



BISHOP RUSSELL.



BISHOP MOULE.



ARCHDEACON A. E. MOULE.



REV. F. F. GOUGH.



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William A. Russell, one of the Founders of the Ningpo Mission, 1847; First Bishop for North China, 1871-1879.  
George Evans Moule, Missionary to China, 1857; Bishop in Mid-China, 1880. (Photograph: Lord, Cambridge.)  
Arthur Evans Moule, Missionary in China, 1861-1894; Archdeacon of Shanghai, 1893.  
Frederick Foster Gough, Missionary in China, 1849-1881.  
Robert W. Stewart, Missionary in South China, 1878; murdered at Hwa-sung, August, 1905.  
John R. Wolfe, Missionary in South China, 1891; Archdeacon of Fuh-chow, 1897. (Photograph: Elliott & Fry.)

### CHAPTER LXXXI.

#### THE FAR EAST: ADVANCE IN CHINA AND JAPAN.

China in 1873—Bishop Burdon—The Term Question—Progress in Fuh-kien—Native Clergy in Fuh-kien and Che-kiang—Rev. Sing Eng-teh's Report—J. C. Hoare—S.P.G. at Peking—China Inland Mission—Political Troubles—Chefoo Convention—Shanghai Missionary Conference—Stewart's College destroyed—C.M.S. ejected from the City—Miss Gordon-Cumming—Death of Bishop Russell—Mid China and North China Bishoprics—Bishops Moule and Scott—Fuh-kien Native Conference—F.E.S. and C.E.Z.M.S. at Fuh-chow—Opium Controversy.  
Japan—Advance of S.P.G. and C.M.S. in 1873-75—Warren, Evington, Fyson, &c.—Dening's Separation.

"A great door and effectual is opened unto me, and there are many adversaries."—I Cor. xvi. 9.  
"Out of weakness . . . made strong."—Hob. xi. 34.

**S** we commence another period in the history of the China Missions, we reflect that in 1873 thirty years had elapsed since the Treaty of Nan-king first made Missions possible at a few ports, and fourteen years since the Treaty of Tien-tsin opened the interior. But difficulties were still great, and advance slow. There were now about 240 missionary workers of various Protestant societies; schools, hospitals, mission-presses were at work; and some 8000 Chinese had professed to embrace Christianity. But the Missions were still practically confined to the maritime provinces, though two or three ports up the Yang-tse were also occupied; and nine of the eighteen provinces were absolutely without a missionary. Three or four enterprising men, however, notably Dr. Williamson (Scotch U.P. Mission), Mr. Griffith John (L.M.S.), and Mr. Wylie (B. & F. Bible Society), had made exploratory journeys. Just as our period opens, in February, 1873, a new Emperor ascended the throne; and an important step forward in the intercourse of Foreign Powers with China was taken when, after long negotiation, the Ambassadors succeeded in interviewing the young sovereign himself without the humiliating obeisances previously insisted on, and thus in obtaining a formal acknowledgment of the equality of foreign nations. As we shall see presently, within four or five years of this time began the great modern extension of Missions in Inland China.

At the opening of our period, it will be remembered, Bishop Russell had just been consecrated to the new episcopal see of

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1873





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PART VIII. "North China," and Bishop Alford had in consequence resigned the old see of Victoria, Hong Kong. This time an experienced missionary in the field was chosen to fill the vacancy, in the person of John Shaw Burdon, the tenth C.M.S. missionary, and the third Islington College man, to be raised to the Episcopate. Burdon had been early left an orphan, and had been educated by an uncle, who, with a curious prescience, declared that the lad was being prepared for a bishopric. He was a pupil of Dr. Howson and Dr. Conybeare at Liverpool, from whence he came to Islington. He had now been twenty years in China, and had been characteristically a pioneer—the first member of the C.M.S. Mission to enter Hang-chow, the first at Shaou-hing, the first at Yu-yaou, the first at Peking. We have before seen him living in boats, and visiting new cities with Dr. Nevius or Griffith John or Hudson Taylor.\* And yet he had done important work of a stationary kind, having been one of the translators who prepared a new version of the New Testament in the Mandarin dialect, direct from the Greek, and having also, with an American Episcopal missionary, completed a Mandarin Prayer-book. Now he was summoned home from Peking, and was consecrated bishop in Lambeth Parish Church on March 15th, 1874; and thenceforward the pioneer of the North was to concentrate his interest and energy upon the South.

From the first, however, Bishop Burdon felt the same difficulties at Hong Kong that had so oppressed Bishop Alford's spirit. The C.M.S. was the only Church Society labouring in South China, and its only important work was in Fuh-kien. A bishop could practically neither extend its operations nor start independent missionary agencies; and the colonial work in the island of Hong Kong was too small for an able and large-minded man. Burdon, however, did what he could. An excellent clergyman, the Rev. Edmund Davys, son of a former Bishop of Peterborough, joined him in 1876, taking out with him six young men as probationers, who were to be educated at St. Paul's College, and form a new evangelistic band. These young men the C.M.S. consented to recognize as its "students," though they had not been selected by the Committee; and they were reckoned among the "eighty-one" reported in 1877 as "under training." † All sorts of difficulties, however, ensued, and the plan was not persevered in; but two of the men became useful missionaries elsewhere in after years, J. Batchelor of Japan and A. Downes Shaw of East Africa. Meanwhile, Mr. Davys continued to labour as an honorary missionary, and the numerous out-stations in the Kwan-tung Province which were gradually occupied for the Society by Chinese evangelists were for the most part established, and for some years maintained, at his expense. At Hong Kong itself, the C.M.S. missionary through the greater part of the period was A. B. Hutchinson (now

\* See Vol. II., pp. 300, 306, 310.

† See p. 46.

of Japan). Subsequently J. Grundy and J. B. Ost came there, and the former for several years served on the mainland and superintended Mr. Davys' out-stations. One of the best agencies was the Girls' School of the Female Education Society, in which Miss Oxlad, Miss Johnston, and other ladies worked very diligently and happily.

One of the trials of Bishop Burdon's episcopate must here be alluded to—what was known as the Term Question. There has always been much difference of opinion among missionaries as to what Chinese word is the best equivalent for "God." There are, (1) *Tien-chu*, Lord of Heaven; (2) *Shin*, Spirit; (3) *Shang-ti*, Supreme Ruler. *Tien-chu* was imposed upon the Roman Catholic missionaries (against their will) by Papal authority in the eighteenth century; and the Roman form of Christianity is in China usually called the *Tien-chu kiow*, as distinguished from the *Je-su kiow*, which stands for Protestantism.\* *Shang-ti* is most commonly used by Protestant missionaries; but some object to it on various grounds, and adopt *Shin*. A few, however, in the North, including leading American Episcopalians, prefer *Tien-chu*, and so did Bishop Burdon; and when he came to the South, where *Shang-ti* is generally employed, he was much harassed by the controversy. It is difficult for us to understand, but it is the fact, that consciences on both sides were involved. The Bishop did not feel able to use *Shang-ti* when he took confirmation or other services; while the Native Christians objected to *Tien-chu*. The Bishop appealed to the Archbishop of Canterbury, and Dr. Tait took immense trouble in the matter; † but no satisfactory solution was arrived at. The differences still exist, but happily the controversy is not so acute as once it was.

The Fuh-kien Mission naturally attracted much of Bishop Burdon's interest and sympathy. During the whole of our period it was extending and developing, though, as we shall see, amid many trials. In 1873-75, Mr. Wolfe had only one working comrade, J. E. Mahood, and that promising young missionary died on his voyage home invalided, in 1875. Another recruit, J. H. Sedgwick, was transferred to another province while still in the stage of language-learning. But Wolfe's system of working by the agency of Chinese catechists, posting them at various towns and villages, and going round and round to visit and encourage them, was receiving signal blessing from on high. In the four years 1873-76, the number of adherents (baptized and catechumens) more than doubled, rising from 800 to 1650, and more than half the number were communicants. And this was in the teeth of incessant and bitter persecution. Mission-chapels were wrecked; catechists were ill-treated; converts were boycotted, bastinadoed, imprisoned, and in at least one case killed. Naturally many inquirers fell back; but all the more remarkable was the substantial progress

\* See Vol. II., p. 593.

† *Life of Archbishop Tait*, vol. ii. p. 350.



PART VIII. 1873-82. Chap. 81. achieved notwithstanding. The names of Lieng-kong, Lo-nguong, Ning-taik, and Ku-cheng, cities which were centres of expanding work, became familiar at home through Wolfe's graphic letters; and remoter and larger places, 150 to 250 miles off—*fu* cities (capitals of prefectures)—were entered, Iong-ping-fu, Kien-ning-fu, and Fuh-ning-fu.\* It was at these latter that the gravest opposition was met with. A zealous catechist, Ling Sieng-sing, and three others with him, were brutally treated, at Kien-ning—beaten, stripped, hanged to a tree by their pig-tails, and then cut down and driven naked through the streets. Sometimes the mandarins encouraged and applauded the rioters; sometimes, on the other hand, they displayed not a little kindness in protecting the Christians.

Brutal treatment of catechists.

Stewart and Lloyd.

In 1876, at last, two new men were sent to Fuh-kien, R. W. Stewart and Llewellyn Lloyd. Stewart was a man of good Irish family, a Marlborough boy and a graduate of Dublin, who had read for the English Bar, but who, when about to be called, was converted to God through a sermon by Mr. Evan Hopkins at Richmond, and then dedicated himself to the work of God in China. He spent some months at Islington reading divinity, and then was ordained along with the three regular Islington men of 1876,† Lloyd, Bambridge, and J. S. Hill. Then, having married Miss Louisa Smyly, one of the well-known Dublin family, he and his wife, with Mr. and Mrs. Lloyd, sailed for China. To him was committed, so soon as he should have learned the language, the training of the Chinese evangelists and pastors; while Lloyd was to take up the district work.

Bishop Burdon in Fuh-kien.

Fuh-kien Native clergy.

But before any systematic training had been arranged, before Stewart had even left England, the first Native clergy who were converts of the C.M.S. Mission had been ordained; the Rev. Wong Kiu-taik, it will be remembered, having been a convert of the Americans. In the spring of 1876, Bishop Burdon made his first regular visitation of the Fuh-kien Native Church, travelling from town to town and from village to village, and confirming 515 candidates; and on Easter Day (April 16th) he admitted four of Wolfe's catechists, well-trying and faithful men, though not highly educated, to the ministry of the Church. These were, (1) Ting Sing-ki, who had been an artist and a man of some education, though not strictly one of the Chinese "literati," and who passed the best examination and, according to English usage, read the Gospel on the occasion; (2) Tang Tang-pieng, who, though he had been baptized by the American Methodists, was really a convert of Welton's—the first missionary at Fuh-chow more than twenty years before,—but Welton never knew it; (3) Ling Sieng-sing, a schoolmaster, and the man whose sufferings at Kien-ning-fu have been already mentioned,—and the husband

\* Fuh-ning is the Mandarin form. The local form is Hok-ning, by which name this city used to be called in the Society's reports.

† See p. 46.

of a woman since well known for her long and faithful labours, Chitnio, once a girl in Miss Cooke's famous Chinese School at Singapore; (4) Su Chong-ing, also a schoolmaster, and a man saved with difficulty from the fatal vice of opium-smoking. The ordination sermon was preached by the Rev. Wong Kiu-taik, from 2 Cor. v. 20—"We are ambassadors for Christ." Three of these four men died in the next five years, Ting alone rendering lengthened service. Ling's death was particularly sad; he had never fully recovered from the shock of his sufferings at Kien-ning, and when a great persecution fell upon the flock committed to his pastoral care at Lo-nguong, his distress at their trials unhinged his mind, and he put an end to his own life. Two other men were ordained within our period, Sia Seu-ong and Ngoi Kaik-ki. Sia, though one of the most interesting converts in the history of the Mission, turned out badly. Ngoi is at work to this day. He was one of the few Chinese literati who have embraced Christ, and he forfeited his "degree" when he was baptized. For some years he was Vice-Principal of the Theological College under Stewart.

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In the Che-kiang Mission, also, there were now four Chinese clergymen. Bishop Russell, as soon as he returned to China after consecration, set about organizing the Native Church; and with some little pains he succeeded in forming a Church Council and inducing the Christians to raise a pastorate fund. In 1875, on Trinity Sunday, he ordained Sing Eng-teh; and on Trinity Sunday, 1876, O Kwong-yiao, Wong Yiu-kwong, and Dzing Ts-sing.\* All four had been zealous catechists or schoolmasters; and all four have continued faithful ministers of the Gospel from that day to this. Dzing was a son of Stephen Dzing, the Chinese physician who had been a Roman Catholic,† and was a well-educated man. His examination for orders was very satisfactory, his written answers being particularly lucid and concise. A. E. Moule sent home one of them as a specimen, and it would have been well if all English missionaries in China who professed to be Churchmen had been as clear on Infant Baptism as the Rev. Dzing Ts-sing:—

Native clergy in Che-kiang.

Rev. Dzing Ts-sing.

"Infant baptism is wholly right, for our Lord said that 'of such is the kingdom of heaven.' Now, baptism is the door of the religion. If, then, infants may enter the kingdom, why shut them out of the religion? Moreover, our Lord blessed infants; and this favours the doctrine. With reference to immersion, or pouring, or sprinkling, the Bible has both. For instance, John and Philip evidently practised immersion; but the 3000 converts and the jailor plainly were not dipped. Again, baptism implies burial with Christ, and with that view immersion seems consistent; but it also signifies the reception of the Holy Ghost—and surely the Holy Ghost comes from above, not from beneath. Then who can

His vindication of Infant Baptism.

\* An interesting photographic group of the clergy, English and Chinese, present at this ordination, appeared in the *Gleaner* of January, 1877.

† See Vol. II., p. 306.



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Let us also read the translation of one annual report from one of these clergy, the Rev. Sing Eng-teh, in 1878:—

Rev. Sing Eng-teh's Report.

"Salutations to the venerable elders in our Lord Jesus Christ of the Church Missionary Society of the honourable country of England.

"I desire to inform you of all matters during the past year, connected with the Church at Kwun-hœ-we, a place in the Z-ky'i hion of the Ningpo-foo, province of Cheh-kiang.

"From the beginning of the first month onwards, some hundreds of persons have heard the doctrine every week. On the 21st day of the second moon Bishop Russell administered the rite of confirmation. The number confirmed was eighteen. There have been in all seventy-one communicants. Of candidates for baptism there have been over ten persons. The number baptized during the year has been ten. Out of fifteen boys in the school, four have received baptism.

"I have, besides, other good news. In the village of the five li En-ko, four or five persons, men and women, have come up to Kwun-hœ-we to hear the doctrine and to worship; they have not missed a Sunday. Among them are two old men, one aged seventy-six years, and the other over sixty years, who, through the influence of the Holy Spirit, have forsaken the evil customs which they formerly loved. They have taken the Potoo goddess of mercy paper money to the church, and requested me to burn it, and have also earnestly prayed to the Lord to forgive them their past sins. There is also the case of a man who lives in the city of Kwun-hœ-we. This man is a soldier under a military mandarin. Last year, through the influence of the Holy Spirit, he was led to hear the doctrine, and this year he was baptized. He is, indeed, a reformed man, and leads a new life. Before his baptism his wife died. On her sick-bed she prayed earnestly to God for salvation, and, although she did not receive baptism, I confidently hope that the Lord Jesus will save her.

"Although everything is in a better state than the previous year, there is one thing, alas! that I cannot speak well of. The Church Fund is not prosperous. And for what reason is it not prosperous? There are several reasons. First, there has been a great deal of rain during the year, and the harvest has not been good; secondly, the two lay representatives to the District Committee have not been diligent [in making the collections]; thirdly, some of the members' example [lit. 'light'] is not good; finally, without the Holy Spirit's blessing, nothing can be good.

"There is no need that I should say more. May God assist me henceforward, as heretofore, to do His work in the Church at Kwun-hœ-we! Next year I shall inform you more at length.

"Written on December the 20th, in the year of our Lord 1878, and in the 4th year of the Emperor Kwông-fu, the 11th moon and 9th day."

C.M.S. staff in Che-kiang.

The C.M.S. staff in the Che-kiang Province continued very small. The labourers in the earlier half of our period were, besides the Bishop, the brothers Moule, Gough, Valentine, Bates, Gretton, Palmer, Elwin, and Dr. Galt; but first one and then another were away on furlough, and Gretton, Palmer, and Galt

presently retired. Sedgwick came from the South in 1877, and stayed a few years. The one important recruit was Joseph Charles Hoare, Scholar of Trinity, Cambridge, and a son of Canon Hoare of Tunbridge Wells. He went out in 1875, expressly to start a College at Ningpo; and a most valuable agency that College has been ever since. It was in design and scope more like the "Seminaries" of earlier C.M.S. history than any other modern institution. Stewart's College at Fuh-chow, like French's and Hooper's in India (though these were far higher in educational standard), was for Christian men willing to be trained for mission service. Hoare's Ningpo College was ultimately to effect the same purpose; but it was to begin by taking boys, Heathen as well as Christian, and giving them a Christian education; the conversion of the Heathen boys to Christianity, and of both Heathen and professedly Christian boys to Christ, being the first object aimed at.

The Mission still occupied only three cities in Che-kiang with English missionaries, viz., Ningpo, Hang-chow, and Shaou-hing. The out-stations in the Ningpo district, however, were numerous; and in 1877 an extremely interesting work began, from Hang-chow as a base, in the Chu-ki district, of which more by-and-by. Shaou-hing in 1874-76 gave great promise of an abundant harvest, and Valentine's letters about it were very hopeful; but the expected crop was blighted, and the station has never been a fruitful one. At the great port of Shanghai, McClatchie was still acting as Secretary of the whole North China Mission; but the only mission agency the Society had there was an Anglo-Chinese School, under an English master. Trinity Church, however, the church of the large English community at Shanghai, of which Dean Butcher (now of Cairo) was then chaplain, became the quasi-cathedral of the diocese. At Peking, Collins was still labouring with some little result, and he was joined in 1875 by W. Brereton.

The S.P.G. had now a permanent Mission in North China, which was also, for the time, under Bishop Russell's episcopal supervision. After the first Day of Intercession, the S.P.G. Committee were offered £500 a year for five years to support two missionaries in China; and in 1874, two Cambridge men, Miles Greenwood and Charles Perry Scott (a nephew of Bishop Charles Perry of Melbourne), were sent to Chefoo. At first they were guests of Dr. Nevius, of the American Presbyterian Mission, while learning the language. When the great North China Famine broke out in 1877, they, like many other missionaries—notably Timothy Richard the Baptist and David Hill the Wesleyan,—laboured with great devotion to relieve the starving people. "In doing so, they [the two S.P.G. men] ran no small risk, having to pass through regions almost untravelled by foreigners, and finding it prudent to adopt native costume—not for disguise, that being impossible—but 'so as to attract less notice and avoid being

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J. C. Hoare and his Ningpo College.

Shaou-hing.

Shanghai.

Peking.

S.P.G. Mission in North China.

North China Famine.



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China Inland Mission. During the years 1873-77, the still youthful China Inland Mission was presenting a most striking illustration of the expression of the Epistle to the Hebrews, “Out of weakness made strong.” The chapters on this period in the *Story* of that Mission are pathetic in the extreme. About forty persons—men, wives, and single women—had gone out up to 1872, thirty of them since the Mission was regularly organized in 1865; and these had occupied several stations in the Kiang-su, Che-kiang, Kiang-si, and Ngan-hwei Provinces. But the resources of the Mission were very small; the missionaries were sometimes in great straits, even for food; and a good deal of hostile criticism was naturally the result. Then, there being as yet no secretary or office, Hudson Taylor had to go home to take the headquarters management himself; and presently he was laid up for six months by an accident. But his faith and patience never failed; he simply laid every need before the Lord, and the supplies came, over and over again, in the most unexpected and even unknown ways. When actually on his back and a cripple, he put forward a little paper asking for prayer for eighteen men, to go two and two to the nine huge Provinces still unreached by any Mission. Candidates at once came forward, and though many were rejected, fifteen men were sent out in twelve months in 1875-6, some of whom have since made a very distinct mark in the history of Missions in China.

Political troubles. In the meanwhile, the political horizon had once more become clouded, and there seemed a danger of another war between England and China, and certainly of the Inland Provinces being inaccessible. A young English consular official, Mr. Augustus Margary, who was sent across China to examine the route over the mountains into Burmah, was treacherously murdered, early in 1875, by the local Chinese authorities near the frontier. Much indignation was aroused; for more than a year and a half the British Minister, Sir Thomas Wade, failed to get satisfaction; and at one time war seemed imminent. At length, in September, 1876, the Chefoo Convention was signed, and instead of Inland China being closed, a greater door and more effectual was opened. Truly God had made the wrath of man to praise Him! The Convention provided that an imperial proclamation should be posted up in all the cities of China, definitely informing the people

\* S.P.G. Digest, p. 708.

that foreigners were at liberty to travel everywhere. Hudson Taylor's “eighteen” were most of them already in China; he himself landed at Shanghai just as the Convention was signed; and the extensive itinerations he had projected at once began. In the next two years, his men travelled between them 30,000 miles, and every one of the nine Provinces was traversed. McCarthy walked across China, and actually came out into Burmah, where two of his brethren, Stevenson and H. Soltau, had been waiting for two years to get into China from Burmah. The only obstacle in their way was the prohibition by the British authorities in Burmah of their crossing the frontier; and the same authorities, when McCarthy came over safely, refused him leave to go back again “because it was dangerous.” Before twelve months were past, another intrepid C.I.M. traveller, Cameron, came over, and he also was forbidden by the British officials to go back again. Stevenson and Soltau waited two years more, and then got through, and crossed China safely—the first to do so from West to East. Meanwhile, the English Government at home had declined to ratify Sir T. Wade's Chefoo Convention, because one clause left the Chinese a possible opening to restrict the import of opium; and it actually remained unratified *nine years*, until a modification of that clause had been extorted from the Government at Peking. Yet the Convention, all the while, was facilitating itineration all over China.

No forward movement can escape criticism. We have again and again seen in this History how many objections were raised to the new plans and methods introduced from time to time by the C.M.S. itself. It is a commonplace in politics that a radical reformer often becomes conservative when his own scheme of reform has been carried; and not a few C.M.S. men agreed with the Presbyterian and other missionaries in the maritime Provinces in shaking their heads over the C.I.M. itinerations. What good could such aimless wanderings effect? How could incessant journeyings over vast areas be called evangelization? Where was the “precept upon precept,” the “line upon line”? The answer was that it was a good thing to familiarize the people with the fact that there were persons who affirmed that they had good tidings to proclaim. To settle down in a strange city might be difficult—indeed it was often impossible; but a passing visitor might be welcomed—as he often was,—and more welcomed when he came the second time—as also proved frequently to be the case. The work, in fact, only professed to be preparatory; and in that sense, after years showed that its success was unmistakable. Gradually, but after a considerable time, not only the C.I.M., but many other Societies—C.M.S. for one—established regular stations in the remoter Provinces; and of all these new Missions the C.I.M. men were the courageous forerunners.

Still more incisive was the criticism when women began to go into the far interior; and to this day the impropriety of their

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Inland journeys of C.I.M. men.

Crossing frontier into Burmah.

The C.I.M. methods criticized.

The criticisms answered.

Outcry against women missionaries for China.



PART VIII. 1873-82. Chap. 81. proceedings is not infrequently urged from the arm-chairs of London journalists. That some mistakes were made in the earlier attempts is not disputed, exactly as mistakes are made at the commencement of every new movement; but Mr. Taylor and his colleagues have always been ready to learn by experience, and they are now able to show others how to do judiciously and safely what at first was apt to be injudiciously done, and certainly was not safe. If ever undesirable circumstances now arise in connexion with the journeys of Christian women in Inland China, it is not the fault of those who belong to the C.I.M. It is interesting to remember that the first foreign woman to travel into the far interior was Mrs. Hudson Taylor herself, when she went to the Province of Shan-si to help in the work of famine relief. To do that, and so perhaps open a door to the hearts of the Chinese women, she went all the way from England, leaving her husband at home. The first unmarried woman to go far inland\* was Miss Elizabeth Wilson, of Kendal, a lady past middle life, in 1880—the pioneer of hundreds of the Lord's handmaidens, of various societies, who, since then, have been willing to brave dangers and privations, and offences innumerable to sight and hearing and smell, for His Name's sake.

The first C.I.M. ladies to go inland.

Shanghai Missionary Conference.

Subjects of debate.

The year 1877 was marked by the assembling of the first General Conference of Missionaries, at Shanghai. We have seen how interesting and important have been the gatherings of this kind held in India; and certainly they in no way exceeded, either in interest or in importance, the Shanghai Conference of 1877. One is struck, however, in reading the Reports, with certain notable differences between the India and China meetings. In India, the C.M.S. held a very front place; in China it was comparatively nowhere. Out of 126 missionaries attending at Shanghai, only twelve belonged to the C.M.S.; but there was one S.P.G. member (Scott of Chefoo), and there were six of the American Episcopal Church. The Americans, in fact, were a majority, seventy-two out of the whole number. An American Episcopalian, Dr. Nelson, was chosen as one of the two chairmen; the other being Dr. Carstairs Douglas of the English Presbyterian Mission. The only C.M.S. men who took any prominent part were Gough and A. E. Moule; but papers by Mrs. Gough and Miss Laurence were read for them. Bishop Russell was a member, but his name does not appear in the discussions. Again, the subjects of debate differed from those in India more than one would expect. Of course topics like Native Agency, Literature, Medical Missions, belong to both India and China; but at Shanghai there were no warm debates on Higher Education, because that particular agency did not then exist; and there was comparatively little said about Church organization, as was natural

\* By the phrase "far inland" is to be understood "far from treaty ports." There are treaty ports on the Yang-tee which themselves are far inland geographically.

in a Mission-field whose occupation was so much more recent. On the other hand, Ancestral Worship, and Opium, were subjects peculiar to China. The most marked difference of opinion was revealed on the question whether paid Native agents should be employed. Such a question could not arise in India at all; and even in China it was clear that to depend wholly upon voluntary and unpaid agents, however theoretically desirable, was practically impossible. It must further be acknowledged that a higher spiritual tone is apparent in the papers and addresses than was observable in the reports of the India Conferences. Dr. Nelson's paper on "Entire Consecration essential to Missionary Success," and Mr. Griffith John's on "The Holy Spirit in connexion with our Work," had no equals, scarcely parallels, at Allahabad or Calcutta; and these, coming first, seem to have given a tone to the entire proceedings.

Spiritual tone.

The statistics compiled in connexion with the Conference showed a total number of 473 missionaries in 1877, viz., 172 married men, 172 wives, 66 single men, and 63 single women. The American Presbyterians (three societies) had 75, the C.I.M. 54, the Episcopal Churches 51 (C.M.S. 33, S.P.G. 3, Female Education Society 3, American Church 12), the American Board (Congregationalist) 50, the American Methodists (two societies) 44, the L.M.S. 43, the British Presbyterians (three societies) 35, the English Wesleyans 33. The total number of baptized Christians, or of adherents, is not given; but the communicants were 13,000, the C.M.S. being credited with 1200.

Missionary statistics.

We now revert to the C.M.S. Missions; and first we must notice a very untoward event which God in His wise providence permitted to occur in the year following the Shanghai Conference, 1878.

For twenty-seven years the Society's Fuh-chow Mission had been in peaceable occupation of its premises on the Wu-shih-shan or Black-stone Hill. In 1878, Robert Stewart proceeded to erect, in a corner of the ground, a building for the proposed Theological College, having already forty students to accommodate. Every care was taken, as with the buildings already occupied, that they should in no way, by style or height, offend the Chinese superstitions. The plans were submitted to the British Consul, and he, after personally inspecting the site, gave his written consent; and the new building was completed without any objection from the mandarins, whose club-house was close by, and without the slightest indication of any feeling on the part of the people. Suddenly, however, on August 30th, while the mandarins themselves and a consular officer were viewing the building, a mob of hired roughs assembled, and proceeded systematically to burn it, the Chinese authorities making no attempt to stop them, and the Consul himself, who was sent for, saying he could do nothing. Other outrages followed, and no reparation could be obtained.

C.M.S. Fuh-chow Mission.

Stewart's new College.

The new building destroyed.



PART VIII. 1873-82. Chap. 81. Action for ejection against C.M.S. The judge's decision.

Then the owners of the whole plot of land hitherto occupied brought an action for ejection against the Mission, which, under the treaties, had to be tried before the English Consular Judge. The plaintiffs put forward seven petitions, but one was withdrawn, and five were dismissed. The seventh, however, was successful, the Court deciding that the plaintiffs might resume possession of their property at three months' notice. The lease had recently been renewed for twenty years, and it must be added that according to Chinese usage, leases carry the right of renewal from time to time, provided the rent is duly paid; and without such a custom, it is obvious that no one would put up buildings on hired ground. The judge's decision, therefore, caused surprise; and the Chinese authorities, to prevent an appeal to a higher court, offered to grant a new site at a low rent. The new site, however, was not in the city at all, but in the Foreign Settlement, which the missionaries had always wished to avoid; but ultimately, for peace sake, Stewart yielded (Wolfe was now in England) and accepted the compromise. But outrages continued to be perpetrated upon schools and other buildings also in the native city; and the inexplicably unfriendly attitude of the Consul led the C.M.S. Committee to appeal, in 1880, to Earl Granville, the Foreign Secretary. The Society is always exceedingly reluctant to resort to Government, and even to seem to rely upon an arm of flesh; but in this case very simple and ordinary rights under the treaties were set at nought, and the suspicion arose that there was something behind. An adequate cause had been whispered by a friend who had been in China, and at the Foreign Office Mr. Wright frankly stated it to Lord Granville, and he promised to make inquiry. Whether he did, the Society never knew, and the matter dropped.

Stewart yields for peace sake

C.M.S., the Consul, and the Foreign Office.

Miss Gordon-Cumming lets out the secret.

Her indignant language.

But when, in 1886, Miss Gordon-Cumming's *Wanderings in China* appeared, the whole story came out. What the Society, having no positive evidence to prove, had refrained from even hinting at in public, that accomplished traveller and fearless Scotch-woman proclaimed to the world. She was actually at Fuh-chow for some months shortly after the outrage, and knew all that went on, in a way that the missionaries very likely did not. The fact is that the Chinese authorities, under orders from Peking, offered to the Consul full compensation for the Mission, and a renewal of the lease of the same ground. This offer he did not communicate to the Mission, but on his own account pressed for some other concessions. What were they? The English community had long wanted a race-course, but could not get the land. At the same moment when the Mission was ousted from the city, the race-course was granted. In incisive language does Miss Gordon-Cumming denounce this transaction, giving all the details in their nakedness; and then she bursts out as follows:—

“There is no gainsaying the fact that many persons look upon missionaries and their work as altogether a mistake—an annoying effort to

bring about undesirable and unprofitable changes. What a pity it must seem to such thinkers that St. Columba or St. Patrick ever took the trouble to come to Britain, or, indeed, that a handful of low-born Jews should have presumed to preach in Greece or Rome—to say nothing of their little troubles with the *literati* of Judæa. As regards obedience to THE MASTER whose Last Commandment these troublesome missionaries are trying to carry out, that may be all very well in theory, but not in practice; and as to a Chinese St. Stephen, they have neither interest in nor sympathy with any such, even when his martyrdom is enacted almost at their doors!”\*

While these difficulties were besetting the Fuh-kien Mission, a trial of a very different kind was permitted to fall upon the Missions in the North. On October 5th, 1879, Bishop Russell fell asleep, after a nearly seven years' episcopate, and thirty-two years of faithful labours in the cause of Christ in China. “A loving and noble Christian character,” said a Shanghai newspaper; “he was honoured wherever he went, and received from all classes the homage of affectionate regard. The Chinese knew him, and he knew them. They loved him, and he loved them.”† “He did indeed far exceed common men,” wrote the Rev. Dzing Ts-sing, “manifestly having the power of God with him. He was wise and gentle, very willing to have regard to the sorrows of all, and to help them in their difficulties. Whosoever had any trouble would at once run to consult with him; nor was this ever done in vain—his love and wisdom would always find a good way out of the difficulty.”‡ Mrs. Russell continued at Ningpo after his death, and rendered valuable service.

Opportunity was now taken to make a new arrangement of the Church of England episcopal spheres in China. The same donor whose liberality had enabled the S.P.G. to establish its Mission at Chefoo now offered £10,000 towards an endowment for a new bishopric; and Russell's “diocese” of North China was divided into two. Its southern boundary, separating it from the jurisdiction of the Bishop of Victoria, was, as before explained, an arbitrary line, the twenty-eighth parallel of latitude; but the new division between what was now to be called Mid China and North China followed the boundaries of provinces. To North China were allotted Chih-li, Shan-tung, Honan, Shansi, Shensi, and Kansuh; and to Mid China Kiang-su, Che-kiang, Ngan-hwei, and Hupeh, with almost the whole of Si-chuan, and parts of Kiang-si and Hunan, north of the twenty-eighth parallel. To the North China see was nominated the S.P.G. missionary, C. P. Scott; and to the

\* *Wanderings in China*, by C. F. Gordon-Cumming. Vol. i. p. 352. The greater part of the eighteenth and nineteenth chapters of this work are devoted to the story briefly summarized above.

† See the In Memoriam, by G. E. Moule (his successor in the bishopric), *C.M. Intelligencer*, January, 1880.

‡ From an article by the Rev. Dzing Ts-sing, printed in the *C.M. Gleaner* of May, 1880. An interesting biographical sketch of Bishop Russell, written by Bishop Pakenham Walsh of Ossory, appeared in the *Gleaner* of March and April, 1888.

PART VIII. 1873-82. Chap. 81.

Death of Bishop Russell.

New plans for bishoprics.

Mid China and North China.

Bishops Scott and Moule.



PART VIII. 1873-82. Chap. 81. Mid China see, George Moule. The consecration took place at St. Paul's Cathedral on October 28th, 1880, together with that of the present Archbishop of Jamaica. The preacher was Archdeacon T. T. Perowne, and his text, a very familiar one, was not for its familiarity the less precisely appropriate to the occasion—1 Cor. xvi. 9, "A great door and effectual is opened unto me, and there are many adversaries," words which exactly described the state of China, and describe it still. The sermon was printed with the title, "The Call of Opportunity and the Call of Difficulty."\*

C.M.S. Peking Mission transferred to S.P.G.

Now that the S.P.G. had a bishop in North China who was its own missionary, it seemed desirable that he should occupy Peking; and as at the time the C.M.S. had been thinking of withdrawing on financial grounds from the capital, which was far away from its more important Missions, an arrangement was come to by which the S.P.G. took over the work and purchased the mission-buildings. Of the two missionaries at Peking, Collins returned to England, and Brereton, with the Committee's approval, transferred his services to the sister Society.

Inadequate reinforcement for Mid China.

The C.M.S. Committee were very glad of Bishop Moule's appointment, but they were unable to reinforce the Missions in his jurisdiction as he would have wished. Mr. Hoare was now assisted in his College work by his brother-in-law, Reginald Shann; but Shann's health only allowed him to stay three or four years. In 1881-2, two new men were sent out, Nash and Fuller, but both, after a while, were invalided, and had to be transferred to other Missions. The one important recruit, who has lasted, was Dr. Duncan Main, who went out in 1881 to take charge of the Opium Refuge at Hang-chow, and who very soon, owing to the liberal gifts of Mr. William Charles Jones, was enabled to build the splendid hospital which has ever since been so conspicuous a feature of the Hang-chow Mission. At this time, Gough retired after thirty years' service, and McClatchie after a still longer period of life in China; and A. E. Moule went out to take the latter's Secretaryship at Shanghai, and develop the local work there; whereupon his brother the Bishop appointed him Archdeacon. The most interesting work in the Society's Mid China Mission at the time was in the Chu-ki district, some fifty miles south of Hang-chow. It began in 1877 at a village called Great Valley Stream. A man from that village, named Chow, had been struck by the phrase "Holy Religion of Jesus," over the door of a little preaching-chapel opened at the suggestion of Matthew Tai, a Christian artist whose clever illustrations of the Parables delighted the readers of the *Gleaner* some years ago. Chow became an earnest inquirer, and was at length baptized by the name of Luke; and he zealously made Christ known to his friends at Great Valley Stream. The result was the commencement of a work

A. E. Moule Archdeacon.

New work in Chu-ki.

\* See *C.M. Intelligencer*, February, 1881.

which has since branched out to many villages. Nowhere has persecution been more bitter; nowhere have the converts at times caused more anxiety; but Chu-ki is now the station of an English missionary; there is a Chinese pastor over the little congregations; and they number some 600 Christians.\*

PART VIII. 1873-82. Chap. 81.

In Fuh-kien, too, the work was prospering, despite the troubles. The 1650 adherents of 1876 had become 4450 in 1882; there were now four more missionaries, all of whom were destined, in God's good providence, to labour many years, viz., Dr. B. Van Someren Taylor, and three clergymen from Islington, W. Banister, J. Martin, and C. Shaw; and in 1882, Taylor and Martin went and resided at Fuh-ning-fu, the first missionaries to settle in a town in Fuh-kien not a treaty port. Taylor began a medical mission which by-and-by proved a great blessing. While Wolfe was in England in 1881, important plans were settled for the organization of the Native Church, and for the extension of school-work in the villages. It had been the custom to gather the catechists together at Fuh-chow towards the close of each year, with some members of the congregations, and this Conference was now formally organized as a Church Council. The last meeting on the less regular footing was in December, 1882, just as our period ends, and the account of it is worth reading:—

Progress in Fuh-kien.

Native Church organization.

"The Conference commenced on Monday, December 11th, with preliminary services and Holy Communion on the previous Sunday. The subjects discussed during the Conference were:—1. 'Foot-binding of Female Children.' Paper by the Rev. Ting Sing Ki. 2. 'Persecution and Lawsuits.' Paper by the Rev. Ngoi Kaik Ki. 3. 'School and Education.' Paper by Sing To, one of the city catechists. 4. 'Women's Work.' Paper by Ting Sing Ang, catechist at Heng-long. 5. 'Medical Work.' Paper by the Rev. Wong Kiu Taik. 6. 'The best mode of exciting a spirit of liberality in contributing money for support of Christian objects.' Paper by Yek Sieu Me.

Papers by Chinese clergy.

"On Saturday evening, December 9th, preceding the Conference, there was a missionary prayer-meeting held, and many had an opportunity of giving their experiences as to the success or otherwise of the mission work at their stations during the year. Devotional meeting on Monday evening, December 11th, was conducted by the Rev. Wong Kiu Taik. Subject: 'Thy Kingdom come.' Tuesday evening, conducted by Ting Cheng Seng. Subject: 'The Power of Faith.' Wednesday evening, by the Rev. Ngoi Kaik Ki. Subject: 'Sanctification.' Thursday evening, by Ling Seng Mi. Subject: 'The Sympathy of Christ with His People.' Friday night, by Li Cheng Mi. Subject: 'The Blessedness of showing Mercy.'

"Saturday evening, December 16th, a closing missionary prayer-meeting was held. All the meetings were deeply interesting, but this one was the climax. A great deal of enthusiasm was manifested, when towards the close the Rev. Sia, of Lo-Nguong, rose and related the history of the Lo-Nguong congregation, and told how much he needed

\* The deeply-interesting narrative of Great Valley and the Chu-ki district is told fully in A. E. Moule's *Story of the Che-kiang Mission*, chap. vi. (Published by C.M.S.)



PART VIII. 1873-82. Chap. 81. enlarged accommodation for the numbers who came on Sunday to worship. . . . The Lo-Nguong Christians headed the list with \$200. Mr. A Hok, a Native Christian who was present, gave \$500, and before the meeting was over, the Rev. Sia had promises of more than \$1100. Another rich Chinaman, though not a professing Christian, gave \$100, and the English community subscribed nearly \$400 more. We hope the rest may be forthcoming. The Rev. Sia, however, has purchased the house in faith that the remainder of the money would in some way be provided, and I rejoice to say it is now in the possession of the Native Church of Lo-Nguong. It is a good start given to the Lo-Nguong Church, on its first endeavours towards self-government and self-support."

Women's work in Fuh-kien.

Miss Foster and Mrs. A Hok.

Appeal to C.M.S. and to C.E.Z.M.S.

C.M.S. gives C.E.Z.M.S. its first China missionary

It was at this time that the first steps were taken which led to the remarkable work since done in Fuh-kien by Christian women. The Society for Promoting Female Education in the East had for some years provided a lady to conduct the C.M.S. Girls' School at Fuh-chow. Miss Houston had rendered important service, and had been succeeded by Miss Foster. The latter lady was the means of the conversion of a Chinese lady afterwards well known in England, Mrs. A Hok, wife of a merchant of some wealth and standing in the city, who was already a member of the American Methodist congregation.\* Miss Foster came home in 1881, deeply impressed with the importance of extended woman's work in China; and she came to the C.M.S. to urge the Society to send out ladies. This, however, was not then the Society's practice, and she was referred to the recently-formed Church of England Zenana Society. But the C.E.Z.M.S. had so far only looked upon India as its field, like the Society (I.F.N.S.) from which it had separated; and its Committee, composed for the most part of the wives or widows of Anglo-Indians, were not favourably disposed towards the diversion of either funds or labourers from India. But the Hon. Secretary, General Sir William Hill, was a large-hearted man, and he, backed by two or three of the ladies, persuaded them to go so far as this—to send to China a lady whom Miss Foster was to find, with special funds which Miss Foster was to collect. That lady, with an energy all her own, set to work and raised the money; but the woman to go was not forthcoming. Meanwhile the C.M.S., though not a Society sending out ladies, did from time to time, as we have seen, employ a very few for school-work, particularly the daughters of its missionaries; and at this time it had under training a daughter of Mr. Gough, who was to go to her father's old field, Mid China. It occurred to Mr. Wigram to transfer her to the C.E.Z.M.S. for Fuh-kien; and she went out accordingly; but subsequently she married Mr. Hoare at Ningpo. The next C.E.Z.M.S. ladies to go

\* The story of Mrs. A Hok was told by Miss Foster in the *C.M. Gleaner* of February and July, 1883. It is also given by Miss Gordon-Cumming, with interesting accounts of her own visits to her, in *Wanderings in China*, vol. i. chaps. x. to xii.; and in *Behind the Great Wall*, the account of C.E.Z.M.S. work in China.

forth were found by Robert and Mrs. Stewart in Ireland—but this would carry us beyond our present limits, and must be left for a future chapter. PART VIII. 1873-82. Chap. 81.

In 1882, Bishop Burdon was in England, and set forth with great earnestness and power the call for more labourers in China. He raised funds for a new C.M.S. Mission in Western Kwan-tung, the south-west corner of the empire, where no missionaries of any society were at work; and of this we shall see more hereafter. He especially pressed Medical Missions and Woman's Work; and at the Anniversary he spoke most impressively of the needs of both. One cannot read his speech without deep feelings of thankfulness to God for the progress since by His goodness achieved in both directions. Bishop Burdon's appeals.

In fact, about this time China began to occupy a much more prominent position in the sympathies of the C.M.S. circle than it had previously done; and we shall see the results of this in another chapter. A great encouragement, moreover, was given to the Society by Mr. Jones's noble gift of £72,000 as a "William Charles Jones China and Japan Native Church and Mission Fund." He had already given £35,000 for similar purposes in India, and £20,000 for Native agents in certain specified Missions, besides building the Hang-chow Hospital, giving largely to the Alexandra School, and contributing handsomely in various other ways. This new fund was not designed to save the Society a penny of its expenditure, but rather to make a larger expenditure on its part possible and necessary. It was not to be used in any way to support English missionaries. Native agents might be supported, Native Church Councils might be subsidized, colleges or hospitals for training Natives might be built. But of course these things could only be done if a larger number of Englishmen were sent out to superintend them. The Fund therefore was not to supersede but to stimulate the Society's general expenditure. W.C. Jones China Fund.

So the "great door and effectual" was indeed open. But there were "many adversaries"; and indisputably one of the most potent was the Opium Trade. The C.M.S. Committee—notwithstanding some doubts on the part of two or three of their number, Anglo-Indians who could only view the question from the India standpoint—never wavered in their decided opposition to the traffic. Again and again they sent memorials to the Government; they went on deputation to the Foreign and India Offices; they took part in public protests; and Mr. Knox threw his strongest energies, as chief writer in the *Intelligencer*, into the controversy. He was the last man to sympathize with "faddists and fanatics"; it might not unfairly be said that he was unduly prejudiced against the ardent type of men who have generally been in the front of the anti-opium agitation; but he never wrote more incisively, one may

Opium controversy.

Knox's articles against opium.

\* Two very vigorous articles were contributed by the Bishop to the *C.M. Intelligencer* of January and February, 1883.



PART VIII.  
1873-82.  
Chap. 81.

England  
awake for  
a moment

but then  
asleep  
again.

say vehemently, than on this subject. He denounced the Opium Trade with China as a great national crime, and he marshalled with unanswerable force the masses of evidence to show its frightful effects upon the Chinese people.\* In 1881-2, owing to the scandal of the Chefoo Convention before mentioned, the agitation gained unusual strength; a memorial to the Prime Minister was signed by Archbishops Tait, Thomson, and Trench, and fourteen Bishops, besides a host of other leading men; † and there did seem some hope of the Government taking up the question at all risks, and delivering England from the heavy responsibility of the traffic. But official opposition proved too strong, and presently the country went to sleep again. It is amazing indeed that honourable men should be so blinded, and should adduce such preposterous reasons for not interfering with a trade forced upon China against her strenuous efforts by British guns. Let one single instance be given, and let this close our present section. Sir George Birdwood said that opium was not only innoxious but positively beneficial to the Chinese. Mr. Lloyd mentioned this to the Rev. Ting Sing-ki. This was his reply: "*Nobody but an opium-smoker could have said that.*"

#### JAPAN.

A few paragraphs will suffice for a brief summary of the Society's advancing movements in Japan during our present period. The year 1872, it will be remembered, was the year of the sudden and astonishing development of New Japan. The first missionary, G. Ensor, had come home invalided, leaving only H. Burnside, at Nagasaki, to represent the missionary enterprise of English Christendom in the Land of the Rising Sun. But the inviting openings now presented led to special funds being contributed to two English societies. These were the C.M.S. and the S.P.G. It is remarkable that in so interesting a field as Japan, no other of the large European missionary organizations has entered the field.

The S.P.G. was the first to go forward; and it is an interesting reminiscence that its first two missionaries to Japan were taken leave of at a special service in the Society's chapel, Bishop S. Wilberforce giving the valedictory address, only a few days before his lamented death in July, 1873. These two, the Revs. A. C. Shaw and W. B. Wright, landed in Japan on September 25th of that year, and established themselves at the new capital, Tokio. Two years later came H. J. Foss and F. B. Plummer, the former of whom has lately been appointed Bishop of the Osaka jurisdiction.

Meanwhile the C.M.S., in 1873-75, sent out six missionaries to

\* See especially the *C.M. Intelligencer* of July, September, and December, 1876; February, 1880; and May, 1882.

† The debate on Opium at the Newcastle Church Congress, 1881, has already been mentioned. See p. 13.



BISHOP G. SMITH.



REV. G. ENSOR.



BISHOP BURDON.



BISHOP E. BICKERSTETH.



BISHOP POOLE.

George Smith, Association Secretary C.M.S., 1841; Missionary to China, 1844; Bishop of Victoria, Hong Kong, 1849-1864.  
George Ensor, First Missionary of the Church of England to Japan, 1868-1872.  
J. S. Burdon, Missionary in China since 1853; Bishop of Victoria, Hong Kong, 1874-1896.  
Edward Bickersteth, Second Bishop of the Church of England in Japan, 1869-1897. (Photograph: Elliott & Fry.)  
Arthur W. Poole, Missionary in South India, 1877-1889; First Bishop of the Church of England in Japan, 1883-1885.

Japan in  
1873.

S.P.G.  
Mission.

C.M.S.  
Mission.





BISHOP G. SMITH.



REV. G. ENSOR.



BISHOP BURDON.



BISHOP E. BICKERSTETH.



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 J. S. Burdon, Missionary in China since 1853; Bishop of Victoria, Hong Kong, 1874-1896.  
 Edward Bickersteth, Second Bishop of the Church of England in Japan, 1886-1897. (Photograph: Elliott & Fry.)  
 Arthur W. Poole, Missionary in South India, 1877-1880; First Bishop of the Church of England in Japan, 1883-1885.



Japan. Two of these, C. F. Warren and John Piper, had already laboured some few years at Hong Kong; and two others, H. Maundrell and W. Denning, had been missionaries in Madagascar. These four were all picked Islington men, and their experience in other fields was much to their advantage in their new work. Of the remaining two, Henry Evington was from Pembroke College, Oxford, and Philip Kemball Fyson was a Scholar of Christ's College, Cambridge, with double first-class honours. Warren arrived on the last day of 1873; Piper, Denning, Fyson, and Evington in 1874; Maundrell in 1875. Maundrell was stationed at Nagasaki, succeeding Burnside, who retired. Warren and Evington occupied Osaka, the second city in the empire. Piper began work at Tokio, in which capital there was plenty of room for both S.P.G. and C.M.S., as well as for several American societies. Fyson also went to Tokio at first, but moved on to Niigata, on the west coast—but this station was not ultimately persevered in. Denning was sent to Hakodate, in the northern island of Yezo. All these five places were treaty ports. The other two similar ports, Kobe and Yokohama, were occupied by the S.P.G. and the Americans. Residence beyond the treaty ports was then not possible, and even travelling was hindered by vexatious regulations. Nevertheless, Japan was rapidly moving forward, and the adoption of the Christian Sunday as the national day of rest, from April 1st, 1876, was only one of the most conspicuous signs of the adoption of Western ways.

Perhaps no C.M.S. Mission of recent times, not even Uganda, has had its earliest history more fully detailed than that of Japan. At Osaka especially, we can trace out the narrative, day by day and week by week, in the graphic journals of Warren and Evington. Warren also sent picturesque descriptions of the country and the cities, as seen by him in his early tours. Scores of pages in the *Intelligencer* were furnished by his pen, with ample details of the most interesting kind. After a year of preparatory study, he began Sunday afternoon services on January 3rd, 1875; on May 30th in the same year, a small mission-chapel was opened, in which daily preaching was carried on; at the beginning of 1876 there was a little class of avowed catechumens; on June 25th, 1876, he had the joy of admitting six persons into the Church by baptism; on July 23rd they were confirmed by Bishop Burdon of Hong Kong; and on August 20th they received the Lord's Supper at the first Japanese Communion Service held in the Osaka Mission. A visitor was present at that service, an English gentleman in the employ of the Japanese Government, Mr. G. H. Pole, who in after years became a C.M.S. missionary in that same city of Osaka.

Interesting baptisms also took place at Nagasaki, and Maundrell placed some of his converts out as catechists, at Kagoshima, Saga, and Kumamoto. At Tokio the progress was slower; and in 1880 this station lost Mr. and Mrs. Piper, owing to the failure of the

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Treaty  
Ports  
occupied.

Japan  
adopts the  
Christian  
Sunday.

Warren  
and Eving-  
ton at  
Osaka.

First  
converts  
at Osaka.

Advance in  
Kiu-shiu.



PART VIII. 1873-82. Chap. 81. Yezo: the Ainu aborigines.

latter's health. They had been very earnest workers, and Mr. Piper's literary work, especially his Reference New Testament with 12,000 references, has proved of the highest value. At Hakodate, Denning displayed great energy, not only among the Japanese at the port, but by his journeys into the interior to visit the Ainu aborigines. Of this strange people little was known at that time. English readers came to know of them chiefly from the travels of Miss Isabella Bird (now Mrs. Bishop), whose valuable work, *Unbeaten Tracks in Japan*, was published in 1880. But the larger part of the information given about them by her in so graphic a form had already been in the hands of the C.M.S. circle, through Denning's letters printed in the *Intelligencer*.

Anglican missionaries in conference

An interesting event in the history of the Mission was the first Missionary Conference, on the occasion of Bishop Burdon's second visit in May, 1878. Bishop Williams of the American Episcopal Church, who had been one of the very first Christian missionaries in Japan, nearly twenty years before, was also present. The C.M.S. men held some meetings by themselves, and other gatherings were held for the three Anglican Missions, C.M.S., S.P.G., and American Episcopal. The important step was taken of forming a Prayer-book Translation Committee, the members appointed being Bishop Williams and Mr. Quinby (Am. Epis. Church), Mr. Shaw (S.P.G.), Mr. Warren, and Mr. Piper. Another Conference was held on Bible translation, in which the other American Protestant Societies joined. In the important task of preparing the Japanese Bible, Piper and Fyson did good work.

New C.M.S. men.

From time to time the Society sent out additional men. In 1876, J. Williams, who had been invalided from East Africa, was transferred to Japan. In 1878, Walter Andrews, a Cambridge man, went out, and presently joined the Mission in Yezo. In 1879, John Batchelor, who had been one of Bishop Burdon's students at Hong Kong, went also to Yezo, where he subsequently became the missionary *par excellence* to the Ainu. In 1881, went forth G. H. Pole, the gentleman above-mentioned, who had come home, graduated at Cambridge, and been ordained. In 1882, A. B. Hutchinson, of Hong Kong, was transferred to the Japan Mission, and joined Maundroll at Nagasaki. The missionaries were now crying out for ladies to be sent forth, but the Society was not quite ripe for this yet. Three ladies, however, were doing good work in connexion with the Mission, though not on the Society's roll, viz., Miss M. J. Oxlad, who had worked at Hong Kong under the F.E.S.; Miss Jane Caspari, a former C.M.S. missionary in West Africa, who had gone to Japan as governess in one of the missionary families; and Mrs. Goodall, an excellent widow lady, who settled at Nagasaki.

Denning's new views, and separation from C.M.S.

But our period closes unhappily with the disconnexion of a missionary. Walter Denning had been a most vigorous evangelist, but in 1882 he publicly avowed his intention to preach the doctrine of Conditional Immortality, as part of his message to

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Japan, and requested the Society's explicit sanction to his doing so. The Committee summoned him home for conference, and the question was carefully discussed with him by such established theologians as Bishop Perry and Mr. Fenn. There was no desire on the part of the Committee to insist with undue dogmatism upon every missionary holding exactly the same views on the exceedingly solemn and mysterious subject of the Great Future; but Denning's demands were of a kind which could not be conceded. On his separation from the Society, he was immediately taken up by an independent Cambridge Committee. He returned to his old station at Hakodate, and very naturally most of the converts gathered round him; while Mr. Andrews took charge of the C.M.S. work. Very soon, however, Denning left the place, and entered the service of the Japanese Government at Tokio; the Cambridge Committee was dissolved, its members having found that his departure from the faith was more serious than they had thought; and his followers at Hakodate rejoined the C.M.S. congregation.

At the end of 1882 there were about 600 baptized Japanese in connexion with the three Episcopal Missions, of whom about one-half belonged to C.M.S. The converts of the other American Missions were much more numerous, as we shall see more fully hereafter.

With these few brief paragraphs we must leave Japan for the present; we shall see much more of the work in this interesting country in our next Part.



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population goes on rapidly, and this may probably secure the continuance of the white and coloured races in one Church. The two independent Anglican Churches side by side in the same area, which some expect to see in India, are not likely to be seen in Ceylon. In New Zealand also there will continue to be one Church; but there the white colonist is, and will be, dominant. The Maori section must more and more be relatively small and dependent. In Mauritius these problems scarcely arise at all. The Anglican Church comprises but a small minority even of the statistically Christian population. But in all these three very different Island Missions the need of a Saviour is the same, the work of the Spirit is the same, the tokens of Divine blessing upon faithful labour are the same. "The same Lord over all is rich unto all that call upon Him."

G. Rock ... the history in it

CHAPTER XCVI.

CHINA: ONWARD, INWARD,—AND UPWARD.

Continuity of the China Mission—The C.I.M.—Hong Kong—Fuh-kien: Progress, Persecution, C.E.Z.M.S., Advance in the North-West, Outrages—Question of Chinese Dress—Mid China: Shanghai, Ningpo, the College, Tai-chow, Hang-chow, the Hospital—General Missionary Conference, 1890—Opium Controversy—The Royal Commission—New Si-chuan Mission—Mr. Horsburgh—Diocese of West China—War between China and Japan—Riots and Outrages—The Ku-cheng Massacre: the Story and the Effects—What should, or could, the Government do?

"When the cloud was taken up . . . the children of Israel went onward."—Exod. xl. 36.  
"Behold, I have set the land before you: go in."—Deut. i. 8.  
"Caught up."—1 Thess. iv. 17; Rev. xii. 5.

**O**NWARD—the steady development and progress of the old Missions. *Inward*—the occupation of interior districts. *Upward*—in a chariot of fire to the presence of the King. Such is the record now to be presented concerning the C.M.S. Mission in China.

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Onward,  
Inward,  
Upward.

Throughout the period, the same three bishops presided over the three "dioceses" into which, for the purposes of the Church of England, China was divided. Bishop Burdon, with the little British Colony of Hong Kong as his base, watched over South China; Bishop Moule, himself a missionary pure and simple, over Mid China; Bishop Scott, head of the S.P.G. Mission, over North China. The new "diocese" of West China was formed at the end of 1895, after our period properly ends.

The three bishops.

The leading missionaries, too, were almost the same throughout the twelve years and a half—a most unusual circumstance in C.M.S. Missions. The men of over ten years' standing who were at work in 1883 were all (except one, Valentine) still at work in 1895—Bishop Burdon, Bishop Moule, A. E. Moule, Wolfe, Bates, Elwin; and so were almost all those belonging to Mr. Wright's period—Hoare, Stewart, Lloyd, Grundy, Ost, Banister, Dr. Taylor; but one of these names reminds us that the end of our period was marked by that solemn event which adds the word "Upward" to the title of this chapter. The list of 1883 also includes the names of two women, Miss Laurence and Mrs. Russell, neither of which appear in 1895. Miss Laurence had been transferred to Japan; Mrs. Russell died in 1887, deeply lamented by

Continuity of the China Missions.

Death of Mrs. Russell.



PART IX. 1882-95. Chap. 96. the Chinese at Ningpo, of whom she had been from her childhood the never-failing friend, whose language she spoke like one of themselves, who was more "in touch" with them than any other missionary, and whose tender consideration for them, even for their failings, approached almost to a fault. The one other death in the field, that of J. D. Valentine in the prime of life in 1889, closed a twenty-six years' career of patient and cheerful labour, mostly in the least fruitful field among C.M.S. stations, the "City of Perpetual Prosperity," Shaou-hing. But three of the old pioneers of the China Mission died at home in the period: T. McClatchie, the expert Chinese scholar, after nearly forty years in the country, either as C.M.S. missionary or as chaplain; F. F. Gough, founder of the Cambridge University Prayer Union, translator and reviser of the Bible, after thirty-four years' C.M.S. service; R. H. Cobbold, Russell's comrade in the first occupation of Ningpo, Archdeacon under Bishop Smith, and latterly for twenty years Rector of Ross and leading friend of the Society in Herefordshire.

and of  
four old  
mission-  
aries.

Scanty  
reinforce-  
ment.

China  
Inland  
Mission.

Its great  
expansion.

In the earlier years of the period, the Society did very little for the China Missions in the way of reinforcement, perhaps because of there being no vacancies. In the four years 1883-86, only seven men were sent out. Afterwards China received a fair share of the increasing number of new recruits, both men and women. But the C.M.S. was still far behind other Missions in development and extension; and although its motto came to be "Onward and Inward," the scale of operations was small indeed compared with that of some others. The great American Missions grew and multiplied; and while the English Societies which—like the C.M.S.—had to supply also other parts of the world moved more slowly, the China Inland Mission, with only China to think of, and borne on upon a great wave of fervent enthusiasm, poured in its men and women in large companies year by year. In former chapters we have seen what it pleased God to do in Christian circles in England through the going forth of the famous "Cambridge Seven" in 1885; and it was a token indeed of His gracious favour that every one of them was preserved to do intrepid pioneer work in the far interior of China for several years.\* Although all English Societies, and pre-eminently the C.M.S., felt the influence of the uprising of missionary zeal for which their going out was the signal, the China Inland Mission naturally felt it most. Its energetic Secretary, Mr. Broomhall, and his colleagues on the Home Council, were quite overwhelmed by the multitude of applications for missionary service. No Mission was ever less

\* Six of them to this day; and Mr. Studd, though not now in China, is, in view of his abundant labours in calling forth recruits from many Christian lands, scarcely an exception. Mr. Stanley Smith and Mr. Studd, after being in China a few months, wrote an admirable Letter to Intending Missionaries, and sent it to a friend at Cambridge; and it was printed in the *C.M. Ogleter* of March, 1886.

tempted—or, if tempted, less yielded to the temptation—to send out "anybody," than the China Inland Mission at that time. Many aspirants came to the C.M.S., complaining that the C.I.M. had rejected them—wisely, as inquiry showed. Even those accepted were so numerous that onlookers naturally said, Where can the money come from to support them? The C.I.M. leaders themselves never asked that question. Theirs was the "policy of faith." They doubted not that if they took anxious care only to send out those who seemed to be unmistakably called of God, it was but rendering Him due honour to believe the means would be provided. And so it proved. The public heard nothing about C.I.M. finance; but God gave it some recruits with considerable wealth at their disposal, and that wealth was freely laid upon His altar. Meanwhile, Mr. Hudson Taylor called on his friends to go on praying for more labourers. In 1887, special prayer was made that *one hundred* might go forth *that year*. Six times that number offered, but the Council, faithful to its principle, declined to lower the standard, and rejected five-sixths of the applicants; yet the exact number of one hundred—not 99 nor 101, but 100—actually sailed within the year. Still more significant of God's blessing is the fact that, seven years later, seventy-eight of the hundred were still on the C.I.M. staff, and, of the remainder, five had died, and most of the others were still labouring in China, though in other connexions.\* Does the whole history of Missions afford quite a parallel to this?

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Policy of  
faith.

The One  
Hundred  
of 1887.

Reverting to the C.M.S. Missions, let us pass them rapidly in review, as they were in the period of the 'eighties: first, the work at Hong Kong and in the Kwan-tung Province; secondly, the Fuh-kien Mission; thirdly, the Mid China Mission.

C.M.S.  
Missions.

I. The small Mission at Hong Kong was carried on for the greater part of the period by the Rev. J. B. Ost. The old Chinese pastor, the Rev. Lo Sam Yuen, was superannuated in 1883, and Bishop Burdon ordained as his successor an excellent man who had worked as an evangelist among his countrymen in Australia, Fong Yat Sau, better known now as "the Rev. Matthew." † At Canton, the capital of the Kwan-tung Province, resided the Rev. J. Grundy, whose sphere of work lay in the numerous out-stations founded by the Rev. E. Davys, and manned by catechists. In response to Bishop Burdon's appeals when in England in 1882, and with the aid of the funds raised by him, the Society planned a Medical Mission at a new treaty-port in the extreme south-west of China, Pak-hoi, and sent out Dr. E. G. Horder for that purpose. Pak-hoi.

Hong  
Kong.

Pak-hoi.

\* *Story of the China Inland Mission*, vol. ii. p. 481. The authoress of this deeply-interesting and admirably-written work, Miss Geraldine Guinness, was one of the first to go to China after "the Hundred," i.e. in January, 1888.

† In Australia he was known as Matthew A. Jet, and his name frequently appears in the earlier numbers of Mr. Macartney's magazine, *The Missionary*.



PART IX. 1882-95. Chap. 96. The actual occupation of the place was delayed a year or two, but in 1887 Dr. Horder successfully established a hospital there, which has been a blessing ever since. The Rev. W. Light was for a time associated with him as evangelistic missionary; and in 1889 the Rev. E. B. Beauchamp joined him. Dr. Horder and Mr. Beauchamp both married sisters of Mrs. Ost; the three being daughters of the Rev. S. D. Stubbs (Vicar of St. James's, Pentonville, and a member of the C.M.S. Committee), and nieces of Mrs. Burdon, the Bishop's wife. Among the married women in the field, there are no truer missionaries than these three sisters.\* In 1888-9 the Society also sent out Dr. W. W. Colborne, as an itinerant medical missionary in the Kwan-tung Province, and two of the first ladies under the new development of C.M.S. women missionaries, Miss Hamper and Miss Ridley, for work among women and girls in Hong Kong. There was an excellent Girls' School there already, under Miss Johnstone of the Female Education Society. Bishop Burdon, Mr. Ost, and Dr. Colborne, made journeys up the great West River into Kwang-si, a province quite unoccupied by any Mission. The influence of the Pak-hoi hospital, and of the remarkable work done there by Dr. Horder for lepers in particular, has since brought many inquirers from that province.

Women missionaries.

Fuh-kien Mission.

The seven men.

II. The Fuh-kien Mission was happy in having the same seven missionaries working in it for several years, 1882-88, viz., Wolfe, Stewart, Lloyd, Taylor, Banister, Martin, Shaw; and all these except Stewart are at work to this day, after services of from sixteen to thirty-seven years. No other Mission except New Zealand can show such a continuity. When the number seven was altered, it was not by subtraction, but by addition. Wolfe—who was appointed Archdeacon of Fuh-chow in 1887,—Banister, and Martin, divided the supervision of the various districts in which Chinese clergy and catechists were at work; Stewart and Shaw conducted the College and Boys' Boarding School; Dr. Van Someren Taylor had the Medical Mission at Fuh-ning; Lloyd had turns at most things, the districts, the College, &c., and also literary work, revising, with Dr. Baldwin, a leading American missionary, the Old Testament in the colloquial of Fuh-chow. Martin and Taylor resided at Fuh-ning; the rest at Fuh-chow, until, in 1887, Banister made Ku-cheng his headquarters—the second advance as regards residence beyond the treaty-port. He was welcomed by the people as "an inhabitant of Ku-cheng," and was "called on" by numbers, though some declined to drink "the Christian tea." Dr. Taylor's medical work at Fuh-ning exercised wide-spread influence, and he did a specially useful work by training Chinese Christians as doctors, who subsequently became excellent medical evangelists. Another interesting agency was the "little

Medical work.

\* See also p. 660.

schools," familiar afterwards in England and Ireland and the Colonies through Stewart's speeches—small village schools of no pretension, but teaching hundreds of boys to repeat Scripture passages and sing Christian hymns, by which means the Gospel message penetrated to many more homes than could be reached by the missionaries or even by the Native catechists.

Important educational work was done at Fuh-chow. Stewart's new College and Boarding School, built, and the site purchased, with the compensation-money for the outrage of 1878\* and a grant from the W. C. Jones Fund, was opened by Bishop Burdon on November 10th, 1883. "We had been chased," said the Bishop, "from 'Esek,' and again from 'Sitnah,' but now we are settled at 'Rehoboth,' and the Lord hath made room for us, and we shall be fruitful in the land." The Rev. Ngoi Kaik-ki was master of the Boarding School. Mrs. Stewart, and subsequently Mrs. Lloyd, superintended a Bible-woman's School, with Chitnio, the widow of the Rev. Ling Sieng-sing, as matron.† The Girls' Boarding School was carried on by Miss Bushell of the Female Education Society. This lady was a most able missionary. In 1888, at the annual meeting of the Provincial Council, she addressed the two or three hundred catechists and delegates—the first woman who had ever done such a thing—against the custom of the early marriage of girls. "Not many years back," wrote Wolfe, "the idea of a lady rising to address such an assembly would have been considered simply ridiculous, and the subject-matter of her address still more ridiculous; but the enthusiasm it elicited, and the effect it produced, show what a change has taken place in the ideas of our Native Christians on such social questions as early marriages and foot-crippling."

The letters and reports from the Fuh-kien Mission have always been especially interesting. Some of the districts and towns and villages became very familiar to readers at home: Lo-nguong, Lieng-kong, Ning-taik, Ku-cheng, particularly, in the earlier days. In the period now reviewed, the districts south of the River Min were more full of interest. Wolfe wrote at great length of his tours in the Hok-chiang district,‡ where the progress was exceptionally rapid, and yet where the ebbs and flows were most marked, owing both to the bitter persecution of the converts and to Romanist interference. This district had originally belonged to the American Methodists; but the people insisted upon being associated with the C.M.S. Mission, and the C.M.S. men, after years of refusing, had at length to yield, with the acquiescence, though scarcely the approval, of the American brethren. Further south, and inland, the Hing-hwa district also was interesting. The Society, anxious that its extension should be northward into virgin country, rather than southward, where others were at

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Village schools.

College and Schools at Fuh-chow.

Miss Bushell.

Out-stations.

Hok-chiang district.

Hing-hwa.

\* See p. 227.

† See p. 221.

‡ See *C.M. Intelligencer*, April and May, 1883; January, 1887; July, 1889; October, 1891.



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work, refused to grant even the small sum needed to maintain catechists there, and withdrew those who had been sent; but the people, poor as they were, raised the money themselves, followed the retiring men when they left, and insisted on conducting them back to the city. Again, therefore, the Mission yielded, and Hing-hwa has since become an important station.

Bishop  
Burdon's  
visits.

Bishop Burdon repeatedly went up to Fuh-kien and travelled round the country "confirming"—in both the ecclesiastical and the spiritual sense—"the souls of the disciples." His published journals give a very vivid idea of the realities of life and work in Chinese towns and villages—repulsive in the extreme, yet cheerfully faced by Christ's servants for His sake.\* The Bishop was much exercised in mind about the "elements" used in the Lord's Supper. "Neither bread nor wine," he wrote, "is an ordinary article of food in China. Both are essentially Western, and to the Chinese thoroughly foreign." Yet the missionaries on tour had to carry with them foreign-made bread and weak claret. "These to the Chinese mind convey no figure or religious idea"; and he added, "If all China were to become Christian, how could a practically *bread-less* and *wine-less* nation provide for its millions bread and wine for the Lord's Supper?" Why not use, he asked, a *rice-cake* and *tea*, the real equivalents in China of bread and wine in Palestine? "This looks to us like a travesty of the sacred ordinance; but is it not our boast and our glory that Christianity can be adapted to meet the wants of every nation under heaven?" But this is a problem which not even the Lambeth Conference has ventured to deal with!†

The ele-  
ments in  
the Lord's  
Supper.

Increase of  
converts.

Year by year the number of Christians in Fuh-kien increased. At the end of 1882 there were 2400 baptized people (of whom 1300 were communicants) and 2000 catechumens. At the end of 1894 there were 5900 baptized (2800 communicants) and 7000 catechumens. The latter figure is never one to be much relied on where people come over in families or clans. Many of them are "stony ground" hearers, quite sincere, but often "offended" "when persecution or tribulation ariseth." Yet many in Fuh-kien did stand firm, and it was these who, after due testing and instruction, were admitted to the Church. Most touching were the cases of patience and faithfulness under severe trial. For instance, a Christian refused to pay 30 or 40 "cash" (about 2*d.*) towards the expense of an idol festival; whereupon his wheat and bamboo-trees were cut down, and he himself was beaten, dragged through the streets by his queue, and, on refusing to deny the name of Jesus, tortured by shoe-needles being run into his feet. A young man was hung up by the thumbs, by his own father,

Persecu-  
tions.

\* See especially the journal of an episcopal tour of three months in 1886, *C.M. Intelligencer*, May and June, 1887.

† But Bishop Tucker, in Uganda, has authorized the use of plantain cakes and plantain wine. Nothing else, in fact, has been available for the large number of Baganda communicants.

although even Heathen neighbours expostulated. Wives especially suffered, being beaten and locked up by their husbands for attending mission chapels. One died from the blows inflicted on her. Another, who had suffered greatly, was at length baptized by the appropriate name of Patience. The period of the war between China and France about Tonquin, in 1884, when a French fleet ascended the River Min and destroyed the Chinese ships that were defending Fuh-chow,\* was especially a time of peril and persecution, the Chinamen not distinguishing between one foreigner and another, and venting their wrath against their own countrymen who had joined the "foreign doctrine."

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Franco-  
Chinese  
War.

One sign of progress in Fuh-kien was the increasing number of the Native clergy. Up to 1883, seven had been ordained, of whom three had died. Eight more were ordained by Bishop Burdon within our period. Wong Kiu-taik, the earliest of all (ordained by Bishop Alford in 1868), was killed in 1893 by a fall from the roof of his house, whither he had gone to see the unprecedented sight of the city enveloped in snow. All the rest, except one, did well, both in teaching and in example. Some of the unordained catechists, too, were valiant for the truth: one, for example, who had the Ten Commandments inscribed on the front of his garment in Chinese characters, and the Seven Beatitudes on the back of it, on purpose that everybody should know what his work and object were.

Chinese  
clergy and  
catechists.

In 1885 the Native Church, with much enthusiasm, sent two men as its own foreign missionaries to Corea. That long-closed country had been opened by Sir H. Parkes's treaty in 1883, and Bishops Burdon, Moule, and Scott had sent a joint letter to the Archbishop of Canterbury appealing to the Church of England for a Mission to be sent there. Archbishop Benson sent the appeal to the C.M.S., and the Committee expressed their readiness to respond if men came forward specially, and means were specially provided, but neither condition was ever fulfilled. Mr. Wolfe, however, went to Corea in 1884,† and on his return to Fuh-chow so keenly interested the Chinese Christians in the "open door" for the Gospel, that they undertook a Mission themselves. Their men went forth to Corea, learned the language, and began earnest work; and Wolfe, two years later, visited them, and was pleased with their progress. The enterprise, however, was not persevered in; the American Presbyterians in Manchuria became the chief evangelists in Corea; and in 1889 an Anglican Mission was founded by Bishop Corfe, under the auspices of the S.P.G.

Fuh-chow  
catechists  
to Corea.

Mr. Wigram's visit to Fuh-kien was one of the most interesting episodes in his tour round the world in 1886-7. He and his son travelled some three hundred miles in the Province, from station to station, about two-thirds of the distance being done on foot, up and down steep hills. For one whole week they met no foreigner,

Wigram  
in the  
Fuh-kien  
Province.

\* See Mr. Wolfe's account, *C.M. Intelligencer*, November, 1884, p. 708.  
† See his narrative, *Ibid.*, June, 1885.



and no Chinaman who could speak English; but everywhere they were met by little bands of Christians with the salutation, "Penang!" (Peace). At one of the gatherings of missionaries, English and American, at Fuh-chow, Mr. Wigram told of the remarkable pioneer work by ladies which he had seen in India, and asked if the time had come for similar work in Fuh-kien. "This apparent bow at a venture," wrote Edmund Wigram, "quickly raised the meeting straight up to 'red-hot,' and it had not been lacking in warmth before. One after another got up and spoke of the wonderful openings presenting themselves for female work, and the perfect possibility of foreign ladies living up-country." It was this incident that led Mr. Wigram, on his return home, to urge upon the C.E.Z.M.S. the extension of its new enterprise in China.

C.E.Z.M.S.  
ladies.Stewart's  
influence  
at home.

The expansion of the Fuh-kien Mission in the later years of our period was, in fact, largely due to the initiative of the ladies sent out by the C.E.Z.M.S. How that Society came to begin its operations in China we have before seen; \* and also how its first missionary, Miss Gough, provided for it by the C.M.S., came back to the C.M.S. by her marriage with Mr. Hoare. Meanwhile Robert Stewart and his wife were at home on furlough in 1885, and by their brightness and fervour aroused a warm interest in the possibilities of woman's work in China, which, up to that time, the C.M.S. and C.E.Z.M.S. circles had not at all realized. Especially was this so in Ireland, among their own numerous friends and connexions there. The result was the coming forward of several ladies for Fuh-kien, some at their own charges, and some with funds raised by the friends whose zeal had thus been quickened; and the C.E.Z. Committee were much encouraged to send them by Mr. Wigram's testimony. First went the Misses I. and H. Newcombe, in 1886; then Miss Clara Bradshaw and Miss Davies, in 1887; then Misses B. and M. Newcombe † and Miss Johnson, in 1888; and after that, year by year, several others; until in 1895 there were thirty, although a few had been married or retired.

Mrs. A  
Hok's  
visit to  
England.

The inspiration that sent out this noble band of Christian women was much quickened by the visit to England, in 1890, of the Chinese lady, Mrs. A Hok, whose conversion, through the instrumentality of Miss Foster of the F.E.S., has been mentioned before. It was an extraordinary act of self-sacrifice for Christ's sake on the part of both Mrs. A Hok and her husband. She was the second Chinese lady, and the first Chinese Christian lady, to cross the ocean. With her "lily feet"—only two inches long, "a superlative beauty," says Miss Gordon-Cumming ‡—she could

\* See p. 232.

† These two ladies, and Miss French (afterwards Mrs. Daly), went at first to Mid China, but that field was not permanently taken up by the C.E.Z.M.S., and the two sisters Newcombe joined the Fuh-kien band.

‡ Wanderings in China, vol. i. p. 219.

not walk; she knew scarcely any English; everything foreign was strange to her; yet she came, under Miss C. Bradshaw's care, with a Chinese maid, and within three months she addressed about one hundred meetings in various parts of England and Ireland, her fervent words being translated by Mrs. Stewart, who, with scarcely less self-sacrifice, gave herself to the work of conducting Mrs. A Hok about the country and interpreting for her. It pleased God to try sorely, in two ways, the faith of the gentle Chinese lady. First, only one Englishwoman responded to her piteous appeals for more missionaries; secondly, on hearing that her husband was ill, she hurried back to China *via* Canada, but being detained ten days at Vancouver waiting for a steamer, she reached Fuh-chow just ten days after his death. The reproaches heaped upon her by Heathen friends can be imagined: had not the gods justly punished her for leaving her husband and going to the country of the "foreign devils"? But her faith, through the sustaining grace of God, failed not; and when we now find more than sixty women missionaries (C.E.Z.M.S. and C.M.S.) from England and Ireland in Fuh-kien, where, when she decided to take that journey, there were only five, we see how the Lord, in His own time and way, has abundantly recompensed her.

Death of  
Mr. A Hok.God's re-  
compense.

Meanwhile, the C.M.S. also was reinforcing its staff. In 1887 went forth the Rev. J. S. Collins, a "T.C.D." man, son of the Rev. W. H. Collins, the former pioneer at Peking; in 1888, a medical man, Dr. John Rigg, and also the Revs. H. S. Phillips and H. C. Knox,\* representing Cambridge and Oxford respectively,—the former the son of an influential lay friend of the Society at Manchester,—the latter brought to C.M.S. by his cousins, the daughters of the Dowager Lady Dynevor; † in 1889, another Cambridge man, the Rev. H. M. Eyton-Jones; in 1890, another Dublin man, the Rev. T. McClelland, and a medical man, Dr. W. P. Mears, Lecturer on Anatomy in two Medical Schools,—Mrs. Mears also being medically qualified; in 1893, yet another T.C.D. man, the Rev. L. H. F. Star. The Dublin University Fuh-kien Mission was now fully organized and working vigorously; and Collins, McClelland, and Star, were sent out upon its funds. ‡ The later development of this interesting movement belongs to

New  
C.M.S.  
men.Dublin  
University  
Fuh-kien  
Mission.

\* Moody's convert; see p. 286.

† The voyage of Mr. Knox and Mr. Phillips to China was marked by an interesting episode. Together with two Baptist missionaries they began a short daily service in their (2nd class) saloon. "People should pray in their own cabins," objected the other passengers. "Very well," was the reply, "then will you dance and play cards in your own cabins?" This *tu quoque* was unanswerable, and before Ceylon was reached the feeling on board had quite changed; a missionary meeting was held; £40 was spontaneously collected, and divided between the two Missions; and over one hundred passengers signed a grateful address to the missionaries.

‡ The Valedictory Meeting, at Trinity College, of the first missionary, Mr. Collins, was a very interesting occasion. The Provost presided; Dr. Salmon and Dr. Gwynn spoke; and "a commendatory prayer, beautiful in its heart-



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C.M.S. ladies.

Melbourne ladies.

Advance in the North-west.

Outrages and narrow escapes.

a later period; as also does the development of C.M.S. women's work. The Society, when first it began to send out ladies systematically, was engaged in supplying the Mission-fields not touched by the C.E.Z.M.S.; but, in special circumstances, Miss Goldie, Miss Boileau, Miss Power, and two Misses Clarke, went to Fuh-kien in 1887-92; and in 1893, the newly-formed Victoria Church Missionary Association sent two young Melbourne ladies, Misses H. E. and E. M. Saunders. These two ladies were the first-fruits of the C.M.S. Deputation to Australia in 1892; offering for China, indeed, on the very day the C.M.S. men landed at Melbourne, after a sermon by Robert Stewart in Mr. Macartney's church that evening. Their widowed mother at first proposed going with them to China, but home circumstances preventing that, she gladly gave up her only two children to the Lord's service, hoping by-and-by to follow them. Meanwhile Archdeacon Wolfe's two daughters were doing admirable work, and in due time were acknowledged as C.M.S. missionaries.

Dr. Rigg, Phillips, and Knox, went forward into the north-west of the Province in 1889, and established themselves in the town of Nang-wa, a few miles from the important city of Kien-ning-fu. The opposition they at first met with was much disarmed by the work of two of the young Chinese medical evangelists trained by Dr. Taylor; and when Dr. Rigg opened his new hospital, he had over 3000 patients in a few months. In the following year, the Native doctors opened a dispensary in a suburb of Kien-ning, just outside the walls, despite much antagonism on the part, not of the people generally, but of certain of the gentry and their hired roughs. But the first missionaries to spend one night within that great city were two C.E.Z.M.S. ladies, Miss Newcombe and Miss F. Johnson, invited by the father of their language-teacher. They could scarcely believe that they were really there for a night, but they found the secret in *Daily Light* for the day, October 31st, "Not by might, nor by power, but by My Spirit, saith the Lord." \* Mr. Phillips was successful in getting into Kien-yang, another great city still further inland; but the man who let him the house was beaten and exhibited in an iron cage. Serious outrages followed. On May 11th, 1892, Dr. Rigg had what may truly be called a miraculous escape from a frightful death in a pit of unmentionable filth; and on October 8th, Mr. and Mrs. Phillips † felt earnestness, was offered by" a Kingstown clergyman who afterwards became a C.M.S. Secretary, "the Rev. W. E. Burroughs."

\* On that same October 31st, 1890, was celebrated in London the fourth Gleaners' Union Anniversary (All Saints' Day falling on a Saturday). The motto given out for the day was that same text, "Not by might," &c. In the afternoon was held the first of the memorable meetings at which only ladies spoke, and one of the speakers was Mrs. R. Stewart, who pleaded for Fuh-kien as none but she could plead—little thinking that while she was speaking two of the missionary sisters her influence in Ireland had sent forth were within the walls of the "Jericho" of the Province.

† He had married Miss Apperson of the C.E.Z.M.S. She died in 1891. In 1896 he married Miss Hankin of the C.E.Z.M.S.

were rescued by the chief mandarin from a murderous attack at Kien-yang, while their house was being covered with similar filth inside and out.\* Miss Newcombe and Miss Johnson also were treated with violence. But the riots were only temporary, and after a time all the work was courageously carried on as before; and at length, after three years, one of the Native clergy, the Rev. Li Taik Ing, succeeded in taking up his residence within the city of Kien-ning-fu.

The C.E.Z. ladies, from the first, adopted the Chinese dress, as the China Inland missionaries had done, and some others. From time to time great controversy arose about this question. The majority of the missionaries of long standing at the treaty-ports, such as Bishops Burdon and Moule and Archdeacons Moule and Wolfe, were strongly opposed to the practice. On the other hand, those, both men and women, who had themselves tried it, and had taken long inland journeys in native dress, were practically unanimous in its favour. The question was not one of mere convenience and comfort. The personal reputation of English ladies was at stake. But, to the utter perplexity of committees at home, both sides affirmed that their practices respectively alone preserved the ladies from unmerited imputations. The C.M.S. Committee, pressed from one side to prohibit the native dress, and from the other side—not to insist upon it, but—to leave the missionaries free to adopt it at their discretion, finally decided, in 1894, in favour of liberty, while giving no opinion themselves on the merits of the question.

III. We now go northwards to the Mid China Mission. Its history in this period is marked by less of special incident than the Fuh-kien Mission, but not by less good work. It had four centres, viz., the great port of Shanghai, and three cities in the Che-kiang Province, Ningpo, Shaou-hing, and Hang-chow. At these we must glance separately.

Almost throughout the period, Archdeacon A. E. Moule was at Shanghai, acting as Secretary of the whole Mission, and developing the local work considerably. The city had never been considered as a C.M.S. field, occupied as it was by several other Missions; but in such a place there is abundant room for all, and the Archdeacon found many openings for fresh agencies. When he came home in 1894, he left a congregation of 180 members, with five schools and seven Chinese teachers—a small sphere relatively, but enough for one missionary, with all the business of the Mid China Mission upon him. But besides this, an important Anglo-Chinese School was carried on by one of his sons, Mr. William Moule; while another son, Mr. Arthur Moule, a Cambridge graduate, was occupied in literary work, particularly in a translation of the Religious Tract Society's Commentary. Two ladies, Miss Onyon

\* See the horrible details, C.M.S. Report of 1893, pp. 192, 193.



PART IX. 1882-95. Chap. 96. English residents and the Mission.

and Miss Stanley, were added to the staff in 1891. The Archdeacon also exerted himself, with some success, to induce the large English community to become acquainted with, and take an interest in, the manifold operations of various Missions going on almost at their doors, but for the most part entirely ignored by them. In 1887, he persuaded an eminent English lawyer to go round the city with him and see for himself what was going on; and that gentleman wrote a letter to the principal English newspaper at Shanghai, saying that he had "no idea previously of the very great amount of leaven working in the place towards Christianizing, civilizing, and educating in Western knowledge the rising generation of Chinese of both sexes."\* The incident is a significant one, and the moral needs no pointing.

A. E. Moule's literary work.

To Archdeacon Moule the Society and the whole cause of Missions in China are deeply indebted for his literary work of all kinds. His contributions in the *Intelligencer* and *Gleaner* have always been especially welcome. When at home on furlough he produced an admirable book, *New China and Old*, and a smaller but not less interesting one, *The Glorious Land*.†

The Missions in the Che-kiang Province received substantial reinforcement in the years of our present period. The first addition to the old staff was the Rev. J. Heywood Horsburgh in 1883. Then followed, within five years, W. L. Groves, J. H. Morgan (who died early), G. W. Coultas, Dr. Hickin, J. Neale, C. J. F. Symons, Walter S. Moule (son of the Archdeacon), E. P. Wheatley, T. H. Harvey; and, in 1890-94, W. G. Walshe, Dr. Browning, A. V. Liggins (transferred to Paléstine, where he died), Dr. Smyth, A. Phelps, E. Hughesdon; also G. H. Jose, from Melbourne,—these last three being former members of the China Inland Mission. Four of these, Groves, Neale, Symons, W. S. Moule, were Cambridge men; Harvey an Oxford man; Wheatley a graduate of the Royal University of Ireland. Several ladies also were sent out. The coming forward as candidates of Miss Vaughan and Miss Wright in 1887, and its influence upon the development of C.M.S. women's work then about to commence, were noticed in Chap. LXXXVIII. Ten others followed in the next six years, of whom should be specially mentioned Miss Louise H. Barnes, Principal of the Temple Colston School at Bristol, and Miss Blanche E. Bullock, daughter of the much-respected editor of *Home Words*. Two ladies of the Female Education Society were transferred to the C.M.S. in 1889; and two daughters of Bishop Moule were formally recognized as missionaries in 1894.

and women.

One of the recruits, T. H. Harvey, must be further noticed. He was (as mentioned in a former chapter) one of the curates at Portsmouth of Canon Jacob, the present Bishop of Newcastle.

\* See *C.M. Intelligencer*, March, 1888, p. 182.

† *New China and Old* was published by Seeleys; *The Glorious Land* by the C.M.S.

He was a most promising young missionary, and was appointed Vice-Principal of Ningpo College. He is to be remembered as the author of the now familiar phrase, "Great, dark, hungry China."\* On August 13th, 1890, he was married to one of the lady missionaries at Ningpo; on the 17th they sailed for a trip to Japan; on the 18th he was seized with cholera; on the 19th he died, at sea. His young widow only survived him thirteen months. Thus the Lord is pleased sometimes to people heaven with youthful workers. "Let Him do what seemeth Him good." His death.

The Chinese clergy of the Ningpo district, and their pastoral work, were noticed in our last China chapter. To the four then named nine were added in 1888-94; and three more since. And all the sixteen but one are still labouring. One of the first four, the Rev. Dzing Ts-sing (whose utterances were quoted in Chap. LXXXI.), preached the sermon at one of Bishop Moule's ordinations in 1890—a sermon highly commended, and delivered in "the Ningpo [dialect] of a gentleman." "I thanked God and took courage," wrote Archdeacon Moule, "as my dear old pupil preached the Gospel, and admonished his younger brother and the rest of us to make full proof of our ministry."

Chinese clergy.

Meanwhile, remarkable evangelistic work was being done by Mr. Hoare and his students. The College was in every way a centre of good influence. The Bishop described its curriculum as "evangelistic theology taught *ambulando*." Periodically, Hoare and the elder and more advanced students made preaching tours, sometimes for a week, now and then for as much as ten weeks; sojourning a day or two, or longer, at some town or village, with lectures and reading in the morning and open-air work in the afternoon. Of one memorable tour in the Chu-ki district—large as Kent—in 1884, a deeply-interesting account came home.† "The experience of these five weeks," wrote Hoare, "has led me to be still more thankful for the grace that God has given to the students. Day after day have they preached and prayed, kneeling down in the face of the jeering crowd, and preaching 'Jesus Christ and Him crucified.'" Again, in the following year: "I cannot speak too highly of these dear students. They preached the Word of God with power. Teh-kwóng especially, with his formerly weak voice ringing out like a bell, holding up Christ crucified before their eyes, held the people night after night as though bound with a spell."

J. C. Hoare's Ningpo College.

Evangelistic work of the students.

One important extension resulted from the work of an Itinerating Band, formed to go further afield into districts still unreached, consisting of certain of the divinity students who had finished their college course, led by one of their number who was presently

\* A poem of his, "Voices of the Night," written on the eve of his departure for China, is thought to be one of the most real poems that ever appeared in the *C.M. Gleaner* (October, 1889).

† *C.M. Intelligencer*, April, 1885 (supplement). See also *C.M. Gleaner*, April and July, 1885.

T. H. Harvey.



PART IX. 1882-95. Chap. 96. Tai-chow.

ordained, the Rev. Dzing Teh-kwong. A man from Tai-chow, 100 miles south of Ningpo, heard the Gospel in a small mission hospital at Ningpo, and asked that teachers might be sent to his district. The Itinerating Band went accordingly, and preached the Gospel. God owned and blessed the work, and when Mr. Hoare went there in 1888, he found twenty-eight adults ready for baptism. In May, 1889, Bishop Moule went, and—several others having been baptized—confirmed thirty-seven; both he and Hoare being greatly encouraged by the manifest signs of a true work of Divine grace. Year by year the little Church grew, with the Rev. Dzing Teh-kwong as its pastor, until in 1894 there were 300 baptized Christians, and three years later this number was doubled. In 1893, the Rev. G. H. and Mrs. Jose and Dr. Hickin went to live in the district, at Da-zih, or Great Stone Valley, the latter starting a medical mission at once. The city of Tai-chow itself is a China Inland station; but it is interesting to find that the first Christian missionary to preach the Gospel there was Archdeacon Cobbold, so long ago as October, 1855.\*

Tai-chow visited forty years ago.

Other work of the Ningpo College.

The Ningpo College was not only a place for training clergy and catechists, and the headquarters of itinerating bands. It was also a literary workshop. There was a printing-press, and some of the Chinese boys learned to use it; and Mr. Hoare translated into the Ningpo colloquial (and adapted) Trench's *Notes on the Parables*, Pearson *On the Creed*, Bishop Ryle's *Notes on St. Matthew*, and other works. There is no more important or arduous branch of missionary labour than this; yet it rarely receives notice. In all the College work Mr. Hoare was ably seconded by Mr. Walter Moule. In the seventeen years of the career of the College to the end of 1893, there were 165 students. Of these, fifty-seven had become schoolmasters and catechists in the Mission, eleven had become hospital assistants, four had become printers, two had died during their course, forty-six had left without employment, and forty-four were still in the College. Eight students had been ordained. Few institutions can show a better record than that.

Shaou-hing.

Of Shaou-hing little can be said. Mr. Valentine's patient labours for many years bore little visible fruit. After his death, Mr. Wheatley and Mr. Walshe were there, and two or three of the ladies; and Mr. Walshe gained rather unusual influence with the Chinese gentry. But even at the present day there are not more than fifty baptized Christians.

Hang-chow.

At Hang-chow Bishop Moule has resided; and thence, year by year, he has been wont to make his circuits from city to city and from village to village, "confirming," in the two-fold sense (as before observed of Bishop Burdon) "the souls of the disciples." In 1892, for example, he was away from home 116 days, and confirmed 164 persons in "seventeen different oratories, from the

\* See Mr. Cobbold's Journal of a long tour southward from Ningpo, in the *C.M. Intelligencer* of September, October, and November, 1856.

PART IX. 1892-95. Chap. 96. Bishop Moule's journeys. Miss Vaughan. Chu-ki. Mr. Ost.

beautiful cathedral of Shanghai to the poor cottage-room in the mountain village of Tsze-lang, or the riverside hamlet of Yang-tsang." These journeys involved travelling in Chinese boats or sedan-chairs, or on foot, nearly 3000 miles altogether. Bishop Moule's episcopal career has been an uneventful one, and does not supply numerous incidents for this History; but the steady continuity of the Mission is largely due to his quiet and persevering labours. The rest of the year was spent in the chief direction of the Hang-chow Mission itself. The ordinary work of the station was carried on for the most part by Mr. Coultas and Mr. Neale. Mrs. Moule and her daughters, and Miss Wright, until her marriage to Mr. Walter Moule, were actively engaged with the women and girls; and Miss Vaughan and Miss Barnes itinerated fearlessly among the country villages, particularly up the great river Tsien-tang, upon the banks of which stands the village of Yang-tsang above mentioned, seventy miles up from Hang-chow. Miss Vaughan's letters from time to time in the *Gleaner* have been especially interesting. Sometimes she has visited the Chu-ki district, the work in which was briefly noticed in the last China chapter. That district—as large as Kent, let it be repeated—was committed, in 1893, to the care of Mr. Ost, who had been transferred (on his return to China after furlough) from Hong Kong, and who was the first missionary to take up regular residence at Chu-ki. He had much privation to endure, and sometimes real peril to face, the people being turbulent; but he and his wife have bravely persevered. Notwithstanding more bitter persecution than anywhere else in the Mid China Mission, the converts have increased year by year to about four hundred.

Throughout the period Dr. Duncan Main continued in charge of the splendid Hang-chow Mission Hospital, the finest in China, built mainly at the expense of Mr. W. C. Jones. The completed new buildings were opened on May 14th, 1885. In 1893 there were 13,000 out-patients and 600 in-patients; 97 were admitted into the Opium Refuge; and eight Chinese medical students were under instruction. A leper hospital was opened in 1893, and a women's hospital in 1893. This great institution has exercised a wide influence and brought the Gospel to thousands of Chinese; and a large proportion of the converts of recent years have been the direct or indirect fruit of its work, through what Dr. Main calls the "button-hole theology" taught by the evangelists and Bible-women to the applicants one by one while waiting their turn. The doctor's reports year by year have been full of graphic description and living interest.\*

\* Perhaps the most vivid accounts of the Mid China Mission, and indeed of the Fuh-kien Mission also, are to be found in Mr. Edmund Wigram's account of his and his father's tour in 1836-7, and in Miss Baring-Gould's narrative of her journey round the world with her father in 1894-5, given in her book for young people, *Ever Westward*.



PART IX.  
1882-95.  
Chap. 96.

General  
Missionary  
Confer-  
ence, 1890.

Agreement  
on Bible  
Versions.

Appeal for  
1000 men.

The Con-  
ference on  
Opium.

In our last China chapter we noticed the General Missionary Conference held at Shanghai in 1877. Another such Conference was held, also at Shanghai, in 1890. No less than 445 missionaries assembled, about one-third of the whole number, 1295. The Church of England was again only scantily represented. The C.M.S., C.E.Z.M.S., and F.E.S. together only sent nine men and seventeen women. The Episcopal Church of America sent four men and nine women. The other American Missions sent 100 men and 90 women, the Presbyterians being the most numerous. The China Inland Mission was represented by 47 men and 37 women, some of whom would no doubt be members of the Church of England; and the principal British Non-conformist Societies by 32 men and 31 women; which leaves about 70 miscellaneous. Out of sixty papers read, only two were by C.M.S. men, viz., one by Bishop Burdon on Colloquial Versions of the Bible, and one by Archdeacon Moule on the Relation of Christian Missions to Foreign Residents; but Mr. Elwin, Mr. Shaw, Mr. Ost, and Dr. Main took part in the discussions. The subjects were grouped under nine general heads, viz., (1) the Scriptures, (2) the Missionary, (3) Women's Work, (4) Medical Work, (5) the Native Church, (6) Education, (7) Literature, (8) Ancestral Worship, and Comity in Missions, (9) Results. The papers and discussions, published afterwards in a substantial volume, are of great interest and value. By far the most important achievement of the Conference was an agreement, after years of controversy, regarding the Versions of the Bible. Dr. W. Wright, the Editorial Superintendent of the British and Foreign Bible Society, had gone out from England on purpose to be present, and it was with profound thankfulness that he was able to report such a result. It was agreed to bring out an "Union Version" in three forms, viz., in "high Wen-li" (classical), in "easy Wen-li," and in the widely-used "Mandarin dialect."\* Another thing done was the issue of a solemn appeal to Protestant Christendom to send out one thousand additional men in five years. Much prayer was made about this request; and although it did not please God to give the 1000 men, yet 1153 men and women did go out in five years from that time. As Mr. Hudson Taylor said, God knew what instruments His work needed, and He answered the prayer in His own way.†

There was one subject upon which it is needless to say that the Conference was absolutely unanimous—Opium. Among the resolutions passed were the following:—

"That we as a Conference re-affirm and maintain our attitude of unflinching opposition to the opium traffic.

\* An able and complete account of the history and difficulties of Bible Translation in China, by the Rev. G. Ensor, appeared in the *C.M. Intelligencer* of January, 1892.

† Accounts of the Shanghai Conference were given in the *C.M. Intelligencer* of August and September, 1890.

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Chap. 96.

Opium  
contro-  
versy in  
England.

Sir J.  
Pease's  
motion  
carried.

The Royal  
Commis-  
sion.

Report of  
the Com-  
mission.

"That we recommend all Christians in China to use every endeavour to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its suppression.

"That we earnestly impress on all Christian Churches throughout the world the duty of uniting in fervent and continual prayer to God that He will in His wise providence direct His people to such measures as will lead to the restriction and final abolition of this great evil."

In England, the efforts of the Society for the Suppression of the Opium Trade to awaken the conscience of the nation were strenuous and persistent; and in 1891 there was a gleam of hope that success would soon reward its exertions. On April 10th in that year, Sir Joseph Pease moved in the House of Commons the following resolution:—

"That this House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and they should at the same time take measures to arrest the transit of Malwa opium through British territory."

No one expected this resolution to be carried—except those who had been praying about it. But it was carried, against the Government, by a majority of 30 in a House of 290 members—160 to 130. Nevertheless, the Government did nothing; and in the following year a change of Ministry took place, Lord Salisbury being succeeded by Mr. Gladstone. In 1893, on June 30th, Mr. Webb moved for a Royal Commission "to inquire into the best means of meeting the cost of suppressing the opium traffic." Mr. Gladstone met this by a counter proposal to appoint a Royal Commission to consider the whole question; and Mr. Webb was defeated by 184 against 105. The anti-opium party, however, fully hoped that an exhaustive and impartial inquiry would once for all justify the agitation against the trade, and ensure its ultimate abolition. But the terms of the Commission led to the concentration of its attention, not upon the export trade from India to China and its effects in China, but upon the effects of the consumption of opium in India; although the China question was not excluded. In due course the Commissioners not only examined witnesses in England, but went to India and did the same there. Some grave complaints were made of the manner in which the Indian evidence was collected; but with these questions we are not now concerned. The Report, when it came out, signed by all the Commissioners except one, proved, to the intense disappointment of the Christian people most deeply interested in the question, to be substantially a defence of the opium policy of the Indian Government. In India, indeed, the evils of opium are comparatively slight. The drug is not smoked, but swallowed (in the form of pills or infusions), which is less harmful; and this by only a small percentage of the population. The majority of the Indian missionaries were unable to testify



PART IX. that it had been a serious interference with their work. But  
1882-95. their evidence, such as it was, was strangely dealt with in the  
Chap. 96. Report. Out of forty-four Indian missionaries examined, only  
four were in the smallest degree favourable to the use of opium;  
yet three of these four were quoted from in the Report, and not  
one of the forty-one.

Its strange  
features.

Why  
China  
ignored?

But what of China? However innocuous opium might be—as yet—in India, that did not touch the real question. As the *Intelligencer* remarked, if we ask “Are bull-fights demoralizing in Spain?” it is no answer to say “I never saw a bull-fight in Holland.” First, no Commissioner went to China at all, and the evidence was only documentary. Secondly, there was a similar selection in the Report of one side of this evidence. A weighty memorial signed by seventeen missionaries of over twenty-five years’ standing (including Bishops Burdon and Moule, Archdeacons Moule and Wolfe, and such veterans of other Missions as Muirhead, Chalmers, Griffith John, David Hill, H. L. Mackenzie, Macgowan, and Hudson Taylor) was entirely ignored; and while it was acknowledged that “by the majority of the missionaries of every community in China the use of opium is strongly condemned,” the only quotations were from three who claimed to “take a less decided view.” Thirdly, out of ninety-seven pages of which the Report consisted, only five and a half were devoted to the subject of China at all.

The Report  
not to be  
accepted  
as final.

It is contended, therefore, (1) that even as regards India the Report is, at least to some extent, inconsistent with the evidence; (2) that as regards China it is utterly inadequate and misleading. But of course a Report signed by such men as Lord Brassey and his colleagues could not but carry great weight, and as a matter of fact it has successfully checked the agitation for the time. But we look back to the days of Wilberforce, and we remember how defeats and delays not less vexatious met his efforts in behalf both of African slaves and of the Gospel in India, and how nevertheless the cause of truth and justice triumphed in the end; and we shall go on praying that God will graciously arouse the national conscience, and lead England, even at the eleventh hour, to put away its great sin.\*

The most important of the Church Missionary Society’s “onward and inward” movements in China in the period under review was the new Mission to the great western province of

\* Important articles on the Opium Question appeared in the *C.M. Intelligencer* of May, 1891, by Archdeacon Moule; of March and July, 1892, by the Rev. C. C. Fenn; and of May, June, and July, 1895, by Archdeacon Moule. Also letters from Dr. Mears and the Rev. P. Ireland Jones, in October and November, 1894; and, in September, 1894, the Memorial from the seventeen veteran missionaries, and some remarkable extracts from Chinese (Heathen) books, showing that the respectable Chinese describe “vicious living” as “whoredom, gambling, and opium.” Dr. Duncan Main’s Reports year by year have furnished sad and striking illustrations of the evils of opium.

Si-chuan. The impetus that led to this interesting enterprise came from the Rev. J. Heywood Horsburgh, a clergyman of Trinity College, Cambridge, who had been curate at St. Pancras, under Mr. Thorold; at Christ Church, Clifton, under Mr. Hay Chapman; at St. Matthew’s, Croydon, under Mr. Causton; and at Portman Chapel, under Mr. Nevile Sherbrooke; and the Portman Chapel congregation raised a special fund for him as their “own missionary” when he went to China in 1883. For four years he was at Hang-chow under Bishop Moule, whose letters spoke warmly of his spiritual influence; but he yearned after pioneer work in the far interior, and at length obtained leave from the C.M.S. Committee to visit the remote province of Si-chuan, in which were labouring some of the China Inland “Cambridge Seven.” His journey thither in 1888 was described in graphic letters, which excited much attention at home; and when he came to England in 1890, he urged the Society to let him make up a party to start a C.M.S. Mission in that province “on very simple lines”—the missionaries to live in Chinese houses, wear Chinese dress, live on Chinese food, and generally identify themselves as much as they could with the people, and spend as little money as possible.† Long and careful consideration was given to the project; and at length the Committee yielded to Mr. Horsburgh’s fervour and importunity and adopted it,—having first ascertained that the China Inland Mission would not regard the proposed Mission as an intrusion on its ground, but would gladly welcome a C.M.S. party in a district adjoining one in which several of its Church of England members were already at work.‡ It was at the same time that Mr. Horsburgh published his remarkable little book, *Do Not Say*, which has perhaps been used of God to touch more hearts, and to send more men and women into the Mission-field, both from England and from the Colonies, than any other modern publication.§

Much interest was aroused in Mr. Horsburgh’s proposed Mission, and, as we saw in Chap. LXXXVIII., it was one of the C.M.S. developments of the period which, along with those of Douglas Hooper, Wilmot Brooke, and Barclay Burton, attracted the special sympathies of important Christian circles. His party, made up in 1891, consisted of one clergyman, the Rev. Oliver M. Jackson; seven laymen, four of them not enrolled as C.M.S. missionaries, but permitted to join the band upon funds supplied by Mr. Horsburgh’s many friends; and five single

\* See *C.M. Intelligencer*, February and July, 1889.

† See *Ibid.*, October, 1890.

‡ Mr. Stanley Smith, being in England, gave the Society important information and suggestions for the new party, especially in the direction of moderating Mr. Horsburgh’s rather extreme views about living like the Chinese.

§ Mr. R. W. Stewart sold large numbers of *Do Not Say* in Australia as well as at home, and candidates have continually said that they owed their inspiration to it.



PART IX. 1882-95. Chap. 96. women, with Mrs. Horsburgh. They reached Shanghai in December, 1891, and quickly started—the single men and women in separate companies—on the long journey up the Yangtse-kiang. From the first, they were indebted for unbounded kindness to the China Inland Mission; and on their arrival in Si-chuan, they were a long time dependent upon its members for temporary homes, as no Chinamen would let them houses in the towns and cities marked out as the C.M.S. field. They found, as the C.I.M. men had found before them, that the best course was to itinerate, staying a day or two at a time in this and that town in the native inns, and thus becoming known in the first instance not as residents but as sojourners. The experiences of the party in doing this were extremely interesting; and the C.M.S. periodicals have had no more graphic letters in their pages than came from the Interior Evangelistic Mission in Western China, as Mr. Horsburgh liked to call it.\* Gradually the plan proved successful; or rather, it should be said, God answered the constant and earnest prayers of the brethren and sisters; and in the course of the year 1894, five cities within the C.M.S. district were definitely occupied. That district is but a small fragment of the great province of Si-chuan; but it is a roughly circular territory 250 miles across, or as large as England south of York; and the cities occupied may about correspond geographically with Ventnor, London, Oxford, Cambridge, and Nottingham. In one direction the district approaches the borders of Thibet, and many Thibetans have been met by the missionaries.

Method of the new Mission.

Five cities occupied.

Ecclesiastical position of the Si-chuan Mission.

New diocese of West China.

The Province of Si-chuan was nominally within the jurisdiction of the Bishop of Mid China, and at the request of the Church of England members of the China Inland Mission, Bishop Moule had given his licenses to the three or four clergymen belonging to it—one of whom, Mr. Arthur Pelhill-Turner, he himself ordained,—and had commissioned some of the others as lay readers. The Mission in a large section of the Province was entirely worked by them, and “on Church lines,” i.e. the converts were trained in liturgical worship, the sacraments were administered according to the Anglican rite, the children of Christians were baptized, and there would be candidates for confirmation if ever a bishop appeared. But it was not possible for Bishop Moule to be absent from his immediate work in Che-kiang long enough to allow of such a journey as an episcopal visitation 2000 miles off would involve; and the Church Missionary Society therefore suggested both to him and to the Archbishop of Canterbury that a new quasi-diocese should be formed for West China, and a bishop provided who would give episcopal supervision both to the Church of England section of the C.I.M. and to the C.M.S. Mission. The China Inland leaders heartily entered into the plan, and Archbishop Benson, who took a warm interest in it, appointed,

\* See especially the *C.M. Gleaner*, October, 1892, and *C.M. Intelligencer*, July and November, 1894, and July, August, and September, 1895.

at the suggestion of the C.M.S. Committee, and with all his usual graciousness, the head of the C.I.M. in Si-chuan to be the new bishop: This was the Rev. W. W. Cassels, one of the “Cambridge Seven” of 1885, in whose goodness and wisdom all parties had learned to repose confidence. The first public announcement was made at the great Saturday missionary meeting at the Keswick Convention of 1895, and drew forth much prayerful interest and sympathy. The C.M.S. guaranteed the episcopal stipend, and Mr. Cassels came on to the Society’s roll of missionaries, while fully retaining his position in the C.I.M. He was consecrated on St. Luke’s Day, October 18th, 1895, together with Dr. Talbot, the present Bishop of Rochester; and he sailed on that day week for China. From Shanghai he wrote a striking letter to the missionary workers in his new diocese,\* headed with these words: “I am but a little child”; “Jesus called a little child unto Him, and set him in the midst”; “A little child shall lead them.” The arrangement has proved, by God’s good blessing, a singularly happy one.

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Bishop Cassels.

In 1894 broke out the war between China and Japan. No one could foresee how long it would last, or how it would end. No one certainly foresaw the instant collapse of the Chinese forces and the complete victory of the Japanese. Newspaper telegrams caused grave apprehensions of sudden danger to missionaries and Native Christians arising from the confusion and excitement of the people of China; and friends at home began to inquire “what instructions” had been sent to the missionaries, and some, whether the Society had “taken measures for their safety.” Readers of this History will have observed how in former times of urgent peril, as in the Indian Mutiny and the Abeokuta disturbances, the Society had considered “duty” much more important than “safety.” But in the present telegraphic days this grand principle is forgotten by some friends, and the Committee are supposed to be able to “protect” the missionaries at a distance of ten thousand miles. What they now did was to assure the missionaries of their confidence in them and in the Lord, and to remind them to act unitedly and not singly; sending, on October 10th, the following telegram to Shanghai: “God grant to all courage, wisdom, peace, guidance, safety, blessing. Committee trust brethren to act together discreetly for Christ’s cause.” At this time Mr. Baring-Gould was on his tour round the world, and he actually passed from Japan to China after the war broke out; and it was a great relief when, on November 5th, the Committee received a telegram from him, from Shanghai, “No cause anxiety,” showing not only that he and his daughter were pursuing their journey safely, but that the alarm about the missionaries had been, although natural, greater than the occasion called for.

War between China and Japan.

“Duty” and “safety.”

\* See *C.M. Intelligencer*, July, 1896.



There had, however, for some time, been unrest in China, and serious riots and outrages had occurred in various places. They were much fostered by the wide circulation of atrocious pamphlets and handbills and placards issued from the specially turbulent and anti-foreign Province of Hunan—the one province in which missionaries have never yet succeeded in effecting a footing. These shocking publications took advantage of the fact that the word *chü* in the Roman Catholic word for God, *Tien-chu* (Lord of Heaven), means not only “lord,” but (spoken in a different tone) also “pig”; and they called Christianity the “Jesus pig-squeak.”\* They charged the missionaries with the most infamous practices, and incited the people to rise and kill them all. Outrages did ensue. It was at this time that Dr. Rigg and Mr. and Mrs. Phillips and the C.E.Z. ladies were so shamefully treated in Fuh-kien, as before mentioned; a Wesleyan missionary and an English customs officer were murdered; and a Presbyterian medical missionary in Manchuria was cruelly tortured. The Foreign Ministers in China, of Great Britain, France, Germany, Italy, Spain, Belgium, Russia, the United States, and Japan, signed a Joint Protocol in September 1891, affirming that the outrages were

“Not so much the outcome of a deep-rooted animosity on the part of the lower classes towards Christianity and Christians, *which the Yamen pretends to believe* and wishes the foreign representatives to believe is the case, as the result of a systematic course of hostility instigated by anti-foreign and anti-Christian members of the literary class whose headquarters and centre must be considered to be the Province of Hunan, but whose acolytes are distributed over the whole Empire, and are represented even among the highest officials of the realm.”

The *Times* of September 5th contained a good leading article commenting on a criticism of Christian Missions published by an educated Chinaman, some sentences of which are well worth putting on permanent record:—

“Without attempting to follow the document line by line, we would point out that two important considerations lie on the surface, and sufficiently dispose of the only material allegations. It will be asked, for example, if the Christian converts are the needy and the vicious, and if their motives are wholly those of gain, why it should be necessary to persecute them so cruelly in order to drive them from a faith which means nothing but a little money to them. The descriptions lately published in the East of the persecutions of the little Christian communities in Sz-chuan and Yunnan during the past two years are heartrending. Men, women, and children are murdered by scores, their little property is destroyed, and hundreds of them are fugitives from mob violence.

\* See an account of these horrible productions, by the Rev. G. Ensor, in the *C.M. Intelligencer* of July, 1892, gathered from a Blue Book presented to Parliament in that year. The worst parts of the pamphlets were too vile for reproduction in English. See also, in the *C.M. Gleaner* of January, 1892, a fac-simile of a pictorial handbill entitled “A Picture of Killing the Devils and Burning the Books,” the inscription on which was also untranslatable.

“It is too often forgotten that persecution is the normal condition of the Chinese converts to Christianity. We hear of these persecutions only when they touch the foreign missionaries; of the daily and sporadic outbreaks against the Native Christians we hear nothing, for it only concerns the Chinese themselves. To support the hatred and social ostracism, with which, as the writer admits, the converts are regarded, there must be genuine, energetic conviction. The tens of thousands of converts scattered all over China, with their numbers daily increasing, could not, indeed, be maintained for a week from the missionary funds sent from abroad, even if these were devoted to no other purpose. The fact appears to be that these converts contribute liberally, and in some cases wholly maintain their own Native pastors and places of worship.

“As to the work of missionaries in the intellectual enlightenment of the Chinese, the writer is evidently in profound ignorance of what has been done in this direction. He should carefully consult a catalogue of the publications of the Mission Press in Shanghai; for it will show him that, whatever knowledge of any of the sciences, arts, or history of the West his countrymen possess, they owe wholly to missionaries. It would not surprise us if the writer himself acquired his earliest knowledge of English or French in a missionary school, or through missionary agency. The only real interpreter of the thought and progress of the West to the millions of China is the missionary; and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that these men stand as interpreters between the East and the West.

“As to works of charity, we can only answer that China had no efficient hospital or medical attendance until the missionaries established them, and, in truth, she has no other now; and when her great men, such as Li Hung Chang and Prince Chün, are in serious danger, they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them.”

The most widespread and destructive of the risings against the Missions occurred in Si-chuan in May, 1895. At Chen-tu, the capital of the Province, and at several other cities, attacks were made by infuriated mobs upon the mission premises of the China Inland Mission, the Canadian Methodists, the American Methodists and Baptists, and the Roman Catholics. The houses were destroyed, the property destroyed or stolen, and the missionaries personally assaulted. Through the never-failing providence of God, no lives were lost; but the majority of the missionaries were compelled to flee, and to descend the Yangtse towards the coast. The C.M.S. Mission was the one Mission that scarcely suffered at all. A house in which Mr. and Mrs. Horsburgh were sojourning was broken into; but their perfect calmness and good-humour seem to have been used of the Lord to influence the rioters, who did not go beyond petty pillage.\* Two women missionaries alone at Sin-tu were rescued from a mob by the prompt action of the local mandarin. Miss Mertens wrote:—

“It was a trying time, but a grand time for testing our faith in Him,

\* See *C.M. Intelligencer*, September, 1895.



PART IX. 1882-95. Chap. 96. and during a few specially anxious nights such promises as, 'I will be unto her a wall of fire round about,' 'The beloved of the Lord shall dwell in safety by Him,' were very precious to me. We felt, too, how true are the words, 'Except the Lord keep the city, the watchman waketh but in vain.' We knew God was in charge, and, come what may, all was for the best."

In consequence of the pressing representations of the British Government, the Chinese Viceroy of Si-chuan, of whose complicity with the outbreaks there could unhappily be no doubt, was degraded from his office and rank; and it was the opinion of experienced missionaries like Mr. Griffith John that this unprecedented and important step on the part of the Government of Peking had a real effect upon the minds, and therefore upon the conduct, of other officials and mandarins.

The Ku-cheng Massacre.

We now approach what is perhaps the most solemn scene in the history of the Church Missionary Society. We have in these volumes witnessed many solemn scenes, at Sierra Leone and Lagos; on the banks of the Niger and of the Victoria Nyanza; in the days of the Indian Mutiny; at Muscat, and Peshawar, and Kandahar; and in far-off New Zealand. But never one quite like this one. "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

After Robert Stewart's return from Australia, he and his wife and younger children went back to their old Mission-field, the Province of Fuh-kien, three elder boys being at school in England. Mr. and Mrs. Stewart went out *via* Canada, in order to hold meetings there similar to those in Australia; the young children (with their nurse) being taken by C.E.Z. ladies by the regular P. & O. route. The short Canadian campaign was long enough for them to leave behind precious memories, as later visitors to the Dominion have found. Stewart resumed a work in Fuh-kien which he had begun before illness drove him home in 1888, the charge of the Ku-cheng district and the local secretaryship of the C.E.Z.M.S. The Principals of the Fuh-chow College meanwhile were Mr. Lloyd and Mr. Banister successively. The C.E.Z. ladies were now numerous, and ten of them, together with the two Melbourne ladies sent (as before mentioned) by the Victoria C.M. Association, were working under Mr. and Mrs. Stewart in the Ku-cheng district, living two and two in Chinese houses in various towns and villages, going in and out among the women, and periodically visited by the Stewarts or resorting for rest or counsel or united prayer to the central station. It was a delightful band of godly women, wholly consecrated to the service of their Lord, and willing to bear many real trials to flesh and blood if haply they might be honoured to win souls for Him.

Stewart at Ku-cheng.

C.E.Z. ladies in the Ku-cheng district.

Danger from the Vegetarians.

In March, 1895, Stewart was warned by one of the Native clergy of a rising of a sect of so-called Vegetarians against the local Chinese authorities, and of urgent danger therefrom. The

mission-house at Ku-cheng being on a hill outside the walls it was temporarily abandoned, and the party took refuge in the city, and presently the ladies and children were sent down to Fuh-chow for safety, by the advice of the British Consul. In June, however, the danger having apparently passed away, several of them returned.\* In the hot months of July and August it was the custom to retire to the mountain village of Hwa-sang, 2000 feet high, and twelve miles from Ku-cheng, where the Mission had two small bungalows. It was arranged to spend a few days at the end of July that year, simultaneously with the Keswick Convention in England, in Bible-study, mutual Christian converse, and united prayer. The subjects of study chosen were, "Always Zealous," "Always Trusting," "Always Christ in us," "Always Praying," "Always Praising," and "A Continual Burnt-offering made by Fire." On July 31st they had a Bible-reading on the Transfiguration, and the meeting closed with the words of solemn dedication in the Communion Service repeated by all together, "Here we offer and present unto Thee, O Lord; ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." Within a few hours those "souls and bodies" were offered up as a sacrifice indeed.

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Hwa-sang, rest and prayer.

August 1st, 1895.

What happened early on the following morning, August 1st, shall be told in the fewest and plainest words. Before some of the party in the two houses (C.M.S. and C.E.Z.M.S.) were dressed, a band of some eighty "Vegetarians" suddenly appeared, and in a few minutes killed Robert and Louisa Stewart, "Nellie" and "Topsy" Saunders of Melbourne, Mrs. Stewart's nurse, Lena Yellop, and four of the C.E.Z. ladies, Miss Hessie Newcombe, Miss Elsie Marshall, Miss Flora Stewart,† and Miss Annie Gordon (from Tasmania); and fatally wounded two of the youngest Stewart children. The fifth C.E.Z. lady, Miss Codrington, was terribly wounded and left for dead; and the murderers, having set fire to both houses, decamped. Meanwhile, two Stewart girls, Mildred (who was also wounded) and Kathleen, both of whom manifested wonderful self-possession, escaped with two little brothers and the year-old baby girl from the burning house, and reached a neighbouring cottage where an American lady, Miss Hartford, was; and thither also Miss Codrington dragged herself. At some little distance off, in a Chinese house, was the Rev. H. S. Phillips, who, hearing a noise, hastened to the spot, bound up the wounds, collected the bodies of the ladies and the ashes of Mr. and Mrs. Stewart, and sent down to Ku-cheng for Dr. Gregory of the American Mission there. Late in the evening he arrived with help. Next day, in the afternoon, the Ku-cheng magistrate came up with one hundred soldiers, and the

\* Among those who still remained for a while at or near Fuh-chow, and thus escaped the subsequent massacre, was a sister of the Rev. W. E. Burroughs, a C.E.Z. missionary.

† Daughter of an English clergyman; not a relative of Robert Stewart's.



PART IX. 1882-95. Chap. 96. bodies were carried down to Ku-cheng, whence the survivors proceeded to Chui-kow on the River Min, and then down to Fuh-chow by boat; one of the little ones dying *en route*, and another a day or two later. On August 6th, the rough coffins having been brought down to Fuh-chow, the sacred remains were solemnly laid to rest.

Such are the bare facts, related in the briefest and most ordinary language. What shall be said of the dear and honoured friends thus called away in a moment from the work they loved? Rather than the Author of this History, let their comrade Mr. Phillips speak. He wrote as follows:—

Phillips's testimony.

"I reached Hwa-sang about ten days previously, just arriving as a series of Keswick meetings were commencing. A very happy, holy time we had. I send you a programme originally drawn up by Miss Hankin. Every one felt we were right in the King's own presence, and He was speaking to us all. Dear Mr. Stewart seemed so full; I was so specially struck with his quiet, calm life in God.

"Our dear brother was indeed spiritually a strong man, as firm as iron, as gentle and loving as a little child; seldom have I spent happier days than those spent in loving communion with him and that mission mother, dear Mrs. Stewart. Never in the Fuh-kien Mission have we had missionaries more holy, able, and true. I have never heard a Native speak in any but terms of the deepest love of dear Mrs. Stewart. The text we chose for the coffin, that held what remains we got back from the fire, just described their lives, 'Lovely and pleasant in their lives, and in death they are not divided.'

"There was no such thing as despotism in Ku-cheng, love oiled everything; the sisters followed dear Mr. Stewart because they believed in him from the bottom of their souls. Oh, for more such missionaries, men who can lead because their life is a pattern. He was the most humble man I ever met.

"For Miss H. Newcombe's coffin we chose, 'The Master has come and calleth for thee.' She was so full of the Second Coming. God had wonderfully given her the gift of uniting and drawing together people. Her bright, cheery life kept every one bright.

"For Miss Nellie Saunders we chose, 'Not counting their lives dear unto them.' She died trying to save the Stewart children. She struck one as a peculiarly unselfish soul; her one thought was others. She was burnt in the house.

"Miss Topsy Saunders' bright, whole-hearted life of self-sacrifice suggested 'Jesus only' as the most suitable words. Wonderful the way God kept these two sisters.

"Miss T. Saunders' beloved friend (they were inseparable), Miss Elsie Marshall, was indeed a sunbeam. My wife used to say when she nursed her so lovingly at Sharp Peak last year, that her smile in the morning helped her for the day. The self-denying life of these two sisters, mostly at Si-chi-du, was a picture for the whole Mission. 'She asked life, and Thou hast given it, even life for ever and ever' was her text.

"Miss Gordon, you remember, was from the Colonies. We chose for her text, 'Where I am, there shall My servant be.' She worked so bravely alone in Ping-nang; faithful, I am told, was strikingly the keynote of her life.

"Miss Stewart was evidently more used in helping her sisters than in direct Chinese work; I knew her less than the others, but believe she was deeply taught of God.

"For Lena, the faithful nurse, who died covering the baby from the brutal blows, we chose, 'Faithful unto death.'

"So they rest from their labours, and their works do follow them."

The terrible news was received with a burst of horror and sympathy from the whole civilized world. A cry for vengeance arose, but not from the missionaries or the missionary societies. They could have no fellowship with such a meeting as that of the British residents at Hong Kong, where vehement denunciations of the Chinese, and demands for swift punishment, were received with "loud and enthusiastic applause." The C.M.S. and C.E.Z.M.S. called a public meeting at Exeter Hall, not for protest, not for an appeal to the Government, but in solemn commemoration of the martyred brother and sisters, and for united prayer. Many memorable gatherings in that Hall have been recorded in the pages of this History, but none quite like the meeting of August 13th, 1895. At less than a week's notice, in the midst of the holiday season, a great throng of praying and sympathizing friends crowded the Hall. Friends of other Societies, the S.P.G., the China Inland Mission, London, Baptist, and Presbyterian Societies, took part by reading passages of Scripture or offering prayer. The speakers were the President (Sir J. Kennaway), Mr. Lloyd of Fuh-chow (then in England), Mr. Cassels (just appointed bishop for Western China), and Mr. Fox (who had that very day been appointed Hon. Secretary). Not one bitter word was uttered; nothing but sympathy with the bereaved, pity for the misguided murderers, thanksgiving for the holy lives of the martyrs, fervent desires for the evangelization of China. The presence of the Lord was marvellously manifested. Several hymns of faith and hope were sung, and the meeting closed with the singing of "When I survey the wondrous cross" in the attitude of prayer.

Earlier on that same day was the monthly meeting of the General Committee, which is never suspended even during the recess, though usually the August meeting is a very small one, and only urgent or formal business is done. But this time the room was full, not only to consider the solemn event in China, but to appoint and welcome Mr. Fox as the new Honorary Secretary. Touching China, eight Resolutions were adopted, of which the last was important, and must be quoted:—

"The Committee in the midst of this sorrow desire to place on record their unflinching belief that no disasters, however great, should be allowed to interfere with the prosecution of that purpose for which the Society exists—viz., the Evangelization of the World, which in its Divine origin is without conditions. They deprecate any suggestion that evangelistic enterprise in China or in any other part of the world is to be necessarily dependent upon the possibility of protection being accorded to the missionaries, either by the Government of the country in which they labour or by Great Britain. At the same time the Committee recognize the responsibility resting upon them to carry on their missionary work with due prudence and discretion, and to take all steps in their power for the safety of their missionaries, and particularly of the Christian

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A cry for vengeance.

C.M.S. Prayer Meeting at Exeter Hall.

The Committee meeting of August 13th.



PART IX. 1882-95. Chap. 96. women whom God is at this time calling forth in such large numbers. The Committee, while they would deplore any action on the part of the British nation savouring of the spirit of retaliation, are confident that Her Majesty's Government will take such steps as are necessary to induce the Government of China to act effectively in the interests of order and justice, and to secure the protection pledged by treaty rights for the foreign residents, and liberty of conscience for the Native Christians."

The bereaved relatives.

Very wonderful was the power of Divine grace manifested in some of those most terribly bereaved, fathers and mothers and sisters. It seemed in truth as if God would make the awful massacre to be "not unto death, but for the glory of God, that the Son of God might be glorified thereby." Upon those uplifting words of Christ the father of one of the murdered ladies, the Rev. J. W. Marshall, preached to his congregation at St. John's, Blackheath.\* "I believe," he said, "that I shall see that glorious harvest in China that is to spring up from those precious buried grains that hold, in God's mysterious purpose, the germs of eternal life; and I know I shall rejoice in that day that God allowed me to call one of those grains *mine*." Much sympathy was felt for Mrs. Saunders of Melbourne, the widowed mother of the two bright Australian girls; but she was upheld in a wonderful way, and only hoped to be allowed to go out herself to China and see "a martyrs' memorial at Ku-cheng of precious living stones." And by-and-by she did go.

What should the British Government do?

Naturally, much public discussion ensued as to the relations of the British Government to Missions. What could Lord Salisbury rightly do in this case? What could the Society rightly expect of him? Some thought that protection for missionaries should be demanded. Others thought that the less they leaned on "the arm of flesh" the better. The above resolution shows the view of the Society. Our duty to the Heathen, and to Christ, is precisely the same, whether the British Government has any power to protect the missionary or not. If there is no power, the missionaries are to run the risk of life, as they have done over and over again, and as they are doing to-day. As was observed above, "duty" is more important than "safety." But if the missionaries are in British territory, as in India, or where treaties give England certain rights of interference, as in Turkey and Persia, they have exactly the same claim as merchants or travellers or any one else to whatever aid the British power can render. It is not always well to insist on the claim; but the claim exists nevertheless. Now in China Great Britain has no means of protecting a missionary who goes inland. The world accuses him of crying for "the inevitable gunboat"; but even if he were disposed to do so—which generally he is not—his cry would be useless, for the gunboat could not reach him if it tried. But Great Britain has treaties with China which entitle it to

And what can it do?

\* This inspired and inspiring sermon was printed in the *C.M. Intelligencer* of October, 1895.

demand Chinese protection for British subjects, and the due punishment of offenders; and of this right—though the Society made no request—Lord Salisbury properly took advantage. The result was an official inquiry into the circumstances of the massacre, and the execution of some of its perpetrators. This was right, although in the light of heaven these poor dark Heathen were more to be pitied than those whose bright spirits were now in Paradise. If an evangelist in a London slum were killed by roughs, the evangelist in his dying hour might sincerely pray for them; his friends might sincerely deprecate vengeance; his brother would have no right to seek out the murderer and slay him in revenge. But the civil power would nevertheless arrest the guilty person if it could, and sentence him to the proper punishment; and pity for him would not entitle us to interfere with the justice which is essential to the safety of the community.

One other thing the British Government could do. It could demand of China compensation for outrages. This is legitimate in the case of property, as when Stewart's College was destroyed in 1878. But when Lord Salisbury inquired of the C.M.S. and C.E.Z.M.S. what compensation he was to press for on account of the Hwa-sang massacre, both Societies replied that they would accept none. Any money paid might have been regarded in China as an indemnity for the lives of the missionaries; and both Committees were anxious to avoid even the appearance of vindictiveness. In due course Lord Salisbury wrote to the C.M.S. that the Chinese authorities were much impressed by "the high-minded attitude" of the Societies. The Tsungli-Yamen (Chinese Foreign Office) informed Sir Claude Macdonald, the British Minister at Peking, that "the refusal to accept compensation commanded the Yamen's profound respect and esteem," and that every effort would be made to prevent future disturbances.

C.M.S. declines compensation.

Onward, Inward, and Upward—we have now seen what each of these three words meant in China in the period we have been reviewing. It was a fiery chariot that took Robert and Louisa Stewart and their bright companions from our midst; but it took them upward, within the veil, into the King's Presence. And it is not they only who will have mounted upward from the burning rest-houses at Hwa-sang. There is the harvest Mr. Marshall spoke of to come from those buried grains. It began very soon to appear. Within a few months of the massacre there were more Chinese inquiring about Christ in the Province of Fuh-kien—in the Ku-cheng district itself—than ever before. And the day is coming when the deeply-mourned martyrs of Ku-cheng will "enter into the joy" of Him Who sees of the travail of His soul and is satisfied; when

Coming harvest from the "buried grains."

From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl streams in the countless host,  
Singing to Father, Son, and Holy Ghost,

ALLELUIA!

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PART X. College at Calcutta under Dr. Dyson, and had abandoned Hinduism and admired the Gospel, though unable to yield to it his mind and heart. Thus what appeared at the time almost fruitless educational work was the origin of the only testimony to Christ—imperfect as it was—that has really been delivered in Tibet itself.\*

Dr. A. Neve's journeys and appeals.

But Tibet is by no means the only unevangelized country in Central Asia. Dr. Arthur Neve, of Kashmir, has again and again called attention to the vast regions still untouched. He has done what he could himself by journeying over and among the mountains with a travelling dispensary; for instance, in Baltistan, in May, 1895.† Alluding to Lord Salisbury's advice to politicians, during a Russian "scare" some years ago, to "study large-scale maps," he made this startling statement, that "one side of Exeter Hall might be papered with maps of unevangelized countries at the scale of one inch to a mile." He called for a "Boundary Commission," "not, as in politics, to mark off the limits of the sphere of action, but to ascertain why those limits exist at all in spite of the marching orders, 'Into all the world';" and he appealed for a Central Asian Pioneer Mission, with its base of operations in Kashmir.‡ It is indeed a call to the sleeping Church to wake up, when we read that "from Tehran in Persia to Bathang in China, a distance of over 3000 miles, there is no European Protestant missionary," and that "a modern Marco Polo might travel right across the continent, and find less Christianity than in the twelfth century."

## VI.

Ceylon. There is little more to say of Ceylon. The Tamil Mission there has lost two missionaries of standing, J. D. Thomas, after twenty years' service in India and nine in Ceylon; and G. T. Fleming, after sixteen years in the Island. Five new men and thirteen women have been added to the staff. The five comprised one layman, Major Mathison, who, on retiring from the army, joined the Mission as an honorary worker; and four clergymen, viz., R. W. Ryde, of Jesus College, Cambridge, and three T.C.D. men, J. Hamilton, H. C. Townsend, and W. J. Hanan. Mr. Hamilton, however, was quickly invalided home; one lady also, Miss Spreat, who subsequently died in London; two other of the ladies retired; and one became Mrs. Ryde. The increased number of women missionaries in the Island has led to the formation of a Women's Conference to take cognizance of all female work, of which both married and single ladies are members.

The work in Ceylon has gone on as before described, with the usual difficulties and disappointments, and tokens of blessing

\* See "Notes on Tibet," by the Rev. Herbert Brown, in the *C.M. Intelligencer*, April, 1895.

† See *Ibid.*, April, 1896.

‡ See his stirring appeal in the *C.M. Intelligencer*, April, 1896.

nevertheless. Perhaps the most notable recent feature of the position is the curious imitation by the Buddhists of Christian missionary methods: Buddhist lay preachers at street-corners; Buddhist Sunday-schools with Buddhist catechisms; Buddhist magic-lantern exhibitions, showing the "hobgoblins which Christians turn into"; Buddhist hymns and carols. But the Native Christian congregations connected with the Society continue to grow, and now number almost 10,000 souls; and there are 17,000 children in the schools. The Native clergy number 20, and the lay agents 587. If we include the numerous Singhalese congregations of the Church of England not connected with the C.M.S., then—as Mr. Higgins stated when laying the foundation-stone of the new church lately built to replace the old familiar one at Galle Face—there are some fifty Native clergymen in the Island, almost every one supported in whole or in part by the people to whom he ministers. That is a tangible result of missionary work. Let it be repeated, however, that statistics fail to show the best fruits, the fruits already gathered into the heavenly garner; and no Mission has given brighter examples of Christian deaths crowning Christian lives than the Mission in Ceylon.

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Buddhist imitations of Christian methods.

Progress of C.M.S. Mission.

## VII.

China has been in every one's mind and every one's mouth lately. In these few concluding paragraphs on the C.M.S. China Mission it would be out of place to discuss the great questions that have been engaging the anxious attention of the European Powers. We who have most at heart the evangelization of the Chinese only pray that there may be, more and more, in all parts of the empire, an "open door" for the Gospel. In view of the important events occurring, and the probable speedy development of Western civilization in China, the C.M.S. Committee, in March, 1898, adopted a long and important Minute on the claims of the China Mission for large extension;\* and later in the year they expressed their intention, if God gave the men and means, of fostering English education on Christian principles for the numerous young Chinamen now waking up to its importance. It may be that Educational Missions, which hitherto have had but little place in China, are destined to do as great a work there as they have in India and Japan.

China.

An "open door" for the Gospel.

China has certainly not been neglected in the reinforcements of the past four years. The Society added to the list no less than 93 names. Of these, 22 were clergy (three of them also doctors), five lay doctors, ten other laymen, and 48 women (two of them medically qualified); total 85, with 8 wives. The clergy included one bishop, Cassels, who came on the Society's list under the arrangement before described; seven Cambridge men (besides

C.M.S. recruits.

\* See *C.M. Intelligencer*, April, 1898, p. 317; also, in the same number, Mr. Baring-Gould's article, "China's Call,"



PART X. Bishop Cassels), two Oxford men, three T.C.D. men, five 1895-99. Islington men, two Canadians (one a graduate), one an Edinburgh Chap. 104. graduate ordained at Dublin, and one clergyman locally engaged who was ordained in America. It will be seen that no less than ten were medically qualified. Of the whole 93, 53 went to South China (46 to Fuh-kien), 22 to Mid China, and 18 to West China (including two who were already out independently, and are now on the regular staff). One specially interesting feature of the reinforcement is that several belong to the Dublin University Fuh-kien Mission, which now undertakes the whole work of the Fuh-ning district, and has a staff of five clergymen and two ladies, besides ladies of the C.E.Z.M.S. Two of the clergymen and the wife of one of them are qualified doctors. Another interesting feature is that nine of the unmarried ladies are from the Australian Associations, and two of the clergy from the Canadian Association; and besides these, Mrs. Saunders of Melbourne has gone to Fuh-kien to labour as God may enable her in the country where her two daughters laid down their lives for Christ.

Dublin University Fuh-kien Mission.

Colonial recruits.

Deaths.

Retirement of Mr. Horsburgh from C.M.S.

Persecutions and outrages.

Trouble through Romanist influence.

But the Society's China Missions have had grave losses, by death, by retirement, by transfers to Japan. The Rev. J. S. Collins of Fuh-kien was drowned in a river, and his widow was lost on her way home in the P. & O. s.s. *Aden*, wrecked on the coast of Socotra, together with Mrs. Smyth of Ningpo and two C.E.Z. ladies. Of these more in another chapter. The Rev. E. Hughesdon and Miss F. E. Turner also died in Mid China; and Mrs. Burdon, the Bishop's wife, after thirty-three years' faithful labour. Two Native clergymen, the Revs. Ting Sing-ki and Tiong Muk-tung, will also be mentioned hereafter. Another loss of a different kind has been sustained by the retirement of Mr. Horsburgh, the devoted and self-denying founder of the Mission in the remote western province of Si-chuan, on account of his inability to work in the foreign field as a clergyman of the Church of England in accordance with the Society's rules. The whole missionary cause owes much to Mr. Horsburgh's fervour and large-heartedness, and the Society has most deeply regretted the separation.

Persecution and outrage have continued to be the lot of the Chinese Christians in many places; and on one occasion Miss Vaughan and Miss Barnes, touring in the province of Che-kiang, were in imminent danger of being put to death in the most horrible manner by being thrown into a pit of unmentionable filth. In the same district, Chu-ki, and in some of the districts in Fuh-kien, persecution of the Christians comes from Chinese Romanists, many of whom are in fact Heathen in all but name. In one district the Romish native priest and catechists forced their way into the houses of the converts, took down the Creed, the Lord's Prayer, and the Ten Commandments, which were hanging on the walls, sprinkled the house with holy water, put up an image of the Virgin and Child and beat the unfortunate Christian

who remonstrated. In the far interior, the Roman Catholic Christians endure terrible persecutions; but nearer the coast they are secure, because the French Consuls take up their cause strongly. Innocent people are sometimes punished on false charges preferred to the Consuls, and by them to the mandarins; and the C.M.S. converts have had to suffer in this way. Bishop Moule, on the other hand, rightly discourages appeals to British Consuls by or in behalf of Chinese Christians. He tells the converts to be good subjects of their own government, however weak and corrupt it may be, and not to seek the protection of foreigners.

But, upon the whole, in no former period have the encouragements been so great. In Fuh-kien, in the year following the Ku-cheng massacre, there was a spirit of inquiry abroad unlike anything before seen. Even in the city of Fuh-chow itself, so hard ever since the Mission was started nearly half a century ago, a considerable number of converts have been baptized; while, at last, residence within the city walls has again become possible, after twenty years' exclusion. In 1897, one of Archdeacon Wolfe's daughters, two C.M.S. ladies, and two C.E.Z. ladies, succeeded in occupying city houses. The large number of women missionaries now in the Province (70, of the two Societies) is having a marked effect upon the Mission. They are living in several towns and cities, and winning the confidence of the people by their patient gentleness. The number of C.M.S. missionaries in Fuh-kien, men and women, is now more than double what it was before the Ku-cheng massacre. There are nearly 200 of the "little day-schools" about which Robert Stewart used to speak so often, and which are now chiefly supported by friends in Ireland in memory of him, through Mrs. Smyly, Mrs. Stewart's mother. In the north-west district, the cities of Kien-ning-fu and Kien-yang, so long almost inaccessible, are peaceably occupied, and small congregations are already being gathered. The Rev. H. S. Phillips and Dr. Rigg have been the pioneers, and the medical work, in which the Chinese trained medical students take an active part, has been much blessed. One of the Canadian clergy, Mr. White, is now also in the front; and the other, Mr. Boyd, is in charge of the Ku-cheng district, to the great satisfaction of friends in Canada who knew Stewart and rejoice that their missionary should have taken his place. The largest accessions, and the bitterest persecutions, have been in the southern districts of Hok-chiang and Hing-hwa. There are now 8000 baptized Christians connected with the C.M.S. Fuh-kien Mission, and 10,000 adherents still under instruction for baptism.

In Mid China also there has been progress, though not upon so large a scale; particularly in the Tai-chow district, south of Ningpo, the newest of the C.M.S. districts. The Ningpo College has now as its Principal the Rev. W. S. Moule, son of the Archdeacon, whose wife, the daughter of Henry Wright, went out



**PART X.** 1895-99. Chap. 104. **Hang-chow Hospital.**

AS a missionary to China in 1888. At Hang-chow, Dr. Duncan Main's Hospital continues its beneficent work, with its 200 beds, and its 927 in-patients and 43,000 out-patients in the last year. It comprises, besides a General Hospital, a Women's Hospital, Leper Hospitals for Men and Women, a Home for Lepers' Children, two Convalescent Homes, an Opium Refuge, and a Medical Training Class. Of some of the Chinese medical students, Dr. Main wrote, "They are real and bright and worth their weight in gold." In the last year reported on, 1897, one hundred opium patients were discharged cured. Dr. Main's opinion of opium-smoking is confirmed year by year. "It is an unmitigated curse," he says, "and one of the greatest hindrances to the advance of Christian work." He is now assisted by Dr. Kember, a son of the Tinnevelly missionary. Of this great Hospital Mrs. Bishop says, "It is the finest I have seen in the East, whether Government or any other."

**Si-chuan Mission.**

Of the Si-chuan Province or West China Mission, little need be said. Very self-denying, very patient, very trustful in the Lord's daily guidance and daily strength, have the Si-chuan party been in their difficult pioneer work; and a few converts have already been gathered in. The laymen who went out independently with Mr. Horsburgh have one by one been taken on to the regular C.M.S. staff, having "purchased to themselves a good degree"; and a medical missionary and several ladies have since joined the party. But it has lost one by death, Miss Alice Entwistle, from small-pox, caught while tending a Chinese woman stricken with that fell disease; of whom more by-and-by. Bishop Cassels has ordained two of the laymen, D. A. Callum and J. A. Hickman; and his visits to the stations have been highly valued. One of the laymen, Mr. Knipe, accompanied Mrs. Bishop, when she visited Si-chuan in 1896, to the mountain frontier of Tibet, where they had some strange adventures and unpleasant experiences.\* Another of the laymen, Mr. A. A. Phillips, has, during his furlough in England, written an able and complete account of the history, methods, position, and prospects, of the Mission, which should be read by all who are interested in it.†

**Mrs. Bishop in Si-chuan.**

**South China.**

**West River.**

In the extreme South, good work has been done at Pakhoi, especially by the Medical Mission and the Leper Hospital; while at Hong Kong there has latterly been quite a forward movement, with many baptisms. The Chinese clergyman there, the Rev. Fong Yat Sau, is very highly spoken of. It is now proposed to undertake a fresh advance up the great West River, upon which two treaty ports have lately been opened. The Rev. C. Bennett has already gone forward, and also the Rev. L. Byrde, a Cambridge man who was one of the earlier leaders of the S.V.M.U. at Cambridge, then for a while chaplain at Honolulu, and then for a short time in China.

\* *C.M. Intelligencer*, May, 1897.

† *Ibid.*, November, 1898.

One of the most encouraging events of recent years was the success in China of Mr. Mott's great tour round the world in connexion with the Student Movement. In three months, in 1896, he held meetings at Hong Kong, Fuh-chow, Shanghai, Soo-chow, Han-kow, Ningpo, Tien-tsin, and Chefoo, which were attended by 2883 delegates, of whom 999 were Chinese students, 235 Chinese teachers, 147 Chinese pastors, 1001 other Chinese Christians, besides 487 foreigners. Forty colleges and thirty-seven missionary societies were represented. These conferences resulted in an immediate and general revival of Bible-study; over 800 engaged to keep the "morning watch"; 76 Chinamen volunteered to devote their lives to Christian work among their people; and a College Y.M.C.A. of China was founded. It was a real epoch in the history of Missions in China.

In April, 1897, for the first time, a Conference of Bishops of the Anglican Communion was held in China. There assembled at Shanghai Bishops Moule, Scott, and Cassels; Bishop Graves, of the American Episcopal Church, and Bishop Corfe of Corea. Some important resolutions were passed, on Chinese names for the Christian Religion, the Anglican Communion, and the three orders of the Ministry; on the Lord's Day, the Chinese Prayer-book, &c.\*

In December of the same year, the first duly-constituted Synod of the Mid China diocese was held at Ningpo. Resolutions for the guidance of Native Christians were passed on the following subjects:—Processions and plays in honour of idols; societies, feasts, and food connected with idols, and with ancestral worship; the admission of catechumens; the lawfulness of trading by clergy and other spiritual agents; and the Roman controversy.

A ceremony of much deeper personal interest than these took place at Hang-chow on January 28th, 1898. On that day Bishop Moule completed the seventieth year of his age. Some handsome presents were made to him by his missionary brethren, not only of the C.M.S., but of the other English and American Missions working at Hang-chow; but what was far more interesting was a presentation by the Native Christians. This was a scroll of embroidered satin 96 feet long, with the names of the Christians, 2300 in all, inscribed upon it. The Bishop was much impressed, not only by the affection thus manifested, but by the evidence it afforded of power to initiate and to organize; and in the letter of grateful thanks which he sent to the Native clergy and such of the signatories as could read, he called on them to exercise the same power in establishing the Church and propagating the Gospel. The occasion was indeed one of deep interest. For more than forty years George Evans Moule had been in the front rank of faithful missionaries in China. For more than seventeen years he had been the beloved bishop of Mid China.

**PART X.** 1895-99. Chap. 104.

**Mr. Mott in China.**

**Conference of bishops.**

**Synod of Mid China Diocese.**

**Bishop Moule's 70th birthday.**

**His career in China.**

\* See *C.M. Intelligencer*, March, 1898.



**PART X.** His missionary career, and his episcopate, have been comparatively uneventful. His name has not been before the public like those of Hannington and Tucker. He has not had to take the tremendous journeys of a Horden and a Bompas. He has not seen a whole race evangelized and a flourishing British colony in possession of its land, like Williams and Hadfield. His sphere of labour has not had the romance of that of a Ridley or a French. But his record is on high, and his name is enshrined in the hearts of his fellow-workers and of the Chinese people he has loved.

**Bishop Burdon's retirement.** But Bishop Moule is not the oldest bishop in China, nor the oldest C.M.S. missionary. Bishop Burdon is a few months senior to him in age, four years senior to him as a missionary, and six years senior to him as a bishop. But Dr. Burdon is no longer a bishop with a diocese. He resigned the see of Victoria, Hong Kong, in 1897, after an episcopate of twenty-three years. That, however, did not terminate his missionary career. Like Bishops French and Stuart, he determined to devote his advancing years still to labour in the Mission-field; and after a visit to England, he and Mrs. Burdon sailed again for China in December, 1897. They first went to Pakhoi, the Bishop having generously offered to take charge of the station which his own efforts had originally established, while the clerical missionary, Mr. Beauchamp, took furlough. But in a few months, he had the heavy sorrow of losing his wife; and he will now devote himself mainly to literary work.

**J. C. Hoare Bishop of Victoria.** The appointment to the see of Victoria seems now to have been yielded by the Colonial Office to the Archbishop of Canterbury; and Archbishop Temple, having requested the Society to suggest some names—though it is an endowed see, and not one supported by C.M.S. funds,—eventually appointed the Rev. Joseph Charles Hoare, Principal of the Society's College at Ningpo, whose very interesting work there we have before seen. He is the thirty-fourth C.M.S. missionary raised to the Episcopate. He was consecrated on St. Barnabas Day, 1898, and sailed for China in October. We may confidently look for much benefit to the missionary cause in South China from the episcopal supervision of so experienced a missionary as Bishop Hoare.

## VIII.

**Japan.** Japan now occupies twenty-five or thirty pages of each Annual C.M.S. Report, although that Report is but a brief condensation of the reports and letters received from the Mission. Only two or three distinctive features of the past four years, therefore, can be noticed in this chapter. Many departments of the work which cannot even be mentioned were described in Chap. XCVII.

**Episcopal Jurisdictions.** Considerable development has marked the period in the episcopal arrangements for Japan. The formation of the two new dioceses of Kiu-shiu and Hokkaido, of which the first bishops are C.M.S. missionaries (Evington and Fyson), was recorded before, although Bishop Fyson's appointment did not take place till 1896.

**PART X.** In the meantime, Bishop E. Bickersteth had formed a further plan for the sub-division of the large diocese still left to him, and at the same time had come to a definite arrangement with the American bishop, Dr. McKim, settling the old question of their respective jurisdictions. The scheme agreed upon divided the Main Island of Hondo into four "episcopal jurisdictions," viz., (1) North Tokio, stretching from the capital northward; (2) South Tokio, south and west from the capital; (3) Kioto, still further west, and reaching to Osaka; (4) Osaka, from that city to the west end of the Island, and including also Shikoku. Nos. (1) and (3) were to have bishops of the American Church; and Nos. (2) and (4) bishops of the English Church. This very ingenious and judicious plan enabled each Church to retain all its old Missions; the two cities of Tokio and Osaka, which lie on two of the boundary-lines, being regarded as common ground, on account of both Churches having Missions in them. Bishop Bickersteth elected to retain for himself the South Tokio Jurisdiction, his own special Missions, St. Andrew's and St. Hilda's, being at the capital. The Archbishop of Canterbury, therefore, had to arrange for the Osaka Jurisdiction. He proposed that as both C.M.S. and S.P.G. had Missions within its area, the two Societies should again jointly provide the stipend, as they were doing for Bishop Bickersteth, he independently selecting the man; but the C.M.S. Committee, with unfeigned regret, felt unable to make a fresh grant of that kind, in consequence of the widespread dissatisfaction with the issue of the plan in the case of Jerusalem. They ventured, however, to offer the whole stipend if they might submit names for the Archbishop's choice, suggesting as a reason for this that the C.M.S. work in the Osaka Jurisdiction was much the more extensive; but Dr. Benson declined this, not unnaturally, as both Societies were in fact there; and he asked the S.P.G. instead to provide the whole amount, knowing that its Committee would not make any condition as to the nomination. The Standing Committee at once consented, and S.P.G. supporters came forward enthusiastically with special contributions.

**Archbp. Benson's plans for Osaka bishopric.** Archbishop Benson's choice of a man for the Osaka See fell upon the Suffragan Bishop of Southampton, Dr. Awdry, whose appointment was announced in January, 1896. It would be hard to give adequate expression to the grateful appreciation of his wise and sympathetic administration of his diocese which is due from the Society. No bishop whom the Committee might have nominated could have acted with more kindness in all his dealings with the Mission.

**S.P.G. votes the stipend.** Another change in the Episcopate of Japan marked the next year, 1897. Bishop Edward Bickersteth was in England for the Lambeth Conference, and his long and varied missionary experience was expected to be very helpful in the deliberations of the Committee on Foreign Missions. But his health had at length given way under his incessant labours and travels; he was too ill

**Chap. 104.**  
English and American bishops.

Archbp. Benson's plans for Osaka bishopric.

S.P.G. votes the stipend.

Bishop Awdry.

Bishop Edward Bickersteth.



PART X. love for us is—he went to the war with Dr. Cook, Lloyd, and Fletcher; 1895-99. and of the Baganda many, 110, were killed, but of all the English not Chap. 105. one was killed. Pilkington was very sorry, and said, 'I want very much to die, I should have liked to have died in the place of those Baganda.'

"Well, when they fought for the fourth time they killed him and Lieut. Macdonald, but we were all very much distressed at the death of Pilkington; we all shed tears, we cried our eyes out. Of Pilkington we have only now the footprints; but it is difficult to follow in the footprints when the leader is not there. Pilkington has died, but his work has not died; it is still with us. He preached to all men the Gospel; Protestants, Roman Catholics, and Mohammedans, all lamented him when he died, because he was beloved by all. He always welcomed both the wise and the foolish; all black people were his friends.

"We sorrow very much, beyond our strength; we do not see among the missionaries who we have any one who can fill his place and take on his work. I worked very hard at teaching him Luganda, and he learnt it very well, and was able to speak Luganda like a Native, and could translate any book into Luganda without my help; and I was not afraid of him making any mistakes.

"You see this is what makes all of us Baganda so sad. Where is another Englishman to give himself as he did to this work of translating our books?

"Therefore I want you, if you are still in England, and have not yet left, to go to the Committee of the Church Missionary Society and tell them how our brother Pilkington has been killed; tell them that the Baganda sorrow very much for Pilkington, that if we could write their language, English, we would have written to them in tears, and our tears would have fallen on the letter as we begged them to seek for a man of Pilkington's ability, and to beg him to come here and help us, and to take on Pilkington's work.

"His body we disinterred from Usoga, and we buried him here in Uganda near our church, that we might always remember him. If we had known how to carve his likeness on stone we would have done it; but the sight of his tomb will suffice us.

"My friend Millar, I entreat you, do not fail to send my message to the leaders of the C.M.S. that they may send us someone to succeed Pilkington; and you yourself, do you beseech with tears those Christians who have hearts filled with the love of Jesus Christ, to come and pity us and help us.

"It would be an excellent thing to circulate this letter among all the English. I know their love for us. They will hear us. I trust so."

"H. W. D. KITAKULE."

And also the official letter from the British Administrator to Archdeacon Walker:—

"Kampala, Dec. 13th, 1897.  
"Sir,—I have been asked by Mr. Jackson and the whole of the staff of this Administration to give expression to the deep and heart-felt sympathy which they feel with the members of the Church Missionary Society in the loss they have sustained by the death of our friend, Mr. Pilkington.

"We join with you all the more deeply, in that we feel that the misfortune is one that falls upon all Uganda, and I am sure that no higher tribute could be paid, nor one which Mr. Pilkington would have esteemed greater, than the sorrow which is expressed by the Native population of

the country for which he has worked so hard, and for the honour of which, I believe we can say in all sincerity, he has given up his life.

"I am, Sir,

"Your most obedient, humble servant,  
"The Venerable Archdeacon Walker,  
Namirembe."  
GEORGE WILSON.

The one death in Uganda itself—but again not from sickness—has been that of the Rev. E. H. Hubbard of Nassa, who was wounded by the accidental discharge of a rifle while *en route* to the Mission after furlough. He was carried on to Mengo, and Dr. Cook had every hope of his recovery; but after three months of suffering he succumbed on March 9th, 1898. His patience and peace were such that Archdeacon Walker said it was "a pleasure to sit with him." On the morning of the fatal day, Dr. Cook said, "Hubbard, old man, unless the Lord thinks fit to stretch out His hand to save you, you have only two hours more to live." "Two hours?" he replied; "all right." He dictated a few letters, bade farewell to his Native boys, repeated the hymn "Just as I am," asked for 1 Cor. xv. to be read to him, and fell asleep.

China's losses have been the most touching of all; but the greatest of them, by the massacre at Ku-cheng, have been already dwelt upon in a former chapter. The Fuh-kien Mission then "passed through the fire." Two years later, as Mr. Lloyd wrote, it "passed through the waters." "We believe," he added, "that God, Who permitted these losses, will bring us out presently into a 'wealthy place'—a place of deeper consecration, of fuller blessing, and of larger expectations." The Rev. James Stratford Collins, of Trinity College, Dublin (and the first supported by the T.C.D. Association),—a son of the Rev. W. H. Collins, formerly of Shanghai and Peking—was one of the most earnest missionaries in China, and a devoted follower of Robert Stewart in his principles and methods of missionary work. On Easter Tuesday, April 20th, 1897, he was in a boat descending the River Min from Yen-ping to Chiu-kow, when the boat struck on a rock, and before he could swim to the shore, a whirlpool sucked him down. He had married a C.E.Z. lady in the Fuh-kien Mission, one of two Misses Johnson of Dublin, sisters of the present head of the Irish Church Missions to Roman Catholics there. Mrs. Collins sailed for England with her two children, and joined the ill-fated P. & O. steamer *Aden* at Colombo. On June 9th, the ship was wrecked on the coast of the Island of Socotra. Mrs. Collins and her children were put into the one lifeboat that was successfully got off; and that boat was never heard of again. Thus, within a few weeks, father, mother, and children were an unbroken family in the Heavenly Home.

In that same steamer, and lost in that same boat, was another devoted missionary lady, the wife of Dr. Smyth of Ningpo, with her infant. As Miss Gertrude Stanley she had gone to China in



PART X. 1891, leaving behind her a large circle of friends at home and much blessed work in which she had taken no secondary share. At Shanghai she laboured earnestly for three or four years, till her marriage, beloved and esteemed by all who came in contact with her. Bishop Moule wrote after her death: "Mrs. Smyth was one of the most beautiful and gracious Christian characters I ever had the privilege of knowing; naturally gracious, but conspicuously so by God's grace." "Hers was a beautiful influence," wrote his nephew Walter Moule, "always for peace and charity—it was irresistible." And this was not the whole of China's loss by the Aden. Two C.E.Z. ladies from Fuh-kien, Miss Lloyd, sister of Lloyd of Toro, and Miss Weller, who had only escaped the Ku-cheng massacre by having gone elsewhere for her holiday, were not put into the lifeboat, but were afterwards washed away from the stranded steamer. The rocks of Socotra will ever be associated with the memory of these four devoted women, true handmaidens of the Lord and soul-seekers for Him.

One more of His chosen vessels for carrying the Gospel to the women of China must be named—one of Mr. Horsburgh's party in the Si-chuan Province, Miss Alice Entwistle. She was but a Lancashire factory-girl, from Smithills, near Bolton.\* Mr. Standen tells how at one of his open prayer-meetings, a young woman, unknown to him, led in prayer, and he said to himself, "There is one among us *who knows God*"; and true indeed that was of Alice Entwistle. When she told her father that God was calling her to China, he said, "Why, lass, they won't take the like of thee; thou art nought but an uneducated lass. Still, if the Lord has called thee to China, He will have thee there. And, lass, if thy father attempts to hinder thee when God has called thee, He will have to put me aside. There's nought but trouble comes to us if we stand in His way." She did go forth; she proved not only a devoted missionary, but a capable one; she learned the language—which she said was "a constant test of her fellowship with God." "If there is the least break in the fellowship," she wrote, "I make no progress; when fellowship is uninterrupted, the progress is assured." Her father died while she was in China, and after five years' service she was about to come home to see her widowed mother, and to be married to one whom she had left to go out for a while, and whom she hoped to take back with her; but she caught small-pox from a Chinese woman she was nursing, and died in peace on June 21st, 1896. "Just a simple girl," wrote Mr. Horsburgh, "and yet such a loving, brave, burning, prayerful, powerful missionary! It was beautiful to watch her life—steadfast, immovable, always the one thing, doing the will of God from the heart. We thank Him for the joy and inspiration her simple faith, her fixedness of purpose, her warm, loving heart, have been to us."

\* See the Rev. W. S. Standen's touching account of her, in the *C.M. Gleaner* of November, 1896.

China also lost some of its Native clergy. Let two be mentioned. In November, 1896, died the Rev. Ting Sing-Ki, the senior Chinese clergyman in Fuh-kien. He had been a Christian thirty years, and was No. 69 on the baptismal roll of the Fuh-kien Mission, and the first convert at his native town of Ming-Ang-Teng. He was confirmed by Bishop Alford, and ordained in 1876 by Bishop Burdon together with three others, all of whom died before him. "During the whole time of his service," wrote Archdeacon Wolfe, "as catechist, deacon, and presbyter, I have never had occasion to find fault with him. He was an able preacher, a faithful pastor, and a truly humble man of God." "I loved him," he added, "with a brother's love." Mr. Ting's whole family became Christians, and a brother of his, the Rev. Ting Sing-Ang, is pastor at Lieng-kong. The other clergyman to be mentioned, who died in 1895, was the Rev. Tiong Muk Tung, pastor at Ning-taik. Of him Mr. Eyton-Jones wrote:—

"His death was peaceful, holy, triumphant; he died as he had lived, witnessing to the goodness and power of God; and on the banner which preceded his bier were Chinese characters signifying '*Death had no terror for him; it was a return home.*' The man's life has been fruitful, powerful, exemplary. He was a truly spiritual worker, and the Church feels his loss."

Several Native clergymen in other Missions have been called away in recent years. Two of these also must be mentioned. The Rev. Wiremu Turipona, one of the most highly esteemed of the Maori clergy of New Zealand, died in 1896, aged 75, having been a Christian fifty-nine years, and in orders twenty-four years. "His Christian life and devotion to duty," wrote Archdeacon E. B. Clarke, "won the respect and affection of all who knew him, whether Maori or European." The Rev. Kuruwella Kuruwella, one of the senior pastors in Travancore, died in 1898. "He was," wrote the Rev. A. F. Painter, "a decidedly able man, a good English scholar, a great reader." He was pastor of an important Native congregation at the British port of Cochin (not the state of that name), and when the chaplain was absent, he ministered with acceptance to the English congregation. He was a member of the Malayalam New Testament Revision Committee. "When I sat on that Committee," says Mr. Painter, "I saw much of him, and the more I knew of him the more I loved him. His chief characteristics were his gentleness, meekness, and unaffected piety. By utter absence of self-assertion, by courtesy and quiet dignity, he won affection and compelled respect."

One other Native clergyman must be mentioned, although he was latterly far removed from C.M.S. views and methods, if only to give occasion for referring the reader to the extremely striking article on him by Dr. Hooper.\* This was the Rev. Nehemiah Goreh, "Father Goreh," as he was latterly called, who died in

\* Contributed to the North India Localized Edition of the *C.M. Gleaner*, and printed in the *C.M. Intelligencer* of July, 1896.

PART X.  
1895-99.  
Chap. 105.

Native  
clergy.  
Ting Sing-  
Ki.

Ting Sing-  
Ang.

Wiremu  
Turipona.

K. Kuru-  
wella.

Nehemiah  
Goreh.

Miss A.  
Entwistle.

A Lanca-  
shire lass.

"A simple  
girl, yet—"



- First grant of money, for linguistic work.  
 1801—Scott preaches first Annual Sermon, St. Anno's, Blackfriars, May 26th.  
 1802—Josiah Pratt succeeds Scott as Secretary.  
 Henry Martyn approaches the Society with a view to missionary work.  
 Two Berlin men accepted, Ronner and Hartwig.  
 1804—First congregational collections for the Society.  
 Ronner and Hartwig sail for West Africa, March 8th.  
 Bible Society founded.  
 1806—Three more missionaries sail for West Africa.  
 1807—First C.M.S. grant to India, for translational work, £200.  
 British Slave Trade abolished.  
 London Missionary Society sends Morrison to China.  
 1808—London Jews' Society founded.  
 First Sunday-school collection for C.M.S., at Matlock, Christmas Day.

### Second Decade, 1809—1819.

- 1809—Two laymen sent out with Samuel Marsden for New Zealand.  
 First Englishman accepted for training, T. Norton.  
 1811—Second Englishman accepted for training, W. Greenwood.  
 Baptism of Abdul Masih, Whit-Sunday.  
 1812—First President of C.M.S., Admiral Lord Gambier.  
 First C.M.S. Office opened, in Fleet Street, January.  
 First great C.M.S. public meeting, on India Question, April 24th.  
 Open Constitution of Society adopted.  
 Present title of Society adopted.  
 Claudius Buchanan, at request of C.M.S., prepares an appeal for an Indian Episcopate.  
 Death of Henry Martyn at Tokat, October 16th.  
 1813—Josiah Pratt starts the *Missionary Register*.  
 First Provincial Association, at Dewsbury, February.  
 First large C.M.S. Auxiliary, at Bristol, March 25th.  
 First public Annual Meeting with speeches and presence of ladies, May 4th.  
 First Deputation tour, by Basil Woodd, in Yorkshire.  
 C.M. House taken in Salisbury Square.  
 East India Charter renewed. Door opened for Missions in India.  
 Agra Mission begun by Abdul Masih under Corrie's auspices.  
 1814—Great Valedictory Meeting for four missionaries to India, Jan. 7th.  
 Consecration of first Bishop of Calcutta (Middleton), May 8th.  
 Madras Mission begun.  
 Marsden and lay settlers land in New Zealand. First sermon, Christmas Day.  
 1815—W. Jowett sent on a Mission of Inquiry to Eastern Churches.  
 First Bishops join the Society, Ryder of Gloucester and Bathurst of Norwich.  
 1816—Edward Bickersteth appointed Assistant Secretary.  
 E. Bickersteth's visit to West Africa. Six Negroes admitted to Lord's Supper, Easter Day.  
 Travancore Mission begun.  
 J. Hough, Chaplain, Tinnevely.  
 Basle Missionary Seminary established.  
 1816-19—W. A. B. Johnson at Sierra Leone. Awakening amongst Negroes.  
 1817—First Annual Sermon at St. Bride's, by Daniel Wilson.  
 Benares Mission begun.  
 Meeting at Bath to form C.M. Association; protest of Archdeacon, December 1st.  
 1818—New plans for development of S.P.G.; Royal Letter issued.  
 Pratt aids S.P.G. by publication of *Propaganda*.  
 Ceylon Mission begun.

### Third Decade, 1819—1829.

- 1819—Constantinople temporarily occupied.  
 1820—Tinnevely Mission (C.M.S.) begun by Rhenius.  
 Bombay Mission begun.  
 1822—Henry Venn joins the Committee.  
 Henry Williams goes to New Zealand.  
 First C.M.S. female school opened in India by Miss Cooke.  
 Adjai (S. Crowther) rescued from slave-ship and brought to Sierra Leone.  
 North-West America Mission begun by West at Red River.  
 1823—Anti-Slavery Society founded.  
 Terrible mortality at Sierra Leone.  
 1823-26—Reginald Heber Bishop of Calcutta.  
 1824—Pratt retires. E. Bickersteth and D. Coates Secretaries.  
 Gorakhpur Mission begun.  
 1825—W. Williams (afterwards Bishop) goes to New Zealand; S. Gobat (afterwards Bishop) to Egypt, for Abyssinia.  
 Islington Institution opened, January 31st. J. N. Pearson Principal.  
 First baptism in New Zealand.  
 Abdul Masih ordained, first Native clergyman in India, November 30th.  
 S. Crowther baptized, December 11th.  
 1826—Foundation-stones of new Islington College laid, July 31st.  
 First public meeting of the S.P.G., Freemasons' Hall.  
 Egypt Mission begun.  
 Trinity Church, Palamcotta, opened.  
 West Indies Mission begun.  
 1827—Fourah Bay College established. S. Crowther first name on the list.  
 British Guiana Mission begun.

### Fourth Decade, 1829—1839.

- 1829—Abolition of *suttee* by Lord William Bentinck.  
 1829-30—Baptisms in New Zealand.  
 1830—E. Bickersteth retires from Secretaryship.  
 John Henry Newman C.M.S. Secretary at Oxford for one year.  
 Alexander Duff in Calcutta.  
 New Holland Mission begun.  
 John Devasagayam, first Native clergyman in South India, ordained.  
 Smyrna Mission begun.  
 Abyssinia Mission begun.  
 American missionaries in China.  
 T. Sandys (forty-one years' service), W. Smith (forty-four years'), and J. J. Weitbrecht, go out.  
 1831—Opening of Exeter Hall, March 29th.  
 J. Matthews goes to New Zealand. (Died 1895.)  
 1831-35—Gutzlaff's travels in China.  
 1832—Daniel Wilson consecrated Bishop of Calcutta.  
 Leupolt (forty years' service), Isenberg, Schön, go out.  
 First conversions in Duff's College.  
 Nasik Mission begun.  
 1833—Death of Wilberforce.  
 Slavery Abolition Bill passed.  
 Keble's Assize Sermon begins Tractarian Movement.  
 John Tucker Secretary at Madras.  
 Peet and Pettitt go out.  
 1834—Slavery ceases in West Indies, August 1st.  
 Earl of Chichester President of C.M.S., December 24th.  
 1835—Bishopric of Madras established.  
 Charles Darwin in New Zealand testifies to success of Mission.  
 Secession of Rhenius.



- Oakley (51 years' service) and E. Maunsell (59 years') go out.  
E. Sargent lay catechist in South India.
- 1836—Death of Charles Simeon.  
Church Pastoral Aid Society founded.  
Bishopric of Australia established.  
H. Townsend (forty years' service) and J. Thomas go out.  
Syrian Church of Travancore finally rejects Mission.  
Mission to Travancore Heathen begun.  
E. B. Squire sent to China on Mission of Inquiry.
- 1837—Bishopric of Bombay established.  
Krapf goes to Africa.  
Zulu Mission begun.  
S. Marsden's last visit to New Zealand.  
Sir Peregrine Maitland resigns command of Madras Army rather than salute the idols.
- 1838—Colonial Church Society established.  
C. F. Childe Principal of O.M. College.  
O. Hadfield goes to New Zealand. (Surviving 1899.)  
Awakening in Krishnagar district.

#### Fifth Decade, 1839—1849.

- 1840—Great meeting at Exeter Hall to promote Niger Expedition, Prince Albert in the Chair, June 1st.  
China War.  
Sierra Leone C.M. Association founded.  
New Zealand becomes a British Colony.
- 1841—Fox and Noble, and Abraham Cowley (forty-six years' service), go out.  
Telugu Mission begun.  
Colonial Bishops Meeting, April 27th. Bishop Blomfield makes proposals to join C.M.S.  
General Meeting of C.M.S. for alteration of Laws, July 27th.  
Two Archbishops and eight additional Bishops join the Society.  
First Niger Expedition.  
David Livingstone sent to Africa by L.M.S.  
Henry Venn becomes Honorary Secretary of C.M.S., October.  
Consecration of Bishop Selwyn, October 17th.  
Consecration of first Anglican Bishop of Jerusalem, November 7th.  
Great financial deficit in C.M.S. funds.
- 1842—S. M. Spencer goes out. (Died 1898.)  
E. Sargent (afterwards Bishop) ordained.  
Treaty of Nanking, ceding Hong Kong and opening five ports.  
Bishop Selwyn in New Zealand.
- 1843—Ordination of Samuel Crowther, June 11th.  
Henry Baker, Junior, goes out.  
Townsend visits Abeokuta.  
Rev. Samuel Crowther's first sermon in Africa, December 3rd.
- 1844—Krapf at Mombasa, January 3rd.  
Death of Mrs. Krapf, July 13th.  
First missionaries sent to China, G. Smith (afterwards Bishop) and McClatchie.
- 1845—Sierra Leone Grammar School and Female Institution established.  
Ragland goes out to India.
- 1846—Townsend and Crowther enter Abeokuta.  
Rebmann joins Krapf in East Africa.  
S. Williams (now Archdeacon) ordained in New Zealand.
- 1847—Mengnanapuram Church opened.  
Russell (afterwards Bishop) and Cobbold go out to China.
- 1848—Mission to Hill Arrians begun.  
First baptisms at Abeokuta.

- Rebmann discovers Kilimanjaro, May 11th.  
Ningpo Mission begun.  
J. B. Sumner Archbishop of Canterbury.  
Death of H. W. Fox, October 14th.  
Jubilee Commemoration of C.M.S., November 1st and 2nd.  
Erhardt and Hinderer go out.

#### Sixth Decade, 1849—1859.

- 1849—Punjab annexed to British India.  
Church Missionary Intelligencer begun, May.  
Consecration of Bishops Anderson and G. Smith at Canterbury Cathedral, May 29th.  
F. F. Gough and W. S. Price go out.
- 1850—T. V. French and E. C. Stuart (afterwards Bishops) go out.  
Death of E. Bickersteth.  
Children's Home opened in Milner Square, Islington.  
First Red Indian clergyman ordained, H. Budd.  
Fuh-chow Mission begun.  
Sindh Mission begun.  
Papal Aggression.
- 1851—Valedictory Meeting for Krapf's East African party, January 2nd.  
Harding Bishop of Bombay.  
Palestine Mission begun.  
Dahomian attack on Abeokuta repulsed.  
First C.M.S. baptisms in China, at Ningpo and Shanghai.  
Horden (afterwards Bishop), Klein, O. C. Fenn, Higgins, R. Clark, Fitzpatrick, go out.  
Hudson's Bay Mission begun by Horden.  
Ibadan Mission begun by Hinderer.  
First Circular on Native Church Organization.  
The Queen receives Samuel Crowther, November 18th.  
Dr. Pusey sends J. W. Knott to St. Saviour's, Leeds.
- 1852—Revival of Convocation.  
Bishopric of Sierra Leone established.  
David Fenn and Meadows go out.  
Lagos Mission begun.  
Outbreak of T'ai-p'ing Rebellion.  
Ordination of R. McDonald (now Archdeacon).  
Punjab C.M. Association established.  
Amritsar Mission begun.  
First converts in R. Noble's School, Masulipatam.
- 1852-4—Vidal first Bishop of Sierra Leone.
- 1853—First railway train in India, April 16th.  
Hudson Taylor in China.  
Baptism of Shamaun, first convert at Amritsar.  
J. S. Burdon and W. L. Williams (afterwards Bishops) go out.  
"Policy of Faith" announced.  
New Children's Home in Highbury Grove opened.  
First Maori clergyman ordained.  
Meeting of officers at Peshawar to promote Mission, December 19th.
- 1854—Sir Charles Wood's Despatch on Education in India.  
Bishopric of Mauritius established.  
J. W. Knott's conversion to Evangelical views.  
First American treaty with Japan.  
Pfander's discussion with Mohammedans at Agra.  
Ragland's Itinerant Mission in North Tinnevely begun.  
Jabalpur Mission begun.  
Peshawar Mission begun by Clark and Pfander.  
Second Niger Expedition.



- 1854-6—Crimean War.  
 1855—Royston (afterwards Bishop), Dyson, Vaughan, Zeller, go out.  
 Tamil Coolie Mission begun.  
 1855-7—Weeks second Bishop of Sierra Leone.  
 1856—E. P. Greaves and W. T. Storrs go out.  
 Erhardt's Map of East Africa at the Royal Geographical Society.  
 Evangelical Bishops appointed by Lord Palmerston.  
 Pennefather's first Barnet Conference (afterwards Mildmay).  
 Admiral Prevost induces C.M.S. to project North Pacific Mission.  
 Harris School, Madras, opened.  
 Mauritius Mission begun.  
 Multan Mission begun.  
 Three more converts baptized from R. Noble's School.  
 1857—Special Church Services at Exeter Hall.  
 Indian Mutiny, Meerut, May 10th.  
 Strangers' Home for Asiatics opened.  
 Burton and Speke go to East Africa in consequence of C.M.S. discoveries.  
 G. E. Moule (afterwards Bishop), J. B. Wood, J. I. Jones, Hamilton, Alexander, Shackell, go out.  
 Tsimshean Mission begun by Duncan.  
 Niger Mission begun by Samuel Crowther.  
 War with China.  
 1857-9—Bowen third Bishop of Sierra Leone.  
 1858—Bishop Daniel Wilson dies at Calcutta, January 2nd.  
 Cotton Bishop of Calcutta.  
 Indian Mutiny suppressed.  
 Government of India transferred to the Crown.  
 Santal Mission begun.  
 Lucknow Mission begun at invitation of R. Montgomery.  
 Death of Bagland.  
 W. Gray joins C.M.S. at Madras.  
 Sarah Tucker Institution begun.  
 Speke sights the Victoria Nyanza, August 3rd.  
 Treaty of Tientsin, opening China to travelling foreigners.  
 Lord Elgin's Treaty with Japan.  
 Constantinople Mission begun by Pfander.  
 Hunter's great journey to the far North of Rupert's Land.  
 B. Bruce goes out.  
 T. Green succeeds Childe as Principal of C.M. College.  
 Cambridge University C.M. Union started.  
 Universities' Mission to Central Africa established.  
 First Special Evening Service at St. Paul's, Advent Sunday.

### Seventh Decade, 1859—1869.

- 1859—Religious Revival in Ireland and many parts of England.  
 First General Synod of Church of New Zealand.  
 William Williams Bishop of Waiapu.  
 Allahabad Mission begun.  
 B. N. Cust claims right to attend baptism of Christian converts.  
 American missionaries in Japan.  
 1860—First Week of Prayer at New Year.  
 Revival in North Tinnevelly.  
 H. Edwards's great speech at C.M.S. Anniversary.  
 First General Missionary Conference, at Liverpool.  
 Speechly (afterwards Bishop), Barton, Welland, go out.  
 Inter-tribal Yoruba War.  
 Sierra Leone Church organized.  
 Cambridge Nicholson Institution, Travancore, founded.

- Koi Mission begun at Dummagudem.  
 Outbreak of war in New Zealand.  
 1861—First Fuh-chow converts baptized.  
 Lagos becomes a British possession.  
 F. Gell Bishop of Madras.  
 Colonel R. Taylor invites C.M.S. to the Derajat.  
 First Tsimshean baptisms.  
 Hooper, Sharp, Rowlands, Wolfe, A. E. Moule, go out.  
 Indian Female Normal School and Instruction Society organized, by union of two Associations.  
 First Church Congress, at Cambridge.  
 Death of John Thornton, C.M.S. Treasurer; Hon. Capt. F. Maude succeeds him.  
 Second Memorandum on Native Church Organization.  
 1862—New C.M. House opened, March 7th.  
 Longley Archbishop of Canterbury.  
 Metlakahtla settlement established.  
 Hong Kong and Peking Missions begun.  
 Appeal of Government officials for a Mission in Kashmir.  
 Speke and Grant in Uganda.  
 Daily Prayer-meeting at Cambridge started, November 24th.  
 Punjab Missionary Conference, largely attended by Christian officers.  
 1863—Wade and Phair (now Archdeacon) go out.  
 First Chinese clergyman of Church of England ordained, Dzaw Tsang-lae.  
 Remarkable deliverance of Abeokuta from Dahomey.  
 C.M.S. Madagascar Mission begun.  
 1864—C. C. Fenn Secretary of C.M.S.  
 Arden and Warren go out.  
 Consecration of Bishop Crowther at Canterbury Cathedral, June 29th.  
 First Diocesan Conference, held at Ely.  
 Cyclone at Masulipatam.  
 T'ai-p'ing Rebellion suppressed by Gordon.  
 Bonny Mission begun.  
 First Telugu clergy ordained.  
 Mrs. R. Clark opens dispensary in Kashmir.  
 First out-stations occupied in Fuh-kien.  
 1864-69—John Lawrence Viceroy of India.  
 1865—Henry Venn's paper at Islington Clerical Meeting laments diminution of missionary interest.  
 Bompas (afterwards Bishop) and Sell go out.  
 R. Machray Bishop of Eppert's Land.  
 Hau-hau apostasy; murder of Volkner.  
 G. E. Moule occupies Hang-chow.  
 C.M.S. Cathedral College, Calcutta, opened.  
 Bannu Mission begun.  
 Dr. Elmslie in Kashmir.  
 Livingstone engages boys from C.M.S. African Asylum at Nasik.  
 R. Noble dies at Masulipatam after 24 years' unbroken service.  
 1866—Bishop Cotton drowned. Milman Bishop of Calcutta.  
 Keshub Chunder Sen's lecture on Christ, May 5th.  
 Imad-ud-din baptized, April 29th.  
 Jubilee of Sierra Leone Mission.  
 First China Inland Party arrive in China.  
 Third Memorandum on Native Church Organization.  
 Ridley (afterwards Bishop) and G. M. Gordon go out.  
 1867—Bishop Ryan's letter to Lord Chichester starts movement against East African Slave Trade.  
 Ritualistic controversy raging; Convocation condemns Ritualists;  
 Ritual Commission appointed; Henry Venn a member.  
 First Lambeth Pan-Anglican Conference.



- Bishop Crowther seized by Native chief; English Consul killed.  
 Madras Mission begun.  
 Jubilee of Ceylon Mission.  
 C. R. Alford Bishop of Victoria, Hong Kong.  
 Death of Archdeacon Henry Williams in New Zealand after forty-five years' service.  
 Expulsion of Mission from Abeokuta, October 13th.
- 1868—Tait Archbishop of Canterbury.  
 Japan Mission projected.  
 Great revolution in Japan.  
 R. Bateman goes out.  
 Imad-ud-din ordained, December 6th.  
 Dominion of Canada established.
- 1869—Ensor (first English missionary) lands in Japan, January 23rd.  
 J. W. Knott joins C.M.S., and starts with French for India.

### Eighth Decade, 1869—1879.

- 1869—R. Bruce in Persia.  
 First Native Church Council in Tinnevely.  
 Reeve (afterwards Bishop) goes out.  
 General Lake Secretary of C.M.S.  
 Parochial Missions begun.
- 1870—Financial Deficit; policy of retrenchment; men kept back.  
 Scheme for a Board of Missions mooted in Convocation.  
 Grisdale (afterwards Bishop) goes out.  
 Hadfield Bishop of Wellington, New Zealand.  
 Lahore Divinity College opened.  
 Cheetham Bishop of Sierra Leone.
- 1871—Parliamentary Committee on East African Slave Trade.
- 1872—"Failing treasury and scanty supply of candidates"; no University offers; Islington half full.  
 Further deficit; more retrenchments.  
 Henry Wright appointed Honorary Secretary.  
 Consecration of Bishops Royston, Russell, and Horden at Westminster Abbey, December 15th.  
 First Day of Intercession, December 20th.  
 General Missionary Conference at Allahabad, December.
- 1873—Death of Henry Venn, January 13th.  
 Death of Livingstone.  
 Gift of £20,000 by Mr. W. C. Jones for support of Native evangelists.  
 Plans for extension in Japan; Osaka occupied.
- 1874—New *C.M. Gleaner* started, January 1st.  
 Decision to withdraw from Madagascar.  
 General London Mission.  
 Oxford Convention on Higher Spiritual Life.  
 Great Income reported.  
 Burdon Bishop of Victoria, Hong Kong.  
 Bompas Bishop of Athabasca.  
 Plans for revival of East Africa Mission. Price goes out.  
 W. Gray Secretary of C.M.S.  
 Clifford, Evington, Fyson (afterwards Bishops) go out.  
 Tokio and Hakodate occupied.
- 1875—W. H. Barlow Principal of Islington College.  
 Persia Mission formally adopted by C.M.S. Committee.  
 J. C. Hoare and E. Young (afterwards Bishops) go out.  
 Mr. Moody's Mission in London.  
 First Keswick Convention.  
 Cambridge Inter-Collegiate Christian Union begun.  
 Frere Town Freed Slave Settlement established.  
 Seychelles Mission begun.

- Fourah Bay College affiliated to Durham University.  
 Conference at C.M. House on Missions to Mohammedans, October.  
 Stanley's call to Uganda; C.M.S. Mission projected, November.  
 Prince of Wales welcomed by Tinnevely Christians, December 10th.  
 First Native clergyman in Che-kiang ordained, Sing Eng-teh.  
 Mission in Queen Charlotte's Islands begun.  
 Persecution at Bonny; martyrdom of Joshua Hart.
- 1876—Nyanza Expedition starts.  
 Extension in Palestine; Jaffa and Nablus occupied.  
 Four Native clergymen in Fuh-kien ordained.  
 Ningpo College founded by J. O. Hoare.  
 Chefoo Convention facilitates travel in Inland China; extensive journeys of C.I.M. men begin.  
 First baptisms at Osaka.  
 Ceylon controversy begins.
- 1877—Bishops Sargent and Caldwell consecrated for Tinnevely, March 11th.  
 Policy of retrenchment renewed.  
 Constantinople and Smyrna Missions closed.  
 Nyanza party reach Uganda. First services in Mtesa's capital.  
 Smith and O'Neill killed on the Victoria Nyanza.  
 Shanghai Missionary Conference.  
 Great famine in South India.  
 Hodges and Poole (afterwards Bishops) go out.  
 E. O. Stuart second Bishop of Waiapu, December 9th.  
 T. V. French first Bishop of Lahore, December 21st.
- 1878—Gift of £35,000 by Mr. W. C. Jones to Native Churches of India.  
 Death of Bishop W. Williams, February 9th.  
 H. P. Parker (afterwards Bishop) goes out to India.  
 Second Lambeth Pan-Anglican Conference.  
 Party for Uganda via Nile under Gordon's protection.  
*Henry Venn* steamer sent to the Niger.  
 Usagara Mission begun.  
 Mission to the Gonds of Central India begun.  
 Alexandra Christian Girls' School opened.  
 Baring High School at Batala opened.  
 Henry Johnson and D. C. Crowther Archdeacons on the Niger.  
 Religious liberty at Bonny.  
 R. W. Stewart's College at Fuh-chow destroyed.

### Ninth Decade, 1879—1889.

- 1879—Retrenchments. Men kept back.  
 New Diocese of Travancore and Cochin. Bishop Speechly consecrated, July 25th.  
 New Diocese of Caledonia. Bishop Ridley consecrated, July 25th.  
 Beluch Mission begun at Dera Ghazi Khan.  
*Henry Venn* s.s. ascends the Binue 500 miles.
- 1880—Arbitration of Five Prelates on the Ceylon Controversy.  
 More retrenchments. More men kept back.  
 Peking Mission transferred to S.P.G.  
 Gift of Rev. E. H. Bickersteth to start Bheel Mission.  
 Church of England Zenana Missionary Society founded.  
 Divinity School at Calcutta started.  
 Blackfoot Mission begun.  
 George Maxwell Gordon killed at Kandahar, August 16th.  
 Henry Wright drowned, August 13th.  
 F. E. Wigram appointed Hon. Clerical Secretary, October 25th.  
 G. E. Moule consecrated Bishop of Mid China, October 28th.
- 1881—Special contributions for extension. All available men sent out.  
 General George Hutchinson appointed Lay Secretary.



- Divinity School at Allahabad started.  
 Death of J. L. Krapf, November 28th.
- 1882—First Baganda converts baptized, March 13th.  
 James Hannington goes to Africa.  
 Rev. T. W. Drury Principal of C.M. College.  
 First Missionary Exhibition, at Cambridge.  
 Gift of £72,000 by Mr. W. C. Jones for a China and Japan Fund.  
 New Zealand Mission committed to Local Board.  
 Klein sent to Cairo, to begin second Egypt Mission.  
 Secession of William Duncan at Metlakahtla.  
 French Roman Catholic missionaries abandon Uganda, October.  
 Moody's Mission at Cambridge, November.  
 Death of Archbishop Tait, December 3rd.  
 Lay Workers' Union for London founded, December.  
 Decennial Missionary Conference at Calcutta, December.
- 1883—E. W. Benson Archbishop of Canterbury.  
 E. G. Ingham consecrated Bishop of Sierra Leone, February 24th.  
 New Bishopric for Japan. A. W. Poole consecrated, October 18th.  
 First Ladies' Union, in Norfolk.  
 All Saints' Memorial Church at Peshawar opened.  
 Baghdad occupied.  
 Bishop French in Persia. Ordination of first Native clergyman.  
 General Gordon in Palestine, helping C.M.S. Mission.  
 Batchelor begins regular work among the Ainu.  
 First Holy Communion for Baganda converts, October 28th.
- 1884—First "Missionary Missions."  
 Diocese of Athabasca divided. Bishop Bompas takes new diocese of Mackenzie River. B. Young Bishop of Athabasca.  
 New Bishopric of Eastern Equatorial Africa. Hannington consecrated, June 24th.  
 First Gond convert baptized.  
 Osaka Divinity School started.  
 Madras Divinity School started.  
 Death of Mtesa. Mwanga king of Uganda, October.  
 Stanley Smith and C. T. Studd join the China Inland Mission.  
 Memorable meeting of Cambridge University C.M. Union, Dec. 1st.
- 1885—F. Temple Bishop of London; E. H. Bickersteth Bishop of Exeter.  
 C.I.M. "Cambridge Seven" sail for China.  
 Opening of New Wing of C.M. House, March 4th.  
 First Thursday Prayer Meeting, March 12th.  
 Great Meeting for Men at Exeter Hall, Earl Cairns presiding, March 24th.  
 Death of Earl Cairns, April 2nd.  
 Fund started for a Gordon Memorial Mission to Khartoum.  
 C.M.S. Younger Clergy Union for London formed, April 24th.  
 C.M.S. Ladies' Union for London formed, April 29th.  
 First of modern C.M.S. women missionaries (Miss Harvey).  
 First Missionary Young Men's Band ("Mpwapwas") formed.  
 Church Missionary Trust Association formed.  
 E. Bickersteth appointed second English Bishop in Japan.  
 General Touch and Rev. W. B. Blackett to Metlakahtla.  
 Mission of Darwin Fox and Dodd in West Africa.  
 Taita and Chagga Missions begun.  
 Dr. Harpur begins tentative Mission at Aden.  
 Jubilee of Bishop Sargent in Tinnevely.  
 Hang-chow Hospital opened.  
 Three Baganda boy converts roasted to death.  
 Bishop Hannington murdered, October 29th.  
 First Ainu baptism, Christmas Day.
- 1886—C.M.S. Cycle of Prayer started, January 1st.  
 Simultaneous Meetings in the Provinces, February.

- Death of the Earl of Chichester, President for fifty-one years, March 15th.  
 Captain the Hon. F. Maude appointed President, April 28th.  
 Gleaners' Union started, July 1st.  
 Mr. Wigram's tour round the world.  
 General Haig's journey to the Red Sea and Persian Gulf.  
 Great persecution in Uganda.  
 Arrival in England of Bishop Hannington's diaries, and publication of his Memoir.  
 Death of W. Oakley, missionary in Ceylon fifty-one years.  
 H. E. Perkins, Commissioner of Amritsar, joins C.M.S. as an honorary missionary.  
 Quetta Medical Mission begun.  
 Pak-hoi occupied.  
 Formation of Ceylon Church Synod, and adoption of Constitution.  
 Irish ladies join C.E.Z.M.S. for Fuh-kien, at instance of Mr. and Mrs. Stewart.  
 Student Volunteer Movement started in America.  
 H. P. Parker consecrated second Bishop for E. Eq. Africa, Oct. 18th.  
 Death of Captain Maude, October 23rd.  
 Sir T. Fowell Buxton appointed Treasurer.
- 1887—February Simultaneous Meetings in London. Service at St. Paul's.  
 Archbishop Benson revives Jerusalem Bishopric. Appointment of Bishop Blyth.  
 Sir John Kennaway appointed President, April 12th.  
 Great Committee Meeting on C.M.S. grant to Jerusalem Bishopric, June 13th.  
 Queen's Jubilee celebrated, June 21st.  
 Board of Missions of the Province of Canterbury formed.  
 Opening of Missionaries' Children's Home at Limsfield, July 20th.  
 Memorable Missionary Meeting at Keswick, July 30th.  
 Offers of ladies for C.M.S. service (Misses Vaughan, Tristram, Fitch, Newton, Wright, Vidal, Hamper, &c.).  
 Imperial British East Africa Company established.  
 Provincial Synod of Rupert's Land. F. E. Wigram preaches the opening sermon.  
 Nippon Sei-Kokwai (Japan Church) formed.  
 Mombasa Medical Mission begun.  
 Duncan abandons Metlakahtla and settles in Alaska.  
 J. Alfred Robinson goes out to the Niger Mission.  
 Bishop French resigns see of Lahore.  
 Henry Martyn Memorial Hall opened at Cambridge.  
 Eight Special Missioners sent to India for Winter Mission.  
 Canon Isaac Taylor's first attack on C.M.S., October.  
 "Policy of Faith" adopted by Committee, October and November.  
 First Anniversary of Gleaners' Union, All Saints' Day.
- 1888—Whole Day Devotional Meeting at Exeter Hall, January 11th.  
 Second Service at St. Paul's, February 14th. Controversy thereon.  
 Death of Bishop Parker at Usambiro, March 26th.  
 Tokushima, Fukuoka, and Kumamoto occupied.  
 General Missionary Conference in London, June.  
 Third Lambeth Pan-Anglican Conference, July.  
 Perils of missionaries in German East Africa.  
 W. S. Price's third visit to East Africa.  
 Revolutions in Uganda. Expulsion of the missionaries, October.  
 Canon Isaac Taylor's second attack on C.M.S., October.
- 1889—Ransom of 900 ex-slaves at Babai by the British East Africa Company, January 1st.  
 First Associated Band of Evangelists in India.  
 First baptisms of Bheel converts.  
 New Constitution in Japan.



- S. A. Selwyn's Special Mission in West Africa.  
Stanley meets Baganda Christians in Ankoli.  
Stanley visits Mackay at Usambiro.  
Counter revolution in Uganda. Victory of Christians. Mwanga reinstated, October 11th.  
Death of Bishop Sargent, October 11th.  
New plans for East and West Africa. Robinson and Brooke's party formed for the Niger; D. Hooper's party for the East.
- 1890—First C.M.S. Valedictory Meeting in Exeter Hall: new parties for East and West Africa taken leave of, January 24th.  
Death of Alexander Mackay at Usambiro, February 8th.  
A. R. Tucker consecrated third Bishop of Eastern Equatorial Africa, April 25th.  
E. N. Hodges consecrated second Bishop of Travancore and Cochin, April 25th.  
Anglo-German Treaty allots Uganda to British influence.  
Rev. J. Taylor Smith appointed Diocesan Missioner for Sierra Leone.  
Mrs. A. Hok in England.  
Shanghai Missionary Conference.  
Sowers' Band started.  
Letter from C.M.S. friends at Keswick to C.M.S. Committee, July.  
Horsburgh's party formed for new Mission to Si-chuan.  
First Meeting of Japanese Parliament. The President a Christian.  
Difficulties on the Niger, and controversy thereon at home.  
Bishop Tucker's first arrival in Uganda, December 27th.
- 1891—New plans for Training of Candidates, and for Appropriated Contributions, consequent on the "Keswick Letter."  
Second large Committee meeting at Sion College on grant to Jerusalem Bishopric, April 14th.  
Death of Bishop French at Muscat, May 14th.  
Death of J. A. Robinson at Lokoja, June 25th.  
Diocese of Mackenzie River divided. Bishop Bompas takes new diocese of Selkirk. W. D. Reeve to Mackenzie River.  
W. Walsh consecrated Bishop of Mauritius.  
Arbitration of Five Prelates on Bishop Blyth's charges against C.M.S.  
Barclay Buxton's party formed for Mission at Matsuye.  
Mr. J. Monro, C.B., goes out to India as a missionary.  
Great earthquake in Japan, October 28th.  
Conversion of Chief Sheuksh, of Kitkatla.  
British East Africa Company orders withdrawal from Uganda.  
£8000 given at Gleaners' Union Anniversary to save Uganda, Oct. 30th.  
Independent Bonny Pastorate formed.  
Death of Bishop Crowther, December 31st.
- 1892—Student Volunteer Missionary Union started at Cambridge.  
Fighting in Uganda between pro-French and pro-English parties.  
C.M.S. Deputation to Australasia.  
Formation of Victoria and New Zealand C.M. Associations, and re-organization of old N.S. Wales Auxiliary.  
Centenary of Baptist Missionary Society.  
J. S. Hill designated for new bishopric of Western Equatorial Africa, and sent by Archbishop Benson on preliminary mission as his Commissary.  
British East Africa Company announces final abandonment of Uganda.  
Great agitation to induce the Government to interpose.  
Bishop Tucker's second visit to Uganda, December.  
Decennial Missionary Conference at Bombay, December.
- 1893—Conference of C.M.S. missionaries at Bombay, January 5th—9th.  
A. Clifford consecrated first Bishop of Lucknow, January 15th.  
Death of Bishop Horden, January 12th.  
J. A. Newnham second Bishop of Moosonee.  
British Government send Sir G. Portal to Uganda.

- First ordination of Native clergy in Uganda, May 28th.  
Consecration of Bishops Hill, Phillips, and Oluwole, for Western Equatorial Africa, June 29th.  
Livingstone College opened.  
Numerous baptisms of Ainu converts in Yezo.  
Tai-chow and Chu-ki districts, Che-kiang, occupied by English missionaries.  
Bishop Stuart resigns see of Waiapu, to go to Persia.  
Royal Commission on Opium Traffic.  
Mrs. Isabella Bishop's great speech at Gleaners' Union, Nov. 1st.  
Spiritual revival in Uganda, December.
- 1894—Deaths of Bishop and Mrs. Hill at Lagos, January 6th.  
H. Tugwell consecrated Bishop of Western Equatorial Africa, Mar. 4th.  
H. Evington consecrated first Bishop in Kiu-shiu, March 4th.  
£16,000 given in a fortnight, to clear off deficit of £12,600, April.  
Medical Department organized at C.M. House.  
Anglican Missionary Conference, June.  
Peck goes to Cumberland Sound.  
Stringer visits Herschel Island, in the Polar Sea.  
Death of Canon Hoare, July 7th.  
Mission begun at Kerak, in the Land of Moab.  
British Protectorate proclaimed in Uganda, August 18th.  
Death of Rev. Jani Alli, October 15th.  
Bishop Stuart to Persia.  
Special Mission of Rev. E. N. Thwaites and Rev. Martin Hall to India.  
War between China and Japan.  
B. Baring-Gould's tour round the world, to visit Missions in Japan, China, Ceylon, &c.  
C.M.S. Committee reconsider "Policy of Faith," November. Missionaries doubled in the seven years. Policy re-affirmed.
- 1895—Archdeacon W. L. Williams elected third Bishop of Waiapu.  
Great expansion of Uganda Mission.  
"Stanley and Record" steamer *Ruacensori* on the Victoria Nyanza.  
First party of women missionaries for Uganda. Sailed May 18th; arrived Mengo, October 4th.  
Government decision to construct railway to Uganda, June 13th.  
Appointment of C.M.S. "Missionary Missioners."  
Boundaries of Sierra Leone Hinterland arranged between France and England.  
Execution of C. Stokes, ex-missionary, by Belgian officer on the Congo.  
F. E. Wigram resigns Secretaryship on account of ill-health, July.  
Women's Department in C.M. House planned, July.  
Riots and outrages in Si-chuan Province, May.  
R. W. and Mrs. Stewart, six ladies, two children, and nurse, massacred at Hwa-sang, August 1st.  
Prayer-meeting at Exeter Hall on the China massacre, August 13th.  
H. E. Fox appointed Hon. Secretary, August 13th.  
Death of W. Gray, September 13th.  
Centenary of London Missionary Society.  
Formation of Canadian C.M. Association. Wycliffe Mission in Japan amalgamated with C.M.S. Mission.  
C.M.S. Deputation to Canada.  
W. W. Cassels consecrated first Bishop in Western China, October 18th.  
Colonel B. Williams appointed Treasurer of C.M.S.
- 1896—S.V.M.U. Conference at Liverpool, January 1st—5th.  
Mr. J. B. Mott's Mission to Students in India, China, Japan, &c.  
Baptism of King of Toro, March 15th.  
Three Years' Enterprise begun.  
Second ordination of Native clergy in Uganda, May 31st.  
Arrangements for Episcopal Jurisdictions in Japan, English and American, settled.



- P. K. Fyson consecrated first Bishop for Hokkaido, June 29th.  
 Dean Grisdale appointed Bishop of Qu'Appelle.  
 Rev. S. Morley appointed first Bishop in Tinnevely.  
 Bishop Burdon resigns see of Victoria, Hong Kong.  
 Constitution for Niger Delta Pastorate settled.  
 Death of Mrs. W. Williams at Napier, aged ninety-six, October 6th.  
 Death of Archbishop Benson, October 11th.  
 Bishop Temple appointed Archbishop of Canterbury.  
 Second Mission of Mr. Thwaites to India, with Rev. W. S. Standen.  
 University Women Settlement begun at Bombay.  
 Great "T.Y.E." Meeting at Madras, October 27th. Four bishops and  
 2000 Native Christians present.  
 Visit of Bishop Tugwell and D. Wilkinson to West Indies.  
 Death of Mrs. Ridley at Metlakahla, December 6th.  
 1897—Sir John Kennaway appointed a Privy Councillor, January 1st.  
 Visit of F. Baylis to West Africa.  
 Occupation of Hausaland by Royal Niger Company.  
 Death of F. E. Wigram, March 10th.  
 Death of Archdeacon Dobinson on the Niger, April 13th.  
 Death of J. B. Wood at Abeokuta, after forty years' service, May 24th.  
 Canon Taylor Smith consecrated Bishop of Sierra Leone, May 27th.  
 Wreck of the *Aden* at Socotra, June 9th. C.M.S. and C.E.Z. ladies lost.  
 Queen's Diamond Jubilee, June 21st.  
 Fourth Pan-Anglican Lambeth Conference, July.  
 Death of Bishop E. Bickersteth, of Japan, August 5th.  
 Great Famine in India.  
 Peshawar Medical Mission begun.  
 S. A. Selwyn's Special Mission to the Punjab.  
 Deputation of two ladies to Canada.  
 Death of A. H. Arden, while conducting Church service on board  
 steamer in Red Sea, November 7th.  
 Meeting of Soudanese troops in Uganda. Pilkington killed, Dec. 11th.  
 1898—Insurrection in Sierra Leone Hinterland. Murder of W. J. Humphrey,  
 March.  
 Plans for extension in China.  
 Arrangements for division of diocese of Eastern Equatorial Africa.  
 Occupation of Kirman and Yezd, in Persia.  
 Death of H. Carless at Kirman, May 25th.  
 J. C. Hoare consecrated Bishop of Victoria, Hong Kong, June 11th.  
 Bi-centenary of S.P.C.K.  
 Re-conquest of Khartoum by Sir H. Kitchener. Plans for starting  
 the Gordon Memorial Mission projected in 1885.  
 Resignations of Bishops Gell, Johnson, and Mylne.  
 Death of Bishop Matthew, of Lahore, December 2nd.  
 J. E. C. Welldon appointed Bishop of Calcutta.  
 Lloyd's journey from Toro to the Congo, through the Great Forest.  
 Special Meeting at Exeter Hall in connexion with the Second Jubilee,  
 November 1st.  
 Quinquennial Conference of C.M.S. missionaries at Allahabad,  
 December.  
 1899—Appointment of W. G. Peel to Bishopric of Mombasa.  
 Third ordination of Native clergy in Uganda, January 29th.  
 Centenary of Religious Tract Society.  
 Centenary of Church Missionary Society, April 10th—15th.