

Empire Start. Conf. History. 1878

CHAPTER XLIX.

CHINA: IN TIME OF WAR AND TUMULTS.

The Missions in the 'Fifties—St. Paul's College—Romanized Transliteration—Fuh-chow—First Converts at Ningpo and Shanghai—Bishop Smith's Visitation—The T'ai-p'ing Rebellion: Its Hopeful Aspects; Its Christian Publications; How Viewed in England—Burdon and Hudson Taylor—The Lorcha "Arrow"—Palmerston's Triumph—Treaty of Tien-tsin—War Renewed—Capture of Peking—H. Venn on Politics—Medical Men on Opium—Russell and the "Intelligencer" on Opium—Missionary Progress—Opium Hospital—Fuh-chow: the Long Waiting; the First Converts—Bishop Smith—The T'ai-p'ings again—Gordon suppresses the Rebellion—A Lost Opportunity.

"The glorious land."—Dan. xi. 16, 41.
"They feared the Lord, and served their own gods."—2 Kings xvii. 33.
"As we have . . . opportunity."—Gal. vi. 10.

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ING of all kings, and Governour of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent." So the English Church teaches the English Nation to approach the Almighty

God "in Time of War and Tumults." China knows not "the King of all kings and Governour of all things"; but in that "Time of War and Tumults" which we are now to review, there seemed for a while a real prospect of His being worshipped throughout the "Glorious Land"—as Archdeacon Moule calls it.\* The story of the T'ai-p'ing Rebellion, which must presently be told, is a most extraordinary one. Promising at first to establish Christianity in China, it destroyed millions of the people, and ended in bloodshed and misery. "The Yellow River," says Moule,†

China's history typified by its great river.

"may be regarded as a native type of the nation's history. That great waterway possesses vast capacities for blessing; its very name suggests the rich deposit which it leaves all down its tortuous course. But though destined to be a fertilizer and reviver of the land, it continually bursts its bounds and runs riot over the lower level of the surrounding country. . . . Similar has been the chequered course of the nation. With boundless capacities for joy . . . the Chinese nation has closed chapter after chapter of its long history in blood, in desolation, and in woe."

\* The Glorious Land. By Arthur E. Moule, B.D. London, C.M.S., 1891.
† Ibid., p. 13.

But before we take a survey of the astonishing movement that attracted all eyes to China in the early 'fifties, let us glance at the position of the Missions at that period. They were of course confined to the Treaty Ports. The London Missionary Society was at Hong Kong, Canton, Amoy, and Shanghai; and its men bore names which we all, then or in after years, learned to honour, Medhurst, Legge, Chalmers, Lockhart, Wylie, Edkins, Muirhead; and Griffith John went out a little later. The Wesleyans were at Canton, and the Baptists at Ningpo. The English Presbyterians were at Amoy and Swatow, and had that devoted missionary W. C. Burns on their staff, while Carstairs Douglas, one of the most accomplished of China missionaries, went out in 1855. The American Baptists were at Hong Kong and Ningpo; at the latter city Dr. Macgowan doing important medical work. The American Board (Congregationalist) occupied Canton, Amoy, and Fuh-chow, and among its men were Elijah Bridgman, S. Wells Williams, and C. C. Baldwin. The American Presbyterians were at Canton, Ningpo, and Shanghai; and the American Episcopal Methodists at Fuh-chow, R. S. Maclay being one of their men. The American Protestant Episcopal Church had at Shanghai Bishop Boone and E. W. Syle. The Basle and Rhenish Societies had small Missions at Hong Kong.\* At this time a notable enterprise was undertaken by the Bible Society. This was to distribute in China one million of Chinese New Testaments. The effort had been suggested by that excellent Congregationalist minister at Birmingham, John Angell James, as a memorial of the Bible Society's Jubilee; and it was taken up in England with such enthusiasm that no less than £37,000 was subscribed in two years for the purpose, enough to supply two million copies. There was also a small non-denominational association called the Chinese Evangelization Society, which was supported in England by (among others) Robert Bickersteth (afterwards Bishop of Ripon) and Colonel Rowlandson. It did one memorable thing. It sent, in 1853, Mr. Hudson Taylor as a medical missionary to China.

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Position of the Missions in the early 'fifties.

American Missions

A million of New Testaments for China.

Hudson Taylor.

Bishop Smith enters China.

St. Paul's College, Hong Kong.

\* In 1854, the Basle Society, being pressed for funds, applied to the C.M.S. to take over its Mission; but the Committee made a grant of £300 instead.
† See Vol. I., p. 474.
‡ See Vol. I., p. 471.

energy and liberality of Mr. Stanton, and of the "Brother and Sister" who had endowed the Bishopric, together with a grant from the S.P.C.K., were soon afterwards finished and opened. Mr. Moncrieff only stayed a year or two. He afterwards became a chaplain in India, and fell in the massacre at Cawnpore in 1857. The College was not very successful in training Chinese Christian boys; but it did excellent publication work. Among other things, the English Liturgy, translated by Dr. Medhurst of the L.M.S. (Cobbold having made the first draft), was printed by thousands, and large quantities were sent in the emigrant-ships which took crowds of Chinamen to the Californian and Australian goldfields.

Romanized  
system of  
printing.

It was at this time that the Romanized system of transliterating and printing Chinese was adopted. It was found that the written language (Wen-li) was only known to the educated few; that the masses could not be reached by it; and that it was easier for an illiterate Chinaman to learn the Roman alphabet. Hence was undertaken the difficult task of transliteration; or rather—for this term is not strictly applicable—of reducing the spoken languages to writing with Roman letters. This has proved in some districts a very successful method of instructing the humbler classes. In the Ningpo colloquial dialect large portions of Scripture, the Prayer-book, the *Pilgrim's Progress*, the *Peep of Day*, &c., &c., were in after years, mainly by Mr. Russell's efforts, printed in Roman characters.

Fuh-chow  
Mission  
begun.

Fuh-chow, the great black tea port, was entered by Welton and Jackson in May, 1850. The American Methodists and Presbyterians had been there four years, but they were living in the European quarter of Nantai, two or three miles from the city proper. The British Consul, who himself was established within the walls, obtained leave for the two Englishmen to live there also; and part of a temple was assigned to them on the Wu-shih-shan or Black Stone Hill. Their presence there was, however, greatly resented by the literati, whose clubs were on the same hill; some small riots ensued; and twice the quarters occupied had to be changed. But at length a piece of ground was peaceably secured, and mission-houses built; and for twenty-seven years these premises were occupied without molestation. How they had ultimately to be abandoned will appear hereafter. Mr. Welton was personally popular, being a medical man,\* and using his professional skill with great effect. His colleague was very soon transferred to Ningpo, and he laboured quite alone till 1855. Two new men, McCaw and Fearnley, then came out; but Welton's health broke down in the following year, and he went home to die. He entered into rest in March, 1857, leaving a touching testimony of his love for the work in the shape of a legacy of £1500 to the Society.

Welton.

The first five converts of the C.M.S. China Mission were

\* See p. 62.

baptized in 1851; two at Ningpo on Easter Day (April 20th), and three (all blind men) at Shanghai, the first of them on September 28th. The sister Church of America was ahead of the Church of England; for just before the first Shanghai baptism, one of Bishop Boone's converts there was ordained deacon, and this man, at McClatchie's request, examined the catechumen. Of the two Ningpo converts, one was a tailor, and the other a servant of Mr. Russell's. Both lived about twenty-five years as Christians, and ultimately died within a year or two of each other. The former, whose name was Bao, and who was christened Yuoh-yi (learner of righteousness), became a zealous evangelist, and very clever in dealing with objectors; but a quick temper and other failings prevented his ever being ordained, as at one time was hoped. Archdeacon Moule gives a most interesting account of him in *The Story of the Cheh-Kiang Mission*.\* By the end of 1855, sixty converts had been enrolled at Ningpo. From the beginning, the Fourth Commandment proved a great stumbling-block. The candidates always felt that they ought to cease work on the Lord's Day; but it was hard to close shops or suspend this and that occupation, especially as the Romanist converts did not; and probably the first shop ever closed on Sunday in Ningpo was that of a needlemaker, in 1851.

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Chap. 49.Ningpo  
and  
Shanghai:  
first con-  
verts.Bao  
Yuoh-yi.

A domestic event of 1852 at Ningpo must not be passed over. Mention was before made of Miss Aldersey, who for some years laboured devotedly at her own charges. With her was a ward of hers, Miss Mary Ann Leisk, who had come out to China with her at the age of fourteen, and to whom the Ningpo dialect was now almost a vernacular. In September, 1852, Miss Leisk became Mrs. Russell; and for a quarter of a century she was one of the noblest missionaries in China—a "mother in Israel indeed."

Mrs.  
Russell.

In October, 1853, Bishop Smith held his Primary Visitation, at Shanghai. The American Church had at first objected to the English Bishop of Victoria exercising his jurisdiction in that part of China; but after some correspondence and negotiation it was agreed that each bishop should superintend the clergy and congregations of his own Church.† Among the English clergymen who listened to Bishop Smith's primary charge, and assembled for conference under his presidency, were two new C.M.S. missionaries just come out, John Shaw Burdon and Henry Reeve, both from Islington College. Also an interesting man, Mr. G. H. Moreton, formerly a London City missionary, who had come out to go as a missionary to the Loochoo Islands, under the auspices of some Christian naval officers, who had applied to the C.M.S. to undertake a Mission there, and, this not being practicable, had written to England and engaged Moreton for the purpose. He was ordained by Bishop Smith on this

English  
and  
American  
bishops.Loochoo  
Islands:  
G. H.  
Moreton.

\* Published by the C.M.S. Fourth Edition, 1891, pp. 17-31.

† This difficult ecclesiastical question was dealt with long afterwards, at the second Lambeth Conference, in 1878. See Chapter LXIX.

PART VI. occasion.\* While the Bishop was delivering his charge, serious  
1849-61. fighting was going on outside, and a cannon-ball actually struck  
Chap. 49. the church,—which brings us to the T'ai-p'ing Rebellion.

T'ai-p'ing Rebellion. In 1833, a young Chinaman, named Hung-su-tsuen, descended  
from a distinguished family,—one of whom had been the  
commander-in-chief of the army under the last of the Ming  
dynasty, before the reigning Manchu Tartars came into power,—a  
Its leader. clever young man who had done well in the elaborate examinations  
of China, but believed he had been excluded from his degrees by  
favouritism and bribery, met an English missionary at Canton.  
Probably this was Robert Morrison himself; and Morrison's  
faithful convert and helper, Liang-a-fa, gave him some books.  
In 1837, he had a long illness, and believed he had visions from  
heaven, commanding him to destroy "the idols and the imps"—  
the latter being the Manchu Tartars who ruled the empire.  
When, in 1842, the British invasion of China took place, Hung  
was struck by the power of the foreigners, and turned to the  
foreigners' books given him nine years before. The result of his  
studies was the formation of a "Society of Worshippers of God,"  
whose members discarded idolatry and banded themselves  
together to obey the precepts of those books. Hung went to  
Mr. Roberts, of the American Baptist Mission at Canton, and  
applied for Christian baptism; but as his knowledge was imperfect  
and his motive doubtful, it was deferred.

Rapid spread of the revolt. Meanwhile the new society grew, and its iconoclastic zeal  
brought upon its members some persecution. At length the  
authorities sent soldiers to arrest them; but Hung successfully  
resisted, and then raised the standard of revolt against the Tartar  
usurpers. The news spread like wild-fire; crowds joined the  
insurrection; the native Chinese dynasty of T'ai-p'ing (Great  
Peace) was proclaimed; and in three years the insurgents fought  
their way northwards through the great provinces of Kwang-si,  
Hunan, Hupeh, and Ngan-hwei. On March 19th, 1853, they  
stormed the great city of Nanking, and established themselves  
there, Hung assuming the title of T'ai-p'ing Wang, King of Great  
Peace. They did, indeed, design peace for the Chinese; but not  
for "the imps," for thousands of the Manchus were mercilessly  
slaughtered; nor yet for the idols, for everywhere they were  
utterly destroyed. And there was a third object of T'ai-p'ing  
condemnation—Opium. Opium-smoking was included among the  
sins against the Seventh Commandment; and the T'ai-p'ings based  
all their moral teaching on "the Ten Words" of Moses.

T'ai-p'ings condemn idols and opium. Nothing could exceed the astonishment of the British consuls,  
naval officers, and missionaries, when they found that the rebels  
who were being denounced by the officials of the Government of

\* Mr. Moreton's health failed in the Loochoo Islands, and he subsequently  
went to Australia. In 1892 I found him the devoted and respected Canon  
Moreton, Incumbent of St. Luke's, Burwood, near Sydney.—E. S.

Peking professed to be in a sort of sense a body of Christians; a  
Christian party at least, led by men avowing their belief in the  
True God, though supported, no doubt, by tens of thousands of  
adventurers, by "every one that was in distress, and every one  
that was in debt, and every one that was discontented." They  
called God "the Heavenly Father," and Christ "the Celestial  
Elder Brother." They printed and distributed thousands of  
copies of Gutzlaff's versions of Genesis, Exodus, and St. Matthew.  
They published devotional books fairly sound in doctrine. They  
observed the Lord's Day, and had issued a new almanack recog-  
nizing it. When the British Plenipotentiary, Sir George Bonham,  
went up to Nanking in H.M.S. *Hermes*, commanded by that  
excellent Christian officer Captain Fishbourne, they met hundreds  
of colossal images of Buddha and various gods and goddesses,  
broken and defaced, floating down the river. "Not to the moles  
and to the bats," exclaimed a speaker at the May Meetings of  
1854, "but to the gulls and to the fishes, are the idols of  
China being cast." The T'ai-p'ings eagerly fraternized with the  
sailors, gave them their own Christian books, and announced their  
intention, when they had finally driven out the Tartars and  
restored peace, to admit European missionaries and traders  
freely—on one condition, that they brought in no opium. This  
policy was remarkable in two respects. First, if they sought  
popularity with the people generally, why did they welcome the  
"foreign devils" and adopt the "foreign doctrine"? Secondly,  
if they wanted to win the favour of England, why did they  
denounce opium? Such a policy certainly augured sincerity.

Remarkable indeed were the books written and issued by the  
T'ai-p'ings. Let us take a few brief extracts.\* First regarding  
the One True God. In the *Book of Celestial Decrees* occurs this  
passage:—

"Our heavenly Father and supreme Lord, is omniscient, omnipotent,  
and omnipresent; the Supreme over all. There is not an individual who  
is not produced and nourished by Him. He is *Shang*, Supreme, He is  
the *Te*, Ruler. Besides the great God, our heavenly Father and Supreme  
Lord, there is no one who can be called *Shang*, and no one who can be  
called *Te*."

And in the *Imperial Declaration of T'ai-p'ing*:—

"It is your duty every morning to adore, and every evening to worship  
Him:  
Reason demands that you should praise Him for His goodness, and  
sing of His doings.

He created the elements of nature and all material things.  
No other spiritual being interferes with His arrangements.  
Let us then depend on God alone for assistance,  
And never ascribe to idols the honour of creation.

\* From the *C.M. Intelligencer* of September, 1853, and July, 1854. The  
translations were by Dr. Medhurst of the L.M.S.

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If any should say that creation depends on idols,  
We would just inquire how things went on before they were set up.  
He warms us by His sun; He moistens us by His rain;  
He moves the thunderbolt; He scatters the wind:  
All these are the wondrous operations of God alone.  
Those who acknowledge heaven's favour will obtain a glorious reward."

T'ai'ping  
doxology.  
In a doxology for use on the Lord's Day, the doctrine of the  
Trinity is strikingly stated:—

"We praise God our holy and heavenly Father.  
We praise Jesus, the holy Lord and Saviour of the World.  
We praise the Holy Spirit, the Sacred Intelligence.  
We praise the Three Persons, who united constitute one true Spirit  
(God)."

T'ai'ping  
account of  
Christ's  
work.  
From among several references to the work of Christ, take this  
from the *Trimetrical Classic*:—

<p>"But the great God, Out of pity to mankind, Sent His first-born Son To come down into the world. His name is Jesus. The Lord and Saviour of men, Who redeems them from sin By the endurance of extremem misery. Upon the cross They nailed His body, Where He shed His precious blood To save all mankind.</p>	<p>Three days after His death He rose from the dead, And, during forty days, He discoursed on heavenly things. When He was about to ascend He commanded His disciples To communicate His Gospel, And proclaim His revealed will. Those who believe will be saved, And ascend up to heaven; But those who do not believe Will be the first to be condemned."</p>
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T'ai'ping  
comments  
on the  
declogue.  
In a Commentary on the Ten Words, there were many true  
things as to the wide reach of the Commandments. Thus, on the  
Sixth,—

"The whole world is one family, and all men are brethren.  
How can they be permitted to kill and destroy one another?"

And, on the Seventh, we find what seems to be a paraphrase of  
Matt. vi. 22, 23:—

"The various corruptions first delude the eye;  
But if the eye be correct, all evil will be avoided.  
Let the pupil of the eye be sternly fixed,  
And the light of the body will shine up to heaven."

Once more, from the Book of Religious Precepts, take the  
following Prayer:—

"A Prayer for a Penitent Sinner.

T'ai'ping  
prayer.  
"I, Thine unworthy son or daughter, kneeling down upon the ground,  
with a true heart repent of my sins, and pray Thee, the great God our  
heavenly Father, of Thine infinite goodness and mercy, to forgive my  
former ignorance and frequent transgressions of the divine commands;  
earnestly beseech Thee, of Thy great favour, to pardon all my former  
sins, and enable me to repent, and lead a new life, so that my soul may  
ascend to heaven: may I from henceforth sincerely repent and forsake  
my evil ways, not worshipping corrupt spirits (gods), nor practising per-

verse things, but obey the divine commands. I also earnestly pray Thee, PART VI.  
the great God our heavenly Father, constantly to bestow on me Thy 1849-61.  
Holy Spirit, and change my wicked heart: never more allow me to be Chap. 49.  
deceived by malignant demons, but, perpetually regarding me with  
favour, for ever deliver me from the evil one; and, every day bestowing  
upon me food and clothing, exempt me from calamity and woe, granting  
me tranquillity in the present world, and the enjoyment of endless  
happiness in heaven: through the merits of our Saviour and heavenly  
Brother, the Lord Jesus, who redeemed us from sin. I also pray the  
great God, our Father who is in heaven, that His will may be done on  
earth as it is done in heaven. That Thou wouldst look down and grant  
this my request is my heart's sincere desire. . . ."

But with all this, there were strange statements regarding T'ai'ping  
Hung's visions. He claimed to have received a divine commis- fanaticism.  
sion, "together with the Celestial Elder Brother, Jesus," to  
extirpate the Tartar usurpers. And some of the books contained  
much fanaticism mixed up with what was good. Moreover, after  
a time the leaders not only imagined themselves to be Joshuas  
slaying the Canaanites or Sauls exterminating the Amalekites, but  
further followed customs "suffered" in Old Testament times "for  
the hardness of men's hearts," such as polygamy; and it need  
scarcely be added that their followers were quite ready to imitate  
them, without any reference to imaginary Scriptural authority.

Nevertheless, the Movement excited great interest and sym-  
pathy in England. A long letter from Bishop Smith to the  
Archbishop of Canterbury\* in 1853 first drew the attention of the  
C.M.S. circle to it. At the May Meetings of 1854, speech after  
speech referred to it. The C.M.S. Annual Report said:—

"It is not for the Committee to pronounce upon the political or How  
military aspect of the movement; but they mark the fact that the C.M.S.  
possession of a mere fragment of Divine truth has given to the Chinese viewed the  
mind a force and independence of which it had been thought incapable, movement.  
and has created a bond of union and a spirit of patriotism which bid fair  
to secure a successful revolution. . . . No parallel can be found, except  
among the leaders of our glorious Reformation, of a successful general,  
at the head of a powerful army, in the very hour of struggle putting  
forward, by special effort, the Word of God as the great instrument of  
national regeneration."

Up to 1850, the whole expense of the Society's China Mission  
had been borne by the Special China Fund; but in that year the  
Committee had put aside the balance of that Fund then in hand,  
about £10,000, for future extension, and had charged the current  
expenses to the General Fund. Now, in 1854, the Committee  
announced that they wished to spend that £10,000 in taking Money for  
advantage of the new openings; but, they added, in the words so China, but  
often used in similar circumstances, "Where are the men?" no men.  
Great Britain was at that moment entering on the Crimean War.  
"Military ardour," said the Committee, in the closing sentences  
of the Report, "is working in the breasts of thousands. How

\* Printed in the *C.M. Intelligencer*, September, 1853.

PART VI. 1849-61. Chap. 49. light the dangers of the sea and the battle appear! How willingly parents part with their sons! 'Now they do it to obtain a corruptible crown': shall the children of light hesitate and shrink back, and yield to the soft remonstrances of friends, when the commission of the King of kings is in their hands?" It is a humbling fact indeed that in the next seven years only seven new C.M.S. missionaries went to China, and that this number only just filled up the vacancies by deaths and retirements, leaving the whole staff in 1861 exactly what it was in 1854. Can we be surprised if missionary progress is slow?

The civil war.

Meanwhile, the civil war in China was being waged by the Imperialists and the T'ai-p'ings with varying fortunes. The latter captured the great ports of Amoy and Shanghai, but attacked Canton unsuccessfully. It was while fighting was going on at Shanghai that the Bishop's visitation was held, as before mentioned; and one convert was killed by a cannon-ball. At length the Imperialists reconquered the city, and drove out the T'ai-p'ings with dreadful slaughter. When the district was fairly cleared of the insurgents, efforts were made by the missionaries to visit neighbouring towns and villages; but this was at the peril of their lives, and they were repeatedly beaten, turned outside the walls, and otherwise ill-treated,—sometimes, however, experiencing the curious courtesy and fairness of many mandarins. Mr. Burdon was indefatigable in these journeys. He actually gave up his quarters in the city altogether, and took up permanent residence in a Chinese boat. One most graphic account is given of a tour made together by him and Mr. Hudson Taylor, in which visits were paid to the city of Tung-chow, and to islands in the Yangtse-Kiang, with many strange adventures.\* Ningpo was more quiet at this time. The work there was going on favourably, and Cobbold and Russell itinerated a great deal. The former, in 1855, paid an interesting visit to Tai-chow, a city which in recent days has become the scene of an established and growing work.

Burdon and Hudson Taylor.

England again at war with China.

The lorcha "Arrow."

China was now to suffer, not only from the civil war which was devastating whole provinces and slaying its tens of thousands, but from foreign war also. In 1856, England was for the second time an invader of the Celestial Empire. In this case a very small affair was big with important results. The Chinese Governor of Canton, Yeh, seized a boat, the famous "lorcha" *Arrow*,† affirming (truly, as it proved) that it was a Chinese smuggling boat wrongfully flying the English flag. Sir John Bowring, the British Plenipotentiary at Hong Kong, contended that the vessel was English (which it was not), and demanded satisfaction; and, on this being refused, ordered the British fleet then in Chinese waters to bombard Canton. In reality, the affair of the lorcha was the occasion, not the cause, of the war. The Chinese authorities

\* See *C.M. Intelligencer*, November and December, 1855.

† "Lorcha" is a Portuguese word applied to small vessels on the China coast,

were doing their best, despite the Treaty of 1842, to keep opium out of their country; and the British were constantly fretting at the hindrances placed in the way of the traffic.

At the opening of Parliament, February 3rd, 1857, the Queen's Speech complained of "insults to the British flag and infraction of treaty rights"; and it appeared that Lord Palmerston, who was then in office, intended to take strong measures to bring China to her knees. Lord Derby moved a vote of censure in the House of Lords, but was beaten. Mr. Cobden moved one in the House of Commons, and, after a long and brilliant debate, Palmerston was defeated by a combination of the Conservatives under Mr. Disraeli, the Peelites under Mr. Gladstone, and the Radicals under Mr. Cobden and Mr. Bright. He at once dissolved the House and appealed to the country; England rang with outcries against the "insolent pig-tailed barbarian"; and the General Election sent Palmerston back with a triumphant majority. The Evangelicals, led by the *Record*, mostly supported the Government. They believed in Palmerston; and they dreaded Gladstone's Tractarianism, Disraeli's lack of principle, and Bright's republicanism—so they expressed it.\* But the *Church Missionary Intelligencer* was not to be turned by party feeling from its consistent course of denouncing our selfish opium policy; and while admitting that the Canton authorities had been insolent, and ought to be punished, it deprecated warlike measures against the innocent people in other parts of China. "We hesitate not," wrote Mr. Ridgeway, "to avow our deep commiseration for the Chinese, and shudder at the thought of those formidable munitions of war, which are being shipped eastward, being employed against the densely-populated cities of the empire." In a series of important articles, full of official facts gathered from the blue-books, he exposed the injustice and illegality of much that England was doing in respect of the opium traffic. "We first wrong them, contravene their fiscal regulations, grow opium for contraband purposes, and smuggle a large revenue out of China. They grow savage, and retaliate, and then we flog them." And he asked indignantly,—

"Is there in this no provocation? The Chinese are truculent, overbearing. Be it so: but if a man wantonly disturbs a hornet's nest, and gets stung in consequence, has he not brought it on himself? Our bearing on the Chinese coast has not been throughout just and conciliatory. Let it be remembered, then, that we share the guilt of the present complications. 'Verily there is a God that judgeth in the earth.'"

The Government now sent Lord Elgin out as Plenipotentiary, with an adequate naval and military force. In one aspect, the expedition starting just at this time was most providential. The

\* Lord Shaftesbury, however, despite his intimate connexion with Palmerston, lamented the party spirit shown on both sides, and even in the very midst of the crisis, brought forward a motion in the House of Lords against the Opium Trade. See *Life*, vol. iii. pp. 38-46.

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Debates in Parliament

General Election: triumph of Palmerston.

C.M.S. denounces opium trade.

Lord Elgin's expedition.

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Sepoy Mutiny broke out in India, and Lord Canning, intercepting Lord Elgin on his voyage eastward, appealed to him to divert its course and come to the aid of the handful of British in Bengal. No telegraph girdled the earth then; no request for leave could be flashed home to Downing Street; but Lord Elgin had the wisdom and courage to let the Chinese imbroglia wait, and sent his troops to fight the Sepoys. In the following year, however, when the Mutiny was suppressed, the expedition went on to China, and it was now accompanied by a French force, sent to take vengeance for the murder of some Roman Catholic missionaries, notwithstanding that the relations between France and England were a good deal strained at the time. Canton was taken; Yeh was made prisoner; and after much pressure Lord Elgin and the French Envoy extorted from China new and important treaties. Europeans were permitted to travel in the interior; nine more ports were thrown open to foreign trade; the Western nations were to have resident Ministers at Peking, and China was to be represented at London and Paris. The British treaty, known as the Treaty of Tien-tsin, provided for the freer entrance of opium into China, unrestricted except by limited duties. It also contained the following article:—

“Art. 8.—The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it, or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities.”

The French treaty gave certain additional privileges to Roman Catholic missionaries, in regard to the purchase of land and the building of houses; of which, under the favoured-nation clauses, England has also taken advantage. Lord Elgin himself was a high-minded statesman. He responded sympathetically to an address presented to him by the missionaries at Shanghai; and in reply to a memorial from the merchants he used these memorable words:—

“Christian civilization will have to win its way among a sceptical and ingenious people, by making it manifest that a faith which reaches to heaven furnishes *better guarantees for public and private morality* than one which does not rise above earth.”\*

But peace lasted only just a year. The treaty was to be finally ratified at Peking itself; but this the Chinese Government had consented to unwillingly, and when, in May, 1859, Mr. Bruce (Lord Elgin's brother) was on his way to the capital, his passage up the Peiho river was disputed, and the British ships suffered a serious repulse. Fresh excitement arose in England, and new preparations were made against China. Curiously enough, Mr. Gladstone had now, as Chancellor of the Exchequer, to find the money for them. Palmerston had been turned out in 1858; but

\* C.M. *Intelligencer*, 1858, p. 149.

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Lord Derby's second Ministry had only lasted a year, and Palmerston was now again Premier, but this time with Gladstone and some other of his old opponents in the Cabinet. The Chancellor of the Exchequer, however, did not conceal his continued disapproval of the old policy which had rendered the new expedition necessary. “I trust,” he said, “we shall listen to the lesson taught us by these transactions”; and Sir John Pakington, for the Conservative Opposition, said, “Beyond all question serious doubts have long been entertained, and are at this moment entertained, with regard to the whole justice and propriety of our policy.” Fortunately the war did not last long. The Anglo-French forces captured the forts at the mouth of the Peiho, and proceeded towards Peking. To prevent their desecrating the capital by their presence, the Chinese invited negotiations with a view to peace; but by an inexcusable act of treachery they seized a party of English and shockingly ill-treated them, including two high British officials and the *Times* correspondent. Lord Elgin now marched on Peking, took the city, and finding that several of the unhappy captives had died under the tortures inflicted upon them, punished China by the destruction of the magnificent Summer Palace, with its unique treasures of art and archæology—an act that was much criticized, but which Lord Elgin considered the humanest form of chastisement. Of the treaty now finally ratified, Mr. (afterwards Bishop) Russell wrote:—

“By the treaty now ratified and coming into operation, the whole of China is opened up to the preaching of the Gospel. . . . But while we recognize in it the hand of God, and bless Him for what He has accomplished for China by means of it, we recognize in it at the same time the hand of man, of cruel, covetous, God-less man, and cannot help from our inmost souls deploring the issue we have been brought to. By the very instrument by which China is declared to have thrown open her gates to the free and unrestricted preaching of the Gospel, and the voluntary reception of it on the part of her people,—by the same instrument it is equally declared, though somewhat more covertly, that she has been forced by Christian England, at the very point of the bayonet, to throw open her gates to the free and unrestricted introduction of opium, and to the reception of it on the part of her people. Before the ratification of the Elgin treaty, when the missionary of the Cross went about preaching the glad tidings of salvation through a crucified and risen Saviour, and was upbraided by a Chinese audience with bringing them life in one hand and death in another—the Gospel and opium,—he was enabled to deny altogether his own complicity with it, and partially the complicity of his country. But how different is the case now! In all honesty, he is now forced to admit that Christian England, her rulers and people generally, have really forced open the gates of Peking, and burned down the imperial palace, in order to secure legal access to all parts of China, as well for the merchant with his opium as for the missionary with the precious Gospel of the Saviour. The inconsistency is but too transparent; the thought of it is most awful. Where shall we find relief, except in Him who is wont to educe the greatest good out of the direst evil?”

Capture of Peking.

Russell on British policy.

Treaty of Tien-tsin.

Renewal of war.

PART VI. 1849-61. Chap. 49. Throughout this period, the *Church Missionary Intelligencer* ceased not to lift up its voice against a high-handed policy in China. The natural result followed: it was charged with "unduly intruding into political matters." Energetically did Mr. Ridgeway repel this charge, and justify his course. If, he argued, the Society were merely to publish details of missionary information, then the ordinary Reports and smaller periodicals sufficed, and there was no *raison d'être* for the *Intelligencer*.

Ridgeway claims right to discuss politics.

"But we have also to do with all questions touching the welfare of nationalities, and to observe upon all points which have a tendency to recommend the Christian religion to the Heathen or prejudice them against it. . . . The Heathen look to our national actions as the true exponents of our national faith; and as jealous for the honour of the truth as for the honour of our country, we cannot but be solicitous that those actions should be such as shall commend and not misrepresent the truth. Tender points must at times be touched if good is to be done."\*

Venn's Instructions on Missions and Politics.

It was at this time also (September, 1860) that Henry Venn penned his masterly Instructions to Missionaries on the subject of Missions and Politics, which were published—a very unusual thing—as an appendix to the next Annual Report. This great manifesto, while warning the younger missionaries against the "political spirit," against "taking up supposed grievances too hastily," against any lack of due respect for the powers that be in any country, emphatically claimed the right to discuss questions "at the root of which lie the great principles of justice, humanity, and Christian duty":—

"'Political affairs' is a wide term. There are worldly politicians who would desire to include in their exclusive province national education, the State support of idolatry, the social institution (as it is called) of slavery, the treatment of the aborigines, the private religious action of Government officers. As soon as a minister of religion touches these questions, an outcry is apt to be raised, as if he were meddling with politics. But such subjects as these are not simply 'political affairs.' . . .

Missionaries not to be silent.

"However earnestly, therefore, the faithful missionary may strive to confine himself to his one great work, the ministry of the Gospel of salvation, he is liable to be involved in many questions of a social and political kind; and he cannot always escape the reproach cast upon His Divine Master and upon His Apostle, of being the enemy of Cæsar, and of turning the world upside down."

The particular difficulties that led to the delivery of these Instructions had occurred in West Africa, Turkey, India, and New Zealand. Why was not the Opium Question referred to? For a very simple reason, that it was not regarded as on the border-line at all. No one in those days dreamed of questioning the right of missionaries and missionary societies to condemn the opium traffic, or expected them for one moment to do anything else. And the *Intelligencer* went on piling up its evidence of the iniquity of the trade and of the misery it was bringing

\* *C.M. Intelligencer*, September, 1860, p. 209.

upon China. The evidence adduced it would be impossible even to summarize in a limited space. But it is worth mentioning that a statement by Sir Benjamin Brodie is quoted, in which that distinguished physician strongly condemned the use of opium except for medicinal purposes, and said, "I cannot but regard those who promote the use of opium as an article of luxury as inflicting a most serious injury on the human race"; and this statement is signed by twenty-four other medical men of the first rank, fourteen of them Fellows of the Royal Society, and including Sir H. Holland, Sir H. Halford, Mr. Cæsar Hawkins, Mr. R. Liston, Sir C. Locock, Dr. R. Bright, Dr. Williams, &c., &c. Let us also take two extracts from Ridgeway's articles:—

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Condemnation of opium by high medical authorities

"Our whole course upon the coast of China has been one of injustice and of unsound policy, in which, for the sake of present gain, we have sacrificed our future prospects, prejudicing against us a vast multitude of people, and, so far as their sympathies and goodwill are concerned, closing against ourselves a boundless field of operation, which will eventually prove to be one of the finest openings for philanthropic efforts and commercial intercourse which the world has ever known. Of nations, as well as of individuals, is it true, that whatsoever each soweth, that shall he also reap. On the coast of Africa, England has sown good seed, but on the coast of China she has sown evil seed, and her harvest on either continent must be accordingly. . . .

Ridgeway on the Opium Trade.

"How have we distinguished ourselves upon the coast of China? We are the great opium-producers, the great poison-vendors of the East. It is not merely a matter of private speculation—a few private individuals, who, lost to all sense of honour, have sacrificed their own character, and the character of their country, for the sake of gain: it is in our national capacity we have acted. We have raised a large revenue on the opium, and that, not by placing a heavy export duty on the sale of a drug, whose liability to be abused renders the increase of it beyond the limited quantity needful for medicinal purposes prejudicial to the interests of humanity, but by becoming ourselves, in our governmental capacity, opium-farmers. The ryots who grow it are the employes of our Government; to this, as the great factor, they bring the harvest which they gather in; and other agents, skilled in the manufacture of it, prepare and flavour it so as to adapt it to the purpose of vicious indulgence. . . .

"China exports to England articles which are promotive of the health, comfort, and convenience of European life. Her teas promote amongst us temperate habits, and a large proportion of our population preferring this, distaste stimulating fluids; but we vend that to the Chinese which exercises a most dissipating influence on the physical and mental system, and destroys the *morale* of the man. We have nursed the morbid appetite, and developed it into large dimensions; we have advantaged ourselves of their weakness to vend our poison.

"This heathen people, devoid of Christian truth, and destitute of any conservative principle or power which would enable them to offer effectual resistance to so dangerous a temptation, we nevertheless classify as free agents, unnecessitated, unless they choose to do so, to become the purchasers of our opium; and thus adroitly evading our just responsibility, we perpetuate the wrong, pocket the money, and then wipe our mouth and say we have done no wickedness."\*

\* *C.M. Intelligencer*, 1860, p. 98.

PART VI. 1849-61. Chap. 49. British policy "stained with opium."

"It is said that 'Lord Elgin's credentials, as Plenipotentiary to China, are literally stained with opium. They went down with the *Ava* when she foundered at Coylon; and, when recovered by the divers, it was found that they were damaged by the drug which formed part of the cargo.' This, if true, is indeed a significant fact. England's diplomacy in China is stained with opium, and, moreover, He who, in His providence, rules the nations, is aware of it."\*

A call to the Church

The Treaty of Tien-tsin, in 1858, was recognized at once as constituting a loud call to Christian England to do more for the evangelization of China. Bishop Smith wrote an earnest appeal for men, and sent it to the Archbishop of Canterbury. He rejoiced in the increasing number of missionaries of other societies, but he longed to see the Church of England being represented by more than six men, which was literally all it had when he wrote, viz., Russell, Gough, and G. E. Moule, at Ningpo; Burdon and W. H. Collins at Shanghai; Fearnley alone at Fuh-chow; no one at Hong Kong. The S.P.G. now proposed to send out a Mission, and the C.M.S. Committee (March 1st, 1859) passed a resolution expressing their satisfaction at this prospect, and encouraging the sister Society to occupy Hang-chow. Four years, however, elapsed before the first two men were sent out in 1863, and then they went to Peking, whither Mr. Burdon had preceded them. They did not stay long; and the S.P.G. did not resume operations in China until 1874.

S.P.G. in China.

Burdon's pioneer journeys.

Conversion of Dzing.

Meanwhile the little band of C.M.S. men did what they could; and besides the regular work at the stations, Burdon's intrepid journeys took him to city after city not before visited. In 1859, in company with Dr. Nevius, the American Presbyterian missionary, he got as far as Hang-chow, with a view to opening a station there; but just then the news came of the repulse of the British fleet on the Peiho, and the Chinese authorities turned them out. Attempts were made a year or two later to occupy Shao-hing and Yu-yaou; but another irruption of the T'ai-p'ings prevented it. Ningpo all this time was bearing fruit. In 1859 there were sixteen adult baptisms, and the Mission was joined by a very interesting man, a physician of standing and education named Dzing, who, finding no peace in Confucianism or Buddhism, had become a Roman Catholic Christian, but now, influenced mainly by the skilful arguments of the catechist Bao, publicly united himself to the Church of England. He became a zealous evangelist, and it was intended one day to present him to the Bishop for holy orders; but he died in 1862.† Meanwhile the Ningpo Mission branched out into the surrounding country, especially to the north, on the San-poh plain; and in 1860 the city of Tsz'k'i or

\* *C.M. Intelligencer*, 1861, p. 73.

† His story, compiled by the Rev. H. Moule, father of Bishop and Archdeacon Moule, was published under the title of *Narrative of the Conversion of a Chinese Physician* (London, 1868).

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Z-ky'i (Mercy Stream) was occupied. In the same year the veteran lady worker, Miss Aldersey, retired after many years of earnest work, and handed over to the Society a station she had founded in the town of Tsong-gyiao.\*

Anglo-Indian official washes his hands of opium.

Gough receives opium patients.

Another interesting incident occurred at Ningpo in 1860. In the second week of January, the missionaries and Native Christians connected with the different Missions were responding to the Ludhiana Invitation to United Prayer before mentioned, and observing, like the rest of the Christian world, the Week of Prayer for the first time. In the middle of it, Mr. Gough received a letter from Bishop Smith, enclosing one to him from C. W. Isenberg, the C.M.S. German missionary at Bombay. A Government official in India, an Inspector of the Opium Manufacture at Malwa, pricked in his conscience, had resolved to cleanse himself from all share in the traffic; had resigned his office; and had dedicated the savings of his official career, more than £3000, for the relief of opium victims in China. A first instalment of this sum was remitted by Isenberg; and just at that very time, an unexpected opportunity occurred of doing good to opium-smokers. One or two had been cured at a Mission hospital which was just then being worked by Mr. Hudson Taylor; and they had gone to their home, some two hundred miles off, and told of the benefit they had received. Others came to Ningpo in consequence, but Mr. Taylor had no room for them, and Mr. Gough took them in, and within three months he tended one hundred and thirty-three patients. The work was most trying and difficult. The poor fellows, anxious as they were to be cured, could not resist the craving, and used all sorts of devices to get the drug brought in to them. Many gave up the idea of cure, and went back to their degradation, but some were much benefited. All had the Gospel preached to them, and one was baptized before he left. This little effort was but the forerunner of the C.M.S. Opium Refuge opened ten years later at Hang-chow by means of that money from Bombay, the bulk of which was in due course entrusted to the Society; and that Refuge has since expanded into Dr. Duncan Main's splendid hospital.

Shanghai.

First Chinese ordained.

The work at Shanghai did not prosper like that at Ningpo, and the adult converts were but a handful. Nevertheless Shanghai was the first station to produce a Chinese clergyman of the Church of England. This was Dzaw Tsang-lae, who was ordained by Bishop Smith in 1862. Mr. Collins carried on an Anglo-Chinese school which had been established by Mr. Hobson, who had gone out as a C.M.S. missionary, but with the Society's cordial goodwill had become chaplain to the English community, and who died at his post in the same year, 1862.†

\* She went to Australia, where she named the house she lived in Tsong-gyiao. She died in 1866.

† He was the father of the Rev. J. P. Hobson, now Tract Editor of the B.T.S., and a member of the C.M.S. Committee.



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Of all the C.M.S. stations in China, the most barren, so far, was Fuh-chow. For ten years, 1850 to 1860, the Gospel had been preached there, first by Welton and Jackson, then by Fearnley and McCaw, then by a young missionary who had married Fearnley's niece, George Smith.\* After Fearnley's retirement from broken health at the close of 1859, Smith was left quite alone to struggle with an unknown language in a strange foreign city. The C.M.S. Committee thought the providential leadings were now in favour of abandoning Fuh-chow, and that the finger of God pointed to their forces being concentrated upon the more promising field of Ningpo. But Smith earnestly appealed against their proposal to withdraw, piling up arguments for perseverance. Where would New Zealand be to-day, he urged, if ten years' work had been followed by withdrawal? Besides, the American missionaries at Fuh-chow had a hundred converts. Let but the C.M.S. Mission be reinforced, and worked as theirs was, and God's word would be proved faithful. He begged, like the vine-dresser in the parable, for one year more; and this the Committee granted. In that very year God began to give the blessing. On December 22nd, 1860, Smith wrote, "I hope that a brighter day is about to dawn upon us. There are three men whom I really look upon as honest inquirers."

This brighter prospect was due to medical work. In the earliest days of the Fuh-chow Mission, Welton's professional skill had conciliated the people, and secured the right of residence within the city. And now another qualified surgeon, Mr. Collins of Shanghai, being at Fuh-chow on a visit, had opened a temporary dispensary; and there Smith's inquirers had heard of Christ. Two of the men were baptized on March 31st, 1861, and the third, with another, on July 4th. Smith 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." Thus was reaped the first-fruits of what has since come to be so abundant a harvest. But the first-fruits did not prove to be a typical sample. In after years three of the four fell away from the faith, though one of the three, after years of sin and misery, was by the abounding grace of God brought to repentance and died resting on the Saviour.

In 1862, John R. Wolfe joined the Fuh-chow Mission; but not for long did he retain the companionship of his senior. In the following year George Smith was taken to an early reward. His name is not a famous one among missionary heroes; but he "finished the work given him to do," and that work was to save for the one year the tree that had been so barren, but which has since rejoiced the hearts of God's people all round the world by the fruit it has borne to His glory.†

\* Not to be confounded with Bishop George Smith.

† A bright and graphic account of the short career of this excellent young

George Smith's namesake, the Bishop of Victoria, was all this time "in labours more abundant." The College at Hong Kong was not a success; but as a travelling bishop, moving from station to station to advise and encourage the few workers under him, Bishop George Smith was untiring, and his influence was highly valued. He twice journeyed to India, where we met him in our Forty-third Chapter; and in 1859 he went to Australia, and appealed to the Church there to care for the souls of the thousands of Chinese immigrants. He was a bad sailor, and suffered much on his voyages; yet no less than three whole years of his life, in the aggregate, were spent at sea. His letters and journals were always most interesting; and his visit to England in 1856-7 gave him an opportunity of pleading for China, of which he made full use. His speech at Exeter Hall in May, 1857, was singularly effective. He dwelt upon the China question as illustrating "a great law of Divine Providence":—

"It appears to be an inevitable condition of the tenure of British rule throughout the world, that we are impelled forward in spite of ourselves, and the friends of Christian Missions and every truly Christian statesman may well view with alarm, may well be appalled, at the prospect, unless every new accession of territory is made an opportunity of advancing the Redeemer's kingdom, and every new addition to the territory of Britain is laid as an humble additional contribution at the foot of the Redeemer's cross."

His doubtful view of the motives of France in joining with England in coercing China is worth noting even in the present day:—

"I view with considerable apprehension the future course of British and French diplomacy in the East. . . . It is obvious to my own mind that the French have a large fleet in the East, that they have no commercial interests to watch over and foster in the Eastern seas, that their fleet has too often served as a kind of roving squadron of missionary police over the broad waters of the Pacific, being employed to abet, as at Tahiti, the disputed claims, and to assist in redressing the imaginary grievances of the Jesuit propagandists throughout the East. And when I remember that the Romish propagandists in China have always viewed the T'ai-p'ing Revolution with peculiar odium and dislike, when I remember that in the early stages of the rebellion those Native reformers, just emerging from idolatry, and not yet being skilled in the art of making a distinction without a difference, did confound Buddhist images with Romish images, and did deface and mutilate the shrine of some Roman Catholic chapel,—I see in this sufficient to account for the hostility of the Roman Catholic missionaries in China to the movement."

We must now return to the T'ai-p'ings. They had failed to capture Canton. They had been driven out of Amoy and Shanghai. They never succeeded in their main object of reaching Peking and dethroning the Emperor. And although for ten

missionary is given in Miss Hoadland's *Brief Sketches of C.M.S. Workers.* (Nisbet, 1897; now published by C.M.S.)

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Bishop Smith's Journeys.

Bishop Smith at Exeter Hall.

On French policy.

T'ai-p'ing War going on.

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years they held the great city of Nanking, dissensions among their leaders, and consequent desperate fighting and terrible bloodshed, undermined their strength and influence; while the Imperialist forces constantly harassed them, though never able to suppress them. But early in 1860 their energy revived: they defeated the Imperialists who were beleaguering Nanking, and captured the great and wealthy cities of Hang-chow and Su-chow. Tens of thousands perished: immense numbers of the upper classes putting an end to their own lives rather than fall into the hands of the insurgents. But these conquests brought the T'ai-p'ings nearer to the Mission stations; and some of the missionaries, disregarding the objections raised by English officials and merchants who could think no good of the movement, succeeded in getting to Su-chow, with a view to finding out more accurately what sort of Christianity theirs was.

The chief  
minister  
of the  
T'ai-p'ings.

Much interest was aroused when it was found that the Kan-wang ("Shield King"), or chief minister, of the "Kingdom of Great Peace," was a man named Hung-jin, a cousin of Hung-sutsuen, who had actually in former years been a catechist of the L.M.S. at Hong Kong under Dr. Legge. To him the L.M.S. missionaries sent a friendly letter, and the reply was an invitation to them to go and see him at Su-chow. Mr. Edkins and Mr. Griffith John accordingly went, accompanied by Mr. Burdon and two others. Graphic accounts of the journey, and of their conversations with Hung-jin, were sent home by Burdon and Griffith John.\* The Kan-wang frankly acknowledged the defects in both the faith and the practice of the T'ai-p'ings, and was apparently using his own influence to correct them, though in one matter, polygamy, he had yielded to the general custom. He himself proposed prayer with his visitors, himself started one of Dr. Medhurst's hymns, and then himself offered what Mr. Griffith John calls "an appropriate, fervent, scriptural prayer," "that all the idols might perish, that the temples might be converted into chapels, and that pure Christianity might speedily become the religion of China." Burdon's account is less favourable. He dwells more on the errors of the T'ai-p'ing creed. But it was clear that Hung-jin sincerely desired the presence of missionaries to teach the people; and he issued a proclamation, which said, "Missionaries are to travel and live and preach everywhere. Railroads and steamboats, fire and life insurance companies, and newspapers, are to be freely introduced for the good of China." Several of the missionaries paid visits to Nanking itself, and Mr. Muirhead, of the L.M.S. (the veteran still spared to us), was one of those who preached in the streets of the T'ai-p'ing capital.

But the T'ai-p'ings were still too much engaged in fighting to pay much real attention to religion. They were anxious to come into friendly relations with the Western Powers. France and England

\* Printed in the *C.M. Intelligencer* of December, 1860.

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had been fighting the Peking Government: why then should they not side with the "Kingdom of Great Peace"? Twice, however, the foreigners at Shanghai had resisted any such approaches; and the T'ai-p'ings, therefore, invaded the Cheh-kiang Province, hoping to get a more favourable reception at Ningpo. They defeated the Imperialist army, and stormed the city on December 9th, 1861. The leaders assured the Consul, Mr. (afterwards Sir Harry) Parkes, that foreigners' houses would be respected; and for a fortnight the missionaries, among whom the C.M.S. men were Russell, Burdon, Fleming, and G. E. and A. E. Moule (the last-named only just arrived in China), with Mrs. Russell, remained in the city, while the other ladies and the children were in the foreign settlement across the river, protected by gunboats. The insurgents, however, were so little under control, and the perils of the city became so serious, that the Consul ordered the missionaries to retire also to the settlement.

T'ai-p'ings  
capture  
Ningpo.

Very graphic are Archdeacon A. E. Moule's narratives of the period.\* Burdon and G. E. Moule went about the country in search of the Native Christians in the villages, at considerable personal risk, although the T'ai-p'ing leaders showed them much courtesy. In the house which, shortly before, Burdon had occupied at Shao-hing, an opium-smoker was found lying with his head on Alford's Greek Testament. For six months the T'ai-p'ings occupied Ningpo; but then, in consequence of constant outrages, the Consul informed them that British neutrality must cease. The rebels then threatened the foreign settlement itself; whereupon the British and French gunboats opened fire, and after a severe struggle, on May 10th, 1862, the T'ai-p'ings were driven out of the city. Mr. Russell had left for England invalided; Fleming soon afterwards followed; Burdon had gone with Bishop Smith to Peking; and for more than a year the brothers Moule alone represented the C.M.S. at Ningpo. Further alarms from the T'ai-p'ings troubled the Mission for the next two years; but their power was now nearly at an end. For Major Charles George Gordon had appeared upon the scene.

British  
drive them  
out.

The story of Gordon and his "Ever-Victorious Army" does not belong to this History. Suffice it to say that the brilliant young Englishman, entering the service of the Chinese Government, organized a kind of irregular "foreign legion" officered by Europeans of all nations, and with it practically destroyed the T'ai-p'ing power within little more than a year, and returned to England to be wondered at as the heroic "Chinese Gordon." A controversy then arose, which led to a Parliamentary debate, as to how far he was responsible for the terrible and treacherous massacres of the unfortunate T'ai-p'ings perpetrated by the Imperialist troops—massacres in which, of course, he had no share, and which he did his best to prevent, but which certainly

Gordon  
finally de-  
feats the  
T'ai-p'ings.

\* In *The Story of the Che-Kiang Mission*, pp. 61-77.

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Final  
verdict  
on the  
T'ai-p'ings.

were the work of the armies he had led to victory. Several of the missionaries, headed by Bishop Smith, wrote home indignantly on the subject; but by this time the general public opinion had completely veered round, and the T'ai-p'ings were regarded no longer as imperfect Christians fighting for liberty, but rather as inhuman monsters using religion as a cloke for their evil deeds. The universal admiration with which Gordon's memory is now cherished by Englishmen has undoubtedly tended to perpetuate the later feeling; and his biographers usually either discredit or ignore what was good in the T'ai-p'ings. The truth probably lies between the two extremes; and Hung-su-tsuen, who killed himself when Nanking fell, was neither the earnest Christian that some thought him, nor the cruel voluptuary described by others. The T'ai-p'ings were as merciless as their opponents, and their profession of Christianity shocks us by the blasphemies that too often characterized it. On the other hand, they were vehemently opposed to two things, *image-worship* and *opium*; which, as Archdeacon Moule significantly observes, suggests "abundant reasons for the malignant hatred with which the movement was regarded by many critics, *both ecclesiastical and mercantile.*"\*

But let us rather judge ourselves. "When the earthquake of the Rebellion was over," says Archdeacon Moule,

"conspicuous among the ruins were to be seen—as I saw with my own eyes—'the idols utterly abolished' by Chinese hands. The temples were burnt and thrown down, and not a whole image was to be seen in city or country for hundreds of miles. No tongue was raised in defence of idolatry and in praise of idols; and it was admitted with a sad smile of perplexity and despair that gods which could not keep their own heads on their shoulders could not be expected to preserve their worshippers from murder and rapine."†

Did ever Christendom have so golden an opportunity of winning a great Heathen nation for Christ? The reason why America, which had already taken the lead in the work of evangelization, could not seize it was a sufficient one: the Civil War between North and South was paralyzing its efforts. But England? And especially, the Church of England? The opportunity was absolutely lost. And when in after years missionaries began to multiply—when, in particular, the men and women of the China Inland Mission spread themselves over the vast interior provinces—they found the temples rebuilt, the idols on their pedestals again, and the great Enemy more strongly than ever in possession.

\* *The Glorious Land*, p. 25.

† *Ibid.*, p. 25.

A golden  
opportu-  
nity lost.

## CHAPTER L.

### THE GREAT LONE LAND.

Bishop Anderson—The N.-W. America Mission in 1849—Anderson at Red River—H. Budd ordained—Anderson on his Travels—Hunt at English River—Extensions—Horden to Hudson's Bay—Bishop Anderson at Exeter Hall—Hunter to the Far North—Kirkby to the Yukon—French Roman Catholic Missions—Linguistic Work: the Syllabic System—Rupert's Land Opening-up: Fire-water; a Railway Route—The Church "self-supplying"—The Mission in 1864—China v. North-West America.

"We are come as far as to you also in preaching the Gospel of Christ."—2 Cor. x. 14.

"The barbarous people . . . kindled a fire, . . . because of the cold."—Acts xxviii. 2.



FROM the crowded cities and innumerable towns and villages of China, we pass to the vast solitudes of North-West Canada. It is a wilderness indeed; but the lost sheep—even if they be relatively but as one—are there, and after the lost sheep the Great Shepherd sends His under-shepherds.

On Whit Tuesday, May 29th, 1849, Canterbury Cathedral witnessed the consecration of a bishop for the first time since the days of Queen Elizabeth. Of two bishops, indeed; and both for Mission-fields of the Church Missionary Society. One was to go to the Far East, and the other to the Far West; one to the countless millions of China, and the other to the scattered tribes of the Hudson's Bay territories. George Smith and David Anderson were consecrated together, the first Bishop of Victoria and the first Bishop of Rupert's Land.

Anderson was an Oxford man of high promise, whose health had failed just at the critical moment when he was about to win an honourable place in the schools. He had been Vice-Principal of St. Bees' College, and then Vicar of All Saints', Derby, and was highly esteemed as an Evangelical clergyman. "The Bishop of London" (Blomfield), wrote Henry Venn after the consecration, "expressed himself to me in the warmest terms of admiration at his heartiness and practical good sense." For sixteen years, in the forests and over the snow-fields of Rupert's Land, that "heartiness" and that "practical good sense" were conspicuously manifest.

PART VI.  
1849-61.  
Chap. 50.

Consecra-  
tion of  
Bishop  
Anderson.

PART VII. ease, was an appalling one, and there were not a few who could  
1862-72. put no faith in its successful execution. But French thoroughly  
Chap. 63. believed in the plan of highly training a few men, rather than  
superficially training many.

His pur-  
pose, to-  
polish a  
few first-  
rate instru-  
ments.

"To lead forward in the way of God,"—so he expressed his design,—  
"and to ground and establish in the doctrines of Christ, *some few* whose  
tried convictions, sufficient mental qualifications, spiritual views of truth,  
and sense of being entrusted with a commission and embassy from God,  
would lead us to regard them as the brightest hope and promise of our  
Native Church; and to feel that no amount of effort expended for their  
sakes would, in the long run, fail of being amply remunerated. It is  
for the *gift* of the risen and ascended Saviour that we wait. 'He GAVE  
evangelists, pastors, and teachers, for the perfecting of the saints.' . . .  
We desire that to each workman the great Workmaster should say,  
'I have made thy mouth like a sharp sword: in the shadow of My hand  
have I hid thee, and made thee a polished shaft.'"

After many delays, which French took quietly and patiently,  
never doubting that every obstacle or disappointment was specially  
ordained of God to throw His servants more wholly on Him, the  
College was opened, with four students only, on November 21st,  
1870. Seven others joined soon afterwards, and with these eleven  
French considered that he was starting well. We shall meet some  
of them by-and-by, and it will be best to defer notice of them  
to our next Part. For four years French went on, though with  
intervals of serious illness, assisted by R. Clark, Bateman, Wade,  
and G. M. Gordon. His annual reports—all of which appeared  
in the *C.M. Intelligencer* and were also published separately—  
were read with deep interest by thoughtful men in England.  
"Those noble letters," Lightfoot (afterwards Bishop of Durham)  
called them at an S.P.G. meeting, "which Mr. French has sent  
to the Church Missionary Society." Men like Westcott and  
J. Wordsworth (now Bishops of Durham and Salisbury) sent  
him pecuniary help; and the former wrote:—

"The West has much to learn from the East, and the lesson will not  
be taught till we hear the truth as it is apprehended by Eastern minds.  
May it be that in the good time of God the Catechetical School of Lahore  
may be reckoned among the fruitful centres of Christian teaching."

How the Lahore College, thus nobly started, set up "a flag for  
Christ" in the Punjab, we will see more fully in a future chapter.

The Col-  
lege  
opened.

## CHAPTER LXIV.

### CHINA: NEW MISSIONS AND OLD.

"Onward and Inward"—China Inland Mission—C.M.S. Missions:  
Hong Kong, &c.—Ningpo and Hang-chow—Progress in Fuh-kien  
—Bishop Alford—Wong Kiu-taik—Christian Death-beds in Che-  
kiang—Alford's Great Scheme of Extension—Missionary Bishopric  
Controversy—Yang-chow Riots—Duke of Somerset and Bishop  
Magee—Tien-tsin Massacre—Russell Bishop of North China.

"The Lord, He it is that doth go before thee; He will be with thee, He will not  
fail thee, neither forsake thee: fear not, neither be dismayed."—Deut. xxxi. 8.  
"Men that have hazarded their lives for the name of our Lord Jesus Christ."—  
Acts xv. 26.

**W**E left China "bleeding at every pore"—as one writer PART VII.  
expressed it—after the suppression, at last, of the 1862-72.  
Taip'ing Rebellion. The whole country was now open Chap. 64.  
to missionary enterprise as never before. Temples  
were in ruins; idols were destroyed. Great was the  
opportunity; but the opportunity was not availed of. Certainly A chance  
not by the Church Missionary Society, or the Church of England. to go "on-  
ward and  
inward."  
"Onward and inward" was the motto suggested by Mr. Russell;  
and some little advance was made, as we shall see. But the  
Church at this time, torn by intestine divisions, totally neglected  
its duty to China—more so even than its duty to Africa and India.  
The S.P.G. had as yet no work there. It had sent two men to  
Peking in 1863, but they only stayed a few months. There was  
no Universities' Mission as in Africa. The C.M.S. stood alone as  
representing the most important Church in Protestant Christen-  
dom; and what did the C.M.S. do? In 1862 it had ten men in  
China; during the eleven years it sent out eleven men and one  
lady missionary; \* at the end of 1872 it had fifteen men and the  
lady missionary. Moreover, whereas the Mission was originally  
in effect an Universities' Mission, eight out of the first nine men  
sent being graduates—indeed thirteen out of the whole twenty sent  
prior to our present period,—in this period not one graduate was  
added to the staff. The "failing supply" of men and means, of

The chance  
not availed  
of by  
C.M.S.

\* One other man, a schoolmaster, and one other lady, joined the Mission  
in the country, being already there in other capacities; but each only  
stayed in it two or three years.

which we have already seen so many signs and such lamentable results, affected in an especial degree the China Mission.

Happily the evangelization of China has not depended upon the Church Missionary Society, or upon the Church of England. But the period was not one of marked advance in the Missions of the other leading societies. The American Missions were crippled by the terrible civil war in the United States in the earlier 'sixties; and the English Nonconformist Societies were feeling the general decadence of missionary zeal at home which, as we have seen, Dr. Dale of Birmingham perceived and lamented. The L.M.S., however, and the American Presbyterians and Methodists, did advance up the Yangtse to Hankow, Wuchang, and Chin-kiang, and also northward to Chefoo, Tien-tsin, and Peking. Yet, in 1865, when China had been more or less open for twenty-three years, there were under one hundred Protestant missionaries, or one to every three or four millions of souls; and of the eighteen great provinces of the empire, there were mission stations in only seven. Meanwhile the overwhelming "need and claims of China"—as he expressed it—lay heavy upon the heart of Hudson Taylor, who had been invalided home, and was in England for some years. He was chiefly occupied in assisting F. F. Gough, the C.M.S. missionary, in revising for the Bible Society the Ningpo Colloquial Version of the New Testament; and the two men, who were close friends, were in daily conference and prayer upon the whole subject. The subsequent influence of Mr. Taylor upon the cause of China's evangelization—indeed upon the world's evangelization, and, not least, upon the C.M.S. share in it—has been so remarkable that his own account of the crisis in his life which led to the establishment of the China Inland Mission must be quoted here:—

"On Sunday, June 25th, 1865 [at Brighton], unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself to God for this service. I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant, it was mine to obey and to follow Him—His, to direct, to care for, and to guide me and those who might labour with me. Need I say that peace at once flowed into my burdened heart? There and then I asked Him for twenty-four fellow-workers, two for each of eleven inland provinces which were without a missionary, and two for Mongolia; and writing the petition on the margin of the Bible I had with me, I returned home with a heart enjoying rest such as it had been a stranger to for months, and with an assurance that the Lord would bless His own work and that I should share in the blessing. I had previously prayed, and asked prayer, that workers might be raised up for the eleven then unoccupied provinces, and thrust forth and provided for, but had not surrendered myself to be their leader."\*

\* *A Retrospect*, by J. Hudson Taylor, p. 119.

The China Inland Mission was accordingly established, with very little organization in the first instance, but with three definite principles: (1) "no restriction as to denomination, provided there was soundness in the faith in all fundamental truths," (2) "no guarantee of income," the missionaries to depend entirely on the Lord, (3) "no collections or personal solicitation of money." On May 26th, 1866, Mr. Taylor sailed for China with fifteen missionary companions, six men and nine women, in the *Lammermuir*. Seven labourers had gone out previously at his instance; but the *Lammermuir* party have always been regarded as the C.I.M. pioneers. The occupation of the eleven then unoccupied provinces proved, of course, a task demanding much faith and patience; and within our period only one of them, Ngan-hwei, was reached, the work being principally in Che-kiang, alongside other Missions. But gradually, as more labourers appeared, nine of the provinces, including the remote western and north-western ones, were successfully entered; and many of the societies have since followed the example of this "onward and inward" Mission. We shall see more of God's gracious dealings with it in future chapters.

Let us now review more particularly the work of the C.M.S. We shall find that, totally inadequate as the small staff was for working a substantial Mission, it pleased God to give strength, and blessing, to the few, scattered labourers. An average of four men in Che-kiang, and of two in Fuh-kien, were permitted both to consolidate and to extend the operations in those provinces, especially through the agency of Native evangelists. But let three other centres be briefly noticed first. In the opening year of our period, 1862, two important advances were made. Hong Kong and Peking became C.M.S. stations. Hitherto the Society had at Hong Kong only rendered a little assistance to Bishop Smith in St. Paul's College; but in 1862 a regular Mission was begun by T. Stringer. Good work was being done under the Bishop's auspices, and his influence with the European community secured both personal and pecuniary help. A Diocesan Native Female School was established, chiefly at their expense, which was worked by Miss Baxter of the Female Education Society, assisted by several English ladies in the Colony. They also supported lay evangelists both for English sailors and for the Chinese; and a monthly missionary meeting held in the College was attended by fifty Europeans.\* From time to time the Bishop baptized Chinese converts; in 1863 he ordained an excellent catechist, Lo Sam Yuen, who had been working among the Chinese gold-diggers in Australia; and everything pointed to a successful Mission. After three years, Stringer was appointed Colonial Chaplain, and was succeeded in the Mission by C. F. Warren; and in 1866, St.

\* Bishop Smith's Report to the Archbishop of Canterbury, 1863, quoted in the C.M.S. Report of that year.

PART VII. Stephen's Church was erected for Chinese services, at the expense again of the English residents. Meanwhile, J. S. Burdon was at the great northern capital, Peking. Bishop Smith took him there in 1862, and although the only regular missionary allowed in the city was Dr. Lockhart of the L.M.S., on account of his medical skill, Burdon was able to remain as *quasi*-chaplain to the British Embassy while studying the Mandarin dialect; and in the following year, the restrictions being removed, he was joined by W. H. Collins from Shanghai, and the two set to work cautiously and yet earnestly to find openings for the Gospel. Sir Harry Parkes, then British Consul at Shanghai, being in England at the time, discussed the situation with the C.M.S. Secretaries, and strongly recommended the Society to enlarge its work in the north rather than in the centre. Shanghai, therefore, was left for some years without a C.M.S. missionary. The small Chinese congregation was ministered to by the Rev. Dzaw Tsang-lae, who was kindly advised by the missionaries of the American Episcopal Church; but he died in 1867.

And at Peking.

Che-kiang Mission: G. E. and A. E. Moule.

The Che-kiang Mission was carried on during the earlier years of our period by the two brothers George and Arthur Moule, who were quite alone for more than a year after Russell and Fleming left for England in 1862-3. They were joined in 1864 by J. D. Valentine, and in 1867 by J. Bates and H. Gretton; but in China a young missionary is of little service for two or three years. Both Russell and Gough were several years in England, partly engaged in important translational work, and the former detained also by certain difficulties to be noticed presently. George Moule likewise left in 1867 after nearly ten years of unusually trying experiences, and Arthur Moule was then for nearly two years the senior missionary in the province, although of only six years' standing himself, and was also the only clergyman in full orders, and therefore had to travel frequently to the various out-stations. Can we wonder if a Mission is not marked by great progress in such circumstances? Nevertheless it was not stationary. Boarding-schools for boys and girls were carried on at Ningpo; Mrs. A. E. Moule had Bible-classes for Chinese women; literary work was being done by both her and her husband; daily preaching in the mission chapel was not suspended; special addresses were given to the foreign-drilled Chinese troops in the city; and the promising out-stations, Kwun-hæ-we and other villages on the San-poh plain, Z-ky'i, Tsong-ts'eng, Tsong-gyiao, and in the Eastern Lake district, were regularly visited. And extension had not been neglected. In 1864, when the T'aip'ings had been finally suppressed, two of the Chinese evangelists came to George Moule and begged him to go forward to Hang-chow, the capital of Che-kiang, which Burdon had been the first to visit in 1859. "After all its sufferings, surely there must be repentance. Strike the iron, sir, while it is hot." How could he be spared, he asked, just then from Ningpo? "Sir," they replied, "this may

Forward to Hang-chow.

be God's opportunity; let it not slip." George Moule looked at the elder of the two men, who was in feeble health and had an aged mother to care for: "Mr. Dzang, it is impossible for me to go just now: will you go?" "I will go," was the reply, "God helping me." \* Moule first inquired whether any other of the Missions at Ningpo were going to occupy the great city; and finding they were not, he started himself with Dzang on a reconnoitring visit. Thirty years before, while China's gates were yet closed, Gutzlaff † had recommended Hang-chow to the C.M.S. for occupation; and now at last it was to be invaded in the name of the Lord. In the autumn of 1865 George Moule moved thither with his family—which was the first definite case of inland residence of a settled Mission away from a treaty port. When Moule left for England, the younger men took his place. At the same time, the American Presbyterians, encouraged by the report of the C.M.S. evangelists, opened a station also in the city; the American Baptists followed; and when, in 1867, Hudson Taylor arrived with his *Lammermuir* party, he too went forward, and made Hang-chow his headquarters. These advances, and visits to other cities, were not made without some opposition. In 1867, J. D. Valentine, Hudson Taylor, and Mr. Green (American Presbyterian), united in a petition for protection to the Chinese authorities; and Mr. Taylor, later in the same year, had to appeal to the British Consul at Ningpo. But upon the whole, the higher Mandarins behaved well.

Turning to the Fuh-kien Province, we left the infant Mission at Fuh-chow under the charge of a new-comer, J. R. Wolfe, after the death of the young pioneer, George Smith. Only two months after burying his companion, Wolfe, at the close of 1863, was struck down by dangerous illness and obliged to retire for a time to Hong Kong. But the little flock of thirteen baptized converts and five catechumens, thus bereaved, was not forsaken by the Great Shepherd. Ministered to by a Christian Chinaman, named Wong, an artist, who had been baptized by the American Methodists and named Kiu-taik (seeker of virtue), they held together, and held firm to their new faith; and when Wolfe returned in renewed health, the number of inquirers quickly increased, despite bitter persecution from relatives. In 1864, another young missionary arrived, Arthur W. Cribb; and in that year the first forward step beyond Fuh-chow city was taken, by Wolfe stationing a catechist at Lieng-kong, a large city thirty miles to the north-east. In the following year a similar step was taken to Lo-nguong, another city thirty miles further; and another to Ku-cheng, some eighty miles inland from Fuh-chow, to the north-west. Ning-taik, beyond Lo-nguong, followed; and besides these four cities, many villages were gradually visited, and some of them occupied as out-stations. Deeply-interesting

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G. Moule the first to reside in an interior city.

Fuh-kien Mission.

Wong Kiu-taik.

Wolfe moves forward.

\* A. E. Moule, *Story of the Che-kiang Mission*, p. 80.  
† See Vol. I., p. 466.

PART VII. 1862-72. Chap. 64. evidences of the work of the Holy Ghost upon Chinese hearts were soon presented; the converts and inquirers multiplied year by year; the Fuh-chow merchants, struck with the work, built a church for the Mission at a cost of \$5000; and Wolfe's letters, which were among the most graphic the Society had yet received from any part of the world, were read in England with eager and thankful interest. John Mee, in one of the picturesque Annual C.M.S. Reports which he wrote (1867), thus summarized the leading features of Wolfe's journeys over the Province:—

Wolfe's  
journeys.

"The grandeur of the scenery contrasted strangely with the mud walls and wretched hovels of the Chinese towns. Art seemed afraid to attempt anything in the presence of the grandeur of creation. Often the messengers of Christ, like the Apostle of the Gentiles, continued to preach and speak of Christ through the greater part of the night. The people in many of the places visited had never heard of a Saviour, and had never even seen the foreign teacher. Under such circumstances, the missionary felt a deep, unspeakable joy in preaching Christ. On one occasion the crowd throngs a shop, or public room, which has been offered to the missionary; on another, in an idol temple, the Gospel is preached beneath the shadow of the idol itself; on another, the people rush into the great theatre of the place, in order to hear the new doctrines of the strangers; and on another, the Word is preached, late in the evening, in a large empty space, when the people furnish lights, and the missionary, already exhausted by two addresses, is succeeded by the colporteur, who long continues the preaching of Christ, with such clearness and impressiveness as the missionary had never before heard from the lips of a Chinaman."

"Why doesn't he ride in a chair?" asked a man of his fellow on seeing another itinerant missionary, Arthur Moule, walking over a pass in the hills on a wet day. "Oh," said the other, "he wants to save money." "No," said a third, "he is a preacher, and if he were shut up in a chair, how could he talk to the people by the way?"

But the  
best work  
done by  
Native  
Christians.

After all, however, it was not the itinerating missionary that really did the work, either in Fuh-kien or in Che-kiang. In the former province especially, the Gospel spread by the agency of the converts themselves; not merely of the regular evangelists, but by individual men and women telling their neighbours and relations of the new faith they had embraced, and of the Saviour Whose name they had learned to love. From the first, this has been a marked characteristic of the work in Fuh-kien.

Bishop  
Smith re-  
tires.

The Church of England in China had now a new bishop. Bishop Smith resigned in 1864, after an eventful episcopate of fifteen years. Some delay ensued in the appointment of his successor; and the C.M.S. Committee tried to obtain the sanction of the Government to the formation of a missionary bishopric pure and simple at Ningpo, under the Jerusalem Act, independent of the colonial See of Victoria, Hong Kong, with a view to Mr. Russell being consecrated to it, and to authority being given him over all the C.M.S. Missions on the mainland of China. To this

Archbishop Longley agreed, and the scheme seemed to be coming to a successful issue; but suddenly the appointment to Hong Kong was made, and the new bishop had to be consulted. The clergyman designated, the Rev. C. R. Alford, Vicar of Holy Trinity, Islington, and formerly Principal of Highbury Training College, was selected in a very curious way; but it must suffice here to say that he was a cousin of Mr. Robert Baxter, the well-known senior partner in the great firm of solicitors, Baxter, Rose, and Norton, who were the chief electioneering agents for the Conservative party, which was then in power. Mr. Alford was a strong Evangelical, and an active member of the C.M.S. Committee; and his appointment, though quite unexpected, was heartily welcomed by the Society. But he at once expressed strong objections to the missionary responsibilities that had hitherto attached to the See of Victoria being detached from it. He very naturally preferred being bishop over all English Church clergy and work in China, as his predecessor had been, to being limited to the small island of Hong Kong, with its British merchants, seamen, &c.; and so Henry Venn's plan for putting a missionary bishop at Ningpo fell to the ground. Russell was therefore sent back to the field after his long absence—caused latterly by these negotiations—with the newly-devised office of Secretary for China conferred upon him, which made him almost a quasi-bishop, with powers of superintendence, though without the power of exercising properly episcopal functions.

Bishop Alford went out to China in 1867, reaching Hong Kong in October. He at once threw himself energetically into the whole work. Within about twelve months he visited every place on the Chinese coast and up the Yang-tse, at which there was an Anglican chaplain or missionary, and also some of the treaty ports in Japan. He held twenty-one confirmations, mostly of little bands of Chinese converts, 212 in all, with sixty-four Europeans. He gave priests' orders to six C.M.S. missionaries, and deacon's orders to one Chinaman. He worked hard amid peculiar difficulties among the English community at Hong Kong; and his visits to the mission stations much encouraged the brethren. His accounts of these visits were very graphic. In Fuh-kien he travelled, on foot or in a sedan-chair, between two and three hundred miles among the out-stations, for there were already converts at the recently-occupied cities of Lieng-kong, Tang-iong, Lo-nguon, and Ku-cheng, as well as at Fuh-chow itself; and it was at Fuh-chow that the ordination of a Chinese clergyman took place. This was Wong Kiu-taik, the artist and catechist before mentioned. Bishop Alford thus wrote of him:—

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Bishop  
Alford.

His ener-  
getic work.

Ordination  
of Wong  
Kiu-taik.

"He is a well-informed and educated man. His reading is clear and impressive; his preaching, both in matter and manner, is excellent; and the diocesan register contains his 'Declaration of Assent to the Thirty-nine Articles of Religion,' written beautifully in Chinese character by himself. In appearance he is somewhat slight, self-possessed and polished

PART VII. in address, with a calm eye and pleasing countenance—a Chinese gentle-  
1862-72. man whom no European clergyman need be ashamed to acknowledge as  
Chap. 64. a brother.

“The ordination charge was given by myself. It was given by me in English, and rendered into Chinese by Mr. Wolfe, and listened to by Kiu-taik, and both English and Chinese, with great attention. The service was, of course, conducted in Chinese; the ordination questions by myself in English, being put to the candidate by Mr. Wolfe in Chinese, and his replies in Chinese were rendered to me in English by Mr. Cribb. Thus all parties present, English and Chinese, thoroughly understood and joined in the whole service. After ordination, Wong Kiu-taik read the Gospel and administered the cup to his country people in the Lord's Supper.”

One extract may be given from Bishop Alford's account of his country tour, as the first episcopal visit to Ku-cheng has an interest of its own in view of the subsequent history of that station:—

Bishop Alford at Ku-cheng. “I never spent so interesting a Sunday as the 24th of May at Ku-cheng. Both toilet and breakfast were soon made, and the services of the day arranged. Three catechists were present: one had brought two men candidates for baptism, and another a third; these were to be examined and exhorted privately. At noon I proposed morning prayer and the baptismal service; at 3 p.m. the litany and confirmation service; and at 7 p.m. the Communion service and sacrament of the Lord's Supper.

Baptisms. “We took up our quarters for the day in the schoolroom. Here Mr. Cribb examined the candidates for baptism. One was a tailor, from a village fifteen miles distant, and another a carpenter, from a village three miles further off in the same direction; and these two Chinamen had travelled since Christmas last these thirty miles and more, arriving on the Saturday and returning on the Monday, and sojourning during the Sunday with a friend and relative in Ku-cheng, to meet the catechist and receive instruction. The third candidate lived in the town of Sek-paik-tu, where the Society has a station and a catechist, a considerable distance from Ku-cheng. Mr. Cribb had examined this man for baptism on his last visit, but delayed his baptism till he had been further taught. He was a sweetmeat vendor; very poor, but he never sold on Sunday; very regular at the catechist's week-day as well as Sunday services, though often wearied by his walks to sell his sweetmeats. . . . At our noonday service I preached on baptism, and baptized these three men, and rejoiced to do so.

Confirmation. “No bishop (perhaps no European besides the missionaries) had been to Ku-cheng before; catechists, therefore, as well as more recent converts, awaited confirmation. The three catechists present I requested to take a part with Mr. Cribb and myself in the services of the day, reading the lessons and giving out the hymns. One is a literary man, a B.A., residing at Ku-cheng, evidently a clever, and I hope also a good man. . . . Eight men and three women from Ku-cheng, three men from Sek-paik-tu, and one man from Sang-iong, were confirmed. The three men baptized at noon I did not confirm, preferring in the case of heathen converts that an interval of probation should pass between baptism and confirmation.

The Lord's Supper. “At the evening sacramental service twenty Christian converts communicated. The collection made at the offertory was encouraging—upwards of two dollars; all present contributed, and with apparent

readiness. So far from being paid to come, as some disingenuously have said, the Christian profession of these converts costs them something, for they are expected to give in support of the means of grace. . . . The communicants themselves, the place, the occasion, were all worthy of notice; and I could not but remind them that at the institution of the Lord's Supper only twelve were present, but those twelve Christians were those to whom Christ gave the injunction ‘to go into all the world, and preach the Gospel’; and they obeyed. So now what might not these twenty Christians do for China? for Christ is the same, and His Gospel the same, and His Spirit is not straitened. I never spent a more profitable Sabbath.”

In 1871, Bishop Alford, after a time of absence in England, paid a second visit to Fuh-kien, travelling again for nine days from station to station; and although in the interval there had been severe persecution, not a few open outrages, and much consequent drawing-back of inquirers and catechumens, he was able to report that there were over three hundred steadfast members of the Church; and from that time the work went forward rapidly.

Meanwhile, Burdon and Collins were at Peking, and John Piper at Hong Kong, with much less outward success, though at both places there were conversions, baptisms, confirmations; and McClatchie, after an interval of service as a chaplain, had rejoined the Society, and was once more at Shanghai. The two veterans, Russell and Gough, and the brothers Moule, were again together in Che-kiang, and were joined by R. Palmer, A. Elwin, and Miss Laurence; also by Dr. Galt, who went out to take charge of the new Opium Refuge at Hang-chow, which soon proved an agency for much blessing; while a new city, Shaou-hing, “the City of Perpetual Prosperity,” was occupied by Valentine in 1870. Russell actively supervised the whole Che-kiang Mission, starting several fresh agencies, and, in particular, initiating a tentative Church Council for the infant Native Church. Meanwhile the spiritual work of saving individual souls was being crowned by the Christian deaths of converts. It is a grievous mistake to gauge the results of Missions by the number of living members of the Church at a particular date; and Arthur Moule's words in 1869 are very significant, and worth remembering:—

“The many deaths which have saddened our little Church are, I trust, with but one exception, gatherings into the heavenly garner; and as such, they are more to be rejoiced over than many baptisms. It is delightful to welcome one and another into the visible Church; but to feel that one and another is safe for evermore, where the wicked cease from troubling, where it is no longer a hard struggle to keep the Sabbath, where the voice of mockery and the whisper of enticing temptation are never heard,—this is a deep and wonderful joy, which in great measure hushes the mourning over the departed. Such joys God has given us during this sorrowful year.”

It was not, however, easy for the missionary to behold the



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Why  
death-bed  
visits  
avoided.

Christian death-beds themselves. There was a current belief that when a convert was dying, the missionary was hastily sent for by the Native catechist, and, as soon as the breath left the body, proceeded to remove the eyes and liver of the deceased, using these parts and organs for some mysterious and magical purpose. For this reason, and because it was found that inquirers were repelled by hearing the rumour, it was thought best to avoid death-beds, and to forego the privilege of ministering to the dying Christian and hearing his last words. But the influence of a convert's death was not thereby lost. In 1866, an elderly farmer was baptized, and soon afterwards he fell sick and died, speaking words of peace and hope to the last, and exhorting his family to seek the Saviour he had found. His widow and other relatives then came under instruction and attended the mission church; but one day a Chinese witch offered to bring from the unseen world the dead man's spirit, and the widow begged her to do so, and to ask him if he were in peace. Presently the witch reported the reply as, "I am an outcast spirit, and miserable: the foreign religion has brought me to this." The family, terribly frightened, gave up attending the services—except one son, who said, "I heard father's last words; I saw him die in peace; and that weighs with me more than that witch's lies." A woman, soon afterwards, was dying of the same disease; remembering the farmer's words, she sent for the catechist: he prayed for her and she recovered; and proving a sincere convert, she was baptized by A. E. Moule.

We must now revert to the controversy between Bishop Alford and the Society. It was not confined to the question of the new bishopric which the Society desired. In February, 1869, the Bishop delivered his Primary Charge in the cathedral at Hong Kong. He spoke warmly of the Missions he had visited, but dwelt on the claims of China for far more adequate efforts for her evangelization. He complained of the neglect by the C.M.S. of China, as compared with India and Africa, and also criticized freely some of the Society's arrangements. It is needless to go into details; but the matter cannot rightly be omitted. One cannot read the Charge without feeling that Alford had grounds for his discontent. Here was an active and earnest bishop, yearning over the great empire on which he looked from his little British domain at Hong Kong, and yet dependent wholly upon one society for the missionary work to be done there; and that society overweighted with other responsibilities, and moreover not at one with himself upon some important questions of Church organization. It is scarcely to be wondered at that he boldly faced the question of founding a new society. If there was a Church Missionary Society "for Africa and the East," let there, he said, be another "for the Far East," "for China and Siam, for Japan and Corea, for Mongolia and Manchuria, for Formosa and the Loochoos," and he would appeal to British merchants at the

Bishop  
Alford's  
Charge.

Proposes  
a new  
society.

various ports to contribute on a scale worthy of such an object, as the civil and military officers were doing in India. PART VII.  
1862-72.  
Chap. 64.

Naturally, on the other hand, the Society received the printed Charge when it arrived with surprise and concern; and a notable article appeared in the *Intelligencer* (May, 1869). There had been a debate in the House of Lords on China Missions—of which more presently—and missionaries had been blamed for too great forwardness and lack of caution. "Now, however," wrote Ridgeway, "we find ourselves exposed to another accusation, and that from an unexpected quarter. Some consider we have gone too far; another declares that we have not gone far enough!" The "unexpected quarter" is not named, and though quotations are made from the Bishop's Charge, their source is not indicated. But Ridgeway goes on to condemn Alford's proposed new Mission on the ground that it would be an imitation of the China Inland Mission! Hudson Taylor's scheme of reaching the unreached Provinces is referred to: "the conception is grand; the execution impracticable, and, if attempted, disastrous." Like the Balaklava charge, it might be "magnificent," but it was "not war." It was better to work quietly at or near the treaty ports, and advance step by step very gradually, establishing each station thoroughly before going further. Parenthetically it may be observed that this is exactly what was urged against the Uganda Mission a few years later. Moreover, the article goes on to condemn the idea of sending "numerous missionaries" to China, declaring that this only meant a lowering of the standard, and a mistrust of Native evangelists who would do the work better. And as so old and good a friend as Alford could not pass without mention, "the Bishop of Victoria's Charge" is adduced in reply to statements and suggestions that were really its own! Its favourable accounts of the existing Missions are cited, to show that the "cruder schemes" from the "unexpected [and unnamed] quarter" were not needed. And in conclusion Hong Kong itself is submitted as "a fair field for such an experiment." Perhaps such an article, clever as it was, might have been spared. The Society naturally did not like the idea of being superseded in China; but the danger was remote enough. Alford's scheme in itself was, as we can now see, worthy of a Christian bishop; but it was an exceedingly difficult one to carry out, and in fact it never was carried out. The pioneer work in the interior of China was to be done by the humble and despised agency which Alford was supposed to be imitating.

Meanwhile the differences about the additional bishopric were still acute. It would be tedious and unprofitable to describe the various phases of the controversy. Bishop Alford contended that no new bishop was needed at all, considering how small the work as yet was; but he conceded this point under pressure. Granted, however, that there should be a bishop, the further problem was really not an easy one. Should he have jurisdiction over all

Surprise of  
C.M.S.

Ridgeway  
opposes  
Alford's  
scheme.

North  
China  
bishopric  
controversy.

PART VII. Church of England Missions in China, or only over those in North China (as it was then called)? In other words, should the Fuh-kien Mission be under the new bishop, or remain under Hong Kong? Again, should he be a bishop for the Mission only, or also for chaplains and others in the northern ports? or for the Native Church only, the English missionaries still being licensed by the Bishop of Victoria? Between Bishop Alford, the C.M.S., Archbishop Tait, and the Foreign Office, these questions were under discussion at intervals for no less than five years. At one time there was a sharp duel between the *Colonial Church Chronicle*—ever on the watch to catch the C.M.S. tripping—and the *Intelligencer*.<sup>\*</sup> Ridgeway, for the C.M.S., objected to a State bishop like the Bishop of Victoria ordaining Chinese clergymen, and putting to them the question, "Will you reverently obey your Ordinary and other chief ministers, to whom is committed the charge and government over you?" on the ground that this connected them with the Established Church of a country not their own, thus bringing the subjects of the Emperor of China under the Royal Supremacy of England. China, of course, was unlike India or Ceylon or Sierra Leone or New Zealand, all of which were British territory. The *Colonial Church Chronicle*, in reply, regarded the difficulty as indicating "the hopeless confusion of an Erastianism which cannot distinguish canonical obedience to a bishop from political allegiance to the Crown of which he happens to be a subject"; and urged that "outside British territory, in dealing with Natives, the bishop acts in all the primal freedom of the apostolic office, not needlessly departing from the canons and ritual of the mother Church, yet able to modify and supplement them according to the change of circumstances." Certainly, however, the Society was not chargeable with Erastianism in this case; for it was asking for a bishop who would exercise, not an authority committed to him "by the ordinance of the realm," but an authority "given him," said the *Intelligencer*, "by the Word of God." The difference, therefore, between the two organs was not so great as it seemed to be. Both parties laid stress on the inherent powers of a bishop in an Episcopal Church; but the *Intelligencer* thought that a man could not be a crown bishop and a missionary bishop at the same time. The dispute shows us how perplexing were these questions when they first arose. They have in some measure settled themselves since, on the principle of "*solvitur ambulando*"—not very logically, but sufficiently for practical purposes.

These prolonged controversies were more than once interrupted by grave events in China. In 1868, serious riots occurred at Yang-chow on the Yang-tse. Although Hudson Taylor could not at that early period reach the still untouched Provinces, he did visit and occupy cities previously unvisited, within the two

provinces of Che-kiang and Kiang-su in which there were already various stations. One of these fresh attempts was made, with a large party, at Yang-chow. The result was a dangerous riot, great loss of property (i.e. personal effects of the missionaries), and painful injuries to some of the brethren and sisters. The accounts written at the time were most pathetic; and the deliverance of the missionaries from a cruel death was assuredly of the Lord's doing in answer to prayer.

It is evident that the Mission which had suffered was somewhat blamed by the older societies for so acting as to bring upon itself an outrage which affected China Missions generally. The *Intelligencer*, referring to a despatch of Lord Stanley's to Sir R. Alcock, which expressed a hope that missionaries would "conduct themselves with circumspection," observed:—

"By all the great Societies with whose principles and modes of action we are acquainted this has been done. There has been no startling invasion of the interior; no sudden irruption of a strong body of Europeans into the midst of a heathen city, with which they have had no previous acquaintance, and in the direction of which they have not first felt their way. Usually a new place has been visited, in the first instance, by an itinerating missionary, accompanied by one or two Native Christians. After a short stay, the missionary leaves, repeating his visit after a time, and prolonging it as the disposition of the people seems favourable to his doing so. After a tentative process of this kind a room is hired, a Native catechist is placed there, and the work of instruction commences."

This was the method followed in Fuh-kien, undoubtedly with success; and yet the Fuh-kien Mission has never been long without riots and outrages of some sort. But Hudson Taylor, ever ready to learn the lessons of God's providence, himself draws much the same moral from the Yang-chow affair. "One lesson," he writes, "was to be longer known in a city, through itinerant visits, before seeking to rent houses and attempting to settle down. Another was not to take much luggage to a newly-opened station. A third lesson was not to commence work with too large a staff." He justly adds, "The lessons thus learned have stood us in good stead, and have since enabled us peacefully to open many cities in remote parts of the Empire."

But whatever variety of opinion there might be at the time touching procedure, there was no lack of sympathy for the missionaries who suffered, or of approval of the action of the British Consul at Shanghai in going up the river at once in a gunboat, examining into the affair, and demanding reparation from the authorities at Nanking. The attack on the Mission, however, was rather the occasion than the cause of his action. There had been many violations of the treaties and much interference with British trade; and the English Government had been on the look-out for a convenient opportunity of making a demonstration. It was in

\* See *Story of the China Inland Mission*, vol. i. pp. 362—387.

\* *C.M. Intelligencer*, April and October, 1869; *Col. Ch. Chron.*, June, 1869.

Could an English colonial bishop rightly ordain a Chinaman?

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China Inland Mission blamed.

Hudson Taylor draws the moral.

The real purpose of the gunboat.

Riots at Yang-chow.

PART VII. 1862-72. Chap. 64. Bishop Magee defends Missions in the House of Lords.

the interest, therefore, more of the merchants than of the missionaries that a fleet of seven ships-of-war presently appeared. But of course it suited the anti-missionary public at home to indulge in the usual tirade about "the Gospel and the Gunboat"; and this was done with the omission of no element of offensiveness by the Duke of Somerset in the House of Lords. It was in the debate that ensued that Bishop Magee delivered, on the spur of the moment, his maiden speech in that assembly, which at one bound established his fame as one of the most brilliant debaters of the day. It was a crushing rejoinder to the Duke, and a masterly vindication of the right of an Englishman to take Bibles to China as much as cotton or opium, and of his right under the treaties to the same protection as the merchant, neither more nor less. This right exists whether he claims it or not. He is not obliged to claim it; in some cases it is better for his mission that he should not claim it; and the members of the China Inland Mission have been among the least forward to claim it. But as against the Duke of Somerset's cavils, Bishop Magee's argument was conclusive. He protested that—

"British subjects should be secured in their treaty rights by the Government whether they were traders or missionaries, whether they sold cotton or Bibles. It was one thing to say what rights a missionary might forego for the sake of the cause of Missions, and quite another thing to say what treatment he should receive from his own Government, which is surely bound to maintain the rights of its citizens, whether missionaries or traders. If the stringent measures against missionaries which the Duke had advocated had always been successfully pursued, neither the Duke nor himself would have been Christians at the present day. As to following in the wake of trade—what kind of trade was intended? There were trades carried on by British subjects and protected by the Government which would make a most unhappy preliminary to the preaching of the missionary. Should he wait till the beneficent influence of fire-water or opium had made the people more amenable to the preaching of the Gospel?"

Tien-tsin massacre.

Its causes.

But then came another outbreak, more terrible in its results. On June 21st, 1870, occurred the Tien-tsin massacre, when the French consul at that city, and several Roman Catholic missionaries, including nine Sisters of Mercy, besides some fifty Roman Catholic Chinese, were killed; while the French Consulate, the Romish cathedral, the Sisters' house, and several Protestant preaching chapels, were destroyed. The mob further dragged to the Yamen several Protestant converts; but when it was found that they belonged, not to the *Tien-chu kiow* (religion of the Lord of Heaven, i.e. Romanism), but to the *Je-su kiow* (religion of Jesus, i.e. Protestantism), the magistrates released them. There can be no doubt that the indiscretion of the poor Sisters brought upon them and their Mission this terrible blow. They were accustomed to purchase children, with a view to baptizing them and thus saving their souls. Many that were sold to them were sickly; and also an epidemic broke out; and the result was that small coffins

were continually coming out of the establishment for burial. This seemed to the ignorant populace to confirm the belief that the eyes and hearts of children were used in the manufacture of drugs; and one woman who had been employed as cook declared that she had herself witnessed the whole operation and had fled in horror. No wonder the people were enraged. The result was the massacre; and the result of the massacre was unrest and disturbance in all the Chinese cities where Europeans were settled. In Che-kiang, missionaries and converts alike were openly threatened with extermination; but they quietly clung to their posts, and looked to the Lord's Almighty Arm for protection.

The French Government demanded instant reparation, and failing that, threatened war; and the question arose, Should England join in a hostile expedition? The *C.M. Intelligencer* protested against our punishing the Chinese nation for an outrage committed by a few—an outrage provoked by the policy and proceedings of the Romanists. However, at that very time the Franco-German War broke out, and then France had no thought for anything else. A few months later, a Chinese envoy arrived at Paris, charged with apologies, and assurances that twenty-four Chinamen had been executed. He found France prostrate at the feet of Germany; the Emperor Napoleon gone into captivity; and M. Thiers at Versailles. Thiers humanely replied that France wanted no blood-shedding, but due protection for Frenchmen.\* The Chinese Government then issued a Circular to the Powers, complaining of the missionaries;† in which no distinction was drawn between the *Tien-chu kiow* and the *Je-su kiow*, although all the complaints were in fact of Romanist practices and from places occupied only by Romanists. The *Times* (October 31st, 1871), espousing the cause of trade, expressed a strong desire to suppress British missionaries, but was forced to acknowledge that even if this were done, the British Government could not interfere with French Romanists, who were not British subjects. "Those who have never sold a Bible in their lives, and whose only stock-in-trade is opium," said Mr. Knox in the *Intelligencer* (January, 1872)—he had just become editor,— "might be involved in one common ruin with French Jesuits, and their warehouses sacked and gutted as readily as if they were nunneries." "It might be essential to throw Jonah overboard, but there was not the smallest prospect that the storm would cease, that the sea would cease from her raging, and that the ship would reach Tarshish without serious loss or damage, if at all. It might, then, be a fair question whether Jonah might not be let alone." The British Government, however, was not disposed to "throw Jonah overboard." In a long and admirable Reply to the Chinese Circular, Sir Thomas Wade had already torn to ribands its excuses and pleas, and

PART VII. 1862-72. Chap. 64.

French demand for reparation.

The trader and the missionary

Sir T. Wade exposes Chinese fallacies.

\* See the original documents, printed in the *C.M. Intelligencer*, Jan., 1872.

† Printed in the *C.M. Intelligencer*, September, 1871.

PART VII. 1862-72. Chap. 64. in an important despatch (August 21st, 1871),\* Earl Granville endorsed Wade's Reply, distinguished between British and French missionaries, and, while acknowledging fully that Chinese Christians are, of course, subject to the laws of their country, affirmed that "Her Majesty's Government could not be indifferent to the persecution of Christians for professing the Christian faith."

Death of Bishop G. Smith.

In the midst of these prolonged controversies, on December 14th, 1871, died Bishop George Smith, whom we have seen as one of the first two missionaries of the Church of England in China twenty-seven years before, and who had lived to see—notwithstanding Confucianism, and the T'ai'ping confusion, and opium, and war, and persecution, and the inadequate supply of missionaries—seven thousand Chinese Christians connected with Protestant Missions. It was but the beginning of the harvest, but it was a good and promising sample of what would be reaped in the next quarter of a century.

The bishopric question settled.

Just a year after Bishop Smith's death, the long-delayed project of a Missionary Bishopric was brought at last to a successful issue. The Archbishop of Canterbury, indeed, had decided it some time before that. It was to be for all China north of the twenty-eighth parallel of latitude, thus leaving a large slice of the Empire, including Fuh-kien, open for the Bishop of Victoria's jurisdiction over missionaries. On the other hand, it was not to be for Missions only, but to include the supervision of chaplains at Shanghai, Peking, &c. The scheme, therefore, gave neither Bishop Alford nor the C.M.S. all that they had asked; and it was delayed owing to Lord Granville's reluctance to move until the Tien-tsin question had been disposed of. But at length the Archbishop summoned home Russell for consecration, and thereupon Alford, still dissatisfied with the arrangement, resigned the bishopric of Victoria. His place was not filled for some time, and the appointment does not come into our period; but Russell was consecrated for North China on December 15th, 1872, on the memorable occasion before referred to, when Royston became Bishop of Mauritius and Horden Bishop of Moosonee, and when Mr. Rowley of the S.P.G. was to have been consecrated for Madagascar, but was not. The service, therefore, was suggestive of the two great Church controversies that troubled the last years of Henry Venn. But it settled the long-standing question of the China bishopric, while it left still unsettled the still more thorny question of the Madagascar bishopric. On one point at that service all men were agreed: the text of Dr. Miller's sermon was in a peculiar degree applicable to Mr. Russell. His long residence and labours in China had given him an indisputable claim to be counted among the "men that have hazarded their lives for the name of our Lord Jesus Christ."

Consecration of Bishop Russell.


\* Printed in the C.M. Intelligencer, January, 1872.

## CHAPTER LXV.

### THE LAND OF THE RISING SUN.

Closed Japan—The Jesuit Missions—The Locked Door—The Unlocking—Treaty of Yedo—American Missions—First Converts—The Revolution of 1868—C.M.S. Mission: G. Ensor at Nagasaki—New Japan.

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."—Ps. l. 1.  
"Arise, shine; for thy light is come."—Isa. lx. 1.

" O long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head." Such was the impious proclamation, posted up in all public places, that greeted the eye of the first English missionary who landed in Japan. For over two hundred years this proclamation had expressed the law of Japan and the purpose of its people. How came it there?

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Impious Japanese proclamation.

How came it there?

If China's gates were virtually closed during the earlier years of this century, Japan's gates were absolutely sealed until more than half the century had run its course, and had been sealed for two centuries. How was this?

The existence of Japan was revealed to Europe by Marco Polo. "Jipangu," said the enterprising Venetian, "is an island towards the East, in the high seas, 1500 miles distant from the Continent, and a very great island it is. The people are white, civilized, and well-favoured. They are idolaters, and they are dependent on nobody, and I can tell you the quantity of gold they have is endless." Marco Polo, however, never visited Japan, or his geography might have been more accurate. Two hundred years later, when Columbus, who had deeply studied Marco Polo, sailed out into the West, it is probable that the "very great island" of "Jipangu" was the land he expected to find first.\* But not until 1542 did any European reach Japan, and then not across the Atlantic, but round the Cape; and not a Spaniard, but a Portuguese, whose vessel was driven thither by stress of weather.

Marco Polo on Japan.

Japan first visited.

\* See the sketch of Behaim's Globe, 1492, in Vol. I., p. 28.