled with worshippers. But as time passed, there was much backsliding, and at length the report of the missionary in charge said, "Ang-iong is no longer the bright spot it once was."

Several other villages in the same district as Ang-iong have yielded fruit to the labours of the evangelists. *Puang-lang* is remarkable for a widow—a woman of influence and better education than most of her sex in China—who embraced the faith of Christ in 1869. During the Shan-sin-fan disturbances she was exposed to great annoyance. At one time a mob surrounded her house and threatened to destroy her property if she did not renounce Christianity. She took the Bible in her hand, and standing at the door, said:—"This Book teaches us the religion which foreigners believe; that same religion I believe. No one who believes this religion can possibly be guilty of the acts of which Christians are now accused, and sooner than give up the religion of Christ I would cheerfully permit the officers to behead me." She was not further molested; but two years afterwards she fell ill and died. Most remarkable is the account of her end:--

For two days she lay speechless. Afterwards she recovered, to the great joy of all her friends, and in a few days was able to visit the neighbouring villages. She then began most earnestly to exhort the people to renounce Heathenism, and to embrace Christ as their only Saviour. Crowds of people flocked to hear her, and many wept as she exhorted them to repent and flee from the wrath to come. For a month after her recovery she went from village to village, exhorting the people to cast away their idols, and to look unto Jesus as their only hope. After this her strength

began to fail, but still she persevered in proclaiming Christ unto the people; and at last, full of joy and hope, without a sigh or pain, she fell asleep in Jesus.

Her triumphant death was the means of strengthening many of the feeblers Christians in the faith of Christ. But "being dead," she "yet spake:" "Before she died," Mr. Mahood wrote in the following year, "her son and grandchild were hardened idolaters. She prayed fervently for their conversion, but before the answer was given she had gone to her heavenly Home. Since her death both have been led to embrace Christianity, and are now rejoicing in Christ."

At *Tong-liang* the head man of the village became a Christian in 1875. His peaceful death two years later while attending the Annual Conference in Fuh-chow so impressed his widow and younger son that they became earnest inquirers. At *Cho-pang*, the birth-place of the Rev. Su Chong-Ing, his faithful prayers for his native village were answered, after his death, by the baptism during the year 1880 of eleven persons, making in all about forty Christians at that time.

Sang-iong, a walled town of 10,000 inhabitants, lying forty miles east of Ku-cheng, and the same distance west of Lo-ngwong was occupied in answer to an invitation given by travellers from the place. In November, 1867, Mr. Cribb visited the town dressed in Chinese costume in order to obtain a preaching room and get the agreement for its letting settled without attracting the notice of the people generally. This was successfully accomplished, and a catechist was located there. For a long time the field was comparatively barren, and a good deal of opposition was displayed to the catechist's work. At one time stones were thrown at the windows and on to the roof day by day; and on the catechist complaining to the magistrate and pointing out the chief offender, the latter not only denied the charge, but took the earliest opportunity of disproving his own denial by breaking into the chapel, destroying the seats, and damaging the walls. Mr. Cribb, on his next visit to Sang-iong, appealed to the elders; and they vindicated the reputation of the town for equity by requiring the offender to repair the damage and also make a public apology.

A few converts came in one by one, enough, at all events, to suffer persecution during the Shan-sin-fan riots in 1871, when the chapel was torn down and the catechist had to fly for his life. One of the Christians on this occasion displayed remarkable courage. He was attacked by an infuriated mob, who threatened to murder him if he did not drink a mixture which they gave him for a test to see whether he had poisoned the wells. When they presented the cup to him he refused it, and said:—"If you wish to kill me you can do so, for I am quite at your mercy; but as I have been guilty of no crime, I shall not drink this cup. I believe in Christ, Who is the Saviour of sinners, and I would rather suffer death at your hands than give up that faith." He was robbed of his clothes and had to endure great annoyances. But all testified to his unwavering faith in Christ. During the years which have since passed the work has made some progress, though not of a marked character. At one time there were as many as 100 Native Christians, but declensions afterwards took place.

The Gospel was first brought to *Sa-iong* by some who had heard and received it at *Sang-iong*. In its earlier history the village was a striking illustration of the bitter disappointments which in the mysterious providence of God are sometimes permitted in order to remind us of our own helplessness, and of the instability of human nature.

Up to the end of 1878 eight persons had been baptized. Of these five had been expelled (mostly for breaking the seventh Commandment), one had died, and two remained, and these two Mr. Lloyd had to suspend in the following year for entire neglect of even the outward observances of religion. Thus came to an end what seemed at first the nucleus of an infant Church.

For thirteen long years *Sa-iong* remained utterly indifferent to the blessings of the Gospel from which some of its people had fallen away. The call to return came from a remarkable source, and for a very striking cause. In the year 1892 a heathen Native of the town wrote a letter to the master of the *Ku-cheng* boys' school, in which he said that he "had observed with sorrow how the young men of the town were becoming utterly

demoralized and given up to gambling and opium smoking; that he had consulted with the oldest and leading inhabitants as to what ought to be done; and that they all felt that the best thing would be to invite the Christians to return, and thus preserve their town from utter demoralization. In response to this invitation a catechist was sent, and in April of the following year Miss Maud Newcombe, Miss Burroughs, and Miss Codrington, of the C.E.Z.M.S., took up their residence in the town, and met with a friendly reception. In the month of December a station class was opened which bore fruit very quickly. Eight professed conversion. Of these two died, three were baptized in the following June, and the remaining three were candidates for baptism. Out of the twelve members of the class, nine unbound their feet; no small token of sincerity, especially in those cases where they had been bound till the foot only measured two and a half inches in length.

The European missionaries, of course, were withdrawn after the *Hwa-sang* massacre, and Miss Codrington, who had been seriously wounded, was obliged to come home for a time. Her health having been restored, she returned to *Fuh-Kien* at the beginning of 1897 and resumed her work in *Sa-iong*, meeting with a wonderful reception on her arrival. She wrote:—

As we neared *Sa-iong*, the stir of excitement increased; Christians from all the different villages in the district met us, and surrounded or followed our chairs, and as we passed along the streets, greetings resounded on all sides. Our chairs were put down in the market place, and there the little children clung round us, and with their dear dirty little arms in ours, we entered the familiar old house. There such a sight met us—loving Chinese hands had been busy preparing for us; green arches and Chinese lanterns produced a fairy-like effect, and on either side of the large audience hall were gathered a large group of men and women, men on one side, women on the other. Oh! to see the women's faces, and to feel the clasp of their hands—it was more than sufficient reward for coming back to them.

The *hsien* of *Ping-nang*, like the adjoining *hsien* of *Ku-cheng* is comprised in the *Fuh-chow* prefecture. It was originally worked as part of the district of *Ku-cheng*, but subsequently a separate Church Council was formed, and while the one

European missionary superintended the work there and in Ku-cheng, it was regarded as a distinct district.

Ping-nang, the most northerly town in the prefecture of Fuh-chow, was visited by Mr. Cribb in November, 1866, and great interest was excited by his preaching. No one, however, could be located there until two years later, when the catechist, Su Chong-Ing (who was afterwards ordained), was sent, and a house rented as a chapel. As usual in the larger cities, the anger of the leading inhabitants was aroused. It was conveniently discovered that the landlord had a flaw in his title-deeds; and he was seized and sentenced to receive one hundred strokes with the bamboo. Thus even Heathen have suffered in the cause of the Saviour they knew not. The magistrates then sent for the catechist, and with great politeness assured him that they recognized the beneficent character of Christianity, but that, as the gentry of *Ping-nang* had just subscribed a large sum of money to establish an asylum for destitute children, they needed no impulse from without in the direction of deeds of charity; they therefore kindly advised him to go to some other place where his excellent teaching might be more obviously required. The catechist had to leave the city, but whether the asylum was ever built is as doubtful as whether the flaw in the title deeds would have been noticed had the house been let to any but a foreigner.

Although the attempt to occupy the city was thus frustrated for a time, work was commenced without difficulty in some of the towns and villages of the district, and in 1882 a man from the city was baptized by Mr. Banister. He was a maker of vermicelli, and had proved his sincerity by closing his place of business on Sundays. Little, however, has been done in *Ping-nang* itself. Catechists were placed there in 1898, and the Rev. J. R. S. Boyd visited the city twice in 1900. But the place has a reputation for being strongly anti-foreign, and the work has yielded no converts in recent years.

One of the villages alluded to above is called *Tong-kio*, and the work there has been crowned with a good deal of success, eight or nine converts being baptized in 1884. One of these, an

old man aged seventy-six, seemed to have laid hold of the truth in a marvellous way. Mr. Banister wrote:—

He received the name of Chiong Chiek "perfectly illuminated." . . . He first heard the truth some years ago as the catechist was preaching in his village, and invited him, stranger as he was, to stay to dinner, and tell him more of this new doctrine. He did not believe then, but the seed thus sown by the wayside was not in vain, for last year the old man was led to join the Church, and throw in his lot with the people of God, and as I baptized him I felt that only the Holy Spirit could have taught him.

In a few years' time a church was built which was filled every Sunday with an orderly and intelligent body of worshippers, able to read their Bibles, and use their hymn and Prayer-books. But the offence of the Cross had not ceased. At *Pi-liang* a young man, much impressed by the sudden death of his uncle, resolved to become a Christian. In consequence of this he was beaten by his father so severely that he fled to another village. Thither the father followed him, caught him, put a rope round his neck, and dragged him through the street until the Heathen cried out on him. He dragged him back to *Pi-liang*, and recommenced his persecution, hanging him up by the thumbs and endeavouring to extort a promise from him to forsake the worship of God, but the son refused, and relatives interfering, he was at last let loose. He took refuge with some relatives, and shortly afterwards was baptized.

Among the many other interesting cases, too, must be briefly mentioned two. The first is that of a family at *Chia-a*, consisting of a woman ninety years old, her son and daughter-in-law, and their son, fifteen years old, who were baptized in 1897. The son carried his old mother on his back to and from church. She was too deaf to hear the questions put to her, but she said continually, "Jesus died for me." The other case is that of a man in another village, *Pa-ka*, who was the only Christian in the place. Mr. Martin asked him, in the presence of the elders of the village, what were his reasons for desiring baptism, and upon his replying, inquired of his fellow villagers whether what he said was true. They replied: "Yes, he used to be bad and dishonest, but since he worshipped

God he is quite different; he is a changed man, and the doctrine of Jesus has brought about the change."

Since the Hwa-sang massacre there has been little advance in the Ku-cheng and Ping-nang districts. At the close of 1895 the number of Native Christians was 2,613, and 151 adults had been baptized during the previous twelve months. Eight years later the number of converts had fallen to 2,027, though the adult baptisms during the year had been 163. The village schools afforded as much encouragement as any form of work. Applications for teachers were received in 1902 from many places, including one where a dozen children were waiting for a Christian teacher, and all the people—about four hundred in number—were willing to give up idols and opium. They had a house called Hok Ing Dong ("Happy Tidings Hall"), to which they were accustomed to take any Christian able to conduct a service for them who happened to be in the village.

The missionaries in charge of the Ku-cheng and Ping-nang districts have been the Revs. W. Banister, R. W. Stewart, J. Martin, and J. R. S. Boyd.

CHAPTER XI.

THE LAND OF TEA AND TIMBER.

"He that soweth the good seed is the Son of Man."—*St. Matt. xiii. 37.*

"Brave to the work with hopeful hearts
The sowers go to sow;
Hard is the ground where falls the seed,
But well the sowers know
The Master will come to watch the yield,
They labour *with Him* in the lonely field."—*Watson.*

(I) KIEN-NING.

K IEN-NING, in the prefecture of that name, is a large and important city, 260 miles north-west of Fuh-chow.

It is, in fact, the second city of the whole province north of the Min, and the great inland emporium of trade. From Kien-ning comes the great bulk of the produce—tea, timber, resin—that is brought down by river to Fuh-chow, and is either there absorbed or thence exported. Paper, also, is manufactured on a large scale in the Kien-ning district, and distributed over the empire. The city is romantically situated in a fertile valley among the mountains, at the confluence of several streams, which unite to form one of the principal feeders of the Min, and the population is a thriving and busy one in an unusual degree.

Mr. Wolfe visited Kien-ning in 1863. He was well received and attentively listened to, and distributed many portions of Scripture and tracts. In 1867 he and Mr. Cribb wrote a most earnest appeal to the Church at home to send men out specially to take up their residence at Kien-ning; but for a long time the staff was never sufficiently reinforced to admit of this, and although the eyes of our brethren often turned wistfully to the

great heathen city that seemed to call so loudly for Christian effort, it was not until 1875 that work could be commenced there, and then there was no Englishman to send. The experienced catechist Ling Sieng-Sing (afterwards ordained) and four assistants were set apart for this purpose. For eleven months they laboured, and had already gathered a little congregation of inquirers, when, at the end of February, 1876, the storm of persecution burst upon them.

The following most touching account of Ling Sieng-Sing's trials at Kien-ning was written down by his wife, Chitnio, in English, which she acquired when a girl in Miss Cooke's school at Singapore:—

Sieng-Sing went to a place named Kieng-ning Fu. There was not one Christian man in that place. Sieng-Sing could not speak that language first, it is a little different from what we can speak, so he was very sad, and always praying for the Holy Spirit to help him, his prayer was answered, and he could speak that language. He preached in his house a small chapel, there were many Heathen heard him, and several believed in the one true God and Jesus Christ Whom He has sent. The chief men of the place were quite angry, they were afraid that many would become Christians, and that the English would go and take that place and govern it, so they shut their houses, for many days not open; they said the English sent these catechists there.

Sieng-Sing went to Kieng-ning Fu on the fifth month and in the seventh month he was very sorrowful, he did not know what was the matter, he felt as if the Holy Spirit was saying to him that something would happen to him, he could not sleep, so he read his Bible, he was quite alone in the chapel, but there was a heathen man who used to take care of the chapel, Sieng-Sing used to teach him to read the Bible. Sieng-Sing was reading and praying day and night. One night as he was reading there sprang up a light quite bright in the room, everything was quite white, his hands, and feet, and body, were all shaking, and in about half an hour it was all gone, so he prayed, he was not a bit afraid, God taught him to remember lots of verses in the Bible to comfort him.

In the eleventh month there were four students came to help Sieng-Sing at Kieng-ning Fu, and in the twelfth month the persecution came. The chief men hired other men to do it. It began in this way, they sent some children to throw dirt very nasty on Sieng-Sing's bed, they wanted to try him to beat these children so that they may find fault with him, but he did not do or say anything, he was reading his Bible; lots of men

came and caught Sieng-Sing with the students; two of the students were not there, they had gone to Fuh-chow for their wages, so they caught Sieng-Sing, his nephew, and two students, took their jackets off, and brought them to a tree, and hanged them with their tails tied up to the tree, and their feet lifted up from the earth. Sieng-Sing's nephew was quite afraid, so he said to him, "To-day you must have great faith!" Sieng-Sing says he did not feel a bit pain when they beaten him, he was able to sing and praise God. In about two hours they brought down these catechists from the tree, and gave them vinegar mixed with hair. They said this would kill them, but they did not swallow it. They beat these men, and said, "Now what can your God do?" Sieng-Sing said, "I quite pity you all, because you do not know the way of salvation." They said, "You are in great trouble to-day, because you wish to work for the English, and be their soldiers." Sieng-Sing said, "I am not working for the English, I am working for my Saviour, Whom you do not know; that is the reason I am teaching you now." Some of them had knives, and said they wished to kill Sieng-Sing. So he said within himself, "If they kill me, I am willing to die for my Saviour, and I shall be at home with Him." So the wicked men brought these good men into the streets, tied their tails together, and made them walk about to let all the people see them to frighten them, so that they dare not believe the Gospel. The heathen man who took care of the chapel went and told the Chinese judge. When he came the men all ran away. Then the judge brought Sieng-Sing and the students to his house, and was very kind to them, gave them some food and money to buy clothes, and let one of his men go with them to Fuh-chow. The wicked men also pulled down the chapel. Sieng-Sing was converted about six years ago through the preaching of a catechist.

In the first edition of this book (1877) occurred the following words:—"When and how Kien-ning will again be invaded in the Name of the Lord we cannot now say." About a year after that book was published the next invasion took place. The Rev. Ll. Lloyd and the Rev. Ting Seng-Ki made a long journey, eight days, up the river in a boat to Nang-wa, a town fifteen miles short of the city. Communications had passed with a man in Kien-ning who was willing to sell a house, and Mr. Lloyd now came to complete the purchase. His journal is as follows:—

April 19th, 1878. It was considered best for us to remain at Nang-wa, fifteen miles from the city, while the Rev. Ting proceeded there and got

the deeds ready. This he did, and on April 20th returned to Nang-wa, accompanied by the owner of the house, to whom I weighed out some 900 ozs. of silver, and received the deeds of transfer. I am sorry to say that since my return to Fuh-chow we have received a copy of a placard which has been pasted up by some unknown person at Kien-ning city, saying we have purchased a house, to be used as a chapel, and that if the "Foreign Devils" come there, they will drive them out.

However, the renewed "invasion" of the city again failed for the time, for the same parties who had so shamefully treated Ling Sieng-Sing again attacked the house Mr. Lloyd had purchased, destroyed it, and expelled the catechist.

Kien-ning remained closed till the year 1884. During that year it was again occupied, a house inside the walls being rented from a man who had been cured gratuitously of a bad leg at the Community Hospital in Fuh-chow, and who, in consequence of this, willingly let the house. The trouble in former days arose from the opposition of the Lieng-Kah, or Native Guild, but as the present landlord was himself one of the head men in the Lieng-Kah, as well as a relative of one of the mission helpers, it was hoped the Mission would be allowed to hold the house in peace; but not so. Mr. Banister thus recorded the expulsion of the Mission:—

Our venture of faith in the spring of last year ended in failure and expulsion once again. Our brethren Ngoi Seng-Ong and Ting Sing-Ki went there shortly after our Church Council meeting, and occupied the house which had been rented. After remaining there in quietness for about a fortnight, they were suddenly set upon by a hired mob as in former times was the case. Their clothes were torn from them, they were severely and unmercifully beaten, filth was crammed into their mouths, and in an ignominious manner, amidst the shouts and jeers of the heathen crowd, they were expelled from the city. Surely this is bearing shame and reproach for the Master's sake, and becoming as the offscouring of the earth for His Name.

Several years elapsed before the door thus again closed was re-opened.

A forward movement was made in 1889 when the Revs. H. C. Knox and H. S. Phillips occupied Nang-wa, where a couple of native medical students had already engaged in dispensary

work. In the following year two medical students took up their residence at Tai-chiu, a suburb of Kien-ning city, about a stone's throw from the West Gate, and there they commenced medical work.

All went on quietly for a time, and then some trouble arose in connexion with the payment of subscriptions to an idolatrous procession. The native helpers at Tai-chiu were being pressed to pay these demands with the threat that if they refused they would be turned away, and the house probably pulled down. The missionaries at Nang-wa, on being consulted, advised the people not to pay, and then gave themselves to prayer. The appointed day passed and no disturbance took place. The owner of the house, having heard there was a likelihood of his property being injured, went to the leaders of the idolatrous arrangements and paid the required subscriptions. The Native Christians, however, made it known that this was done voluntarily, and that they would on no account countenance idolatry, although willing to contribute towards mending a road or a bridge.

But the opposition of the enemies of the Gospel in the place had been aroused, and the following year showed that the old hostile spirit, so often manifested in Kien-ning, was as active in this suburb as it had ever been in the city itself. The local mandarin at last endeavoured to close the hospital, and the native students were frequently summoned and commanded to leave the place and give up the premises under threats of sundry penalties if they refused to do so. An appeal was made to the Chinese authorities at Fuh-chow, who urged the British Consul to recall the missionaries. The Consul, however, insisted upon treaty rights being extended to the Mission, while, on the other hand, as a conciliatory course, the missionaries agreed to discontinue for three months public preaching in the hospital.

But the Mission was not long allowed to remain in peace. At the close of the year 1891 Dr. Rigg purchased a piece of land for building a small hospital in lieu of the hired house. This was made the occasion for renewed hostilities, which culminated in the wrecking of the rented dispensary, and a violent and most abusive attack upon Dr. Rigg and the native

helpers. The gentry were bent on preventing the erection of the new hospital, and the magistrate, while acknowledging Dr. Rigg's right to the land, seemed unable to resist them. Two men, from whom the land had been bought, were thrown into prison; bogus graves were discovered on the property, and made the pretext for a charge of impiety in disturbing the soil. At length, on May 11th, 1892, the storm burst. Dr. Rigg shall tell the story in his own words:—

About 2 a.m. I was awakened by a dreadful smell, and certain sounds made me guess what was the cause. I cautiously opened the door, and found it smudged with filth, and quite a load of the same stuff was on the doorstep and all about. The perpetrator had gone off. I moved my bed into the hospital, at the back, and was called up about six o'clock to see the Mandarin. . . . He urged me to leave at once, as he said that Chio Chie-Puoi had "several tens" of men hired at 200 cash a day to pull down our hospital and other buildings. He said he had had a row with Chio the previous day, and intended to accuse him to the Viceroy. I asked him why he wished me to leave, and he said it would then be easier for him to protect the hospital. I doubted this, and rather thought that if I went he would not protect it at all. However, I promised to go as soon as he sent twenty soldiers armed with swords to keep watch during the day, and eight to watch at night. This he promised to do, and I promised to leave as soon as they arrived. The soldiers were to keep watch for eight days and nights. He then left.

I took a little breakfast, tea, and bread; but none of the others had anything. There were then in the hospital Ting Siu-King, the medical catechist; Ting Hiong-Sieng, my student; the hospital cook; two colporteurs; the leper catechist; one of the carpenters; and a mason and myself. After the Mandarin left more and more people gathered together, and shortly there was a shout, and the people began to shower stones on the hospital, and to pull down the window bars. No soldiers had come, and those on the premises were practically of no use. All the Natives who were with me went off by the back door, but not before they had pressed me to do the same. I slowly followed, and was pushed and struck by a number of people who pressed on me; they threw brickbats and lumps of wood, but, so far as I know, I was not struck. I climbed a bamboo fence and got into an adjacent garden, but there I was a mark for stones, etc. I climbed another fence, and made my way into the chief street of Tai-chiu, and went on the way to Kien-yang. I was closely followed and pressed upon, struck, and my clothes torn off me, my watch and chain were torn away, my hat went, everything in my pockets was taken, and I

was thrown on the ground. When I was thrown down a second and a third time, I was dragged to a large fifth pit and they tried to pitch me in. I dreaded this extremely, and prayed in my soul to be kept from such a horrible death. I did not doubt it would mean death, as the pit was deep. I held on to a man's wrist till I could no longer resist them twisting and bending my fingers, and then held on to a man's clothes. I made a violent effort, and got on my feet, and, thrusting all I could aside, made off, but not so quickly as I should have liked. After being thrown down once or twice more I got free, and ran along the road away from those horrible pits. Until then the colporteur had bravely kept by me, but then I lost him. A Fuh-chow man followed me, and helped me. I was hatless, in a hot sun, and my clothes were ragged and torn. My spectacles had been snatched off, and I could not see far. My Fuh-chow friend, whom I did not know, led me about three English miles on to a ferry, and left a man with me to lead me to Nang-wa. On the ferry-boat I was recognized by a former hospital patient, who lent me his umbrella and voluntarily gave me fifty cash. So I went on, and partly by walking, partly by boat, got back to Nang-wa about 12.30 or 1 o'clock.

Through the intervention of the Consul at Fuh-chow a fine was imposed on the leader of the riot, and it was agreed that the Mission should be compensated, a new site given for a hospital, the old hospital repaired, and that a proclamation should be issued declaring the right of missionaries to rent, purchase, build, or reside in any part of Kien-ning. In accordance with this agreement, a site was given for a new hospital at Seven Stars Bridge, close to Kien-ning city, and before Dr. Rigg left for home in 1893 he had the satisfaction of seeing the buildings well advanced towards completion. During his absence on furlough the work at the hospital was carried on by his medical students, but the people were slow to give their confidence, and the number of patients was not very large. A year or two later an important forward step was taken by obtaining a house within the city, in which the Rev. Li Taik-Ing, a native deacon, began to reside at the beginning of 1897. In January of the following year, an open service was held in this house for the first time, and a few months later a dispensary was opened by which Dr. Rigg hoped to overcome the prejudice of the Kien-ning city people, who were not much influenced by the hospital

at Seven Stars Bridge. So far as could be seen these steps had some effect in improving the attitude of the people, but their apparent friendliness soon gave way to violence and murder. The circumstances which led to the expulsion of the preachers of the Gospel from the city for the sixth time were thus described by Dr. Rigg:—

When I left Kien-ning for Fuh-chow for a rest, early in May, 1899, matters were pretty quiet. We had had unrest owing to rumours of salt-poisoning which had spread all over the province; then we also had the death of a woman patient in the hospital, and the subsequent charges of mutilation of the body. The inquest held by the Mandarin and the proclamation following it did not settle matters, as some person, or party, by word and placards charged the Mandarin with hushing up the matter owing to our having given him a heavy bribe. That, however, settled down, until on May 26th a boy was found with his throat cut, and one leg taken off and missing. This was in the day-time, and not far from the Leper Settlement, where we are known to frequently visit. The crime was at once, in a burst of frenzy, attributed to us, and the whole city got in a panic. For a day and a half the danger was extreme. It was, however, happily averted, as we then thought, by the action of the local officials, but, as I now believe, by the party agitating against us not being prepared to attack. Later on a Fuh-chow man was arrested at Nang-wa, and under torture confessed that he was an accomplice to the crime. He said he was our agent, but the Mandarin threatened him with punishment unless he withdrew the statement. After that the people seemed to forget their idea of our being at the bottom of it, but from then right on to our expulsion on June 15th there were daily new stories—usually very circumstantial, but with no definite evidence, of murders, kidnappings, giving chloroform by the roadside—circulated in all directions, in the villages and suburbs about Kien-ning. The people seemed to be going mad, and when I reached Kien-ning on June 18th I did not like their looks. The day I arrived, on one side of the road from the West Gate of the city to Seven Stars Bridge, three men stood with a yellow paper flag stuck in the ground. One of them was lamenting over his missing brother, and looking at what he said was a man's eye. A crowd gathered, but, beyond exciting the people, nothing came of it, as some children brought the thing into ridicule by breaking up the supposed eye, and showing it was a piece of drift-wood from the river.

It was thought desirable that the foreigners should leave the district for a month or two, so that the people might quiet down;

accordingly the C.E.Z.M.S. ladies were summoned from the country villages in which they resided to Seven Stars Bridge, just outside the city, and arrangements were made for a hasty flight should one become necessary. On Wednesday, June 14th, the city was in a ferment, an accusation having been made against five men of having attempted to murder a boy in one of the villages; and early the following morning, news having arrived that an attack had been made on the mission property, the retreat commenced. Dr. Rigg wrote:—

We reached Nang-wa about seven o'clock, and it was one of the joys of my life to find that the Zenana ladies had arrived there. We broke up Nang-wa school, put the premises in charge of the authorities, and, after a full morning, got off to Yen-ping, where I went to see the Taotai. There we learnt that two lepers (one the catechist, himself a leper) had been brutally murdered, and thrown into a well, the leper church burnt, our city church entirely destroyed, and all burnt, and that the fringe of the mob had followed the Prefect and two Hiens to Seven Stars hospital, and in their presence, and in spite of the soldiers (at that time increased to thirty or forty, or more), looted the hospital and our ladies' house. My house, being securely locked, was not touched, and the native quarters, being full of soldiers, escaped the looters. Mr. Lu, a literary man, who has been recently baptized, and who is the teacher of one of our boys' day schools, was severely beaten, but was rescued by friends. The same happened to Mr. Sie, Dr. Pakenham's teacher, who is a Christian of some years' standing. Many others were threatened, and some dare not return to the city. Some men, who are not baptized Christians, were very brave and helpful, at serious personal risk and loss of goods.

For some time a condition of unrest prevailed throughout the district, but in July Ngoi Tek-Ling volunteered to return to the hospital at Seven Stars Bridge, and three months later the Rev. W. C. White paid a visit to the district, and baptized twenty-one adults. Happily the authorities acted with promptitude, as judged by the Chinese standard, in bringing the murderers to trial, and after much discussion between the native officials and the British Consul, a settlement was arrived at. To quote from Dr. Rigg's Annual Letter for 1899:—

Full money compensation has been paid for all losses and expenses, and our burnt church is to be rebuilt; the murderers are in prison in

Fuh-chow; the Kien-ning gentry have been compelled to sign a humiliating agreement that in future they will not molest the Christian Church; a stone tablet on which the toleration clauses of the Tien-tsin Treaty are inscribed is being prepared for erection in Kien-ning city; a proclamation explaining the folly of the recent riots is being posted over all the seven *hsiens* of the Kien-ning prefecture; and last, and least in the Chinese eyes, the orphan boy of the murdered man is to be provided for. The Prefect has with great fairness lent us a large house in the city to use until our own is rebuilt.

In process of time the undertaking to rebuild the church was duly carried out, and the new edifice was opened in September, 1900. Services were held on several successive nights, which were attended by five or six hundred men, who listened quietly to the Gospel. The boys' boarding-school was re-opened in that year, and a house within the walls was leased and used as a hospital in the place of that at Seven Stars Bridge which had been destroyed by some disastrous floods in the previous year. Considerable friendliness was displayed by the civil and military officials, and before long Mr. Phillips, commenting on the favourable attitude of the people, said that such danger to the Church as existed was rather of prestige than of riot or pillage, for much imposition was attempted in the name of Christianity. But he added, "here and there we see that the crust which hides the volcano is not too thick, and that the heart of China is not yet really changed."

Chief among the out-stations of Kien-ning is *Nang-wa*, a market town on the bank of the river Min, about fifteen miles below Kien-ning city and within the Kien-ning prefecture. Work was commenced there in 1888 by two native medical students from Fuh-ning, who opened a dispensary, which served greatly to disarm the hostility of the people. As already stated, the Revs. H. C. Knox and H. S. Phillips took up their residence in the town in the year 1889, and there they were afterwards joined by Dr. John Rigg. The intention of Messrs. Knox and Phillips was to penetrate further north-west in the direction of the neighbouring province of Kiang-Si; and during the winter of 1889 they made a tour, visiting Kien-yang, Tsung-ngau,

Sung-ki, and Ching-ho, all cities with a considerable population, and all centres of populous districts. Up to the present the only one of these cities to be occupied has been Kien-yang (see *infra*, page 126).

The people soon thronged to take advantage of the skilled medical treatment which was at their disposal, and in 1893 2,274 out-patients and 202 in-patients were received at the hospital. The opium cases were fewer than in previous years, a fact which Dr. Rigg could only account for by assuming that the number of those wishing to be cured was getting exhausted in the immediate neighbourhood. He remarked that he often said to opium *habitues*, "Opium is a very good thing, is it not?" but he never heard a Chinaman say, "Yes, it is."

Four lady missionaries of the C.E.Z.M.S., were appointed to this district at the end of 1891, and when the Rev. J. S. Collins, who was in charge of the district, came home on furlough and Dr. Rigg took up his residence at Seven Stars Bridge, near Kien-ning city, where the new hospital had been built, the ladies were left alone at the station.

Mr. Collins returned to Nang-wa in March, 1897, but his term of service was but short, for on Easter Tuesday, April 20th, he met his death by drowning. He was travelling by boat down the river Min from Yen-ping, and about nine miles from that city the boat struck a rock. Mr. Collins, on perceiving that the boat was going to pieces, jumped into the river, and was overpowered by a whirlpool while trying to swim to shore. His body was found, and interred in the Fuh-chow Cemetery. Some three hundred Native Christians attended his funeral. The hymn, "Peace, perfect Peace" was sung in English, and "For ever with the Lord" in Chinese.

A pathetic sequel to the drowning of Mr. Collins in the Min, occurred a month or two later in the wreck of the P. & O. s.s. *Aden*, in which Mrs. Collins, with her two children, and other missionaries, were passengers. The ill-fated ship struck on a reef off the eastern coast of the Island of Socotra, on June 9th, 1897. Mrs. Collins and Mrs. Smyth (wife of Dr. Smyth, a C.M.S. medical missionary at Ningpo), with

their children, and Mrs. Collins's nurse, Margaret Hogan, left the ship in a life-boat, with such of the other lady passengers as elected to do so, in charge of two officers and a crew, on June 10th, and the boat with its living freight was never heard of again.

Mysterious indeed are God's ways. James Stratford Collins survived fevers, and escaped riots, to die by drowning in the familiar Min, on whose waters he had hundreds of times been borne without a thought of danger. He was an ardent missionary, of a bright and sunny nature; impulsive, it is true, but generous to a degree, and full of kindness. A brass to the memory of Mr. and Mrs. Collins has been put in Ardamine Church, Co. Wexford, the native place of the latter, bearing the appropriate text, "When thou passest through the waters I will be with thee." A memorial to Mr. Collins, subscribed for by old Reptonians, has also been erected in the Chapel of Repton School, where he was educated, and a further fund, raised by friends in Ireland, has been applied towards purchasing some mission property in Kien-ning.

The Rev. and Mrs. W. C. White, of the Canadian Church Missionary Society, originally located to Kien-yang, were afterwards appointed to Nang-wa, and resided there during the greater part of the year 1898. Mr. White reported that five families had put away their idols—one in Nang-wa itself, and the others in neighbouring hamlets. He thus described one of the services for the destruction of these false gods:—

We roused all the men in the hamlet to come—about thirty in all—and then in the flickering light of tallow dips, sang hymns, and prayed. The catechist then gave a short, earnest talk, after which the men called for one of our number, Ha-Cheng, to speak to them. After this we took down all the idols and idolatrous scrolls, the charms and shrines, idol prayer books, and paper money, and piled all in the centre of the mud floor.

The Heathen by this time had all gone out, some with frightened looks upon their faces, feeling perhaps that something dire would be sure to follow such sacrilege. The good man's wife too was in a fearful state, for she was not yet reconciled to putting away the idols. One idol in particular she wanted to keep—"It is so new and beautiful, and cost such a lot; could I not keep it for children to play with?" But all had to go

on the pile, and then, the fire being applied, we watched the smoke and flames with a joyful heart, feeling that it was a real sacrifice unto God, for it was no easy thing for the old man of sixty years to break off from old associations and memories, and to stand alone for the cause of truth and Christ.

Since the occupation of Kien-ning the work of the Society at Nang-wa has been on a smaller scale. A branch hospital is maintained there, and four adults, the fruit of the labours of the C.E.Z.M.S. ladies were baptized in 1902.

Among the other out-stations in the Kien-ning prefecture, *Ciong-bau* calls for a word of mention. Several adults were baptized there in 1894, one of them formerly a great gambler, who gave up a number of gambling bills which he had received in his heathen days. The C.E.Z.M.S. girls' boarding-school has met with much success. The work at *Iong-gi* has also been encouraging.

The city of *Yen-ping*, or (as it is called in the Fuh-chow dialect) *Iong-ping*, is situated some 150 miles north-west of Fuh-chow, at the confluence of two rivers which, together, form the Min. It is the capital of a prefecture bearing the same name, in which are included seven *hsiens*. It was in March, 1868, that the first attempt was made to occupy Yen-ping permanently, there being then a catechist named Ngoi Hiong-Ing, who being better educated than his brethren, could speak the Mandarin dialect, which is in common use in these large cities. With much difficulty a house was obtained for use as a preaching chapel and for the catechist's residence, and the *literati* resorted to every kind of artifice, short of open assault, to stop the work. At length they succeeded, though only by an accidental circumstance. One of the great fires which have on so many occasions ravaged Yen-ping broke out and destroyed over 100 houses and, among others, that rented by the missionaries, the catechist only just escaping with his life; and then when search was made for new quarters, no one was found bold enough to let to the missionaries. Several years elapsed before another chapel was secured, and in 1875 the house was pulled down under the auspices of the *literati*. In the meantime God's promise that His Word shall not return unto Him

void had been fulfilled in one conversion. A man heard the Gospel preached, and went away giving no sign that he had been impressed. Having to go down to Fuh-chow in the way of trade, he called on Mr. Mahood, who showed to him "the way of God more perfectly," and gave him a Chinese Bible. The reading of God's Word finished the work begun in the man's heart; he openly renounced idols, avowed himself a Christian, and was the means of bringing another whole family to embrace the truth he had himself accepted. He afterwards joined the American Episcopal Methodists.

No advance was made in Yen-ping for some years. The chapels were closed, and the mission agents excluded until the year 1882, when leave was given to re-occupy the station and repair the long-damaged and deserted chapel. But little or no lasting result appeared to come from the work in the city; and at length, in the year 1894, partly because the American Episcopal Methodists were labouring vigorously throughout the district, and partly because of the difficulty of superintending the work owing to there being no European missionary available to take up his residence in Yen-ping, the out-station was closed. It was re-opened, however, two years later, and a dispensary established in charge of a native medical agent. But before long, opposition of a most violent character once more manifested itself. In the month of June, 1899, riots occurred in Kien-ning, of which an account has already been given (page 119), and the disturbances spread to Yen-ping. The church of the leper asylum outside the walls was burnt, the city church destroyed, two lepers (one the catechist, himself a leper) were brutally murdered and their bodies thrown into a well. A striking illustration of faith and courage was exhibited by an old man, formerly a school teacher. The mob had gathered outside the hospital, which was carried on by Ngoi, and it seemed as though the building would soon be torn down. At this juncture the doctor, catechist, and other workers prepared to leave, and called to the old man to accompany them; but his answer was:—"You are young men, while I am old and useless; you must all go, but I shall remain here. I am not

afraid, for the hairs of my head are all numbered, and my Heavenly Father will protect me." His trust was not in vain, for the mob passed by without doing any damage.

In the district outside Yen-ping lies *Nang-sang*, where a notable incident occurred when Mr. Wolfe visited it in 1874. Great opposition was manifested, and no reasoning would quiet the crowd. Two or three men from Fuh-chow (not Christians) chanced to be present, and, stepping forward, proceeded to address the people, telling them that they knew the "*Sing-sang*" well, that he was a very respectable man, and that his doctrines were well known at the capital, and publicly preached in large buildings there. And this was not the only service they rendered. A meeting was held in the Ancestral Hall to organize opposition to the foreigners being allowed to hire a house in the town and leave a resident catechist there. The Fuh-chow men attended the meeting, and so fully vindicated the motives of the missionaries that the tide of public opinion was reversed, and a resolution was passed that, the doctrine being good, residence be permitted. Meeting Mr. Wolfe next morning as he was leaving the town, these heathen allies remarked to him:—"How stupid and ignorant these *Nang-sang* men must be not to have heard of Christianity before, and when they did hear it, to put it away so unreasonably." Of such men we should be tempted to say that they were "not far from the Kingdom of God," did we not know by sad experience even in Christian lands what a gulf may separate mere patronage of the Gospel from a personal acceptance of its claims. At one time there were more than thirty adherents at *Nang-sang*.

At two other places in the district, both of them large towns, there was an extraordinary movement towards Christianity in 1899. Mr. White, who was then in charge of the work, wrote:—

About the year 1897, some business men of one of these towns, while in Fuh-chow, heard the Gospel through C.M.S. workers, and later on invited a Native Christian to go up and teach them. He went up on an evangelistic tour, all his expenses being paid by those who invited him, and the result was, that a number joined themselves together, and called

themselves C.M.S. Christians. They asked to be recognized as such, but as the town was within the district of the American Board, they were told that the Church Missionary Society could not take up work there, and were strongly urged to connect themselves with that Mission. This however they refused to do, and subsequently sent a deputation to the Kien-ning Quarterly Meeting to request that the work might be taken up by the Society. This, of course, was firmly declined. Altogether 182 men gave up their idols and enrolled themselves. There were 183, but it was decided by the others that one, a B.A., because he was addicted to opium, should not be counted a worshipper, though he could attend services if he wished.

The superintending missionaries at Kien-ning and Nang-wa have been the Revs. J. S. Collins, W. C. White, and H. S. Phillips.

(2) KIEN-YANG.

Kien-yang is one of the seven *hsiens* of the prefecture of Kien-ning, and its capital city lies to the north of Kien-ning city, from which it is distant about forty miles. It was visited in 1889 by the Revs. H. C. Knox and H. S. Phillips, and afterwards, in the year 1891, Mr. Phillips took up his abode there, living in a native inn while he sought for a house. After some time he was able to secure one, but in consequence of the troublous state of affairs at Kien-ning in the spring of 1892, he delayed bringing up his wife till the following October. A settlement had been arrived at between the Consul and the Chinese authorities, which led him to believe that he might with safety proceed to Kien-yang. But evidently no dependence was to be placed upon the assurances of Chinese officials. The evil spirit shown so manifestly at Kien-ning, and only temporarily laid to rest there, had apparently travelled to Kien-yang, for within two days of the arrival of Mr. Phillips and his wife, a violent attack was made upon them, and they were obliged to abandon their house. The following is Mr. Phillips's account of the matter:—

On October 6th I brought up my wife to Kien-yang. The previous day an attack had been made on the Natives in the house, and my

servant ("Beseech Grace"), and a plasterer (a Heathen), working for me, were severely beaten. When we arrived, all seemed quiet again. I informed the district magistrate of our arrival, and asked him to settle matters. He took no steps to do so, save issuing an almost useless proclamation, and sending a couple of runners across. On the 8th the first thing in the morning, I heard that the two characters meaning "Drive out the devil," were posted on the city gate. I sent across, and informed the Yamen. About 9 a.m., I heard the Mandarin himself was coming, but ere he arrived I saw the first of over ten men carry two buckets apiece of filth, this they proceeded to ladle out all over the place. My wife, for the time, was comparatively safe in an inner room. She had only just said "good-bye" to a very friendly set of women who had come to visit her. Directly I saw these men come in I knew at once a row was imminent, and went to search for "Beseech Grace." While looking for him one of the rioters doused me with manure. An inquirer, named Chiu, urged me to run, and immediately several men cried, "Oh, you are one of them," dragged him to the ground, and began to beat and kick him; I got in between, and as none of them seemed to have courage to beat the foreigner, I was able to help the poor fellow up.

Now the magistrate arrived, and hesitated for a moment to come into the house on account of the smell. When we got inside the man who had previously ladled manure over me aimed a blow at my head with a heavy stick. Providentially the magistrate caught his arm, and saved the blow. I now joined my wife in the inner room; she had just been spending the time in committing all to our Father. Shortly afterwards poor "Beseech Grace" joined us; he had been disgracefully treated, and was in an almost fainting and half-naked condition. He had gone out at the back, and was caught by these ruffians, and shamefully beaten, and forced to eat filth. Now the mob spied us through a window, and this they at once made for: its wooden bars were immediately smashed up. The Mandarin, with a few soldiers, then came and harangued the people from the window, but he was men with shouts, threatening the Mandarin, &c. We now heard the house was on fire, and the Mandarin said our only chance of escape was to accompany him to the Yamen, so we got out through the window and, surrounded by a small squad of soldiers, started for the Yamen, believing we were leaving all to the flames, but sure all was being overruled by our Father. We heard later that almost all our possessions were untouched and sealed securely, and that only the house I had bought and was repairing had been burnt down. This was a next-door house.

The next day, as to occupy the house was impossible, owing to the filth, I agreed—on getting an assurance that our goods should be sealed,

and would not be opened till I came up again—to go down to Nang-wa for a while, and it seemed best to go down from that place to Fuh-chow for consultation, especially as the Conference was getting near. Only about twenty men took part in the riot, all were people of the suburb in which we dwell, and almost all members of one family named Chian, sons and grandsons. No city-people took any part. The crowd were mostly spectators.

Mr. and Mrs. Phillips did not return to Kien-yang till the spring of 1893, having spent the interval at Fuh-chow and Nang-wa. They rejoiced to find a few inquirers who had met together weekly for worship in their absence. Mr. Phillips entered into negotiations with the local Mandarin for purchasing a house, and after a long delay, at length succeeded in obtaining a residence just outside the North Gate. Mrs. Phillips, having acquired very quickly a knowledge of the dialect, began work amongst the women, and a dispensary opened by a native medical student, trained by Dr. Rigg at Nang-wa, which had 1,504 new patients in eight months, was useful in breaking down the prejudices of the people. After a long struggle a foothold was at last obtained for preaching the Gospel to the Kien-yang people.

But not long after this, death deprived Kien-yang of its first lady missionary, and the Mission of a most gifted and saintly worker. Mrs. Phillips, after a lingering illness, passed to her eternal rest in November, 1894. As Miss Apperson, she first worked as a C.E.Z.M.S. missionary at Fuh-chow. Afterwards she joined the ladies of that Mission at Ku-cheng, and was married to Mr. Phillips in April, 1892.

Several years elapsed before there were many tokens of blessing, but on Easter Day, 1898, two baptisms took place, and these were followed by another in the autumn. The following year there was one more baptism, that of an old woman whose story is of special interest as illustrating the moral struggles through which so many converts pass, and the state of "twilight Christianity" in which they often remain for a time before coming into the full light and liberty of the Gospel. In this part of the province there is a class of women given over to the service of Buddha, and known as those who read the holy

books. They wear a distinctive dress; are strict vegetarians; of good repute; careful in their manner of life; and spend their time in going from temple to temple reciting prayers. Old Mrs. Ho for thirty years was one of these women. She heard the truth from Mrs. Phillips (Mr. Phillips had married again), and was convicted of sin. A real work was begun in her heart, which was soon to be tested. She had received payment in advance for prayers she was saying for some families. As three months had been paid for, and paid for in kind, the old woman was in a difficulty, for she was convinced that idolatry was wrong, and yet realized that she was bound to fulfil her service for these people. In the end she came one day to say that her prayer-debts were all paid, that she had hurried them over, and all the time in her heart prayed to God. Soon there was a further test of her faith. These Buddhist chanters, during their life, prepare a number of things in order to secure their happiness in the other world. Mrs. Ho, like others, had made her collection, and had entrusted them to a friend to keep until her death, when, according to custom, they would be burnt over her coffin. She was reminded that Christ was now her all-sufficient Saviour, but no pressure was put upon her to sacrifice these passports to bliss. Two months afterwards she asked Mrs. Phillips whether she must give up all her chanting paraphernalia, but little was said to her beyond the simple statement that it would please the Lord Jesus. Mrs. Phillips wrote in April, 1899:—

One afternoon she called me downstairs, and to my delight I saw that of her own accord she had brought her basket and all that it contained. It was a very solemn time for us both; she was then giving up what had cost her a lifetime to make. How easy for me to take from her, but what must it have meant for her! The old brown fingers trembled as she so carefully took out bundle after bundle of paper prayers, marked with the red mark which is the proof that so many prayers have been said; packets of chop-sticks, bowls, spoons, all made in paper; packets of twisted paper, the cords to draw her soul from hell; a large paper-made ancestral tablet on which was written her life history, the date when she was dedicated to the service of Buddha, &c., signed by her sons and herself, and by other chanting women; two passports which were to frank

her through the evil spirit world (on these were written the names of several devils, and permission to pass through their halls); a purse made of calico, containing gold and silver money to be used in Hades; numbers of shoes of gold and silver, each representing so many dollars (these, she said, were made with great labour); her rosary with a little image of Buddha, and two silver characters for Buddha and happiness; four or five smaller rosaries; a paper representing a ship—this is surrounded by hundreds of little circles, each representing so many prayers, and therefore so much money (the ship was supposed to bear her through Hades to the happy land beyond); a very pretty pair of white and blue satin shoes (real size) for her to wear after death. Among the paper things was a large round of cardboard, and on it were fastened gold paper hair ornaments, earrings, bracelets, &c. With all these was her idol calendar, telling when and where she must worship certain idols. It was very touching to see the old lady carefully take out these that had been most precious treasures to her. She told me what they were, and slowly put them back, and then looked up brightly, and said, "Now I have Jesus, that is enough, I do not want these any more." Then they were packed up in her peculiar red basket (only used by such women), the wooden box, to hold incense, was also there; and later on she brought me her brown coat, grey skirt, and even her old black stick, and little wooden box in which she used to take her rice to the temple. "I used all these things in the service of Buddha, I must have nothing more to do with them," she said, as she gave them to me She said two months after, "I must tell you one true sentence; since the day I gave you all my things I have been so happy. I went back to my room, and knelt down and thanked Jesus, and now I get more happy every day." Again she said, "Yes, the neighbours say I am better-looking now, and I am; since I served Jesus, I have nothing to worry me, so my cheeks grow fatter." She was baptized on Easter Day, taking the name of "Obtained the Truth."

Another deeply interesting case which occurred at a place called Hu-lu-suing was then described by Mrs. Phillips:—

Looking across the village street, we saw there was a large, gaudily-painted idol-temple. Every time we came up from Fuh-chow we had passed that temple, but never knew before that there was a poor old priest living there, dead in trespasses and sin truly, but with the possibility of life, and now life and salvation were to be his. An earnest young bookseller had often looked in and found the Buddhist priests repeating their prayers and had tried to give them the message of salvation, but they had turned

away, unwilling to listen. Two days before we arrived the bookseller had been into the temple again. This time, he said, he felt the Lord gave him a message of judgment. It was a "message," and the priest had to listen. For two hours he listened, and then, trembling and crying like a child, again and again asked, "Who then can save me? who then can save me?" I was sitting talking to some of the women before our service began on Sunday morning, when I heard sobs. In a little while I went into the central room; there were a number of men who had come for service; but there was one there who noticed no one, who cared not what any thought—a poor old man, sixty-three years old, his head shaven clean, his old priestly robes wrapped around him. There he stood, one who for twenty-four years had been a priest of Buddha; and how my heart rejoiced as I heard through his sobs, "My sins are so heavy, oh, who can save me? my sins are so heavy, who can save me?" Over and over again we told him, and made him read for himself what God has said. He went home for his meals, but spent the day with us; and at our evening service I saw a look of joy on that old face, and I think he knew Who could forgive his sins.

The history of the occupation of Kien-yang is a typical illustration of the way in which the Kingdom of Christ is set up in China. What has been the story in most places in Fuh-Kien now occupied by Christian missionaries? First, the itinerating visit, followed by an attempt to settle permanently; then, opposition, in many cases resulting in expulsion; re-entry and, finally, permitted residence, followed in due course by baptisms and the setting up of an infant Church. Such has been the history of Kien-yang. It took almost ten years to reach the last stage; but the stage has been reached, and the foundations laid of a living Church of Christ. We can have no doubt that through God's prevailing grace the work will grow and extend, and that in Kien-yang, as elsewhere, the strongholds of Satan will be pulled down, and the Lord Jesus exalted in souls saved and blessed.

The superintending missionaries at Kien-yang have been the Rev. H. S. Phillips and (for a few months) the Rev. W. C. White.

CHAPTER XII.

SELF-PROPAGATING CHURCHES: THE STORY OF
HOK-CHIANG AND HING-HWA.

"Andrew . . . first findeth his own brother. . . . And he brought him to Jesus."—*St. John i. 40-42.*

"It is a very remarkable fact that the native converts, in every land where Missions have been established, have within one generation, furnished on the average five times as many evangelists, teachers and native helpers as the original missionary force."—*Dr. A. T. Pierson.*

(I) HOK-CHIANG.

HOK-CHIANG, a *hsien* of the Fuh-chow prefecture, lies to the south-east of Fuh-chow city, between a tributary of the Min and the sea coast. The people are of a wild and unruly character, and murderous clan fights frequently take place among them. They are also very ignorant, and superstitious to the last degree. For the most part they are poor and ill fed, living largely on the native sweet potato and peanut, which are the chief products of the country; the land, especially that near the sea, being too poor to grow rice. Mr. Wolfe, in the early days of his missionary career, travelled over these parts as over others. But no attempt was made to gain a footing there for the Mission; and the numerous body of Christians belonging to it were the fruits, direct or indirect, of the American Methodist Episcopal Mission.

It is not clear what was the original cause of the desire of these Hok-chiang Christians to be connected with the English Mission. The desire, when expressed to the C.M.S. missionaries at Fuh-chow, was for some time discouraged by them; and although Mr. Mahood, when alone in the Mission in 1872, visited the district in response to an appeal from some of the

people, and baptized sixty persons, yet, on Mr. Wolfe's return in the following year, the catechists sent to them were withdrawn, and the converts were counselled to accept the ministrations of the American Mission. This, however, they declined to do; and for some years they were left to themselves. At length, in 1878, their earnest appeals being continually renewed, Mr. Wolfe and Mr. Lloyd visited them, to ascertain, if possible, the reasons for their wishing to join the English Church; and the result was that, with the acquiescence of the American brethren, steps were taken for their recognition by the C.M.S. Mission. On December 10th, 1878, at a meeting of the C.M.S. missionaries, native clergy, and leading lay members, the following resolutions were passed:—

(1) That in consequence of the peculiar circumstances of the case, and the danger likely to arise of this large body of people, if left any longer to themselves, without some supervision and teaching, becoming altogether lost to Christianity, or else adopting the most crude and erroneous notions of the Christian faith, this Mission accept the responsibility of taking charge of them, and supply them with a few well qualified teachers, at least for the present.

(2) That it is no spirit of interference with our brethren of the Methodist Mission, but only, as it seems to us, the necessity of the case, that induces this Mission to take up work among these people in the Hok-chiang district.

(3) That the members of this Mission wish to place on record and express their appreciation of the earnest labours of their brethren of the American Methodist Episcopal Mission, and earnestly desire that the spirit of cordiality and true Christian friendship which has hitherto prevailed between the two Missions in their work throughout the province, often in the same towns and villages, may still prevail, and that these two Missions, which have been so much blessed in the past by the same Lord, may continue to share together, in a tenfold degree, His gracious favour, until there shall be no more need in this province for either of them to say, "Know the Lord," for all shall know Him, from the least to the greatest.

In his report for 1879, Mr. Stewart thus referred to the matter:—

For five or six years before January 1879, when we agreed to take charge of it, the Church existed, and grew rapidly as an independent Church.

Though calling itself by our name, it yet had neither teachers nor help of any kind from us. The people rented or built their own chapels, chose those best fitted among them to act in turn as catechists and teachers, and, meeting twice on every Sunday, read together the Proper Lessons for the day and the English Prayer-book, and the blessing of God rested upon them in the most manifest way. However, a year ago, we listened to their earnest request for help, and sent them down six catechists, for the danger of their falling into errors and heresies, if they continued without any trained teachers, was very great.

In the Society's Annual Report for 1879-80, when this statement was quoted, the Committee expressed very strongly the "intense grief and humiliation" they would feel if the sending these six catechists led to the Hok-chiang Christians doing less for themselves. The following year Mr. Stewart, referring to this remark, stated that the result deprecated had not come to pass; that the Christians had not only subscribed more than before to the general fund for the support of catechists, but had also engaged an additional catechist on their own account; besides which, they had raised money for the purchase and repair of churches. There were throughout the whole district about 700 adherents, of whom 315 had been baptized.

During the next ten years, although the work in Hok-chiang city did not afford much encouragement, that in the villages, which is described in some detail later on, made great progress. The 700 adherents of 1879 had become 2,672 in 1889, and in the latter year 180 persons were baptized, of whom 114 were adults. The spread of the truth was due to the fact that so often those who came to the knowledge of Christ told others of Him, and the voluntary efforts of the converts were well aided by the excellent work of many of the catechists. One, who laboured for a time at Hong-a, in his preaching tours adopted the plan of carrying a banner, with a text inscribed, and in addition wore a sort of linen vest with the Ten Commandments written in Chinese characters on the front, and the Seven Beatitudes inscribed on the back. This at once discovered who he was and the nature of his mission.

But this large number of Christians, however encouraging in

itself, was a source of constant difficulty and anxiety to the missionary in charge. Notwithstanding every effort to keep them out, unworthy people entered the Church, and defections were sadly common. The work was also sorely tried by the unscrupulous methods of the Roman Catholics, who endeavoured, and in some cases successfully, to draw away the converts. Arch-deacon Wolfe, in his report for 1891, stated that by promising to erect a church free of expense, to relax the observance of the Sabbath, to free them from the support of their teachers, and to assist them in their law-suits, the Roman Catholic agents succeeded in drawing away a few at one place, and in inducing several heathen families who were about to join the C.M.S. Mission, to go over to the Roman Mission. Some of the Christians, however, resisted the advances of the Romanists. One at Ko-sang-che, to whom they came and offered a large bribe if he and his family would join them, replied:—"Will such things save my soul? I have learnt from the Bible that Christ alone can save me; what is all your money to me, if my soul is not saved?"

Another difficulty arose from the ignorance of the people, and the hopelessness of attempting to teach them their own written language. Many of the converts having embraced Christianity long after middle age, and being for the most part poor villagers, could not make much progress, even if they had the leisure to learn, in reading or writing Chinese, and so Christian instruction had for the most part to be conveyed by means of *viva voce* teaching.

In Hok-chiang city considerable interest was manifested towards the close of the eighties; the attendance at the services exceeded the accommodation, though the majority of the converts came from the surrounding villages. During 1889 three very intelligent men were baptized. One of them was the eldest son of one of the gentry, who offered no opposition to his son and daughter-in-law embracing Christianity, though he himself got no further than an admiration of its morality. The old father was the head of the clan, the members of which, to the number of 150, all relatives, lived in the same

house. On one occasion, when the family were getting ready to go to the theatre, the old gentleman asked his eldest son and daughter-in-law why they were not getting ready too, and their little daughter answered, "Christians don't go to the theatre; it is contrary to the Christian teaching. Father and mother are Christians, and I am one too, and we won't go to theatres any more." The grandfather exclaimed, "How is this? I have been exhorting my children for years to abstain from theatre-going, but I could not influence them; now this new religion has had more power in a few days than all my exhortations had for years; truly this is wonderful! this must be good, and from a little child, too! Good, good, very good," the old man murmured as he left the room. The daughter-in-law was baptized in the following year, although great efforts were made to prevent her joining the Church, especially by her mother-in-law, who wrote to her mother, begging her to use her influence to prevent the disgrace of her daughter becoming a Christian. The answer which the mother returned was to the following effect:—"I have heard nothing but good of the Christian Church; my daughter has explained it all to me; I see no disgrace in my daughter and her husband joining the Christian Church." The daughter showed one of the greatest evidences of sincerity that a woman in her position could show by unbinding her cramped feet and those of her little girl. Both afterwards went to Fuh-chow, one to the Women's School and the other to the Girls' Boarding-school, to be further instructed in the faith.

In 1892, in consequence of the progress of the work, the district of Hok-chiang was divided into two, with a native ordained pastor over each division. Hok-chiang city was the headquarters of the Rev. Lau Taik-Ong, who had the care of eighteen congregations; while twenty congregations were placed under the charge of the Rev. Yek Twang-Mi, who had his headquarters at Ko-sang-che. All over the district there were large ingatherings; churches were built and enlarged at many of the stations; and 325 candidates, of whom seven-

teen belonged to one pastorate, that of Ting-chong, were confirmed by Bishop Burdon in 1892. At one village, where for the previous twenty years efforts had been made in vain to gain an entrance, thirty families gave up their idols and began to attend church. In another village all except three entered their names as Christians, and regularly attended church. They destroyed their idols, and presented the small temple, in which they once worshipped, to be repaired and turned into a chapel of ease. The large idol, which was considered the judge and protector of the village, and which sat on the dais in this temple, was handed over to Archdeacon Wolfe, and by him sent home to the Church Missionary House. The Archdeacon wrote:—"These cases are only specimens of what is taking place over the district, and about which I cannot now write more particularly."

Thus there was much to encourage the workers; yet persecution was never very far off, and the year 1893 saw a renewal of trouble under the *régime* of a hostile mandarin who, on assuming office, issued an invitation to the *litterati* of Hok-chiang city to send in essays on the theme "How far Christianity is calculated to injure Confucianism; and the best means of opposing its influence." At one or two of the stations the Heathen came in large numbers and plundered the Christians of their cattle and furniture, and in one case they seized the eldest son of a Christian family and kept him a prisoner, till Archdeacon Wolfe took measures for his release. In the following year, trouble was made by some of the gentry of Luang-puang, and several Christians were so badly treated it was feared they would not recover. One old man was beaten, his house pulled down, his cows driven away, and his son carried off and cruelly treated. The father died, and it was stated by some that he took his own life. Persecution was also experienced in the villages of Tiang-pieng, and Nang-sa-sang. The leading opponent, at the head of some four thousand people, with flags and banners flying, tore down eleven houses of the Christians, stealing their contents, fired bullets through the door and windows of the church,

and took away the crops on which the people depended for their support. The magistrate took no steps to punish the offenders.

Nor was it the Heathen only. The Romanists seem to have been specially violent in their opposition at this time. On one occasion about 200 Romanists made an attack upon some Native Christians at a place called Ka-tau. At Luang-puang some of their agents forced themselves into the houses of C.M.S. converts, and took down the Creed, the Lord's Prayer, and the Ten Commandments, and then sprinkled the house with "holy water," and putting up an image of the Virgin and child, held a sort of service. A Christian who remonstrated was severely beaten.

The Hwa-sang massacre of 1895 was followed by a general movement towards Christianity. By the end of that year some 2,000 or 3,000 persons had professed to join the Church. In one large town, eight miles from Hok-chiang, 200 families joined during November and December, notwithstanding the issue of a proclamation of an unfavourable character by the local magistrate, which resulted in a number of Christians being plundered as well as personally ill-treated.

The following year was marked by an important development in the work amongst women. Previously the only European lady at work in the district had been Miss M. E. Wolfe, who, living at Fuh-chow, visited the various stations from time to time. But in September, 1896, Miss Wolfe, with Miss K. Andrews and Miss E. J. Harrison, took up their residence at Ko-sang-che, where a house had been built for them, and in December Miss M. E. Barber and Miss F. E. Oatway went to live at Keng-tau, the centre of the other division of the district.

Three years had to elapse before Hok-chiang city received resident European missionaries, for it was not until 1899 that Dr. Mabel Poulter, a qualified doctor, and Miss A. H. Leybourn took up their abode there. They at once opened a dispensary, which did much to gain the goodwill and confidence of the people, and in the next year a hospital was built.

The medical work was soon on a considerable scale, and in 1903 over one-thousand in-patients were received, and the visits

of out-patients exceeded sixteen thousand in number. Two hospital patients were among the eight women, the first to be baptized at the station, who were received into the visible Church in September, 1902. Five men belonging to the Leper Settlement, two miles from the city, were baptized in the same year.

The whole of the district suffered severely during the years 1899—1902 from the ravages of the plague, and from other troubles as well. First came a typhoon which wrecked many of the churches; then floods; then a large tidal wave destroyed the crops all along the coast. These disasters caused great famine and distress, but, in spite of all, the contributions of the Native Christians, of whom there were 2,500 at the close of 1903, materially increased.

Until November, 1902, Archdeacon Wolfe superintended the Hok-chiang district from Fuh-chow, but in that month he was relieved by the Rev. J. B. Carpenter, who had taken up his residence in Hok-chiang city in March of the previous year.

Having thus traced the progress of the work in the district in general and in the *hsien* city, we must notice what has been done at the three other stations, *i.e.*, places where European missionaries or a native clergyman reside, and at some of the out-stations.

It has already been mentioned that *Ko-sang-che* was occupied by the Rev. Yek Twang-Mi in 1892, and by Miss M. E. Wolfe, and others, four years later. The ladies at once commenced work among the women, and Miss Andrews, by her knowledge of dispensing, did much to gain a good name for Christians and their doctrine, the converts testifying that the Heathen treated them better now that the ladies had come to live in the district, as they were convinced that the religion could not be bad, "for the foreigners were so good and kind." Similar testimony was borne in 1900. When the European missionaries left the station some ill-disposed people proposed to loot and destroy the mission buildings, but an influential man in the town publicly announced that he would be surety for these premises, and that any one who touched them would have

to reckon with him, "as the ladies' only aim was to benefit the people and do them good." But the medical work did more than disarm prejudice, for it was the means in one year of winning five families, one being a large household containing twenty-eight persons.

An important step was taken in 1899 by opening a women's school. It began with eight pupils, who increased to sixteen when the second term came. These were all either baptized Christians or inquirers of some standing; and the general idea was that after two years' instruction those who seemed likely to make efficient Bible-women should be sent on to Fuh-chow for further training, while those who were not found altogether suitable for such employment might be able, in their own villages, to teach in girls' day schools, and thus influence the children, and, through them, their parents.

Keng-tau was one of the principal centres in the early days of work in the Hok-chiang district. In 1879 the Rev. R. W. Stewart, who was then in charge of the district, stated that the number attending service was about 160, which was really more than the little church could accommodate, and that the Christians were arranging to collect money to build a new church on a site offered by an aged Christian man, who for years had been the great supporter of the work there. Mr. Stewart wrote as follows concerning this man:—

I asked him, while we were walking along the road together, what led him first to be a Christian, and he told me that some ten years ago his little girl, who had been taught at one of the American chapels, was lying apparently on her death-bed. There was no one else then in the house who believed but this little girl. She asked her father to bring her Bible and Hymn Book, and read out to her; he did so, and day after day read in the New Testament the words of the Saviour she had learned to love. As time went on, she got better, and finally recovered; and, when she did, she told her father and mother they must keep on reading the Holy Book, and believe in the Lord Jesus. He told me that they did as she asked them, and that the mother believed, and then he did. There were then only two or three Christians in the place, and when his friends heard that he was about to join the Christians, they tried to dissuade him. "You have always been in debt," they said, "and now, if you keep one day in

seven, you will be worse off than ever." He replied that he believed in God, and must keep His commandments—even if he starved, he must do so; but that God could help him, if he obeyed Him. I asked him if God had helped him, and how it had fared with him since. He replied, "Teacher, before I believed I never ended the year without being in debt; but now, these ten years, I have never once been hard pressed for money; I have always had enough for my wants. God has been very good to me. Even when the years have been bad, and all round have been suffering, I have always had enough. God has taken care of me. Twice," he said, "I began to get cold and forget God; but He called me back each time in a kind of vision or dream, in which I felt that the presence of God was mysteriously near me." When he first joined, he had to give up his former work, because of the difficulty of keeping the Sabbath; but he soon got other work to do, and though labouring hard from Monday morning till Saturday night, he had never failed all these years, though surrounded by Heathenism, to keep the Sabbath holy.

By the end of 1883 there were between 200 and 300 adherents. Some, however, endured but for a while. In 1885 Mr. Wolfe, the missionary then in charge, had to lament the relapse into Heathenism of several families, and had the mortification of seeing some of them openly and publicly take part in gross idolatrous worship in the town. The catechist, though a good man, was not quite equal to the position, and a new man was appointed, who by his zeal and energy was the means of infusing new life into the entire pastorate, which then consisted of six villages, in which were Christian congregations. In one of these (*Tiang-pieng*) the number of catechumens had increased from three to seventy, and they had subscribed in money and labour over \$200 towards erecting a place of worship for themselves.

Soon after the arrival of the ladies in 1896, a station class for women and a girls' boarding-school were commenced, the latter having thirty pupils in 1903, in many of whom a gratifying improvement was noticeable. By degrees the rudeness which at first characterized the people was exchanged for kindness and friendliness; the missionaries were constantly invited to go to the homes of the Natives, and no less than forty families gave up their idols. In many cases, no doubt, the

motives were mixed; but at all events the people had put themselves in the way of receiving the Gospel. Another encouraging sign was the willingness of many of the women to unbind their feet.

In the villages open doors were discovered on every hand, and some interesting converts were won. The case of one woman was thus described by Miss Oatway:—

When returning from my last itinerating trip I passed a heathen village about four miles from home. As I passed by, a woman came out from a house and walked up to me. Her face was very white and troubled. She said she wanted to worship God, and asked me to go to her house and teach her about God. I went. She was most eager to learn; in fact, was intensely in earnest. She said for seven years the devil had tormented her, till she was driven to despair of ever knowing peace. She spent all her money and her strength in worshipping the idols and the devils, in order that the devil might be cast out, for she said she was possessed of the devil; but she only grew more wretched. Finding all this was of no avail, she cast the idols away, but still found no peace; then, hearing that reading Confucian books could give peace, she got these and read them night and day, but only grew worse, and, finding these books could not bring peace, she threw them away too, and despair settled upon her. At this time some one said to her that if people joined the Church they had heard that God would give them peace. So from that time she wished to hear about God, and said to her neighbours, "If you at any time see the foreign missionary lady pass this way let me know, and I will go and speak to her." So as I passed by that afternoon they told her, and she came out to see me. She received every word I told her, and has become an earnest Christian. She is a wonder to all who know her, for she is now so bright and happy and goes about telling her relations and every one what the Lord Jesus Christ has done for her, and they can see she is quite changed. The peace she sought so long she found in Christ.

Of course there were discouragements. Many Christians of old standing became indifferent, and some actually returned to idolatry. The Heathen, too, appeared self-satisfied, and illustrations of their cruelties often occurred to grieve the hearts of the workers. But solid progress was made in spite of all.

The fourth station is *Tang-tau*, on the island of Hai-tan, where Miss E. J. Harrison went to live in the autumn of 1902. A catechist had been stationed there many years before, but had

been withdrawn, and the story of the resumption of the work is worthy of record. At the beginning of 1896 a deputation consisting of two heathen men waited on Archdeacon Wolfe at Fuh-chow, pressing him to re-open the out-station. The Archdeacon could not promise to comply with this request, but he resolved to take an early opportunity of visiting the island. He tried to do so in March, when he was in Hok-chiang, but the weather was too rough, and no boat would venture. However, he instructed the Rev. Yek Twang-Mi and a catechist and colporteur to go. They spent several days on the island, and brought back the news that 1,200 families had given their names as inquirers, and that they had rented, repaired, and furnished two large Chinese houses to serve as churches. Thereupon a catechist was sent from Hok-chiang to take up his abode on the island, which is fifty English miles long, and from twenty to thirty broad. In May the Archdeacon succeeded in visiting it, and proceeded to the chief town, Pang-tang. On the way he was accosted by one of the old converts, left on the island when the catechist was withdrawn. The Archdeacon wrote of their meeting:—

The dear old man went almost frantic with delight, and literally hugged me round the waist, and would not let me go till he brought me to his house in the village close by, and got tea and other refreshments for me. He was loud in praising God for having once more brought me to the island. He then told me there were five others who had held on to their faith, and brought out his Prayer-book and Hymn Book to show me. He had also a New Testament, though he had scarcely learning enough to make much use of it.

The Archdeacon's visit was quite unexpected. He found in Pang-tang a large house fitted up as a place of worship, and two rooms for a catechist; and on the evening of the day of his arrival an audience of nearly 100 men gathered together for worship and exhortation, which continued till nearly midnight. The next day a book, containing the names of 1,400 families who had professed themselves Christians, in the town and adjacent villages, was brought to him. Several villages were visited, and at Ngak-yeu-pwo, where some 200 families

had given up idolatry, a large house, once the pawnshop of the village, had been rented and fitted for public worship and a catechist's residence. In two other villages houses had been prepared in the same way; and the Archdeacon was told that on a small island off the larger one, some 100 families, out of a total of 800, had prepared a house for a catechist, and that from yet another island of 700 families a request had been sent for a resident teacher. For all these openings the Archdeacon could only spare two catechists, and they were taken with much pain and many misgivings from important congregations in Hok-chiang.

The work among the men was diligently carried on by the catechists, but it was difficult for them to reach the women, and at one place which Miss Harrison visited in 1899 she found a church roll containing the names of forty men, but not one woman. On another island there were no women among the few inquirers, Miss Harrison being told that, while they were willing to let their husbands and sons go to church, they thought that one out of each family was enough. This was in accordance with their heathen idea of vicarious worship of the gods, for it is customary for the father or eldest son to go to the temple and perform the prescribed rites on behalf of the whole family.

The island was sorely afflicted in 1902 by both plague and drought, and several of the Heathen in the extremity of their distress sold their wives and children. In the midst of these trials the Christians were closely watched and efforts were made to entice them back to the idols, but the majority of them stood firm, and ten new converts were baptized during the year.

The story of *Keng-kiang* is a story of severe persecution, and of the Christian fortitude of the catechist, Ting-Ing-Soi. In 1879 the following account of a severe persecution was received:—

At this place there has been very severe persecution this year. The catechist, Ting Ing-Soi, has, poor fellow, been called to suffer very severely for the truth. The work had been greatly blessed, and the Christians had just built a beautiful chapel and catechist's house, the value altogether amounting to about \$1,100. Just as the work seemed thriving and extending,

Satan endeavoured to interrupt it. First of all, a Christian's field at a neighbouring village, called Ngiang-tau, was taken from him by the Heathen; then the other poor Christians of the place, altogether seven families, had their things stolen from them at night—potatoes, pea-nuts, and other produce of their fields. When the thieves were caught, the Heathen would not allow them to be brought to the Mandarin. This went on for some time, but the enemy was not satisfied. Next a proclamation was put on the walls by the leading men of the place, forbidding the people to give the Christians rice, or water, or to have any communication whatever with them.

The same day our poor catechist, Ting Ing-Soi, passing through the village, was set upon by an immense crowd, instigated by these chief men, was terribly beaten, and then dragged off, no one knew where, and shut up in some place. He was stripped of his clothes, though at the coldest season of the year; and, had he not been liberated next day by some runners of the Mandarins, he probably would have died. As it is, he has been seriously ill ever since, and was obliged to come up to the hospital in Fuh-chow to be healed of his wounds. His bravery all through was something remarkable. He told me he never once felt the slightest fear. Even when he saw a knife in their hands, and believed they were going to carry out their threats, and kill him, he boldly told them they could not kill his soul, and that if it were God's will that he should die, he was only too ready, and rejoiced to go; and since his liberation he has utterly refused to have any notice taken of his own sufferings. I have been through the village with him since the attack upon him, and even into the miserable opium den where he was imprisoned. Its wretched inmates made no concealment about the matter; they all knew they had nothing to fear; he was only a Christian, and the Mandarins did not punish them for hurting a Christian. The men of the seven families have had to flee for their lives, and though it is now some five months ago, they have not been able to return. All their season's crops have been put up to public auction, and three of their cows sacrificed to the idols in honour of the defeat of the Christians. The poor fellows are wandering about the country seeking shelter among their fellow Christians, who, indeed, have behaved with great liberality towards them, providing them with food and clothes so far as their small means would allow.

The little house we have been using there as a chapel in wet weather, when it was difficult to get over to Keng-kiang, was on that day entirely wrecked—books, furniture, everything taken out into the street, and burned. I went into the place myself. There is nothing left but the bare walls; even the doors are gone. So far all our applications for redress

have been of no avail; it is, indeed, wonderful that, with such risks, any should be willing to join the doctrine. There is at Keng-kiang a congregation on Sundays of above 100. May God in His mercy at this time bless and comfort them in their sore distress!

Ting Ing-Soi never recovered from the effects of this ill-treatment. He grew weaker and weaker, and died just as the year 1880 was closing. Mr. Stewart often visited him on his death-bed in the foreign hospital; and his one sorrow was that he had done so little for the One Who had suffered so much for him. He used often to talk of the joy of going to heaven, and one day when the end was fast approaching, he said, "*It is not death; living is death; dying is life.*"

Great progress was made in the Keng-kiang district during the year 1888, especially at Ngiang-tau. Whereas three years before there were only two weak Christians in this village, then there were forty, and in addition there were Christians from sixteen neighbouring villages attending the services. About £22 was contributed towards the erection of a place of worship, besides the free gift of a site.

In the year 1884 a large number of people belonging to the village of A-hai became inquirers, and at one time it seemed as if the whole population were about to join the Church. A general destruction of idols took place, and many sent messages to their friends at a distance, exhorting them to believe in God. A teacher was asked for, but no catechist could then be spared, and many went back to their idols. But about 200 remained true.

(2) HING-HWA.

The prefecture of Hing-hwa lies to the south-west of Hok-chiang, and comprises two *hsiens*, viz., Puo-tien, which contains the prefectural city (Hing-hwa) and Sieng-iu, whose chief city (also called Sieng-iu) is about twenty-five miles S.W. of Hing-hwa city.

The work in this district was initiated by a catechist, Sang-Au, who was appointed by the Rev. G. Smith in 1862, at

which time he was the only catechist in the Fuh-Kien province connected with the Church Missionary Society. Twenty years later an appeal was made to the Home Committee to set apart two missionaries to work in the district, which was found too remote to be properly superintended by members of the staff at Fuh-chow, but the Committee were unable to comply with the request, as the forces in other parts of the province required strengthening. In 1887 it was resolved to withdraw the Chinese agents also, since other Missions had stations nearer to the district than had the C.M.S., and steps were taken to carry the resolution into effect. Mr. Stewart writing to the Committee in that year related the touching sequel:—

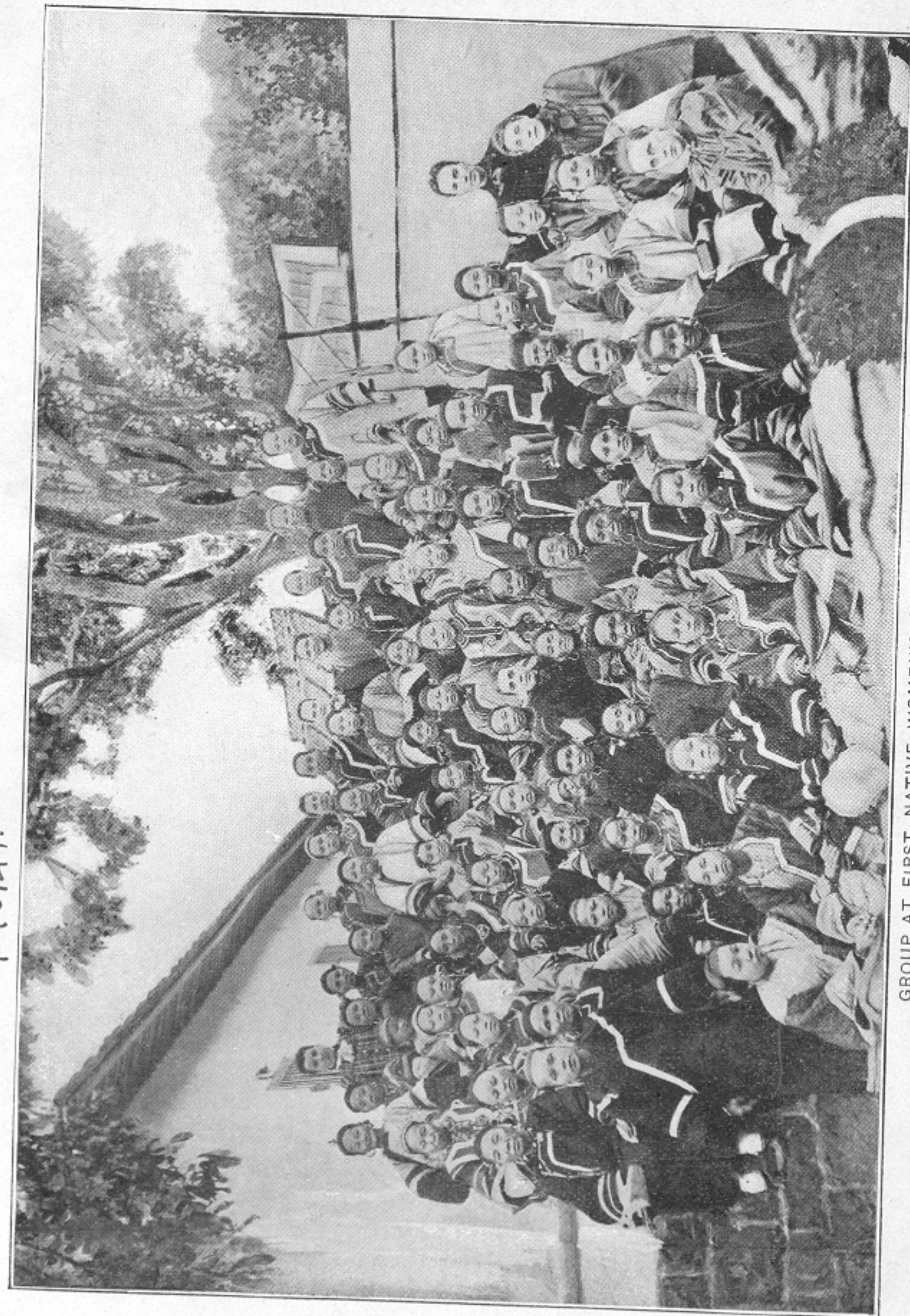
With tears in our eyes, for we felt somewhat like shepherds deserting their sheep, we made known to the converts our determination, and even went so far as to make preparations for the removal of our catechists; but the converts followed the men, brought back their luggage, and compelled them to return with them, promising themselves to provide their entire salaries if we would only allow the men to remain. This we have agreed to do for the present, trusting we shall have the Society's sanction for it; and I feel sure your hearts will be filled with gratitude, as ours are, that there is so much vital Christianity in that densely populated district. When men agree to support their own catechists from their own pockets, especially when those men are Chinamen, one may be pretty sure there is something real in their profession.

For a time the Committee adhered to their determination to withdraw their agents from Hing-hwa, but they ultimately yielded to the earnest and repeated solicitations of the converts. In March, 1889, the catechist at Hing-hwa, Ting Chung-Seng, who had succeeded Sang-Au, was ordained by Bishop Burdon. This man, like some other converts in Fuh-Kien, bore in his body "the marks of the Lord Jesus." He was a Native of Ning-taik, and when he began to attend the services there he was beaten by his elder brother. A large indented scar on his leg remained as the result of that beating, but Chung-Seng had the satisfaction of knowing that this same brother died a rejoicing Christian.

At the end of 1889 there were 404 baptized adults connected with the whole Hing-hwa district. Two years later, when

Bishop Burdon visited the district, he confirmed twenty-two candidates in Hing-hwa city, besides seventy-eight at the out-stations; and in the following year Mr. Lloyd reported seventy baptisms, some of the converts being the direct result of the day schools, which had been established in some of the villages. By this time the work had grown enormously, and the difficulty of efficiently superintending it from Fuh-chow, where a different dialect was spoken, was so great, that, in the year 1893, the Parent Committee appointed the Rev. C. Shaw to reside at Hing-hwa. He and his wife, with their three children, went there in the autumn of that year, and set to work to learn the new dialect. Their teacher and his wife were among the first to be baptized after their arrival. The man had been an opium-smoker, but had given up the habit; but the reformation was only temporary. The old habit returned, and when he was put under discipline for giving way to it, he joined the Roman Catholic Mission, which received him with open arms, although they knew that he had been a member of the English Mission, and also were aware of his special weakness.

Notwithstanding the absence of the European missionaries from the district during the latter half of 1895, consequent upon the Hwa-sang massacre, God gave manifest tokens of blessing. The attendance at the church in Hing-hwa city rose to as many as 400, and to meet this growing congregation, the place of worship had to be changed four times in three years. A new church, accommodating between 500 and 600, was built upon the site of an Ancestral Hall, which was purchased for the purpose, and also a college with class-rooms for fourteen resident students. The latter was used for training catechists, a work which was rendered necessary by the difference between the dialects of Hing-hwa and Fuh-chow. In addition, Dr. B. Van S. Taylor, who had been transferred from Fuh-ning, erected not only a hospital, capable of accommodating ninety-two men and twenty-eight women, but also a college for medical students, and a mission-house for himself and family. So great was the progress that during the five years 1893-98 no less than 400 persons were baptized, most of them being adults.



GROUP AT FIRST NATIVE WOMEN'S CONFERENCE, HING-HWA.

M 3141.

Hing-hwa was the only inland station of the Fuh-Kien Mission which had resident European missionaries throughout the troublous year 1900. The ladies had to be taken to Fuh-chow, but Dr. A. T. Sampson and the Rev. S. J. Nightingale were permitted by the Consul to remain, and were kept in safety, although at one time there seemed to be a likelihood of disturbance. All branches of the work have been maintained and even developed, and baptisms have taken place in connexion with most of them. One of the recent converts, Mr. Iah Cu-Ga, a literary man, had not come into contact with foreigners until he was engaged as Dr. Sampson's language teacher. The latter said of him:—

During those first few months with me it was a struggle for him between Jesus Christ and Confucianism with its concomitant of ancestor-worship. Every step he contested, but his heart had been touched before his head was convinced, and was on the side of Jesus Christ almost from the beginning. I did not urge him at all to apply for baptism. It should come from himself if he had really come to believe from his heart. At the time of the autumnal sacrifices to ancestors he did not go home for them, but remained teaching me until they were over. At the beginning of this year Mr. Nightingale examined and baptized him. By reason of his literary degree he is one of the head-men of his village, and in previous years it had been the custom to bring the village idol to his house. This year he refused to receive it. Shortly afterwards disease broke out amongst the cows and pigs in his village, and this was attributed by the villagers to the wrath of the insulted idol, and Mr. Iah has had to suffer in many petty ways. He has also been "out" by many of his old friends, and is regarded as a heretic by the other Confucian scholars in the city.

Of another, Miss A. F. Forge wrote in 1902:—

About two years ago she was brought to the hospital by a former patient. I think I shall never forget the look of utter misery on the poor creature's face; she told a pitiful tale of pain and suffering. I will not go into details as to her condition; you can imagine what she was like if I just tell you that for eight years she had not left her bed, and that during that time light and water had been carefully avoided. She had spent much money on native doctors, and from time to time at great inconvenience to herself had been carried from place to place to visit idol-temples; but all was of no avail, so at last she gave up in despair, yet frequently paid out money, vainly hoping that the idols would be more merciful to her in the spirit-world; then, when

nearly all her fortune was gone, for she was not poor (her husband, who had died some years before, had left her with two children fairly well-to-do), she was persuaded by the woman before mentioned to come to the hospital, was admitted as a patient, and in about two months we began to see signs of healing. She remained with us just over three months, then went back to her home with changed heart and body, walking to her village, a distance of six miles. This caused no little sensation amongst her neighbours, for she had not been able to walk or even stand for so long a time. Several from this village now come to church. Two other women seeing her wonderful cure, came to the hospital for treatment; all three asked for baptism.

The Revs. C. Shaw and S. J. Nightingale have been the superintending missionaries at Hing-hwa.

Sieng-iu is the chief city of the second of the two *hsiens* which compose the Hing-hwa prefecture. The first Europeans to occupy it were the Misses Lloyd and Witherby of the C.E.Z.M.S. who went there in the first half of the nineties. Shortly after the Hwa-sang massacre serious trouble broke out. A raid was made upon the house of the Rev. Ting Chung-Seng, the native pastor, and some of his belongings were stolen. The church also was injured in many ways, and the opponents went so far as to speak of killing Mr. Ting. The latter removed his family to Hing-hwa, but he himself remained faithfully at his post. About a month later Mr. Shaw heard of another plot to take Mr. Ting's life, and sent and begged him to come away, but he replied, "I will take all the care I can, but I cannot leave the people."

With so devoted a pastor considerable progress was soon made, and by 1901, in which year the Rev. S. J. Nightingale went to reside at Sieng-iu, the first European missionary of the C.M.S. to do so, there were twenty centres in the *hsien* in which services were held regularly. In the following year the Mandarin and the *literati* proposed a heavy tax on the pretext of finding the money required for the payment of the indemnity which had been imposed on China by the foreign Powers. This was regarded as ruinous to trade, and the shops were shut and rioting ensued. Happily none of the missionaries suffered, but the shops of several of the Native Christians were burned. The spirit in which they bore these afflictions was indicated by a

letter which they sent to a native congregation in Jerusalem which supported two village schools in the district. The following is an extract:—

Only recently we heard from our clergyman that the brethren in Jerusalem are always in a state of persecution, just as the Apostle Paul of old and our ancient Chinese worthies were. The doctrine then was high and noble, but outsiders came and used blaspheming words about it. Brethren, the Scripture says, "Fear not him who can only kill the body, but cannot kill the soul," therefore we are not anxious about the saints. Brethren, you suffer persecution; verily that is happiness. We hope you will faithfully observe the truth. At this time we together suffer with the Lord. Certainly afterwards together we shall be glorified. The Scripture says this, and it must be true.

A few words must suffice for the out-stations in the Hing-hwa prefecture. *Dang-seng* (called Taeng-ting in previous editions of this history), nine miles to the north of Hing-hwa, was early occupied, and by 1888 possessed a little band of twelve Christians, all very earnest, one of them especially giving nearly all his time to visiting and other efforts to spread the truth. The earnest labours of two missionaries of the C.E.Z.M.S. in after years stimulated the zeal of the catechist and Native Christians, and in 1896 there was a congregation numbering three hundred souls. Sixteen persons were baptized at Dang-seng in February, 1902.

At *Co-hau* the grace of giving has been displayed by the catechumens in a remarkable way. Although only eleven in number and all very poor, nevertheless, in 1887, they subscribed thirty-five dollars for the repair of the house used for divine worship, and in 1888 they raised a like amount towards the support of the catechist; besides providing him with rice. The schoolmaster, in particular, gave the whole of his stipend towards the cost of maintaining the catechist, and had in consequence to sell his only field; and some of the others were obliged to pawn their clothes to make up the sum promised.

At *Kieng-sang*, the most southern station, Mr. Lloyd baptized thirteen men in 1888, three of whom had been led to Christ by a poor illiterate wood-gatherer, who, during his visits to their

solitary houses amongst the hills, had told them of the Saviour Whom he had found.

At the end of 1903 there were 626 converts in the Hing-hwa district, and about the same number in that around Sieng-iu, and 180 adults were baptized in the two districts during the year mentioned. The majority of the converts are of the farming class, and illiterate, having been taught *viva voce* what they know of the Gospel. They are of an impulsive nature, easily influenced, whether for good or evil, and, as elsewhere, while there is much to thank God for, there is also much in this Native Church to call forth the sympathy and earnest prayers of people at home.

The history of the work in this district suggests one or two special remarks:—

(1) The work, begun there by one of the early C.M.S. catechists, has been largely self-developing, the converts themselves spreading the light, with little or no guidance from any European missionary during the earlier years of its history.

(2) It affords an illustration of the practical difficulties which confront the missionary in the field, arising out of what is known as "the Comity of Missions." Here were a number of converts who had received the Gospel through C.M.S. agents. The field being already occupied by other societies of a different communion, the Comity of Missions would require the Church Missionary Society to abandon it. The peculiar circumstances of the case, however, and especially the fact that the converts were unwilling to place themselves under the care of any other Mission, justified an exception to this rule.

(3) The Hing-hwa Church supplies an interesting example of self-support. One of the conditions upon which the Committee acquiesced in the work being superintended by their missionaries was, that the Native Christians should be entirely responsible for the pay of their catechists and teachers; the Committee limiting their help to a grant for the salary of the native clergyman. This stipulation has been faithfully carried out from the beginning though, no doubt, the day schools, as well as some of the work carried on by the C.E.Z.M.S. ladies, receive the help of "foreign" money privately contributed.

CHAPTER XIII.

THE MINISTRY OF WOMEN; OR, WOMEN WORKERS IN THE FIELD.

"The Lord giveth the word: the women that publish the tidings are a great host."—*Psalms lxxviii. 11.* (R.V.)

"Work nobly, sisters, work!
Bright gems all hidden lie;
The Master shed His blood
Those gems to buy."—*E. Lakshmi Goreh.*

THE ministry of woman has become in the present day an important factor in Church organization at home. Her services are even more important in the foreign field, and no history of the Fuh-Kien Mission would be complete without some separate account of the work of the noble band of women whose earnest and devoted labours have contributed in no small degree to the progress of the Gospel in that province.

Up to the year 1875 the only work amongst women and girls was that carried on by Mrs. Smith, Mrs. Wolfe, and Mrs. Mahood, the wives of C.M.S. missionaries, and of necessity it was on a small scale. In the year just mentioned the Society for Promoting Female Education in the East undertook the work of the Girls' School at Fuh-chow, which it carried on to the close of its existence in 1899, when the missionaries of the F.E.S. joined the C.M.S., and continued the work as before.

Eight years later, in 1883, the Church of England Zenana Missionary Society, whose operations till then had been confined to India, was led to begin a China Mission by the representations of Miss Foster, of the F.E.S., regarding the openings for work among Chinese ladies of position. For this purpose, the C.M.S. transferred to that Society the daughter of the Rev. F. F. Gough, of Ningpo, who was at the time studying in

England with a view to educational work under the C.M.S. Miss Gough accordingly proceeded to China as the first Zenana Missionary (if an Indian word may be applied to China). Subsequently she was married to the Rev. J. C. Hoare, of Ningpo, now Bishop of Victoria, but her place in Fuh-Kien was more than filled by a number of Irish ladies who were led to offer by the influence of the Rev. and Mrs. R. W. Stewart. The first two, Miss I. and Miss H. Newcombe, went out in 1886, and have since been followed by other workers from England and Australia.

In 1887 the Church Missionary Society began to add unmarried lady workers to its staff in this Mission. Miss Emma Goldie was the first to go out, and she was joined by Miss M. D. Boileau in 1889. The Society continued to send out workers, and in June, 1904, had forty-two lady missionaries on its staff in Fuh-Kien, in addition to the wives of missionaries.

All women's work, whether carried on by C.M.S. or C.E.Z.M.S. missionaries, is directed locally by a Ladies' Conference, held annually in Fuh-chow, which gives unity and, as far as possible, uniformity to the work. The nature of the work done by the ladies of the two Societies is practically the same, and it is all under the supervision of the C.M.S. missionaries in charge of the respective districts in which they are appointed to labour.

It is proposed in the present chapter to give a brief sketch of women's work in the field, with some account of the particular schools or stations where it is carried on. The work may be described under five heads:—(1) Training of Bible-women; (2) station classes; (3) girls' boarding-schools; (4) house-to-house visiting; (5) itinerating in the villages.

(1) BIBLE-WOMEN'S TRAINING SCHOOLS.

In the later sixties and early seventies Mrs. Wolfe, the wife of Archdeacon Wolfe, gathered together a few baptized women and taught them, and these became Bible-women, or the wives of catechists. This branch of the work was afterwards carried

on by Miss Houston, of the F.E.S., who arrived in 1875, and took charge of the girls' school as well, but it was not fully developed until, with the advent of more missionaries, it was possible to set one lady apart for this special work.

In 1878 Mrs. Stewart, with the help of the senior Bible-woman, Mrs. Ling, or Chitnio (the name by which she is better known), gave much care and attention to teaching the wives of the catechists, and of the students who were at the Theological College. These, with a few other baptized women, considered suitable for training, lived in a native house inside the mission compound. Later on, a building was erected for a Bible-women's training school, out of which for more than twenty years past, a large number of earnest native helpers have been sent forth, who, either as the wives of catechists or schoolmasters, or as Bible-women, have been teaching and living the Gospel of Jesus Christ among their heathen sisters. A striking testimony was once given to a Bible-woman's life and work. A missionary was speaking of the power of Christ to save and keep from sin those who trust in Him; and a woman in the crowd said, "Yes, we believe that is true; the church-mother [Bible-woman] lives thus."

The education given to these women consists mainly of instruction in the Bible, and in later years they have been taught *how to teach*. The course of instruction extends over two years, at the end of which time, if found efficient, they are employed to work among the women of the villages under the direction of a lady missionary. The cost of supporting one of these women while being trained, and afterwards as a Bible-woman, is about £6 a year.

The training of women agents brought about considerable advance in the Mission. Previously, in some places, owing to the lack of women workers, there were only men in the congregations, for Chinese etiquette made it difficult for women and girls to go where there were no responsible women teachers.

For some years the Fuh-chow Bible-women's training school was the only one in the Mission, but as the work grew it was found necessary to establish similar institutions in the various

districts, and in 1903 schools were to be found at Lo-ngwong, Ning-taik, Ku-cheng, Ciong-bau (Kien-ning), Hok-chiang, and Dang-seng (in the Hing-hwa district).

(2) STATION CLASSES.

These classes are for Christian women who need further instruction, and also for female inquirers. A third class is sometimes admitted, that of women whose husbands being desirous of becoming Christians are anxious that their wives also should know the Gospel.

The plan adopted is for the women to leave their homes and reside at the station where the lady missionary lives for a period of three months. Rooms are provided for their accommodation, and arrangements made for their board. In some instances, however, they provide their own food. The circumstances of Chinese family life allow of married women thus leaving their homes, for in China the sons, as a rule, bring their wives to their father's house, and so there is generally under the one roof, besides the wife, several daughters-in-law with their children, so that when one daughter-in-law goes to the station class for a term her sister-in-law can mind her children in her absence. While at the mission station these women are taught the essentials of the Gospel, and the chief doctrines of Christianity as contained in the Creed, the Lord's Prayer, and the Ten Commandments. They are also taught some simple Christian books and hymns. Most of them are exceedingly dull of intellect; it often takes a week to teach them half the Lord's Prayer and to get some faint elementary knowledge of its meaning into their minds.

The following letter illustrates the work done in these station classes:—

There were twenty women in my station class who were nearly all converted. Not long ago, thirteen of these dear women were baptized after several months of probation, and in every case the testimony was that they were changed women. There were four others of this class anxious to be baptized, and they will be, I think, later on. One of the women, a pretty

young widow, has been determined for some time to be a Christian, for she discovered that the idols could not save her husband, and she heard of Jesus and His love. Another woman, elderly, and not the least bit handsome, all her front teeth having gone, was found by Chitnio on the hillside, looking for a poisonous weed to end her existence, as she had twice been rescued from the river. Her husband and son were dead, and she felt she had nothing to live for. The women in the class helped her, and begged her to come and learn about Jesus, so she came, stayed, and is now very happy. Another is the wife of a Taouist priest. He is a very wicked man, but she is good and earnest.

Such are many of the women who come to a station class; women who have led utterly joyless lives, enduring trials and sorrows without any knowledge of God's care and love for them. In most cases, when they leave the class, their very looks are changed, for they possess a happiness unknown before, which gladdens and brightens their countenances. As she takes her leave a woman will often say, "Pray for me, that I may plainly tell to others the saving Lord that I have found"; or, as another remarked, when getting into her chair to return home, "Here I have learned a new thing, 'Happiness': pray that putting forth all my strength I may bring to my relations the gladness that I have myself received."

Station classes are now to be found in almost all the districts in Fuh-Kien. Ten shillings and sixpence supports a woman at one of these classes for three months; and some organization at home, such as mothers' meetings, &c., by providing this sum help to bring the Gospel to the women of China.

(3) GIRLS' BOARDING-SCHOOLS.

As early as 1863 the wife of the Rev. George Smith opened on the Black Stone Hill, in Fuh-chow city, a boarding-school for girls, to which day scholars were invited; but this failed, as the girls with their crippled feet were unable to climb the hill. The following year the school was re-opened, and with greater success. In 1865 Mrs. Wolfe, who was assisted by Mrs. Cribb, took charge of the school, and during the succeeding years many girls were trained, some of whom are to be found in the Mission

at the present time. Ten years later Miss Houston, of the Society for Promoting Female Education in the East, took over the charge of the school. Miss Houston had been working among Chinese girls in Singapore for ten years, and consequently she brought considerable experience to the work.

After the riot in Fuh-chow city, in 1878, the school was removed to the Nan-tai Island, a suburb of Fuh-chow, where, in a more commodious house, granted by the Chinese officials at a low rent, as part compensation for the destruction of the school-house in the city, a larger number of girls were received as boarders, and day scholars from the surrounding streets were also accommodated. On the expiration of the lease of these premises, in 1900, the school was removed to Liang-au village, near the Church Missionary Settlement, where large new premises had been built. A school chapel has also been erected in the compound. At the end of 1903 there were over 200 girls in the school (including day scholars).

Other girls' boarding-schools, intended for the daughters of Native Christians and of inquirers, have been opened by the C.M.S. at Ku-cheng, Fuh-ning, and Ning-taik, and by the C.E.Z.M.S. at Sang-iong, Sieng-iu, and elsewhere. In addition, a school for better class heathen girls has been started by Miss Leslie, of the C.E.Z.M.S., in the suburbs of Fuh-chow, which has proved very successful. The girls are required to contribute towards their own support, if not to entirely maintain themselves.

In the boarding-school for the children of Native Christians, the teaching is carried on in the native language. The girls are instructed in the Bible and Prayer-book, and in other Christian books. They are taught a little geography, arithmetic, history, and singing; they learn to read and write in the Chinese character, and in the Romanized colloquial, and also how to make their own clothes and shoes, and to do all kinds of household work. But the chief aim is that they may become true believers in and followers of the Lord Jesus, and, in time, missionaries to their own people.

Many of these girls are trained sufficiently to enable them to

teach little day schools, and thus influence not only the children under their care, but also their heathen neighbours. Teachers in China always exercise great influence, and command respect, because they can read books; and wherever these girls go as day school teachers there is almost sure to spring up a work for God among the women. One such schoolmistress in a certain village was asked by the men, "What have you done to our wives and children? Formerly they quarrelled, and were not happy, now they sing and are glad of heart."

Many other instances of the usefulness of these schools might easily be given. One or two must suffice. Thus, a missionary wrote:—

Another interesting girl in this school is Hok-King ("Precious Gem"), a bright, loving girl, obedient, considerate for others, and conscientious in her work (she teaches the younger ones). She is an earnest Christian, a great favourite, and deservedly beloved by all. One strange thing about her is that she is not married or betrothed, although eighteen (most unusual in China). She is very happy, and has no desire to leave school She cannot help shining for Jesus; and when a mission school turns out a girl such as this, we may indeed thank God, and take courage; but Hok-King would tell you, "It is not I, but the grace of God."

One of the girls from the Ku-cheng school became the wife of Lau Cong-Ing, who was for some time assistant master at the Fuh-chow High School for Boys. While there she visited and itinerated with a lady missionary, who wrote of her as follows:—

Mrs. Lau was visiting with me this afternoon; it was very sweet to hear how simply she told of Christ's love and power to save, in the houses we went into. She has also been on an itinerating journey with me lately, and was most helpful, though a little shy at first. She has such a bright little face that all the women were ready to listen to her when she spoke.

A Fuh-ning missionary wrote that the catechist at Sang-sua had married one of their school girls, whose silent example often preached a sermon to those about her. When paid her first month's salary as a teacher, she sent the money back, saying that for many years she had been "beloved of God," and that she would like to do her work for nothing save the love of Christ.

The Church Missionary Society has no expense in regard to the girls' boarding-schools, beyond the salaries of the European missionaries and the maintenance of the school buildings, for the girls are supported by the subscriptions of the European community and of friends at home, and by the proceeds of the sale of work sent out by working parties at home. The average cost of supporting a girl is very small, the C.M.S. makes no grant for the purpose, and the money has to be raised by the missionaries themselves in various ways, chiefly by contributions received from friends at home.

(4) HOUSE-TO-HOUSE VISITING.

House-to-house visiting among the better class Chinese is a most difficult task. To begin with a lady missionary cannot go among them without an introduction, any more than she can visit strangers in England without an introduction. Secondly, Chinese etiquette has to be carefully studied, else the missionary will be looked upon as a sort of barbarian, having no politeness, and, therefore, will not favourably impress those she desires to help. Thirdly, as a general rule, there is a vast amount of talk about utterly useless things before an opportunity is given for telling the Gospel message. The following are typical of the questions which are often asked by the Chinese ladies:—

How did you come to our country? Did you walk or sit in a chair to come? No! Well perhaps you sat in a boat? Who bought your dress? What a dull colour, why do you not wear green, or red, or blue? Did your mother or mother-in-law buy it? *You* did! Did you have money of your own, and you are not married! Do not the women in your country marry? Ah! there was a reason! Had you some disease? (Aside.) Can you not see her feet are so large! What a colour her eyes are! Can you see with white eyes? (They are blue.) Yes! How far can you see? Can you see better than we do? Why do you not have black hair?

These questions illustrate the curiosity which has to be satisfied, especially at a first or second visit, until the Chinese women become better acquainted with their European sisters. Then comes the opportunity, and the Gospel story is told; a story strange, indeed, to them, and unlike any they ever heard

before. So wonderful, they cannot believe it, so strange they cannot take it in, at least at the first hearing.

Many visits are paid, many prayers are offered, and many tears water the seed sown. Much of the seed sown seems to bear no fruit; but, on the other hand, there is "the good ground" prepared by the Holy Spirit, into which the seed falls, and fruit is borne unto eternal life in the case of many women of "the land of Sinim."

Visiting among the women of the lower classes is carried on with less difficulty. As a rule, the missionary does not need an introduction, and is able to reach a larger audience, and deliver her message more quickly. Perhaps a woman standing at the door of her house, interested in seeing a foreign lady passing down the street, speaks to her, and the lady replies. "Why! she speaks our words," the Chinese woman exclaims, and forthwith invites the missionary and her Bible-woman indoors. A child is despatched to invite the neighbours to come and see the "foreign lady," and soon the room is more than comfortably full, perhaps overflows into a courtyard, or even into the nearest temple, and there in the presence of the large, ugly, dirty idols, the missionary tells Redemption's story, and with the Bible-woman's help keeps up the preaching for several hours. The missionary can always have an audience in China, varying, of course, in size. In some of the better class houses perhaps only five or six persons are present, while in other cases there will be as many as 150 or 200. The large audiences change from time to time, but even at the end of several hours, when from the lateness of the hour or from sheer fatigue, the missionary must take her leave, some will plead, "Say it all over again; we want to remember it"; or, "Come quickly back and tell us the story again."

(5) VILLAGE WORK, ITINERATING.

Visiting among the villages is, to some, the most attractive form of missionary work. Travelling from village to village with a native Bible-woman; stopping a day in this village and a night in that; sleeping in the mud inn, unless the village is fortunate in possessing a chapel with a prophet's chamber;

gathering the Christian women together to encourage and stimulate their faith; examining those previously taught by the Bible-woman; preaching to the heathen women; teaching in the day school (if there is one); and so on from day to day, telling it out among the Heathen that the Lord is King, and able to save them from sin—this is the work of the itinerant lady missionary.

Perhaps in one village the opportunities are very good, and a whole day may be spent visiting the homes of the people. In other cases a few days may be given, and then the missionary is off again.

What if the mountains are steep, and the valleys rough, the sun hot, and the journeys long; there rings in the missionary's ear such words as these:—"How beautiful upon the mountains are the feet of him that bringeth good tidings"; "other sheep I have; them also I must bring"; with the joyful hope that her labours will "not be in vain in the Lord."

At the close of the day,
'Twill be sweet to say,
"I have brought some lost one Home."

The above sketch will give some idea of the nature of the work carried on by lady missionaries in Fuh-Kien. The work has been abundantly blessed. Large numbers of Chinese wives and mothers have been won to Christ by means of the station classes, village itinerating, and house-to-house visitation; large numbers of girls—future wives and mothers—have also been brought to the Saviour at the various schools; and a Christian atmosphere being thus secured in the home, husbands and sons have in their turn been influenced, and the work of the Mission in general has been greatly stimulated and furthered. At the end of 1887 (when the first unmarried lady missionary was sent out) the number of converts was 6,701 (including catechumens); at the end of 1903 there were over 12,000. It is, of course, impossible to say how much of this increase is due to women's work, but there can be little doubt that the manifest blessing which has rested upon the Fuh-Kien Mission in recent years has been due, under God, in a large measure, to the whole-hearted, self-denying labours of our lady missionaries among the Chinese women and girls.

CHAPTER XIV.

CHINESE THEIR OWN EVANGELISTS; OR THE TRAINING OF NATIVE WORKERS.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—*Eph. iv. 11, 12.*

"Every true convert (in China) becomes a missionary, and it is in this spirit of propagandism that the hope for the future lies."—*Mrs. Isabella Bishop, F.R.G.S.*

THE attention of home friends of Foreign Missions has in the past been concentrated too much upon the European missionary, but happily in the present day truer conceptions of missionary work prevail, and the absolute necessity of the native helper is becoming generally recognized. As for the missionary, the latest recruit has not been long in the field before he realizes (if he had no idea of it before) that a great and important part of the work to be done by the foreigner is to train the native brother.

A brief sketch, therefore, of this work will now be given. In the previous chapter some account of the training of Bible-women, and of girls in boarding-schools, has already been given. This chapter will treat of the training of schoolmasters and catechists. But before speaking of the Fuh-chow High School, where the schoolmasters are trained, something must first be said concerning the village day schools and the country boarding-schools, which form the first two rungs of the educational ladder, the whole system consisting of four stages:—

- (1) The Village Day School.
- (2) The Country Boarding-school.
- (3) The Fuh-chow High School.
- (4) The Fuh-chow Divinity College.

(1) THE VILLAGE DAY SCHOOL.—The necessity for giving some Christian education to the children of the native converts was early recognized, but for some years the number of village schools was not very large, and in 1883 there were only thirty-eight schools, with 479 scholars. The following year the number of schools had increased to sixty-four. The Parent Committee, however, were unable to sanction the additional estimates for this large increase, but a liberal contribution received from Tunbridge Wells through Canon Hoare enabled the additional schools to be maintained, and, indeed, still further increased in number, for next year there were seventy-four schools in existence of which only eleven were supported by the Society's funds. Under the fostering care of the Rev. R. W. Stewart, who was in charge of the educational work at Fuh-chow, schools were set up in many of the villages. For the year 1903 the total number of schools open varied from 170 to 200, with an attendance of more than 3,000 scholars. Of these, two-thirds were the children of heathen parents.

These schools serve a double purpose. First, the children of the Native Christians have there the opportunity of receiving Christian instruction; and, secondly, the school is an evangelistic agency, where heathen children are brought under the influence of Christianity, and in their turn may be the means of influencing their parents. In this way some knowledge of the Gospel reaches many a heathen home where the missionary never goes. The total cost of maintaining one of these schools is about £4 a year.

(2) THE COUNTRY BOARDING-SCHOOL.—The next step towards the Fuh-chow Divinity College is from the village day school to the boarding-school of the district. A boy having entered the day school at the age of, say, seven years, and having gone through the prescribed course there, has the opportunity of further reading in the country boarding-school, which exists in almost all the districts in the Fuh-Kien Mission. In the boarding-schools the pupils are required to contribute towards their own food, and only Christian lads are admitted. Here they may remain till they reach sixteen years of age, when, if con-

sidered suitable, they are transferred to the Fuh-chow High School, with a view to being trained as schoolmasters.

(3) THE FUH-CHOW HIGH SCHOOL.—Originally this school was the only boarding-school for the whole of the Mission, and boys were sent to it direct from the village day schools; but, as the work developed and the converts increased, it became necessary to establish boarding-schools in the various districts, and in recent years the Fuh-chow school has been carried on more distinctly as a training school, whither the best boys from the country boarding-schools are sent, for the purpose of being trained as native agents. The course lasts for four years. A portion of each day is given to the study of the Chinese classics and to Chinese composition, but the greater part of the education given is in Scripture knowledge. All the teaching is in Chinese. The boys, as a rule, are very diligent, and anxious to make the most of their opportunity. They are very amenable to discipline, and give little trouble. The average number of pupils is thirty. Examinations are held twice a year in the prescribed course, and the answering for the most part is very intelligent. The boys show a wonderful knowledge of the letter of their Bibles, and, making allowance for the Chinese weakness in the thinking faculty, are able to reproduce a good deal of what they have been taught.

At the end of four years, if considered fit, intellectually and spiritually, the student is sent out as a schoolmaster, and put in charge of one of the village day schools. A large number of these schools are now taught by trained men, and thereby greater efficiency is secured. There is a marked difference between a school in charge of a Fuh-chow trained master and one taught by the older style of master.

Some of the students never get beyond the position of schoolmaster, but most of them have the ambition to reach the higher office of catechist, and when good work has been done in the former capacity during the testing time of three years, the young schoolmaster is allowed to enter the Fuh-chow Divinity College for further training as a catechist.

(4) FUH-CHOW DIVINITY COLLEGE.—We have now reached

the top rung of the educational ladder. This institution had its origin in the *preparandi* class established by Mr. Wolfe, and carried on by him in Fuh-chow city until the year 1878, when the work of training native agents was handed over to the Rev. R. W. Stewart. The work was sadly interfered with by the expulsion of the Mission from the city shortly afterwards, and the destruction of the college erected by the liberality of Mr. Stewart's friends in Ireland. After five years of delays and obstacles, however, a new college was erected on a site granted by the Chinese authorities on the Island of Nan-tai. The new buildings, which comprised the college, boys' boarding-school, and principal's house, were erected at the cost of the William Charles Jones Fund, supplemented by the compensation money paid by the Chinese authorities for the damage done in the riot. The College was opened in November, 1883, with thirty-three students. Since then it has turned out a large number of earnest, capable men, who have been the means in God's hand of leading many of their fellow-countrymen to a knowledge of Christ and of His salvation.

The students, before admission to the College, must be recommended by the Native Church Council of the district to which they belong, and also pass an entrance examination. In the earlier years of the Mission the intellectual attainments of some of the men were not very considerable, but of recent years, since many of the students have been men who have passed through the Fuh-chow High School, a higher standard has been reached, and this will be increasingly the case as the general educational work of the Mission is developed.

As in the Boys' High School, so in the College, the entire education is practically in Scripture history and doctrine, and is carried on exclusively in the Chinese language. Part of the training consists in learning how to preach; the students take short evangelistic tours in the villages in the neighbourhood of the College, and in this way a useful work is done in spreading a knowledge of the Gospel.

The College course is divided into two sections. At the end of two years, if the student has made satisfactory pro-

gress, he is sent out into one of the districts to act as school-master or assistant catechist for one year, in order to give him some practical experience, and to test his capacity for further training and ultimate fitness for the work of a catechist. If he fails in the test he is dropped, and returns home; but if the missionary of the district reports favourably of his year's probation, he comes back to the college, and proceeds with the remaining two years of the course.

It is from the catechists that the ranks of the native clergy are recruited. Having served the office of catechist well, and obtained the recommendation of the European missionary, the candidate for ordination is allowed to enter the Bishop's preparation class, and having read the course prescribed, and passed the several examinations held by the Bishop, he is ultimately ordained.

Such is the educational work as carried on in the Fuh-Kien Mission. Of its importance and value we have already spoken. The success graciously vouchsafed by God to the Fuh-Kien Mission has been, in a large measure, granted through a native agency, as the reading of this book will have shown.

district. Thus we have in Fuh-Kien (besides the two Wen-li versions mentioned above) a complete version of the Bible in the Fuh-chow dialect, both in the Chinese and Roman character, which is used for about fifty miles round Fuh-chow city, and also incomplete versions in the Hing-hwa, Kien-ning, and Kien-yang dialects. It must be understood that these vernacular translations are almost exclusively sold to our Christian converts, and that large numbers of New Testament and single Gospels and Epistles printed in the Wen-li and Mandarin styles, which are understood by all educated Chinese, are also sold annually all over the Empire.

It is impossible to speak too highly of the care which has been bestowed upon the preparation of these various versions of God's Word written, and knowing as we do that it is by the entrance of this Word into his soul that man obtains life and light, we cannot but be deeply thankful for the accuracy and faithfulness to the original, which characterize these Chinese translations of Holy Scripture, and acknowledge that the time and labour spent upon this work has been well worth while. It will not be out of place here to express our indebtedness to the British and Foreign Bible Society, the handmaid of all our Missionary Societies, by whose aid, and at whose sole cost, all these versions of Holy Scripture are prepared, printed, and published, and to whom no missionary ever appears in vain for advice and assistance.

Next in importance to the Bible itself, we naturally place the Book of Common Prayer, which is, of course, used in all our churches, and also in many of the homes of our people. Its value to a people just emerging from Heathenism, whose ideas with regard to the Deity and the mode of addressing Him are often most crude and ill-formed, can hardly be exaggerated. Our Fuh-Kien Prayer-book has been prepared both in Chinese and Roman character, and is an almost exact translation of the English book, though some few necessary alterations have been made—*e.g.*, in the wording of the State Prayers, and in the Preface. With these variations it is a faithful reproduction of our familiar Prayer-book, and is a treasured possession of most

"The words that I speak unto you, they are spirit, and they are life."—*St. John* vi. 63.

"And some toil on with busy pen,
His scribes who write in other speech,
The words of life and light to men."—*W. J. L. Sheppard.*

LITERARY AND TRANSLATIONAL WORK.

CHAPTER XV.

THIS history would not be complete without some account of the efforts made to provide the Native Church in the Fuh-Kien province with a Christian literature, and also to supply the non-Christian Chinese with books and tracts, giving the chief tenets of Christianity, and showing its moral force and spiritual value in the world. It need hardly be said that the Bible occupies the first place in work of this description, and much labour has been expended by missionaries of all denominations in preparing versions of the Scriptures in the High Wen-li suitable for China's advanced scholars; in simple Wen-li for the use of those less well-educated; in Mandarin, which is the colloquial of almost the whole of Western and Northern China; and in the various vernaculars spoken in the Southern provinces. These last-mentioned translations are made in Chinese character where that is possible, and where that is not possible in Roman character, and as the Native Church is largely composed of those who have had very small educational advantages, the value of these colloquial versions cannot be over-estimated. It must never be forgotten that in Fuh-Kien and the adjoining provinces, the extent of territory over which any particular dialect obtains is a comparatively small one, usually about as large as one or two English counties, and consequently a fresh colloquial version is needed whenever work is commenced in a new

of our converts. In the most recent edition the Canticles are pointed for chanting, and in our larger churches the singing is now very creditable, and is certainly congregational.

Our Hymn Book contains some 300 of our best known English hymns, carefully translated, with due regard to Chinese idioms and ideas, with which are incorporated a small number of original compositions, giving expression in metrical form to the chief truths of the Christian Faith.

It would be well-nigh impossible to enumerate all the books and tracts translated and put into circulation amongst the people, but it may be mentioned that various standard theological works are in use, especially amongst the theological students, including commentaries on the Bible and Prayer-book. There are also books of devotion such as "The Pilgrim's Progress," Meyer's "Shepherd Psalm," and "The Imitation of Christ"; monthly magazines both for adults and children, which are much appreciated and widely read, and which have a definite Christian tone; and numerous small pamphlets and tracts on very varied subjects which are sold in large quantities both to Christians and non-Christians. China needs more than anything, perhaps, enlightenment with regard to Western civilization and mode of life generally, and nothing is more likely to dispel her erroneous ideas with regard to the motives which actuate missionaries than the diffusion far and wide of pure literature tinged with Christian truth. What has been written above will show that the workers in Fuh-Kien are fully alive to this fact, and are doing at least something to meet this need. In conclusion, it must be remembered that the Religious Tract Society is always ready to help in this literary work, and that without its assistance much of it could not be done.

CHAPTER XVI.

CONCLUSION.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—*St. John* xii. 24.

"Let Thy work appear unto Thy servants, and Thy glory unto their children: And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."—*Psalms* xc. 16, 17.

LET us gather up a few thoughts suggested by the foregoing details respecting the past and future of the Fuh-Kien Mission.

(1) The first thought is that embodied in the pregnant text that stands at the head of this chapter, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Such, in Christ's own words, is the law of His kingdom. To that law He Himself submitted, dying that multitudes might live. Again and again, in the history of His Church, do we find it illustrated; and not least in the history of modern Missions. Sierra Leone is the most conspicuous instance, but Fuh-Kien, on a smaller scale, is perhaps equally striking. What, in brief, have we seen in the preceding chapters? Eleven years passing without a single convert—two missionaries dying in the interval, and a third just as the firstfruits were being gathered, besides a fourth afterwards—bitter and repeated persecution of the converts—and now (1904) more than ten thousand baptized Native Christians, besides sixteen hundred catechumens. Such, summed up in a single sentence, is the story of the Fuh-Kien Mission. "It is the Lord's doing, and it is marvellous in our eyes."

(2) How has the work been done? Certainly not by a large

staff of English missionaries? During half the first thirty years, viz., during periods amounting together to fifteen years, only *one* missionary was in the field. During other periods, amounting to nearly ten years, there were two.

The spread of the Gospel in Fuh-Kien has been the result of native agency. Several of the earliest converts baptized in the city of Fuh-chow gave up their occupations, and entered the service of the Mission. These were stationed at various promising centres; and as the work grew, others were selected from among those who embraced the Gospel, and sent forward to open fresh stations. Some of them have proved unsatisfactory. In more than one case a trusted agent, whose evangelistic labours have been manifestly blessed of God, has fallen away; and anything sadder than this it is hard to conceive. But it is nothing new. The enemy that ensnared them is the same that destroyed a Judas, enticed away a Demas, hindered the usefulness of a Mark, even overcame a Peter. Not a few of those who have been led into sin have been brought back. Others, we are sure, will be. Our part is to blame not so much those who fell as ourselves, for had we sent out a sufficient number of missionaries they need not have been left, as they were necessarily left, for months together, without the guidance and instruction of older brethren in the faith, in the midst of demoralizing scenes and influences, out of which they had but recently themselves been delivered. But the career of the majority has been very different. They have faithfully carried the Gospel from place to place, and they have patiently taught the poor and the ignorant.

But the good work has not been done by paid agents merely. Perhaps the results are still more due to the voluntary efforts of the converts. Sons have brought their fathers to Christ; husbands have brought their wives; the good news of a Saviour's love has been passed on from mouth to mouth, and from village to village.

Nevertheless, the very success of our native brethren has rendered the need of additional European labourers more urgent. Bishop Burdon most justly wrote some years ago:—"The foreign missionary is needed, not only to give the first impetus which calls

Christian Churches into existence, but to guide, superintend, and watch over the new Christians. They are ignorant. They need 'teaching to observe *all* things whatsoever the Master has commanded.' The best among them require careful training, that they may become teachers of their countrymen. The teacher, the evangelist, the itinerator, the theological professor, are all needed first from Christian lands, *and more than one of each.*"

(3) In the early days of Christianity, it was in the great cities that the Gospel made the most rapid progress. We find St. Paul's time almost entirely spent at places like Corinth and Ephesus, and read scarcely anything of the work in the rural districts. And so long was it before the peasantry of the Roman Empire received the new faith, that the word *pagani*, i.e., peasants, villagers, country folk, came to mean idolaters, and hence our word "pagans." In China, just the reverse has been the case. While the good news of salvation has been joyfully received in village after village, the dwellers in the great towns, though they have had more opportunities of hearing it, have mostly displayed either careless indifference, as at Fuh-chow itself and at Lieng-kong, or bitter enmity, as at Yen-ping and Kien-ning. Even in the case of country congregations whose headquarters happen to be in the city, the converts mostly come from outside the walls, and not from inside, as we have observed at Lo-ngwong and Ning-taik. Will the word *urban* hereafter become in China synonymous with Heathen, as the word *pagan* did in Europe? Bishop Burdon has remarked:—"There seems to be something in the very atmosphere of a Chinese city opposed to the claims of religion. At home, if our great cities are the centres of very much evil, they, at all events, are also the centres of some good. In China I am almost afraid it must be said there is no counter-acting influence to the evil." Let our prayers go up to God in behalf of the cities of China.

(4) And as it is the cities which show the greatest indifference to the Gospel, so it is from the *literati* and gentry, whose influence preponderates in them, that the chief opposition to the work has come. It cannot be pleaded that the preservation

of public order is their motive. No charge can justly be brought against the missionaries of an injudicious excess of zeal in exciting the hostile passions of the mob. The usual mode of procedure, in occupying a new station, is to send first a native teacher, who, living quietly among his countrymen, removes prejudice, explains the objects of the Mission, and the motives that have led to its establishment, and thus smoothes the way for the visits of the European missionary. And in point of fact the opposition does not come from "the mob." The people generally would welcome the Mission but for the hostility of the *literati*. The conduct of the latter recalls that of the Jewish leaders at Thessalonica, who, we are told, "moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar." On the other hand, let us do justice to the fairness and courtesy with which, in some cases, the magistrates have protected the missionaries and the converts, and put down disturbances.

How far the official representatives of European nations should be expected to interfere to prevent persecution is a difficult question. In reporting some outbreaks in the Ning-taik district, Archdeacon Wolfe once justly observed that "the Native Christians must, in a country like China, be prepared to expect and endure persecution on account of their religion; and," he added, "they have endured it more or less all along." With reference to the occasional appeals of the missionaries for consular interference, Bishop Burdon has remarked that they "only take it for granted that the Consuls themselves are Christian men, who, before a heathen magistrate, will not be ashamed to show that they take an interest in Christians, even though they are Natives of China, and to try every moral means in their power to instil the principles of toleration and fair dealing into the minds of the rulers of the land." And when the local authorities, in avowed defiance of the treaty between Great Britain and China, which secures toleration to the converts, themselves openly encourage violence and oppression, it is high time that a Christian nation should interpose. But our real trust must be, not in an arm of flesh, but in Him Who, while He said,

"In the world ye shall have tribulation," said also that His people were "of more value than many sparrows."

(5) One consequence of the Church having been principally gathered out of the rural districts is, that the majority of the converts are very ignorant; and Bishop Burdon has pointed to this as a great source of weakness in the present, and of anxiety for the future. Not, he was careful to explain, that they display ignorance of the Bible and its leading truths. On the contrary, considering how all their knowledge has been gained, viz., *by hearing only*, there would seem to be very many manifest signs of their having been in a peculiar sense "taught of God." But the fact that very few know how to read their own language is one deserving our earnest attention. Education is a branch of mission work that has not been largely cultivated in China, perhaps from a mistaken estimate of the extent of education among the people. With so comparatively scanty a supply of missionaries, and with even the staff of native catechists quite inadequate to the growing work, the importance of the converts being able to read the Word of God for themselves is manifest, that they may be kept in spiritual health, and preserved from error in both opinion and conduct.

Meanwhile it is a matter of great thankfulness that the Bible in the Chinese tongue is at all events accessible to the people through their ears. And the inability of so many to study it for themselves only serves to enhance the value of the work done by the catechists, upon whose oral instructions so much has depended. They, too, most of them, could not read before their conversion; and Christianity, to use Bishop Burdon's words, "has been the means, not only, as we trust, of saving their souls, but of elevating their minds and stimulating them to the acquisition of knowledge, so far as it is within their reach."

(6) If the Bible has been a precious boon to the infant Church, so also has the Prayer-book. "Its constant use in all our stations," wrote Mr. Wolfe in 1870, "I have found of the greatest advantage to these poor ignorant people. It helps them to pray; it gives them ideas, and appropriate words

to express them; it is a powerful instrument for teaching the Chinese correct notions of God and of the great work of redemption; and it is destined, I am convinced, to exercise a great influence for good in the enlightenment of the people." And Mr. Mahood wrote in 1873:—"The Prayer-book is of immense value in these little congregations. It preserves them from uttering what is unscriptural in their petitions to God." Not that it is slavishly adhered to. On the contrary, one of its uses has been to train the people to pray themselves. And it is an interesting fact that every Saturday evening, at every one of the regular stations, a prayer-meeting is held at the same hour specially on behalf of Missions and missionaries. Is there as much prayer among ourselves for the Christians of Fuh-Kien as there is among them for us and our work?

(7) It is a well-known principle of the Church Missionary Society that the development of Native Churches should be fostered in three directions, viz., self-extension, self-government, and self-support. The first, as we have seen, has been a specially characteristic feature of the Fuh-Kien Church. As regards the second, Native Church organization has now been firmly established in all the districts except in the Yen-ping and Kien-ning prefectures, where the numbers are as yet small. Nor has the third point been neglected. In all the Native Church Councils self-support has been systematized, and rules for securing the carrying out of the system have been drawn up, and the object in view is, in considerable measure, being attained.

(8) Lastly, *the work is a real work*. Bishop Burdon, in 1876, gave the following testimony:—"The number of Christians," he wrote, "for the time during which work has been going on, and considering the small number of labourers sent out from England, is something wonderful." He then asked, "But is the work real?" and proceeded to point out three weak points in the Native Christians: one, the ignorance we have already referred to; the other two, that they had not yet learned that "cleanliness is next to godliness," nor formed those habits of reverence in the house of God to which we are accustomed. But, he added, "I honestly think that nothing worse could be found

out or said against the converts"; and, he adds, "It is my firm belief that the work as a whole is a genuine one. . . . I look forward most hopefully to its future."

The word "conclusion" is only in a very limited sense a suitable title for this chapter. The writer may lay down his pen, the reader may close the volume; but the story which the one has so imperfectly narrated, but which, it is hoped, will nevertheless so deeply interest the other, is a story yet in progress. For this book is not like an ordinary treatise, or a memoir, or a tale, complete in itself. It does but present the opening scenes of a history going on even as we write—which has distinctly advanced in interest and importance since the first edition appeared years ago—and which shall still go on till time shall be no more. We have seen the planting of what we cannot doubt will grow into a noble and fruitful tree—the first trickling and bubbling waters of a stream that shall widen till it fertilizes all the thirsty land—the founding of what assuredly will rise into a fair and mighty temple of living souls. But the *conclusion* will not be until the great Voice out of heaven shall say, IT IS DONE!

The years roll round—and we our work pursue
With care and labour.
Yet through all the years
One great and changeless working shows itself,
Gleaming athwart the clouds of sin and woe,
With the bright glow of immortality;
But intertwined and woven in so close
With human things, that oft our feeble sight
Fails to discern it; yet 'tis ever there,
Out of the complex and corrupted mass
Shaping a new creation; day by day
Clasping fresh objects in its firm embrace,
Its wondrous circle ever widening,
Until He come, Whose hand hath wrought the whole,
To crown it with completion! O for eyes,
Divinely touched, its glories to perceive!
O for a vision, free from earthly stain,
To trace its all-triumphant way! O let
Thy work appear unto Thy servants, Lord!
And let its beauty shine into our hearts!—S. G. Stock.

APPENDICES.

I.—OTHER MISSIONS IN THE FUH-KIEN PROVINCE.

FIVE other Missionary Societies are at work in Fuh-Kien. Of these the London Missionary Society, the English Presbyterians, and the American Dutch Reformed Church, occupy the southern part of the province, and have their headquarters at Amoy.

Two American Societies, however, are established at Fuh-chow, and their field of labour is partly coincident with, and partly contiguous to, that of the Church Missionary Society. These are (1) the Board of Commissioners of Foreign Missions ("A.B.C.F.M."), which virtually represents the Congregationalists of the United States, and (2) the Methodist Episcopal Mission. Both these Societies occupied Fuh-chow three or four years before the first C.M.S. missionaries arrived. The Board Mission has not been a large one, and its out-stations lie mostly within a short distance of the capital on the south side of the Min. It has also established itself in the city of Shau-wu, in the north-west of the province. The Episcopal Methodists, on the other hand, carry on a very extensive and successful work, covering the greater part of the country south of the Min for nearly 200 miles, and also reaching to Ku-cheng and Yen-ping, in the north-west. At one time they also occupied Lo-ngwong and Lieng-kong, but withdrew to leave the ground clear for the Church Missionary Society. Their first convert was baptized in 1857, after a period of patient

waiting of the same length as in the C.M.S. Mission. Progress was rapid in 1865-70, just the time when the early fruit was gathered at our own out-stations. They have a Mission Press, a Hospital, an Anglo-Chinese College, a Theological School, a Female Training Institution, and a Boys' High School.

II.—CHRONOLOGICAL SKETCH OF C.M.S. FUH-KIEN MISSION.

[The figures in parenthesis refer to the page on which reference to the event will be found.]

- 1850 Revs. W. Welton and R. D. Jackson arrived at Fuh-chow. *May* (3).
- 1851 Mr. Welton opened a dispensary (3).
- 1852 Mr. Jackson transferred to Shanghai (5).
- 1855 Revs. F. M'Caw and M. Fearnley arrived at Fuh-chow. *June* (5).
Mrs. M'Caw died (5).
- 1856 Mr. Welton retired (5).
- 1857 Mr. Welton died in England (5).
Mr. M'Caw died at Fuh-chow (5).
Wong Kiu-Taik and Tang Tang-Pieng baptized by the American Episcopal Methodists (16).
- 1858 Rev. G. Smith arrived (6).
- 1859 Mr. Fearnley retired (6).
- 1860 Proposal to close the Mission after ten years' work without fruit. Mr. Smith begged for leave to remain (7).
Rev. W. H. Collins visited Fuh-chow, and opened a dispensary (8).
- 1861 First two converts baptized. *March 31st* (8).
- 1862 Rev. J. R. Wolfe arrived. *May* (10).
Wong Kiu-Taik entered service of C.M.S. (11).
- 1863 Mr. Smith died at Fuh-chow, leaving thirteen baptized Christians and five catechumens. *October* (10).
- 1864 Rev. A. W. Cribb arrived at Fuh-chow. *November* (12).
First out-station (Lieng-kong) occupied (14, 52).
- 1865 Mission church opened in Fuh-chow city (13).
Lo-ngwong and Ku-cheng occupied as out-stations (14, 59, 94).
- 1866 Ning-taik occupied as an out-station (81).
First two converts baptized at Lieng-kong (53).
Su Chong-Ing and others baptized at Ku-cheng (95).
Old Siek and his son, and Sia Sen-Ong of A-chia, baptized at Lo-ngwong. *December* (60).
- 1867 Tang-iong, Sang-iong, and other out-stations occupied.
- 1868 Visitation of Bishop Alford. 90 converts confirmed (14).
Ordination of Wong Kiu-Taik on Ascension Day (14, 16).
Yen-ping occupied as an out-station (123).
- 1869 Rev. J. E. Mahood arrived (17).
Outbreak at Lo-ngwong; destruction of the chapel. *June* (63).
- 1871 Bishop Alford's second visitation (17).
Mr. Cribb left for England. *April* (17).
Shan-sin-fan plot. *July* (18).
- 1872 Baptisms in the Hok-chiang district (133).

- 1873 Commencement of a regular Preparandi Class for the Training of Native Agents.
- 1874 Consecration of Rev. J. S. Burdon as successor to Bishop Alford (20).
Rev. A. B. Hutchinson visited the Mission.
- 1875 Mr. Mahood left for England invalided, and died on the voyage (20).
Kien-ning and Fuh-ning occupied as out-stations (26, 75, 112).
Expulsion of Mission from Yen-ping (123).
Bishop Burdon's first visit to Fuh-chow (20).
- 1876 Murder of a convert at Ni-tu (86, 87).
Expulsion of Ling Sieng-Sing from Kien-ning (112).
Bishop Burdon's visitation. Ordination of Tang Tang-Pieng, Sing-Ki, Ling Sieng-Sing, and Su Chong-Ing. *April 16th.* 515 converts confirmed (20, 21).
Revs. R. W. Stewart and L. Lloyd arrived (23).
- 1877 Death of Rev. Su Chong-Ing.
- 1878 Second futile attempt to occupy Kien-ning (113).
Wu-shih-shan riot; destruction of the College. *August 30th* (23).
Ngoi Kaik-Ki appointed Vice-Principal of the College.
Hok-chiang Christians received into C.M.S. Mission (133).
- 1879 Death of Rev. Ling Sieng-Sing.
Dr. B. Van Someren Taylor arrived.
Action for ejectment against the Mission.
- 1880 Visitation of the Mission by Bishop Burdon. Ordination of Sia Seu-Ong at Ku-cheng. *May 30th.*
Removal of the Mission to Foreign Settlement, Fuh-chow (23, 25).
Rev. W. Banister arrived.
- 1881 Death of Rev. Tang Tang-Pieng.
Ordination of Ngoi Kaik-ki at Hong Kong. *February 25th.*
Gift of Mr. W. C. Jones for establishing Training College at Fuh-chow.
- 1882 First baptisms at Ping-nang (108).
- 1883 New C.M.S. Theological College at Fuh-chow opened (28).
- 1884 Further attempt to re-occupy Kien-ning again unsuccessful (114).
- 1885 A Mission in Corea undertaken by Fuh-Kien Native Church (29).
- 1886 Tour of Bishop Burdon in Fuh-Kien. 900 Confirmations.
- 1887 The Rev. F. E. Wigram in Fuh-Kien (29).
First C.E.Z.M.S. missionaries arrived (28, 153).
Miss Goldie (first C.M.S. lady missionary) arrived (31, 154).
Rev. J. R. Wolfe appointed Archdeacon of Fuh-chow (35).
Ordination of Ting Seng-Ang, Lau Taik-Ong, and Ling Seng-Mi by Bishop Burdon. *November 27th.*
- 1889 Ordination of Ho Seu-Hok and Ting Chung-Seng by Bishop Burdon. *March 17th.*
Nang-wa occupied (114).
Dispensary established at Tai-chiu (suburb of Kien-ning) (115).
- 1891 Rev. H. S. Phillips began to live at Kien-yang (126).
- 1892 Tai-chiu Dispensary wrecked; narrow escape of Dr. Rigg (115, 116).
Work in Sa-iong revived.
Riot at Kien-yang; lives of Mr. and Mrs. Phillips endangered (126).
- 1893 Death of Rev. Wong Kiu-Taik (34).
Rev. C. Shaw appointed to Hing-hwa (148).
Hospital built at Kien-ning (Seven Stars Bridge) (117).
Misses H. E. and E. M. Saunders, from Australia, arrived (33, 39, 43).
Kien-yang re-occupied by Mr. and Mrs. Phillips (128).

- 1894 Death of Mrs. Martin (wife of Rev. J. Martin) (34).
Death of Mrs. Phillips (wife of Rev. H. S. Phillips) (34, 128).
- 1895 Massacre of Missionaries at Hwa-sang. *August 1st* (38-44).
- 1896 Fuh-ning assigned to Dublin University as special field (76).
Rev. and Mrs. J. R. S. Boyd (first missionaries sent by Canadian C.M.S.) arrived.
Bishop Burdon resigned his see (36).
Remarkable movement towards Christianity—753 adult baptisms (48).
- 1897 Kien-ning city occupied (117).
Rev. J. S. Collins drowned in river Min (121).
Mrs. Collins, children, and nurse drowned in wreck of s.s. *Aden* off Socotra. *June* (121).
Rev. Ting Seng-Ki died.
Visit of Mr. Mott, of Student Volunteer Missionary Union (48).
Re-occupation of Fuh-chow native city (49).
- 1898 Consecration of Rev. J. C. Hoare as successor to Bishop Burdon (36).
First baptisms at Kien-yang (128).
- 1899 Kien-ning city premises destroyed by mob; murder of Native Christians (118, 119).
Riot in Yen-ping (124).
Ordination of Wong Hung-Ong. *November 12th.*
- 1900 Jubilee of Mission.
The "Boxer" troubles. Missionaries recalled to Fuh-chow from nearly all the inland stations (36).
Native Christian killed in Fuh-chow district.
- 1901 Missionaries return to their stations (37).
- 1902 Deaths of Revs. Ting Seng-Ang and Sia Siu-Ong.
- 1903 Ordination of Diong In-Kieng, Ding Ing-Ong, Diong Ing-Do, Wong Hung-Hwong, Ding Huai-Ngie. *May 13th.*

III.—MISSIONARIES TO FUH-KIEN.

[NOTE.—The following is a list of all C.M.S. missionaries who have laboured, or are labouring at the present time, in the Fuh-Kien Province of China. Where a name occurs without "Rev." preceding the initials the missionary was a layman.

Abbreviations.—The University or College of the missionary is indicated thus:—Oxford, "Oxf."; Cambridge, "Camb."; Dublin, "Dub."; Durham, "Dur."; London, "Lond."; Church Missionary College, Islington, "Isl."; in the case of ladies trained at "The Willows," Stoke Newington, "The Olives," South Hampstead, or at the Society's Highbury Training Home, the words "Willows," "Olives," or "Highbury," occur after their names; died, "d."]

I.—MALE MISSIONARIES—CLERICAL AND LAY.

- 1849 Welton, W., B.A. Camb. Medical. 1849-58; d: 1858.
Jackson, Rev. R. D. Isl. 1849-53.
- 1855 Fearnley, Rev. M., M.A. Camb. 1855-60.
McCaw, Rev. F., B.A. Dub. 1855-57; d: 1857.
- 1858 Smith, Rev. G. Isl. 1858-63; d: 1863.
- 1861 Wolfe, Ven. J. R. Isl. From 1861; Archdn. of Fuh-chow, 1887.

- 1868 Mahood, Rev. J. E. Isl. 1868-75; d. 1875.
 1874 Sedgwick, Rev. J. H. Isl. 1874-76.
 1876 Stewart, Rev. R. W., M.A. Dub. Isl. 1876-95; killed, 1895.
 Lloyd, Rev. L. Isl. From 1876.
 1878 Taylor, B. Van S., M.B., C.M. Edin. From 1878.
 1881 Martin, Rev. J. Isl. From 1881.
 1882 Shaw, Rev. C. Isl. From 1882.
 1886 Light, Rev. W. Isl. 1886-1902.
 1887 Collins, Rev. J. S., B.A. Dub. 1887-97; d. 1897.
 1888 Knox, Rev. H. C., M.A. Oxf. 1888-90.
 Phillips, Rev. H. S., M.A. Camb. From 1888.
 1889 Eyton-Jones, Rev. H. M., M.A. Camb. 1889-1900.
 1890 McClelland, Rev. T., M.A. Dub. 1890-97.
 Mears, W. P., M.A., M.D. Dur. 1890-93; d. 1901.
 1893 Star, Rev. L. H. F., M.A. Dub. 1893-1901.
 1895 Bland, Rev. F. E. Isl. From 1895.
 Outten, Rev. J. A. Isl. 1895-97.
 Boyd, Rev. J. R. S., B.A. Toronto. From 1895.
 1896 Synge, Rev. S., B.A., M.B., B.Ch. Dub. From 1896.
 Woods, T. B. Isl. From 1896.
 1897 White, Rev. W. C. From 1897.
 Müller, W. From 1897.
 Howe, Rev. S. W. C., B.A. Camb. 1897-1900.
 Mackenzie, Rev. M., B.A. Dub., M.B., C.M. Edin. From 1897.
 Pakenham, H. R., B.A., M.B., B.Ch., B.A.O. Dub. Isl. From 1897.
 Sampson, A. T., M.B., C.M. Edin. Isl. From 1897.
 Studdert, Rev. T. de C., M.A. Dub. Isl. From 1897.
 Pakenham-Walsh, Rev. W. S., M.A. Dub. From 1897.
 1898 Nightingale, Rev. S. J. Isl. From 1898.
 1899 Carpenter, Rev. J. B., B.A. Camb. Isl. From 1899.
 Wilkinson, G., M.A., M.B., B.C. Camb. From 1899.
 1902 Blundy, J. Isl. From 1902.
 Hind, Rev. J., B.A. Dub. From 1902.
 Reeves, C. W. Isl. From 1902.
 1903 Sanger, F., M.A., M.B. Camb., M.R.C.S., L.R.C.P. From 1903.
 Ridler, Rev. H. B. Isl. From 1903.
 Butler, Rev. J. J. Isl. From 1903.

2.—WOMEN MISSIONARIES.

- 1887 Goldie, Miss Emma Sophia. From 1887.
 1889 Boileau, Miss Maria Dechal. From 1889.
 1892 Clarke, Miss Janet Cumming. Willows. From 1892.
 Clarke, Miss Jemima Eliza. Willows. From 1892.
 Wolfe, Miss Mary Elizabeth. From 1892.
 1893 Saunders, Miss Harriette Elinor. 1893-95; killed, 1895.
 Saunders, Miss Elizabeth M. 1893-95; killed, 1895.
 1896 Oxley, Miss Amy Isabella. Nurse. 1896-1902 (now Mrs. G. Wilkinson).
 Andrews, Miss Katherine M. Nurse. Highbury. From 1896.
 Barber, Miss Margaret E. Willows. From 1896.

- Brooks, Miss Edith M. M. Highbury. From 1896.
 Clemson, Miss Rosamund. Highbury. 1896-1900 (now Mrs. T. de C. Studdert).
 Harrison, Miss Eleanor J. Highbury. From 1896.
 Leybourn, Miss Amelia Louise. Nurse. Highbury. From 1896.
 Little, Miss Eugenie Louisa. Willows. From 1896.
 Oatway, Miss Florence Emily. Willows. From 1896.
 Wolfe, Miss Annie Muriel. From 1896.
 Thomas, Miss Edith Marion K. Highbury. From 1896.
 Molloy, Miss Margaret E. From 1896.
 Searle, Miss Minna. From 1896.
 Harmar, Miss Gertrude Maude. Willows. 1896-1902 (now Mrs. W. S. Pakenham-Walsh).
 Harmar, Miss Mary, L.R.C.P. & S. Edin., M.D. Brussels. 1896-97 (now Mrs. S. Synge).
 Massey, Miss Ellen Elizabeth. Nurse. From 1896.
 1897 Newton, Miss Sophia S. From 1897.
 Sutter, Miss Isabel. From 1897.
 Saunders, Mrs. E. From 1897.
 Bibb, Miss Leila. 1897-1901.
 1898 Burton, Miss Amy E. Hill. Highbury. From 1898.
 Forge, Miss Augusta Frederica. Nurse. Highbury. From 1898.
 Forge, Miss Florence Annie. Nurse. Highbury. From 1898.
 Greer, Miss Anna Louisa. Willows. 1898-1900.
 Poulter, Miss Mabel, M.B., B.Ch. Glas. From 1898.
 Mort, Miss Ellen. From 1898.
 Nicholson, Miss Kate Louise. From 1898.
 1899 McClelland, Miss Annie. Highbury. From 1899.
 Bushell, Miss Jessy. From 1899.
 Lambert, Miss Clara Jane. From 1899.
 1900 Poulter, Miss Julia Harriette. Willows. From 1900.
 Sears, Miss Margaret Ellen. From 1900.
 1901 Bennett, Miss Mary Isabella. Highbury. From 1901.
 Hitchcock, Miss Alice Maud. Highbury. From 1901.
 Ramsay, Miss Isabella Bonella. Highbury. From 1901.
 Merchant, Miss Elizabeth Eva. Willows. From 1901.
 Baldwin, Miss Margaret Ellen. Nurse. Willows. From 1901.
 Marshall, Miss Nellie Osborne. From 1901.
 1902 Coleman, Miss Fanny Louisa. Highbury. From 1902.
 Bradley, Miss Lucy Florence. Willows. From 1902.
 Carpenter, Miss Alice. Olives. From 1902.
 1903 Hanington, Miss Mabel Louise, M.B. Toronto. From 1903.
 Heard, Miss Anna Maria. Olives. From 1903.

IV.—STATISTICS OF THE FUH-KIEN MISSION IN QUINQUENNIAL PERIODS.

Year.	Foreign Missionaries.					Native Clergy.	Native Lay Agents.	Native Christian Adherents.			Communicants.
	Clergy.	Lay.	Wives.	Female.	Total.			Baptized.	Catechumens.	Total.	
1865	1	1	..	2	*	*	*	13
1870	3	..	3	..	6	1	34	*	*	340	150
1875	2	..	1	..	3	1	26	*	*	1,200	400
1880	2	1	3	..	6	3	116	*	*	3,556	1,251
1885	5	1	7	..	13	4	140	3,188	2,516	5,704	2,011
1890	10	2	10	2	24	8	224	4,163	4,326	8,489	2,267
1895	12	2	11	8	33	11	157	6,540	6,571	13,111	3,062
1900	16	7	14	34	71	11	196	9,667	11,811	21,478	4,327
1903	15	9	17	41	82	15	224	10,385	1,667†	12,052	4,297

* No returns under these headings.

† This decrease is apparent rather than real, and is due to the imposition of a definite test before admission to the catechumenate. The number of catechumens in 1903 under the old plan was 12,739.