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THE  
HISTORY  
OF THE  
CHURCH MISSIONARY SOCIETY  
*ITS ENVIRONMENT, ITS MEN  
AND ITS WORK*

BY  
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EDITORIAL SECRETARY

IN THREE VOLUMES  
VOL. I.

"Though thy beginning was small, yet thy latter end should greatly increase. For enquire, I pray thee, of the former ago, and prepare thyself to the search of thy fathers. . . . Shall not they teach thee, and tell thee, and utter words out of their heart?"—Job viii. 7, 8, 10.

"That they might set their hope in God, and not forget the works of God, but keep His commandments."—Ps. lxxviii. 7.

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PART V. commenced the struggle with this part of the world; and as the  
1841-48. victories of the Church are gained by stepping over the graves of  
Chap. 29. her members, you may be the more convinced that the hour is at  
hand when you are summoned to the conversion of Africa from its  
eastern shore."

What came of it. He little thought, indeed, that on the very plot of land in which he laid the remains of his beloved Rosina would, thirty years after, rise a famous missionary settlement and a Church of the Living God. But he did begin to ponder on the future, and to form large plans for extended missionary operations. Three ideas shaped themselves in his mind: (1) a chain of stations to stretch right across the continent; (2) a colony for freed slaves similar to Sierra Leone, for which colony, he wrote, "Mombaz and its environs would be the best site"; (3) in his own words, "A black bishop and black clergy may become a necessity in the civilization of Africa." There was small prospect of either then; yet Krapf lived to see the Central African Missions of our own day, and Frere Town, and the Bishopric of the Niger.

Krapf and Rebmann. But this was not yet. For two years the solitary missionary toiled at the Swahili language, compiling a grammar and dictionary, and translating the whole New Testament; occasionally visiting the Wanika on the mainland; and prosecuting geographical and ethnographical inquiries in all directions. At last, in June, 1846, he was joined by a fellow-labourer. John Rebmann, like him, was a Wurtemburger and a Basle student; but, unlike him, had taken the divinity course at Islington and received English orders at the hands of Bishop Blomfield. Then, like St. Paul when Silas and Timotheus joined him at Corinth, Krapf was "pressed in the spirit"; and very soon were begun those wonderful explorations which, in their issue, opened up all Equatorial Africa, and led to the vast development of European influence and Christian enterprise which are among the glories of our day.

## CHAPTER XXX.

### THE OPENING OF CHINA.

Nestorian and Roman Missions in China—China in the First Report of C.M.S.—Morrison, Milne, Gutzlaff—E. B. Squire's Attempt—The Chinese War—Lord Ashley and the Opium Trade—New Moves Forward—Vincent Stanton—The C.M.S. Mission—The First Missionaries—Bishop George Smith.

"When He saw the multitudes, He was moved with compassion on them."—St. Matt. ix. 36.

"I have set before thee an open door."—Rev. iii. 8.

ROCK, Rock, when wilt thou open?" said the Jesuit, PART V. Valignani, as his wistful eyes looked towards the 1841-48. long-closed Celestial Empire on his way to Japan. Chap. 30. "O mighty fortress, when shall these impenetrable China's closed gates of thine be broken through?" His predecessor, Francis Xavier, had already died in his rude hut on another little barren island, gazing across the narrow strait at the long-closed mainland of China. But Xavier did not die despairing. With his last breath he repeated the familiar closing words of the *Te Deum*, "In te, Domine, speravi, non confundar in æternum"; and the trustful hope of the Church of God, as she has knocked at the gate of China, has not been "confounded for ever."

Not that Christianity had then never entered China. The famous inscription at Si-ngan-fu is to this day a witness that in the seventh century A.D. the Nestorian Missions had spread Nestorian Missions. "the illustrious religion" in every direction; and in the thirteenth century the great Tartar potentate, Kublai Khan, sent from Peking to the Pope for teachers.\* John de Monte Corvino, the Franciscan, wielded great influence at the Court of Peking, translated the New Testament and the Psalms into Chinese, and baptized six thousand souls. But for the next two centuries the history is an absolute blank. After Xavier's death, however, the Roman missionaries, backed by the power of Portugal, and Roman Missions. winning their way by their scientific attainments as well as by their undaunted courage, established themselves within the "mighty fortress." The success achieved by Matthew Ricci

\* See Chapter II.

PART V. 1841-48. Chap. 30. and other zealous and learned priests was considerable, largely through their virtual sanction of ancestral worship in the form of masses for the dead, and the close resemblance of the externals of their worship to the idolatry of Buddhism and Taoism. Their frequent interference with politics, however, as in other parts of the world, repeatedly aroused the fears of the Chinese Government, and led to terrible persecutions. In the eighteenth century Christianity became a prohibited religion, though the many thousands of Chinese hereditary Christians scattered in small bands over the vast empire were too little distinguishable from the Heathen to be seriously molested. The Romanist headquarters were at Macao, the island off the Canton River belonging to Portugal.

Chris-  
tianity  
prohibited.

China in  
the first  
C.M.S.  
Report.

The very first Report of the Church Missionary Society, dated May, 1801,\* devotes two of its twelve short pages to China. The words are worth recording here:—

“The extensive Empire of China, which is stated to contain three hundred millions of inhabitants, has hitherto enjoyed no share of the Missionary labours of the protestant churches. A zealous dissenting minister, the Rev. Mr. Moseley, has, however, of himself conceived the design of printing part of the Scriptures in the Chinese language, and circulating the work in that populous country. Extracts from the valuable Memoir, he has printed upon this subject, are subjoined to this Report. To carry his design into execution is, however, a work more adequate to the united efforts of a society than to the exertions of an individual. He has therefore expressed his wish, that this Society should undertake the important work he had proposed, and has promised to give into its hands a considerable pecuniary aid which had been promised to him. The Committee are fully impressed with a sense of the importance of the proposed work, but they are aware of its difficulties. The want of a sufficient fund, the natural difficulty of the Chinese language, the little acquaintance with it which Europeans possess, form obstacles not easily to be surmounted. The Committee, however, have determined to open a separate fund for this purpose; and should that fund be adequate to the necessary expense; and should they also obtain sufficient evidence of the fidelity and elegance of the MS. Chinese version of part of the New Testament, now in the British Museum; or should the Committee find the means of obtaining a faithful and elegant translation, they will direct their attention to this important subject. At the same time, they earnestly beg it to be understood that a work of this magnitude and importance cannot hastily be executed; and they deprecate the idea of holding out sanguine or arrogant expectations of speedy success in it.”

Moseley's  
pamphlet.

Chinese  
version of  
part of the  
New Tes-  
tament.

Turning to the Appendix, we find nine more pages devoted to extracts from Mr. Moseley's pamphlet. He gives a brief sketch of the Roman Missions, their early successes and subsequent troubles; and then describes the Chinese MS., which he had discovered in the British Museum, and which had been brought to England by Sir Hans Sloane in 1738. It contains, he says, St. Luke's Gospel, the Acts, and St. Paul's Epistles; and he earnestly appeals for aid

\* See p. 74.

in printing it for circulation. How this work came into the hands of the S.P.C.K., and from theirs into those of the newly-formed Bible Society, has already been related.\* The thoughts of the Church Missionary Society meanwhile turned to Africa; and China was for the time forgotten.

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1841-48.  
Chap. 30.

But it was the interest excited by Moseley's pamphlet and the Chinese MS. that led the London Missionary Society to send Robert Morrison to China in 1807. The Northumbrian lad was self-educated like Carey; but, like Carey, he became celebrated in after years for his Oriental learning. His own first thought was of Africa: could he not go to Timbuctoo, then recently revealed by the travels of Mungo Park? But God wanted him for special service in China, just as, thirty-four years after, God wanted Livingstone, who had thought of China, for special service in Africa. It was, however,—as we have seen regarding other Missions,—one thing to be appointed to China, and quite another thing to get there. The English trade was in the hands of the East India Company, and no passage for a missionary could be obtained in their ships. So Morrison crossed the Atlantic to New York, and thence sailed in an American vessel round Cape Horn and across the Pacific, with letters to the American Consul at Canton. There he landed on September 7th, 1807, eight months after leaving England—a quick voyage considering the route and the period.

L.M.S.  
sends  
Morrison  
to China.

How he  
got there.

Again, it was one thing to reach China, and another thing to live and work there as a missionary. “First of all, Chinamen were forbidden by the Government to teach the language to any foreigner, under pain of death. Secondly, no one could remain in China except for purposes of trade. Thirdly, the Roman Catholic missionaries would be [and were] bitterly hostile.”† How Morrison lived in an American house, unable to walk the streets, and unable to leave his Chinese books about; how he presently donned Chinese dress, grew long finger-nails, and cultivated a queue; how he afterwards abandoned this plan, as useless in the circumstances; how he hired a single room to live in, and was cheated and ill-treated by the Chinese landlord; how he tried in vain to tame and teach three wild Chinese lads; how he laboured and laboured at the language; how after two years he was engaged by the East India Company as their translator, and thus obtained a secure position; how, after infinite toil, he produced a Chinese grammar and dictionary, the latter of which cost the Company £12,000 to print and publish in six quarto volumes with 4600 pages; how he also, with the aid of Robert Milne, who went out in 1813,‡ produced the whole Bible in Chinese in 1818; how in

How he  
began  
work.

His  
Chinese  
Bible.

\* See p. 74.

† C. S. Horne, *Story of the L.M.S.*, p. 124.

‡ It was Milne who said that “to acquire Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah!”

PART V. 1814 he baptized one Chinese convert, and nine others in the next  
1841-48. twenty years; how he and Milne founded an Anglo-Chinese  
Chap. 30. College at Malacca, being British territory; how Milne started a  
magazine there called (of all names!) the *Gleaner*; how Milne  
died, and Mrs. Milne, and Mrs. Morrison, leaving Morrison in  
1822 once more the sole Protestant missionary in China; how he  
visited England in 1824-5; how he went back to more troublous  
surroundings, hostile English officials and Romish conspiracies  
against him; and how on July 31st, 1834—the very day on which,  
far away on the other side of the globe, the West Indian slaves  
were joyfully awaiting the midnight that would usher in their new  
freedom\*—he entered into rest, at the age of fifty-three:—all this,  
and much more, has often been told, and was told, year by year,  
by Josiah Pratt, in the pages of the *Missionary Register*.

His death.

New edict  
against  
Chris-  
tianity.American  
Missions.

Gutzlaff.

In the very first volume of the *Register*, for 1813, occur two  
notices regarding China. Morrison's labours are briefly referred  
to in an account of the London Missionary Society; and in  
the December number is given a new Imperial Edict issued  
from Peking against Christianity. "Such Europeans," it says,  
"as shall privately print books and establish preachers in order to  
pervert the multitude . . . the chief one shall be executed"—and  
others should be imprisoned or exiled.

America was not content with having helped Morrison to get  
to China. In 1829 began the noble succession of American  
missionaries who have done so much for the evangelization of the  
Celestial Empire. In that year the A.B.C.F.M., the Society  
constituted with a broad basis like the L.M.S. in England (though  
virtually Congregationalist), sent out Elijah Bridgman and David  
Abeel,† and, three years later, S. Wells Williams, afterwards well  
known for one of the best books on China, *The Middle Kingdom*.  
They, however, were as closely confined to the foreign trading  
factories at Canton as Morrison and Milne had been. But at this  
time, also, occurred the travels of a very remarkable man, Charles  
Gutzlaff.

Gutzlaff was a Prussian agent of the Netherlands Missionary  
Society, an accomplished scholar, a qualified doctor, and a man  
of extraordinary enterprise and resource. His proper mission-  
field was Siam; but in 1831-5 he made seven journeys up and  
down the coast of China, sometimes accompanying foreign trading-  
vessels as surgeon and interpreter, and sometimes in Chinese  
junks; ascending the rivers, landing here and there at the risk of  
his life, pursued by pirates, harassed by the police, stoned by the  
mob, haled before the magistrates, but giving medicine to crowds  
of sick folk, and distributing literally hundreds of thousands of  
tracts and portions of Scripture. His method was much criticized,

\* See p. 345.

† It was Mr. Abeel whose appeals in England in 1834 for the Chinese women  
led to the formation of the Society for Promoting Female Education in the  
East.

but his adventures excited unbounded interest in England and  
America, and certainly gave the Christian public a new idea as to  
the possibilities of missionary work in China. "Are the bowels  
of mercy of a compassionate Saviour," he wrote at the close of  
his third journey, "shut against these millions? *Before Him,  
China is not shut!* He, the Almighty Conqueror of Death and  
Hell, will open the gates of heaven for these myriads. He has  
opened them. When we arrived at Fuh-chow, on our return, my  
large store of books was exhausted, and I had to send applicants  
away empty-handed." \* "Two friends," stirred by his narratives,  
issued in 1834 a rousing "Appeal to the British and American  
Churches," pointing out that "the Buddhists of the first century  
found the door of China open for their Idolatry; and the Nes-  
torians of the seventh century, for their Heresy; and the Nes-  
torians of the seventh century, for their Heresy; and the  
Mahomedans of the eighth century, for their Koran; and the  
Papists of the thirteenth century, for their Mass"—why not, then,  
the purer and fuller message of the Gospel? "Whenever," they  
go on, "*Inveniam viam aut faciam* has been the maxim of any  
sect or system, they have scaled the imperial wall, and penetrated  
far enough into the Celestial Empire, to prove that neither was  
impassable."

The natural result of these efforts followed. The Chinese  
Government woke up, and issued a new edict. "Some English  
ships," it said, "have passed along the coasts of China, and have  
distributed some European books; and as these books exhort to  
*believe and to venerate the Chief of that religion, named Jesus*, it  
appears that this religion is the same as the Christian Religion,  
which has been prosecuted at different times and banished with  
all rigour." "The Christian religion," it goes on, "is the ruin of  
morals and of the human heart; therefore it is prohibited." †  
After Morrison's death, the L.M.S. work was carried on with  
difficulty by his son and W. H. Medhurst; and though the  
Americans were not molested, it was little that they could do.  
Nevertheless, three other American societies sought to enter the  
field, the Baptists, the Presbyterians, and the Protestant Episcopal  
Church. The Episcopal Church sent two men in 1835 to Singa-  
pore and Batavia, for preparatory study and work, and they were  
followed in 1837 by W. J. Boone, M.D., afterwards the first  
Protestant Bishop in China.

Although in the first two years of the existence of the Church  
Missionary Society, when no Protestant missionaries had yet  
attempted to enter China, the possibility of sending men there was  
several times discussed by the Committee, the other enterprises  
to which the Providence of God called them entirely diverted  
their attention for many years. In 1824, when Morrison was in  
England, he was received by them, and asked them to send a

\* *Missionary Register*, 1835, p. 85.† *Ibid.*, 1837, p. 90.

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C. M. S.,  
Morrison,  
Gutzlaff.

Mission; but the way did not open, and in 1832 we find a resolution, in reply to a suggestion from friends to the same effect, that the financial position precluded the Society from undertaking such an enterprise. In 1834, however, the Committee were again discussing the openings indicated by Gutzlaff's journeys. They wrote out to him for information, and actually made a grant of £300 to him in furtherance of his work. His reply\* plainly told of the difficulties and dangers which Europeans in China would encounter. He mentions his own trials, but adds, "Nevertheless I am still alive, and can in much weakness carry on the work of God." "Neither the Apostles nor the Reformers," he writes, "waited until Governments were favourable to the Gospel, but went on boldly in the strength of the Lord." What sort of missionaries should go? "We want here," he says, "no gentlemen missionaries." Considering that when gentlemen by birth and education have gone to the mission-field, they have for the most part set a brilliant example to others of readiness to endure hardship—just as they do in the army and navy,—this remark is at first sight startling; but evidently his reference is rather to those who, whatever their origin socially, desire to live as "gentlemen" and not risk their precious lives. For he goes on—"but men who are at all times ready to lay down their lives for the Saviour, and can wander about forgotten and despised, without any human assistance, but only the help of God." †

C. M. S.  
sends E. B.  
Squire.

Opium and  
War.

Such an one the Committee hoped they had found in Edward B. Squire, an officer in the Indian Navy, who offered to the Society at this time; and on June 28th, 1836, they bid him farewell with an admirable paper of Instructions drawn up by William Jowett. ‡ He was to make Singapore his headquarters, and thence make such journeys to Chinese ports as he might find possible. "Viewing the enterprise in all its difficulties," said the Committee in the Report that had just before been presented, "they are constrained to exclaim, With man this is impossible! Their only ground, yet a sure ground, of encouragement is that with God all things are possible!" Neither the hour nor the man, however, had come yet. Mr. Squire, excellent as he was, did not get beyond Macao. One difficulty was that the Opium Traffic was now in full swing. The abolition in 1833 of the East India Company's monopoly of trade in the East had been followed by an immense increase of the export of Indian opium to China. Every ship to a Chinese

\* Printed in the *Missionary Register*, 1837, p. 326.

† In after years there seemed good reason for not entirely trusting Gutzlaff's accounts of his work in China. H. Venn's *Private Journals* are much occupied with this question in the early 'fifties. King Frederick William of Prussia believed in Gutzlaff, and on Bunsen informing him of the doubts of experienced men in England, he (the King) "wrote a letter of sixteen pages, urging Bunsen to arouse the Bishops and clergy of the Church of England to more vigorous action for the evangelization of China." *Private Journal*, October 11th, 1850.

‡ Printed in the Appendix to the Report of 1837.

port carried the drug; every ship, therefore, was regarded by the Chinese authorities as bringing into the country something worse even than Christianity; a missionary coming in an opium-vessel was an enemy to the Empire; and practically all aggressive work was suspended. Then came the first War with China; and missionary work of any kind being for the time hopeless, Mr. Squire returned to England.\* "The many millions of China," said the Report of 1841, "are not forgotten by your Committee; nor are they inattentive to the great political events which are taking place in that country; but should God in His providence again open the door for missionary operations, your Committee feel that greatly enlarged resources must be provided, to justify them in recommencing a Mission which for its successful prosecution would demand a scale of operations in some measure commensurate with the magnitude of the undertaking."

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It was the War that opened China to the Gospel. We have seen how in New Zealand the missionary led the way, and the English colonist and soldier followed. In China the soldier led the way and the missionary followed. It was on this wise. The Chinese Government, seriously alarmed at the quantities of opium now pouring into the country, took stringent measures to stop it. Commissioner Lin, at Canton, insisted on whole cargoes being forfeited; and more than the value of one million pounds sterling was actually destroyed. Angry disputes followed; and presently the question became one, not of opium merely, but whether the English would be allowed to trade with China at all. Ultimately, in 1840, open war ensued—a war which, on England's side, it is hard to justify on any righteous principle of national conduct, and yet a war which undoubtedly resulted in great benefit to China. Of course the British troops were everywhere, easily victorious. They captured the island of Chusan; they captured Ningpo; they captured Amoy; they threatened Peking itself; and at length the Chinese sued for peace on any terms that England would grant. The principal conditions were—the cession to England of the island of Hong Kong; the throwing open of five "treaty ports" to foreign trade and residence, viz., Canton, Amoy, Fuh-chow, Ningpo, and Shanghai; and a heavy money indemnity. The Treaty of Nanking, which imposed these terms, and in the framing of which Morrison's son took an active part, was concluded in 1842.

The War  
opens  
China's  
gates.

First open  
ports.

Lord  
Ashley on  
the War.

An extract from Lord Ashley's journal at this point will show what the feelings of many thoughtful Christian men were at the time: †—

"Nov. 22nd, 1842. Intelligence of great successes in China, and consequent peace. I rejoice in peace; I rejoice that this cruel and debasing

\* He was afterwards ordained, and was Vicar of Swansea for thirty years.

† *Life of the Earl of Shaftesbury*, vol. i. p. 440.

PART V. 1841-48. Chap. 80. war is terminated; but I cannot rejoice—it may be unpatriotic, it may be un-British—in our successes. We have triumphed in one of the most lawless, unnecessary, and unfair struggles in the records of History; it was a war on which good men could not invoke the favour of Heaven, and Christians have shed more Heathen blood in two years than the Heathen have shed of Christian blood in two centuries.

“Nov. 25th. The whole world is intoxicated with the prospect of Chinese trade. Altars to Mammon are rising on every side, and thousands of cotton children will be sacrificed to his honour.\*... The peace, too, is as wicked as the war. We refuse, even now, to give the Emperor of China relief in the matter of the opium-trade.”

These last words prepare us for Lord Shaftesbury's life-long protest against the Opium Traffic. Early in the following year, 1843, Mr. Samuel Gurney and Mr. Fry approached him with a view to his taking up the question in Parliament. The War had not compelled the Chinese Government to legalize the traffic. To do that, indeed, they positively refused. But they saw that open resistance was impossible; and the sin of forcing the drug upon an unwilling nation—a nation conscious of its lack of moral strength to resist the temptation to opium-smoking, yet conscious also of the disastrous consequences of yielding to it—has lain heavy on the minds of Christian men ever since. What could be done? Without entering into the details of the question, which are very complicated, it may suffice to quote the resolution moved by Lord Ashley in the House of Commons on April 4th, 1843:—

“That it is the opinion of this House that the continuance of the trade in opium, and the monopoly of its growth in the territories of British India, are destructive of all relations of amity between England and China, injurious to the manufacturing interests of the country by the very serious diminution of legitimate commerce, and utterly inconsistent with the honour and duties of a Christian kingdom; and that steps be taken as soon as possible, with due regard to the rights of governments and individuals, to abolish the evil.”

His speech in moving this resolution occupied seven columns of *The Times* next day; and that paper, in a leading article, pronounced it “grave, temperate, and practical,” and “far more statesmanlike in its ultimate and general views than those by which it was opposed.” Moreover, *The Times* held up to scorn the chief argument on the other side, as in essence this—that morality and religion and the happiness of mankind were very fine things in their way; but that we could not afford to buy them at so dear a price as £1,200,000 a year of the Indian revenue. It is clear that on some grave questions our public instructors have not grown wiser in half a century. At the earnest request, however, of the Premier, Sir Robert Peel, Lord Ashley did not divide the House, being assured that the resolution would hamper the Government in their negotiations with China on the subject, and understanding by private communications from the Board of Trade that Govern-

\* Referring to the child-labour in the Lancashire cotton-mills, not yet regulated by his Factory Acts.

Lord Ashley on Opium.

“The Times” on Opium.

ment were in earnest, and glad to be pushed on by the moral influence of the debate.\* But whatever good intentions Ministers may have indulged in at the time, nothing came of them. The Opium Traffic grew, and grew, until its profit to the Indian revenue was not one million but eight millions; and the debasement of the Chinese people so increased that, to meet the demand for opium, the poppy supplanted cereals in extensive tracts of country that never before displayed what Archdeacon Moule calls “its baneful bloom.”†

The Missionary Societies now prepared to move forward. The L.M.S. removed its Anglo-Chinese College, of which Dr. Legge † had become Principal, from Malacca to Hong Kong; while Medhurst and Dr. Lockhart—the first medical missionary in China—established themselves at Shanghai. Other Missions were started at Hong Kong, and also at Amoy and Ningpo. The Female Education Society sent a lady to Shanghai; and another lady, who did a great work, Miss Aldersey, settled at Ningpo. At Hong Kong, twelve missionaries met and made arrangements for a revised version of the Bible, delegates being appointed for the work. In 1844 there were thirty Protestant missionaries, at various ports. In 1846 Dr. Boone, of the American Episcopal Church, was consecrated Bishop, and settled at Shanghai. A clergyman whose name should ever be affectionately remembered by the Church Missionary Society, the Rev. Vincent J. Stanton, went out in 1843 as Consular Chaplain at Hong Kong; and it was he who founded St. Paul's College there. He had gone to China during the war as a voluntary and unattached missionary, and had been seized and confined in chains for four months. On his release he returned to England; and when Hong Kong became a British possession he was appointed chaplain.‡

What was the Church Missionary Society doing? The opening of China was coincident with the serious financial crisis which has been before alluded to, and which will be more fully noticed in a future chapter; and when the Treaty of Nanking was concluded, all the Committee could do was to put on record their deep sense of the importance of the opportunity, and express their readiness to join in taking advantage of it whenever men and means should be forthcoming. A statement to this effect was issued, to meet the appeals that at once came from all parts of England, pressing the Society to undertake a China Mission. The news of the Treaty reached England in November, 1842. In December the Committee

\* *Life of Lord Shaftesbury*, vol. i. pp. 466, 475.

† *Story of the Cheh-Kiang Mission*, p. 5.

‡ Afterwards Professor of Chinese at Oxford.

§ Mr. Stanton was in after years Rector of Halesworth, and a munificent supporter of the C.M.S. Mrs. Stanton, who was with him in China, was a cousin of the Gurneys, Frys, Barclays, &c. Their son is now Professor of Divinity at Cambridge. The chains worn at Canton by Mr. Stanton are to be seen at many of the Missionary Exhibitions.

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Growth of the Opium Trade.

Missions move forward.

Vincent Stanton.

Could C.M.S. go in?

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The money  
and the  
men.

George  
Smith and  
McClatchie

passed their resolution on the subject. In January their statement was issued. In March came the first token that the Lord would answer the prayers going up from the whole C.M.S. circle. A friend feeling himself to be "less than the least," and therefore calling himself 'Ελαχιστότερος instead of giving his name, sold out £6000 Consols and handed the proceeds to the Society as the nucleus of a China Fund. Before long, two clergymen came forward to undertake the Mission: the Rev. George Smith, of Magdalen Hall, Oxford, who had been a zealous and successful Association Secretary of the Society, and had also had a parish in Yorkshire; and the Rev. Thomas McClatchie, of Trinity College, Dublin, who was curate of Midsomer Norton. They were cordially accepted, received their Instructions at a Valedictory Meeting on May 29th, 1844, and sailed on June 4th for China.

Smith and McClatchie were instructed to visit all the five Treaty Ports, and Hong Kong, and report upon their relative advantages for the new Mission. This commission they fulfilled, and their reports and letters, printed at great length in the *C.M. Record*, are exceedingly interesting, especially as read in the light of the immense development of missionary work in China since then. It was only in the Ports themselves that any definite agencies could be set on foot. A treaty obtained by the United States immediately after the British one gave the right, within the Ports, to build churches and hospitals; but no European could go more than half a day's journey beyond the city walls, as he was obliged to be back by nightfall. But the Mandarins were very courteous, and seemed ready to pay respect to any religious teachers. At Amoy, for instance, the five chief Mandarins invited all the missionaries there, during Smith's visit, to an entertainment, and placed them in the seats of honour, complimenting them on bringing a religion tending to the peace and harmony of mankind.\* Fuh-chow seems to have impressed Smith more than any other of the Ports; but there were exceptional difficulties in the way of getting in there. Canton, Amoy, and Hong Kong, were already occupied by other Missions. Shanghai and Ningpo, therefore—though the former was already occupied,—were reported as the most likely places. McClatchie quickly took up his permanent residence at Shanghai; but Smith's health failed, and he returned to England after two years' absence. The Society published his Narrative of Travel in China, which had a large sale, and did much to interest the Christian public in the Celestial Empire.†

The Committee now issued an earnest appeal for more missionaries, and particularly for University men. Again it pleased God to give them the encouragement of a speedy response. Two

\* Speech of the Rev. G. Smith at Exeter Hall, May, 1847. *Missionary Register*, 1847, p. 376.

† A good summary of his travels and experiences is given by Miss Headland in her biographical sketch of him, in *Brief Sketches of C.M.S. Workers* (Nisbet, 1897).

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Russell  
and  
Cobbold.

G. Smith  
first Bishop  
of Victoria.

Fuh-chow  
Mission  
planned.

More men.

Dublin graduates came forward, William Armstrong Russell and William Farmer. They received some further theological instruction at Islington College, and were ordained by the Bishop of London on May 13th, 1847. In October they were admitted to priest's orders and taken leave of; and on November 10th they sailed for China. And a third man went with them, Robert Henry Cobbold, a double-honour man from Peterhouse, Cambridge, who had had three years' ministerial experience, and was curate of Melton Mowbray. Farmer was to join McClatchie at Shanghai, and Russell and Cobbold were to start a new Mission at Ningpo. To have a Mission manned entirely by University men was a new thing for the Society; but the interest aroused in China at the time was great, and the Committee indulged in high hopes of operations on an unusually extensive scale. Smith's book exercised considerable influence; and his speeches also brought the claims of the newly-opened Empire before numerous Christian circles. At the Anniversary Meeting in 1847 he said,— "The opening in China will absorb, for many years to come, all the materials for missionary strength and effectiveness at the disposal of the Committee."

Two further developments of C.M.S. work must be noticed in this chapter, as they just fall within the proper limits of the present section of our History. On February 12th, 1849, it was announced to the Committee that the Rev. George Smith, the pioneer missionary to China above referred to, had been appointed to the new Bishopric of Victoria, Hong Kong. The establishment of this see had been strongly urged upon the Government by Lord Chichester and Henry Venn, and an endowment was provided, in the main, by the liberality of an anonymous donor, a friend of the S.P.G. and S.P.C.K. The S.P.G. also made a grant. Venn's influence with Archbishop Sumner, and with the Colonial Office, procured the appointment of George Smith; and he was consecrated\* on Whit Tuesday, May 29th, 1849, together with Bishop Anderson for Rupert's Land—another new see strongly pressed on the attention of Government, and of the Colonial Bishops Fund, by the Church Missionary Society. Both Smith and Anderson were men of a true missionary spirit, and both did admirable work. We shall see more of them both by-and-by.

The other move forward was the resolve to start a Mission at Fuh-chow. This was urged by Bishop Smith, and it was arranged to send a reinforcement out to China with him, two members of which should proceed to Fuh-chow. Again, University men were appealed for; and again God raised them up. Another double-honour Cambridge man offered, F. F. Gough, Scholar of St. John's, and Curate of St. Luke's, Birmingham; also a Caius man, W. Welton, a qualified surgeon as well as a clergyman, from Suffolk; also a Dublin graduate, E. T. R. Moncrieff, Curate of

\* In Canterbury Cathedral. See Vol. II. p. 313.

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Achurch, Oundle. Gough was instructed to join Russell at Ningpo, Farmer having left China invalided, and having died on the voyage home; Moncrieff was to accompany the Bishop to Hong Kong as tutor in St. Paul's College there, a new institution founded by the efforts and the liberal gifts of the chaplain before mentioned, Mr. Stanton; and Welton, and an Islington man, R. D. Jackson, were appointed to Fuh-chow. On November 5th, 1849, they all sailed with the Bishop. Another Islington man, John Hobson, had sailed earlier in the year.

C.M.S.  
not in the  
front in  
China.

So the outlook was promising. But the C.M.S. China Mission has never been in the front rank of agencies in the Land of Sinim. India and Africa have generally claimed the largest places in the Society's thoughts; and it is only quite recently that its China Mission has much expanded. The London Missionary Society, and the American Societies, have always taken a more important part in the work; and of course in later years the China Inland Mission has far exceeded all others in the number of its labourers and the extent of its operations. But the work is one; Christ's servants are one; the spiritual Church into which so many thousands of Chinamen have been admitted is one; the Faith in which they have lived and died is one; the Home into which they are gathering is one. Many regiments are at work in China; but they are one Army, under one Divine Captain.

## CHAPTER XXXI.

### THE SOCIETY'S FINANCES.

Earliest Contributions—The Associations in 1820—London and the Provinces in 1848—Comparison with the Present Time—A Missionary-box at Sea—The Expenditure of the Half-Century—The Financial Crisis of 1841—Plans of the Special Committee—What are the "Talents" given to a Society?—An Income Tax for C.M.S.—An Appeal on Protestant Principles—Its Results.

"Now concerning the collection."—1 Cor. xvi. 1.

"It is required in stewards, that a man be found faithful."—1 Cor. iv. 2.



At this point it seems desirable to give a brief account of the Society's funds during its first half-century; how they were raised, and how they were expended.

In the first five years of the Society's existence, its funds were derived entirely from what may be called in the fullest sense "freewill offerings." No money was asked for in the first instance; and the donations ("benefactions" as they were, and still are, called), with two or three hundred annual subscriptions, mostly the time-honoured guinea, which came in unsought, and amounted in the five years to a total of £2461, sufficed to pay the preliminary expenses and the earliest charges for the first two missionaries. Indeed almost from the beginning the Committee began to invest surplus monies, and thus to "put by for a rainy day"; and seven East India 10 per cent. bonds of £100 each, purchased out of the above-mentioned total, formed the first reserve fund. Consols were afterwards bought; and the balance-sheet of 1807 records the receipt of dividends "less ten per cent. Property Tax." In the spring of 1804, when two missionaries had actually sailed, a circular was issued to friendly clergy asking for contributions, and particularly for congregational collections. The response was immediate. Within a few weeks, twenty-six parishes had made collections, either in church or by personal canvass. Most of these were in small towns and villages; but St. Mary's Chapel, Birmingham (Rev. E. Burn), heads the list with £58, and Holy Trinity, Cambridge (C. Simeon), stands next with £50. In the following year, Bentinck Chapel (Basil Woodd) stands first with £240; and this West End congregation kept the lead for many years. In 1804 the first legacy was received, £20, from a London

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Early free-  
will offer-  
ings.

First  
church  
collections.