

PART II.  
Chap. 26.

Divinity College, Allahabad. Mr. Susunkar had the great trial of losing his wife and son by the plague in 1899. He was afterwards transferred to India to work in the United Provinces, and is now in the Meerut district. Two other men have lately been ordained, Solomon Toolsy and James Nursimooloo Yerriah.

In recent years the work has not prospered as it did in earlier days. The constant moving to and fro of the Indians between the Island and India is one difficulty, and the open immorality of the people is another. Archdeacon Buswell describes the field as "a bad ward in the great hospital that claims and engages the great Physician's care." There used to be an average of 80 or 100 adult baptisms yearly, but for several years past the number has been from 10 to 20; the total in the 15 years being only 264. The Archdeacon, however, attributes this to a much greater strictness in accepting candidates for baptism. The Christians in 1914 numbered 1600, which is considerably less than it was 20 years ago; but one cause of this, as already stated, is the ebb-tide, so to speak, to India; and another is that the reduction of the O.M.S. grant has removed some from the Society's care. There have been many individual conversions of deep interest.

Native  
Christians.C.M.S.  
withdraws  
gradually.

In 1907, when retrenchments were necessary, it was resolved to withdraw gradually from the Island; and no new workers have since been sent. There now remain only the Archdeacon and five ladies, Misses Wilkinson, Penloy, Gwynn, Bagley, and North. Miss Heaney retired, and Miss Smyth was transferred to India. The Bishop now commits some of the congregations to the Chaplains in the Island; but Archdeacon Buswell takes the services in languages not spoken by them whenever possible. The Society's grant was continued for a time, but has since been reduced to one half, and the expenditure for 1914 was about £750 against £1600 in 1899. It is now reduced to £350, and in five years is to cease altogether.

The S.P.G. also has work in Mauritius. It has three missionaries and six native clergymen. Its Native Christians are about as many as those of the C.M.S.

Seychelles  
Islands.

There was formerly an outlying Mission at Mahé in the Seychelles Islands, which are in the Diocese of Mauritius, and Archdeacon Buswell has visited those islands to take the chaplain's duty in his absence. In 1900 he found there King Prempeh of Ashanti, who had been exiled there by the British Government after the war in which Prince Henry of Battenburg took the illness of which he died; and the Archdeacon had interviews with Prempeh, and set the Gospel before him. Two or three years ago he was baptized by the then chaplain. Two other African kings, who were likewise exiled to the Seychelles in 1901, have also been baptized there, namely Mwanga, ex-king of Uganda, and Kabarega, ex-king of Bunyoro (see p. 86). May we not apply to the Diocese of Mauritius Psalm lxxxvii. 5—"This and that man was born in her"?

Stock. v. 12

## CHAPTER XXVII.

## CHINA: MODERN CHANGES.

The Position in 1899—Boxer Massacres—Newspaper Opinions—China Waking up—China and Japan—The Opium Question: John Morley's Statement and its Issues—Deaths of the Emperor and Dowager Empress—Overthrow of the Manchu Dynasty—President Yuan Shib-Kai—British Emergency Deputation at Shanghai—Sir Hiram Maxim's Attack on Missions—Chinese Attitude towards Missions—The Request for Prayer.



WHEN the period under review commenced, China was absorbing much of the world's attention. Germany, France, and Russia had secured spheres of influence, and Great Britain, for fear of exclusion from some of the most important markets of the world, thereupon obtained Wei-hai-wei; all of them by what the C.M.S. Report called "the novel and agreeable fiction of lease." At the same time the young Emperor, guided by a party of far-seeing statesmen, had initiated various promising reforms; but the old Dowager Empress, by an audacious *coup d'état*, had again installed herself as Regent, had rescinded the Emperor's decrees, and had executed some of his best counsellors.

PART II.  
Chap. 27.China and  
the Powers.

Meanwhile trouble was caused in many parts of China by—it is grievous to say—the policy of the Roman Catholic missionaries. Their habit of interposing on behalf of their people engaged in law-suits or charged with offences against the laws, and of getting French consular pressure brought to bear on the magistrates, was not only inexpedient in itself, but also tempted those who were not Roman Catholics at all to pretend that they were in order to get similar protection. Then, just at this time, they claimed from the Chinese Government certain definite grades of rank and privilege. For instance, a bishop was to be equal to a Viceroy of a province; a priest equal to a magistrate, and so on. In order to be fair, the Peking authorities offered similar honours and rights to Protestant missionaries; but they, including the Anglican Bishops, unanimously refused them.

Roman  
Catholic  
Policy.

The general unrest in the country was sadly illustrated by murders of missionaries. On the last day of the year 1899, an S.P.G. missionary, Mr. Brooks, was brutally done to death by what was stated to be "a seditious society known as the Boxers," but which

Boxer  
Murders.

PART II.  
Chap. 27.Siege of the  
Legations.Excesses of  
"Chris-  
tian"  
Troops.Boxer  
Massacres.Effect on  
the Journa-  
lists.

called itself the League of United Patriots; and it was believed that it was they who had been responsible for the murder of two German Roman Catholic priests in 1897, which had led to the German occupation of Kiaochow. Presently, in June, 1900, two more S.P.G. men, Mr. Norman and Mr. Robinson, were murdered by them; also the Chancellor of the Japanese Legation, and the German Minister himself. Then came the famous siege of the Foreign Legations at Peking. In its large enclosed area a considerable number of Europeans, including missionaries, and also many Chinese Christians, had taken refuge. For two months they were attacked night and day, and when communication ceased with the outside world, it was feared in England that all had perished. Obituary notices appeared in the newspapers of Sir Claude Macdonald, the British Minister, Sir Robert Hart, and others who were supposed to be dead. The relieving force, however, composed of troops of several European nations, at length arrived on August 15th, and rescued them; but the victory was clouded by the excesses committed by some of these troops—not the non-Christian Indians under British command, nor the non-Christian Japanese, but one or two of the so-called Christian contingents. The *Times* Shanghai Correspondent specially referred to "the wanton raiding of harmless people by the Germans," a significant sentence now; and he added the sad words, "As a moral force our religion has certainly suffered in Chinese eyes, a natural result of the bloodthirsty inhumanities committed by the troops of more than one Power."

Meanwhile terrible events were taking place in some of the northern provinces; particularly in Shansi, where the Governor, Yu-hsien, a man already conspicuous for his hatred of foreigners, massacred a large body of missionaries on one day. Altogether 133 Protestant missionaries and 48 children, and 49 Roman Catholic missionaries, lost their lives, and many others only escaped after terrible perils and privations. The China Inland Mission especially suffered, losing 58 missionaries and 20 children. All Christendom was aghast. The silver lining to the cloud was the faithfulness and courage of the men and women so cruelly treated, and still more the steadfastness of the Chinese Christians, both Protestant and Roman Catholic, of whom it is believed that, "at the lowest computation," 30,000 were barbarously slaughtered, facing torture and death fearlessly rather than deny their Lord and Saviour. And the result in one respect has been remarkable. Prior to that memorable year, it was a commonplace among many journalists that there were no Christians in China, or if there were a few, they were scoundrels. But since that year newspapers with any self-respect have scarcely ever dared to make such a statement. In fact, our leading papers indignantly repudiated the charge, made in some anti-Christian quarters, that all the troubles had been caused by missionary indiscretion; and one extract may here be given from a letter written by a special correspondent

PART II.  
Chap. 27.Testimony  
of the *Morn-  
ing Post*.and of the  
*Spectator*.Alarms  
in C.M.S.  
Districts.Should  
Women  
face risks in  
China?

of the *Morning Post*, who himself visited the scene of the worst massacres in the following year:—

"Here, on the very spot of martyrdoms still fresh in our memory, I have been enormously impressed not only with the splendid bearing of the missionaries themselves in their almost inconceivable sufferings—sufferings of which we are still learning through letters brought in during the last few days from Shan-Si—but also with the extraordinary evidence of courage on the part of the native Christians, who passed through a worse ordeal even than their foreign teachers. The foreigners had to die, but in several cases the natives might have saved their lives by renouncing their faith. The best answer to those who scoff at the results of missionary endeavours in China is the fact that there were martyrs among the Chinese Christians in Shan-Si last summer."

Moreover, as Archdeacon A. E. Moule expressed it, "Native Christian servants were no longer vilified as utterly distrusted by English ladies from Peking to Singapore, for had they not risked and lost their lives to save the lives of their mistresses and their children?" Indeed, the *Spectator* declared that the only guarantee for the safety in China of Europeans, traders, or travellers, would be the existence of a large body of Chinese Christians. "Ten millions of Christian natives in China or India would be for the white Christians an effective unpaid guard."

The Boxer massacres were confined to four of the northern provinces, in none of which the C.M.S. was at work. But there was little doubt that in Mid-China and Fukien, at least, the missionaries would have shared the same fate had it not been for the courageous conduct of certain of the Viceroy's, who braved the wrath of the Empress, and indeed risked their own heads, by disobeying her orders, which, as it afterwards turned out, were to kill all the missionaries.\* At Hangchow the day and hour had actually been fixed for the attack on the Foreign Missions, but the officials were on the alert, and it never came off. At other places there was great alarm, and apparently real danger, and most of the C.M.S. missionaries were ordered by the Consuls to leave. Very solemn services and prayer meetings were held by the Christians; and at Ningpo the Rev. Sing Tsae Sing (now Archdeacon) gave a touching address to the catechists and the College students, calling on them to be faithful and wise stewards. In the Chuki district, churches, mission houses, and houses of the Christians were burnt down; but no lives were lost.†

At home, the C.M.S. joined with other Societies in gatherings for prayer; and after the worst was over, set itself to reassure the many friends who doubted whether women should run such terrible risks, whatever men might do. A special meeting was held at the Queen's Hall on February 28th, 1901, when the speakers were seven C.M.S. women missionaries. The gist of their addresses

\* One of the good Viceroy's was actually put to death. It was said that he had altered the word "kill" in the instructions to "protect."

† Large parts of the successive numbers of the *C.M. Intell.* in 1900 and 1901 were devoted to events in China. Many details will be found there.

may be indicated by the pregnant question with which one of them concluded her speech,—“Are only men to receive the Gospel, and not the women?” In point of fact, hundreds of women had worked for years in China in perfect safety. Indeed, a little before, while the distressing news of the massacres was still coming, Mrs. Isabella Bishop, at the Newcastle Church Congress, declared, on the basis of her experience of Asiatic travel, that “the raw material out of which the Holy Ghost fashions the Chinese convert, and oft-times the Chinese martyr, was the best stuff in Asia,” and that “the service required all our best and ablest men and loving women of discretion.”\*

Question of  
Compensation.

The Peace negotiations between the European Powers and China issued in a protocol on September 6, 1901. The compensation required from China was enormous, the only quite moderate demands being those of England and Japan, and of the United States, which had between them borne the main brunt of the fighting. The *Times*' correspondent contrasted the reasonableness in this respect of the Protestant Missions with the immense sums paid to the Roman Catholics. It will be remembered that the C.M.S. declined all compensation for the Kuchong massacre five years before. The indemnity was a cause of great suffering among the masses of the people. The mandarins and other officials squeezed out of them more than double the amounts due, and put the balance in their own pockets.

The new  
Position.Yuan Shih-  
Kai.

Reforms of all sorts were now announced, most of them the same that the Emperor had previously decreed, but which the Dowager Empress had stopped. The best of the Viceroy took up the task with great energy, and took leading missionaries into council. One of these was Yuan Shih-Kai, the new Governor of the Province of Chihli, who is now President of the Republic. He applied for advice to the Rev. T. Richard, a leading Baptist missionary, who was Secretary of the Society for the Diffusion of Christian and General Knowledge.† But the Peking Court proved incorrigible. Some of the worst Viceroy, who had been conspicuous for hostility to foreigners, and to missionaries in particular, received new appointments; and the result was more unrest, fresh risings, and additional murders. Two C.I.M. men were killed in Hunan in 1902, the Governor of the Province being privy to it. In 1905 four of the American missionaries were murdered in the southern province of Kwangtung, and in 1906 two Englishmen and six French Roman Catholics in Kiangsi. There was in fact no hope

\* When the Rev. Lord W. G. Cocil visited China in 1907, he was accompanied by Lady Florence, who knowing the severe criticism at Shanghai clubs and on board P. & O. steamers on the wicked policy of exposing white women to death or worse, made it her business to inquire closely into the whole matter, including the pitiable condition of Chinese women. The result was that her husband wrote warmly of the “heroism” of the women missionaries, and wished “ten thousand useless idle women in England” would at least appreciate them.

† Now the Christian Literature Society for China.

of permanent tranquillity while the old Empress was at the head of affairs.

Meanwhile, there were two events outside China which were to have great influence upon her future. In 1901 the Siberian Railway was completed, stretching from Moscow to Vladivostock and Port Arthur, though it was not ready for ordinary traffic until two years later. And in 1904 came the War between Russia and Japan, with its wonderful revelation, not merely of the extraordinary skill of the Japanese in applying to their own purposes the science and mechanics of the West, but, still more, of the spirit of enthusiasm and self-sacrificing patriotism glowing in the heart of her people.

Japan and  
Russia at  
War.

All this while, China was slowly waking up from the long torpor of ages, and the new movements among her people were suddenly quickened by the astonishing successes of Japan in that war. On the one hand there was the new thought that, after all, the East could beat the West. On the other, there was fear and jealousy of Japan's greatness. The Chinese had been terribly humiliated by the capture of Peking by the allies in 1900, and now they found one of those allies, her own Eastern rival, Japan, overthrowing the vast power of Russia. And doing this actually on Chinese ground, for the final battle of Mukden was fought over the tombs of the ancestors of the reigning Manchu Dynasty. No wonder that China was now persistently asking for the Western influences which had done so much for her brilliant neighbour. Railways, telegraphs, post-offices, daily newspapers, were multiplying.\* Above all, education became the *summum bonum*. Indeed it always had been in Chinese eyes; but those eyes were now open to the futility of the old learning, and, for the new and more useful learning, China must look to the West or to Japan. But the new educational arrangements were grotesquely hopeless. It was easy to abolish the old cells and all that they stood for; easy to turn temples into schools; easy to appoint “professors”; but if the “professors” knew nothing of what they were supposed to teach; if there were no books or other appliances; and if the chief apparent value of the new schools was to provide berths for poor relations—! Still, here and there, students were examined in Herbert Spencer, in Free Trade and Protection, in the Monroe Doctrine, in the conditions of foreign agriculture and commerce, in banking and taxation, in Egyptian and Babylonian lore. No wonder the mandarins were ordering the *Encyclopædia Britannica* and calling for a Chinese translation of it! It must, however, be added that students were advised to read the Christian Sacred Books, and to understand the difference between Romanism and Protestantism. And now came in, very effectively, the work of the Society for the Diffusion of Christian and General Knowledge of which Dr. Richard was the

Effect in  
China.China  
waking up.

\* The progress in the past twelve years has been extraordinary. There are now 5000 miles of railway open. In 1902 the Post Office dealt with twenty million letters, which was regarded as wonderful. But in 1914 there were 892 millions.

PART II.  
Chap. 27.Japan in  
China.China in  
Japan.Confucian  
Revival.Chinese  
Mandarin  
in England.Uprising  
against  
Opium.

leading spirit, and to which also the C.M.S. had lent its well-equipped missionary, the Rev. W. G. Walsh. This Society has rendered inestimable service to education in China.

The influence of Japan now became great in China. Japanese became prominent in Government employment, particularly in military affairs; and also they went all over the land on trade enterprises. This tended rather to supplant than to foster direct Western influence. If Japan could outdo the proud European nations, could not China do as much or more? Certainly the cause of Christianity was unfavourably affected, for it was argued that European dominance in the world was evidently not due to European religion; besides which translations into Chinese of European infidel books, supplied from Japan, began to circulate widely. But Young China soon perceived that the quickest way to rival Japanese education and civilization was to go to Japan itself, and many thousands of keen and ambitious Chinese students flocked to Tokyo, some at their own charges and some sent by Provincial Authorities. It became important to place Chinese-speaking missionaries there, with a view to influencing men sure to be prominent by and by in their own country, and the C.M.S. Committee directed the Revs. L. Byrde and W. H. Elwin to proceed to Tokyo. We shall see something of what they did there in another chapter.\*

Meanwhile the awakening went on. Material progress was rapid, but the change in China's ideals was still more significant. There seemed little feeling manifested at the destruction by thousands of the idols when temples were transformed into schools. An Imperial edict elevating Confucius to a position of equality with Heaven and Earth, the supramundane powers inferior only to Shang-ti, the Supreme Ruler, indicated no respect to Buddhist or Taoist idolatry; rather the contrary. A movement had already begun against the cruel foot-binding custom which had so long inflicted frightful suffering on the women. The Chinese Government sent a band of Special Commissioners round the world to examine into and report upon Western civilization. They saw much that interested them in England, and among other attentions paid to them was a reception at Lambeth Palace. An address was presented to them by seventeen Christian Societies working in China, including the C.M.S.†

Above all, an extraordinary uprising took place against the opium curse; and in September, 1906, an Imperial edict directed that within ten years the use of opium must cease throughout China, and that during those years the cultivation of the poppy was to be steadily reduced. All smoking dens were to be closed at once, and all opium-smoking officials must resign office. Anti-opium Societies were formed, and eagerly joined; enthusiastic public meetings were held; bonfires were raised for the destruction

\* See the chapter on Japan, p. 863.

† See C.M. Intell., May, 1906, pp. 369, 395.

PART II.  
Chap. 27.

of pipes; villages voluntarily abandoned the practice, and sent for the medical missionaries to treat those who suffered tortures through the sudden disuse of the pipe.

And what was England doing to help China to rid herself of the curse, for the introduction and extension of which England was so largely responsible? Up to 1906, nothing! Archbishop Temple was one of the few leading men who cared anything about it. He promoted a memorial to the Prime Minister in 1902, which declared that it was "unworthy of a great Christian Power to be commercially interested in the supply of opium to China"; and in the same year, only a few weeks before his death, he held a meeting on the subject at Lambeth Palace.\* But nothing moved the Government, and Parliament took no interest in the question. It was left to a small band of faithful men to go on praying. At last, as it were in a moment, and quite unexpectedly, the answer to those prayers came. On May 30th, 1906, a resolution was moved in the House of Commons "that the Indo-Chinese opium trade is morally indefensible," and that the Government be asked to take steps to bring it to a speedy close. Mr. John (now Lord) Morley, who had become Secretary of State for India in the new Ministry, expressed agreement with the Resolution, and declared that both the Home and Indian Governments were prepared to make "some sacrifice" for the restriction of the trade. To the thankful surprise of many whose hearts were sore with long waiting, and who had been for years branded by most of the newspapers as faddists and fanatics, the Resolution was carried unanimously; and those very papers executed a happy volte-face and applauded Mr. Morley's declaration. The Government did not lose time in taking practical steps. An agreement was made with China to reduce the quantity of opium shipped from India gradually; while China's *bona fides* in suppressing the consumption and the growth of the poppy was tested. Many felt that more ought to be done. England had forced the drug upon China, and ought to put an end to the trade at once at any cost; but the agreement did, at all events, enable China to prove her sincerity, for she took much more drastic steps than had been thought possible, insomuch that by a new agreement in 1911 England undertook speedier action.† China herself pressed for this continually. For instance, in 1909 there was an International Conference in Shanghai, at which a leading statesman, Tang Kai Sun, delivered a powerful speech on the subject. He afterwards came to England, and at a meeting in London he again spoke eloquently.‡ Unhappily the very success of the Chinese Government in putting down the production of opium at home led to the stocks brought from India accumulating at

British  
apathy  
about  
Opium.House of  
Commons  
awakes:  
Morley's  
Statement.Anglo-  
Chinese  
Agreement.Abolition  
accelerated.

\* See C.M. Intell., Nov., 1902.

† The position in 1911 was very lucidly explained by Bishop Price of Fukien in an article in the C.M. Review of May in that year.

‡ These two speeches were printed in the C.M. Review of Aug., 1909, and Feb., 1910.

PART II.  
Chap. 27.

Shanghai in the charge of merchants anxious to sell. The revenues of India had been so elastic that the Indian Government was in no way embarrassed by the loss of the opium duty; and therefore England might well have paid the merchants to have destroyed the opium, and thus shown a tardy repentance for a great national crime.

No more  
Indian  
Opium for  
China.

This, which might have been done, was not done; but yet we may thank God that at last, on May 7th, 1913, the British Government announced that no more opium would be sent to China: Mr. Montagu, the Under-Secretary for India, said he felt in a proud position to represent a Government which under the existing treaty was entitled to add £11,000,000 to the Indian revenue by sending the agreed quantity of opium to China in the next three years, yet intended to refrain from doing so; and referring to the request of the President for the prayers of Christians, he added that this act would prove the real sympathy of England for China. Since then, no less than 14 of the 28 provinces have earned the right to exclude opium altogether, by having suppressed its cultivation within their own areas. But the problem of the accumulated stocks still remains; and, to the disgrace of the Foreign Community at Shanghai, the opium dens under their control have increased since 1905 from 87 to 563, while in the native city they are all closed.

Grievous  
position at  
Shanghai.Deaths of  
young  
Emperor &  
Dowager  
Empress.

Meanwhile great political changes have come to pass in China. On November 14th and 15th, 1908, within a few hours of each other, the nominal and real rulers, the Emperor and the Dowager Empress, passed away. The latter, that remarkable woman, had really governed the country for 47 years, and her death was bound to bring about great changes. The most startling, however, did not come at once. But the general movement towards modern ways continued. In 1909, Provincial Assemblies elected by popular vote were inaugurated; opium smokers, be it observed, having been disfranchised. They discussed the eradication of superstition, the abandonment of foot-binding, the prevention of disputes between Christians and non-Christians, educational measures, and such like practical subjects. The progress of Christianity was marked by the return of many Christians as members.\* In the Fukien Province, the Vice-President, the Secretary, and the Chairman of the Executive Committee were all Christians. Moreover, the political and social changes, as well as the many signs of material progress, were welding the nation together, and causing the up-growth of a national sentiment. With such immense masses of people there was, of course, always a widely-spread reactionary spirit. Nevertheless the general advance was unmistakable.†

New  
Assemblies.

\* The Rev. A. A. Phillips was present at the National Assembly on Nov. 20th, 1911, and a graphic letter from him appeared in the *C.M. Review*, Feb., 1912.

† The outlook in China at this time was treated in a series of articles in the *C.M.S. Gazette* by Mr. Baring-Gould. See Nov. and Dec., 1908, Jan. and Feb., 1909.

But at length, in October, 1911, came the great Revolution, which presently put an end to the rule of the Manchu Dynasty. On February 12th, 1912, the final abdication was signed and the Republic proclaimed. The leader, and provisional President, was Yuan Shih-Kai, who had saved the lives of Europeans at Peking in 1900, had succeeded the great Li Hung Chang\* as Viceroy of Chihli in 1901, but had been dismissed by the young Emperor's Regent. The quene, the badge of dependency imposed on the Chinese by the Manchus, was abolished; the Western calendar was adopted; trial by jury was instituted; infant betrothals, female infanticide,† and foot-binding were discarded. Complete religious liberty was proclaimed. The Parliament of the Republic met in April, 1913. In September China entered the Postal Union. Such a Revolution could not be achieved without great difficulties. Various revolts have occurred since, and much unrest has prevailed throughout the country; but so far Yuan Shih-Kai has overcome all opposition. In October, 1913, he was formally elected President of the Republic, and was further recognized officially by the European Powers. He immediately dissolved the Assembly, and in May, 1914 he promulgated an amended constitution, which practically concentrated all power in his hands. It is in fact a strong conservative reaction.‡ There seems to be no doubt that industrial and commercial prosperity has increased under Yuan's rule.§ On the other hand, the heavy expense of the army, rendered necessary by the insurrections in the country (particularly that under the brigand chief "White Wolf"), has hindered the carrying out of the government plans for promoting education.||

PART II.  
Chap. 27.Republic  
proclaimed:  
Yuan  
President.More Re-  
forms.Yuan's  
Autocracy.

All these political events have greatly quickened the interest of the Christian Church generally in the position and prospects of Christianity in China; and some remarkable incidents of our period have further fostered that interest. Among these may be specially mentioned Mr. (now Dr.) J. R. Mott's visits and the memorable gatherings of students organized in connexion with them. His first tour in China was in 1896, and he has been three times in our period, in 1901, 1907, and 1913. In 1912 the Associated Chamber of Commerce at San Francisco sent a party of twenty-five business men to China to inquire into the openings for extended trade. One-third of the number were indifferent to Missions, and one-third definitely hostile. They found themselves

J. R. Mott's  
Visits.Delegation  
from United  
States.

\* A very interesting sketch of the career of Li Hung Chang appeared in the *C.M. Review* of Jan., 1915.

† On female infanticide see an article in the *C.M. Review* of Oct., 1914.

‡ Sir John Jordan, British Minister at Peking, spoke warmly of Yuan at a dinner in London in Oct., 1913. See *C.M. Review*, Dec., 1913, p. 768. So did Dr. Main, see *ibid.*, March, 1914, p. 194. And so did Dr. Morrison, the *Times*, Correspondent, see *ibid.*, Sept., 1914, p. 577.

§ Some particulars were given in the *Int. Rev. Miss.* of Jan., 1914, p. 13.

|| The acceptance by Yuan of the Imperial throne, lately announced, will probably be, if confirmed, a further guarantee of peace and progress.

obliged to include Missions in their inquiries, and eventually the whole twenty-five united to testify in their official report to the great and beneficial work done.

But we must go back a little. In 1907 occurred the visit of four Englishmen delegated by the China Missions' Emergency Committee, a body formed to watch the opening in the Far East. These four were the Rev. Lord W. G. Cecil, Sir Alexander Q. Simpson of Edinburgh, Professor Macalister of Cambridge, and Mr. Francis Fox,—a very strong and influential band. Their report was decisive as to both the importance and the value of Missions. One passage must be quoted:—

"During the course of our several visits in China we were profoundly impressed with the wonderful openings that seem everywhere to exist for the spread of the Gospel, and though at the same time we could not but be painfully aware of the appalling mass of ignorance, darkness, and misery in which the vast majority of the millions of China are immersed, we also could not fail to recognize how wide-spread and far-reaching already are the influences of Christianity."

"We would also impress on our countrymen that the work has, as a whole, been done with great and extraordinary efficiency, and that the results have exceeded the most sanguine estimate of the most competent spectators. We would also warn people that hostile criticism often emanates from a real ignorance, on the part of those who live in the ports, with regard to the internal conditions of China, and of the difficulties that beset mission work in the very peculiar circumstances of Chinese life."

Lord William Cecil gave his impressions more fully in his brilliant letters to the *Times*,\* and in his admirable book, *Changing China*, probably the best work on the subject ever published.†

It was a happy thing that the visit of these gentlemen coincided with the great Conference of Missionaries at Shanghai in April and May, 1907, which deeply impressed them. This Conference was attended by some 600 missionaries from all parts of China, and an equal number of friends and visitors.‡ High Chinese officials welcomed the gathering, and just then the excellent Viceroy Chang Chih Tung gave orders that the New Testament was to be taught along with the Chinese classics to the 40 millions of people under his administration. It was noteworthy that this Conference was held exactly one hundred years after the sailing of the first Protestant missionary for China, Robert Morrison, but it must not be inferred that the Missions had been going on all through the century. Morrison himself could only be at Canton as an agent of the East India Company, and his great work was the first Chinese version of the Bible. Open missionary work was not possible until 1842, after the Opium War. After 65 years,

\* *The Times*, Sept. 7, 14, 21, 28, 1907.

† This book was reviewed at length, with extracts, in the *C.M. Review* of Sept., 1910.

‡ An interesting account of the Conference, by Bishop Price, appeared in the *C.M. Review* of Aug., 1907.

therefore, the Conference was able to report that there were 170,000 full members of the various Protestant Mission Churches, representing a community of half-a-million. Certain discussions will be referred to in the next chapter.

But nothing could dispel the ignorance or allay the malignity of hostile anti-Christian critics. In 1910 a violent attack on Missions was made in a Rationalist Press publication by Sir Hiram Maxim, who affirmed that missionaries had done "an infinite amount of harm in China without making a single convert," and that they were "and always had been, the greatest liars on the face of the earth," and presently he reiterated his charges in the *Morning Post*. Of course adequate answers were quickly forthcoming. Sir W. Caine Hillier, K.C.M.G., Adviser to the Chinese Government, who had spent 40 years in the Far East, said, "There never was a more friendly feeling in China towards missionaries than now, and it is richly deserved." He added, "There is no garbling of statistics, the Missionary Societies publish honest statements of fact"; and, "I know scores of Chinese whom I believe to be sincere Christians." Strong testimonies appeared in the *Shanghai Mercury*. Dr. Morrison, the well-known *Times*' Correspondent at Peking, said at a meeting of the Authors' Club that "the more he saw the missionary work in China the more he admired it," and he praised in the warmest terms the "hundreds of high-minded English gentlemen whose word was their bond, living simple and pure lives, absolutely trusted, working solely for the good of the people, undiscouraged by failure, manly and courageous."\*

The good feeling of the more intelligent Chinese towards Christians and Christian Missions has been illustrated over and over again in recent years. At one time, though multitudes of the poorer people loved and trusted the missionaries, the upper class was hostile; but this is not so now. For example, when the Literary Chancellor in 1910 wrote to America for teachers to be sent for the new schools and colleges, he specially asked for members of the Y.M.C.A. Medical missionaries are, naturally, looked upon with special favour, but all who will help in educational progress have a hearty welcome. The efforts of Christian men to help forward the new Universities, and to establish Universities on Christian lines themselves, are highly appreciated. Such efforts have been made at Nanking, at Chentu, in Shantung, and elsewhere; and also at Hong Kong. Well-known English books have been translated, even fiction, for instance, *Robinson Crusoe*, *Treasure Island*, *Uncle Tom's Cabin*, *Ivanhoe*, and *Sherlock Holmes*. One Chinese newspaper, the *Daily Republic*, has been printing as its serial story the *Pilgrim's Progress*. At Shanghai

\* See the whole speech, *C.M. Review*, Dec., 1910. In 1912 Dr. Morrison was appointed Political Adviser to the President. Dr. Duncan Main wrote, "We are delighted: it means much for China." See *C.M. Review*, 1912, Sept., p. 516, and Oct., p. 637.

PART II.  
Chap. 27.

there is a publishing house which claims to be "the largest and most up-to-date Press in Asia." Its warehouses cover 64,000 square feet and it employs 800 men. Its manager (who was murdered two years ago) was a Christian; and no anti-Christian book has issued from its press.\* It may be added here that in 1913 the three Bible Societies, British, Scottish, and American, circulated more than five million copies of Scriptures in China.

Gentry and  
Ladies  
entertain  
Bishop  
Ingham.

Socially, also, there is a great change. When Bishop and Mrs. Ingham were leaving China after their tour in 1909, the Chinese gentry of Hong Kong entertained them at a banquet, at which, so the Bishop was informed, for the first time in the history of the Empire, mothers and wives and sisters sat at table in public with their sons and husbands and brothers. The account of this dinner and the speeches, in the Bishop's charming book, *From Japan to Jerusalem*, is extremely interesting.†

More  
Unrest.

A good deal of unrest and even of rebellion in various localities has, naturally, resulted from such vast political and social changes. Even murders of missionaries have occurred here and there. In 1911 two Swedes were killed in Shansi, and in 1912 the Rev. F. Day, of the S.P.G., lost his life while humanely intervening to prevent looting. Many of the mandarins, as might be expected, have shown that they are as rapacious as ever. Expenditure on the army has hindered the development of education, and many government colleges and schools have been closed.‡ But the authorities welcome the efforts of the Missions to do this work; the general missionary outlook has been increasingly hopeful. The President, Yuan Shih-Kai, has done his best to make religious liberty a reality. On February 26th, 1912, when there was a large gathering of Christians at Peking for a Thanksgiving Service for the new Republic, he sent them a special message affirming that Missions "had won golden opinions from all classes of society," and trusting that as "members of one great family" they would all exert themselves "with one heart and one soul" to promote the happiness and prosperity of China. In the following year, when the Assembly met,—in which, by the way, sixty of the members were Christians,—he sent the now famous telegraphic message to all parts of the country requesting the prayers of the Christian Churches in China on April 27th for the Republic, the President, the Government, and the National Assembly then meeting.§ It is said that the suggestion was originally made by the Foreign Secretary, Mr. Lu, who was a Roman Catholic. Any way the day was observed, not in China only, but all over the world;||

Yuan and  
the Chinese  
Christians.Request for  
Prayer.

\* See *China's Millions*, Feb., 1914.

† See also *C.M. Review*, March, 1910.

‡ On the troubles at this time in Western China, see *C.M. Review*, Feb., 1912.

§ On this remarkable event see the important comments of Bishop Cassels and Archdeacon A. E. Moule in the *C.M. Review*, June, 1913.

|| See, for instance, the interesting telegrams that passed between the Church of Ireland and President Yuan, in Chap. XLVII.

PART II.  
Chap. 27.

and it is worth noting that the announcement in the British Parliament that no more opium would be shipped from India was made within a fortnight of the day.

It is true that Yuan has in certain ways revived the cult of Confucius, which the Assembly had discouraged; and that he himself, like the Emperors of old, has offered the annual sacrifice on the Altar of Heaven. This, no doubt, contradicts any idea that he had been personally drawn towards Christianity, but it does not imply hostility. Were he really hostile, he would scarcely have appointed a Baptist missionary to be tutor to his sons,\* or allow a niece of his to be baptized. It is probably the spirit of Gallio. And as for the people generally, any reaction is not of Confucian doctrine, but rather of social and domestic idolatry.

Quite a large number of the present higher officials in China are Christian men, including some in the army. For instance, when 2000 troops were sent from Peking a little time ago to put down insurrection and brigandage, their commander, Major-General Feng, was a Christian, and at once identified himself with the Church. Some other officers and two doctors with the force were also Christians.

Christians  
in Chinese  
Army.

A notable article on the effect of the Revolution on Religion in China, by Dr. R. Wilhelm, a German missionary in Shantung Province, appeared in the *International Review of Missions* of October, 1913. He pointed out that Confucianism was identified with the old régime of despotic government and the divine right of kings. Therefore, when the Manchu rulers, after the suppression of the Boxer movement, were obliged to welcome the reforms and developments necessary for China in these changing times, they at the same time fostered the cult of Confucius more strongly than ever, as the one conservative influence left to them. This was not of good omen for the prospects of Christianity, and it tended to the Chinese Christians becoming thrown into the arms of the revolutionary party. So when the Revolution ensued, and the Manchu autocracy was followed by the Republic, Confucianism collapsed as a State religion; even the sacred enclosure of the Altar of Heaven at Peking was secularized; and the Confucian books were banished from the lower schools, as teaching high doctrine inconsistent with the new freedom and the supremacy of the people. Dr. Wilhelm further states that the three religions, Confucianism, Buddhism, and Taoism, thereupon adopted constitutions like a non-established Christian Church. A famous Buddhist priest said, "With an Emperor we did not need a Church, but now under the Republic we must organize one." This was all favourable to the progress of Christianity, which seemed to be on the popular side. But then we have to bear in mind that the Revolution was practically the work of a comparatively small number of enlightened students, and that a reaction among the masses was a very likely thing to

A German  
Missionary  
on Con-  
fucianism.

\* Two of Yuan's sons have been at Cheltenham College.

PART II.  
Chap. 27.

happen. And so as a matter of fact it has happened, since Dr. Wilhelm wrote. Perhaps Yuan saw that the Assembly was too democratic an arrangement for China, and therefore seized more autocratically the reins of government, and in a sense revived the cult of Confucius; and this would naturally mean some setback to the increasing influence of Christianity, if it were not for Yuan's personal allegiance to the principles of religious liberty.\*

Books on  
China.

Books on China are very numerous. It may suffice, for ordinary students of Missions, to mention here Mr. Marshall Broomhall's *Chinese Empire*, Mr. Bitton's *Regeneration of New China*, Mr. Cochran's *Survey and Atlas*, Mr. Douglas's *Confucianism and Taoism*, Mr. Eddy's *New Era in Asia*, Dr. A. H. Smith's *Uplift of China*; also Archdeacon Moule's books mentioned on p. 318.

Since the above was in type, an article has appeared in the *C.M. Gleaner* (Jan., 1916), by the Rev. L. Lloyd of Foochow, which illustrates the external changes of China by noticing some in that city:—

Great  
Changes in  
a Chinese  
City.

"I well remember when we landed here in 1876, how we were carried through the narrow, malodorous, crowded tunnels called streets in China. Then the shops were lighted with tiny oil lamps, which only seemed to make the darkness more profound, and the shopkeepers put up their shutters as soon as it became dusk. Now the larger shops are a blaze of electric light and full of goods of all sorts from Europe and Japan, while the streets, totally dark in the old days, are now also lighted by electricity. Then a policeman did not exist. Now we have a large police force in khaki, armed with swords and staves, and although they are more likely to run away from a disturbance than to quell it, they show that China is getting into line with other nations. Then the streets reeked of opium fumes, and the opium dens numbered thousands in Foochow alone. Now that smell no longer mingles with the many other odours of a Chinese thoroughfare, and the opium dens are turned into ordinary shops. Then one hardly ever saw a respectable Chinese girl or woman whose feet were not crushed out of shape by tight bandaging. Now we meet them everywhere emancipated from this foolish custom.

"Most prominent of all changes is the altered attitude of the people towards foreigners generally and towards missionaries in particular. Formerly we were disliked, and all sorts of evil things were laid to our charge; while the entrance of a missionary into a new neighbourhood was often accompanied by real danger to life and property. This hostile attitude is now almost entirely a thing of the past. Missionaries find a ready welcome everywhere."

\* Yuan's own explanation of the recrudescence of Confucianism is interesting. It appears in a mandate issued by him in Sept., 1914, and will be found in a footnote on p. 13 of the *Int. Rev. Miss.* of Jan., 1915.

## CHAPTER XXVIII.

## CHINA: THE CHRISTIAN MISSIONS.

Griffith John and Hudson Taylor—Non-Roman Christendom in China—The Shanghai Conference of 1907 and the Creeds—The China Mission Year Book—Literary Work, &c.—Statistics of Missions—Dr. Mott's Conferences—China Continuation Committee—Dr. Mott's and Mr. Eddy's Evangelistic Meetings—Chinese Christians in England—The Anglican Church in China: Conferences; Desire for Larger Unity.



WE now turn to the Missions in China. And we must begin by offering a passing tribute of thankful remembrance to two really great missionaries who have passed away within our period, Griffith John and Hudson Taylor. Dr. Griffith John, of the L.M.S., was one of the noblest men engaged in the work of the Lord in China.\* Hudson Taylor was unique, for his simple and unquestioning faith in the promises of God and his entire dedication to the cause of Christ. He was the founder and leader of what is now the largest Mission in China, one which did a work which like himself was unique, a pioneer work by which all other Missions have profited. The China Inland Mission only celebrated its Jubilee in 1915, rendering all praise to God for His great and rich blessing.

Non-Roman Christendom is represented in China by about 120 different bodies; not all different denominations, indeed, for the number would include the three or four separate Anglican Societies, and there are different bodies of Presbyterians, for instance, and of Methodists, and so on, and a very large number of small free-lance undenominational Missions. So thoughtful observers like Dr. Mott urge each group, the Anglican, the Presbyterian, &c., to combine its own varieties first, and thus greatly reduce the number of distinct bodies. This is what the Anglican bishops have been doing; the Presbyterians have done it already; and others are feeling their way to similar combinations. If there must still be separate organized Churches, half-a-dozen are better than fifty, leaving out the small bodies. More complete union is much more difficult, as was seen at the Shanghai Conference of 1907. Nothing could be more delightful than the fellowship manifested there, so long as questions of the Creeds

\* See the review of Dr. Wardlaw Thompson's account of his work (written in his lifetime), *C.M. Review*, Feb., 1907. He died in 1912.

PART II.  
Chap. 28.Griffith  
John and  
Hudson  
Taylor.Protestant  
Christianity  
in China.Shanghai  
Conference.  
1907.



PART II.  
Chap. 28.

Question of  
the Creeds.

were not touched; but directly they were touched controversy arose, inevitably. A resolution was proposed, "That unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed, . . . we gladly recognize ourselves as already one body," &c. A most "difficult and anxious" discussion ensued. Some objected to the word "Catholic," and to satisfy them "Apostolic" was used instead. The Baptists and some similar bodies, and the undenominational bands, held out against accepting any formal creed at all; but at last the following words were accepted, not without much regret on the part of the Anglicans, Presbyterians, and Methodists: "While acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity." Moreover, there was no unanimity as to the ideal being *one Church*, and proposals indicating that as the true aim had to be withdrawn. Many people, both at home and abroad, rather prefer separate and independent denominations.\* It ought, however, to be added that in later years—for this was in 1907—the desire for unity has grown, as will appear presently.

China  
Mission  
Year  
Book.

The *China Mission Year Book* for 1914 contains a mass of interesting information on the various Missions and on the progress of the work. The political history of the year, the religious aspect of affairs, the Confucian revival, evangelistic work in different provinces, the work among women and children, Church organization, social service, work among the blind, medical work, Christian literature, union and co-operation, &c., are treated by competent writers. Particularly interesting are summary accounts of German and Scandinavian Missions in China. Women's work is described by four writers, one of them a Chinese lady doctor with an English name, Miss Mary Stone, M.D. She mentions "Dr. King of Tientsin, Dr. Hu King-eng of Foochow, Dr. Ida Kahn of Nauchang, Dr. Hwang of Shanghai, Dr. Li Bi-chu of Nguchen, Dr. Tsao of Nanking," all qualified women doctors practising among women and children. She also tells of nursing work, school work, philanthropic and temperance work, and "home-making"—this last not the least important. In the chapter on Union and Co-operation, there is a long list of institutions and other agencies now worked in combination by different Societies. Several cases of this kind will appear in the next chapter. Among the most interesting are the union of the S.P.G., the English Baptists, and the American Presbyterians in working the new Christian University in Shantung, each body having its own chapel for worship in its own way;† and the union of the

Chinese  
women  
Doctors.

Union  
Agencies.

\* See Bishop Price's article before referred to. Also Archdeacon A. E. Moule's, *C.M. Review*, Jan., 1913. Mr. Byrde (May, 1913) sets forth both sides.  
† See *C.M. Review*, March, 1914, p. 139.

S.P.G., the L.M.S., and the American Methodists in a Medical College at Peking.

PART II.  
Chap. 28.

Chinese  
Christian  
Literature.

Another interesting chapter is on Chinese Christian Literature. A long list is given of new books published during the year by the Christian Literature Society; and the North China, Central China, West China, South China, Fukien, and Manchuria Religious Tract Societies, have been actively at work, their circulation in the year having exceeded three million copies. The production or revision of versions of the Bible, in Wenli, Mandarin, and several local vernaculars, has gone on steadily; and the circulation of the existing versions, Bibles, Testaments, and portions, by the British and Foreign, the American, and the National Scottish Societies, was nearly six millions. A large Bible Dictionary is nearly completed. There are already Commentaries on all parts of the Bible; two or more on every separate book. The writer on this section (Commentaries), the Rev. G. A. Clayton, Wesleyan missionary, observes that some of them are not sufficiently "sermonic"; that is, the Chinese ministers and teachers who use them want less of critical discussions and more of homiletic suggestions. They would value commentaries like the old-fashioned English ones of Barnes and Matthew Henry. Works by Bishop J. C. Hoare, the American Bishop Graves, and Dr. DuBose, the eminent American divine, he especially commends; but says that "the outstanding commentary is Faber's Mark."

The *Year Book* gives full tables of the statistics of the Protestant Missions. The notes enable us to see the extraordinary difficulty of getting accurate figures, chiefly on account of the large number of very small unorganized missionary bands. We must take the figures as approximately correct. The denominational groups are given as follows:—

Statistics of  
Missions by  
Denomina-  
tion.

	Men.	Wives.	Other women.	Total.
Anglican . . . . .	211	187	272	626
Baptist . . . . .	195	177	128	567
Congregational . . . . .	109	83	66	268
Lutheran . . . . .	221	171	107	608
Methodist . . . . .	272	207	267	758
Presbyterian . . . . .	383	288	252	898
China Inland Mn. . . . .	408	297	871	1076
Miscellaneous . . . . .	162	81	112	500
	1941	1441	1572	5186

It will be seen that none of the horizontal additions are right except the C.I.M. Of course a single Society would present no difficulty.

The "men" in the above table include both "ordained" and unordained. The printed tables distinguish between the two classes, but the minor denominations are so uncertain as to what is "ordination" that it is safer not to separate them here.

PART II.  
Chap. 28.  
and by  
Societies.

The number of separate societies or bands is over 120, and it is needless to examine the many very small ones. But it is interesting to note some particulars of the larger organizations. The C.I.M. in the above table has to stand by itself, because it comprises members of all the denominations, and these are not distinguished. In Szechwan Province, for instance, there is a large C.I.M. staff of members of the Church of England under Bishop Cassels, but these are evidently not included in the Anglican figures. About 280 of its missionaries belong to various small affiliated Societies in Germany, Sweden, Norway, and Finland, and a further large number are from Canada and Australia.

The principal British Societies are as follows:—

	Men.	Wives.	Other women.	Total.
C.M.S.	110	80	165	355
London Miss. Soc.	60	48	28	136
Wesleyan Miss. Soc.	62	88	16	166
English Presb. Ch.	40	28	82	150
Baptist Miss. Soc.	45	85	11	141
United Free Ch. Scot.	27	18	17	62
S.P.G.	28	12	18	58
Ch. E. Zenana Miss.			48	48

The principal American Societies:—

Presbyt. Ch. North	145	107	101	353
Meth. Episc. Ch.	91	80	58	229
Baptist For. Miss.	57	59	85	201
Southern Bapt. Conv.	57	52	41	150
Prot. Episc. Ch.	63	49	40	152
Am. Board C.F.M.	49	40	42	131
Presb. Ch. South	52	44	26	122
Meth. Ep. Women's Soc.			119	119
Chr. and Miss. Alliance	27	19	81	127

The two chief Canadian Societies:—

Methodist	70	58	83	161
Presbyterian	36	38	24	98

Of the Continental Societies the largest is—

Basel Mission	40	28	3	71
---------------	----	----	---	----

It should be observed that if the Women's Society of the American Methodist Episcopal Church were added to the Men's Society it would make the total for that Church 348, just equal to the Presbyterian Church (North). Similarly, for practical purposes, the C.E.Z.M.S. figure might be fairly added to the C.M.S., making 403. The smaller associations of all sorts, nearly one hundred in number, have about 1350 missionaries between them.

Statistics of  
Chinese  
Christians  
by Deno-  
mination.

In reckoning up the Chinese Christians, the compilers have evidently had great trouble, owing to the different methods adopted by different bodies. The detailed figures are most

PART II.  
Chap. 28.

perplexing, and the only column that is worth quoting from is the one which gives the totals of professing Christians, whether baptized or not, but excludes mere "adherents." These totals are thus arranged denominationally:—

Anglican	85,641
Baptist	81,889
Congregational	28,167
Lutheran	85,995
Methodist	85,120
Presbyterian	101,185
China Inland Mission	35,745
Miscellaneous	4,967
	<hr/>
	856,209

Of the individual Societies, the following have the largest figures:—

Am. Meth. Epis. Ch.	41,228	Amer. Board	12,180
China Inland Mn.	35,745	Meth. Ep. Ch. South	11,789
Am. Presb. Ch. North	88,881	Amer. Prot. Ep. Ch.	11,178
C.M.S.	21,621	Basel Mission	10,780
United Meth. Miss.	21,595	Amer. Bapt. North	8,200
English Presb. Ch.	20,000	Canadian Presb. Ch.	7,851
London Miss. Soc.	16,087	English Bapt. Mn.	6,783
United Free Ch. Scot.	15,842	Wesleyan Miss. Soc.	6,480
Irish Presb. Ch.	14,691	Amer. Presb. South	3,461
Amer. Bapt. South	12,225	S.P.G.	2,585

The Year Book also gives particulars of the Roman Catholic Missions, gathered from the *Calendrier Annuaire* for 1914. The most important are those of the Missions Etrangères of Paris, the Franciscans, the Lazarists, the Milan Society, the Belgian Society, the Spanish Dominicans, and the Jesuits. There are 50 European bishops and vicars-apostolic, 1423 European priests, 746 Chinese priests; 1,531,216 baptized Christians, and 452,695 catechumens.

The Protestant Missions were nearly all represented at Dr. Mott's Conferences in 1913, held in the course of his great tour before referred to. In China they were held at Canton, Shanghai, Tsinan, Peking, and Hankow, and then the National Conference of Delegates from these local Conferences was held at Shanghai in March. Under Dr. Mott's powerful chairmanship resolutions were adopted which cannot be enlarged on here, but which will certainly do much to unite the Missions in a closer fellowship, and minimize the inevitable disadvantages of denominational divisions. The "Findings" of this Conference are included in an important

\* In *The East and The West* of May, 1908, the Rev. F. L. Norris, of the S.P.G., now Bishop in North China, gave a grave account of the "bitterness and actual hatred" of the Roman Catholics towards Anglican missionaries and Christians.

The Find-  
ings.

PART II.  
Chap. 28.

Spiritual  
Hospitality.

R.C. and  
Greek  
Missions.

Title of  
whole body  
of Chris-  
tians.

Members of  
the Na-  
tional Con-  
ference.

volume prepared by Dr. Mott, and described by Mr. Baylis in the *C.M. Review* of March, 1914. The Conference recognized that "the movement towards Church unity must be a gradual evolution," but they recommended (1) "the uniting of Churches of similar ecclesiastical order planted in China by different Missions," (2) the organic union of Churches which already enjoy inter-communion in any particular area, large or small," (3) "federation, local and provincial, of all Churches willing to co-operate in the extension of the Kingdom of God." Also, "that spiritual hospitality be offered to persons bringing proper certificates from the Churches of which they are members," "so far as consistent with conscientious convictions." The phrase "spiritual hospitality," as the Kikuyu controversy shows, is understood to include admission to the Lord's Table. The generous spirit of the Conference is shown by a resolution that missionaries and Chinese Christians "should cultivate friendly relations with the Roman Catholic and Greek communions with a view to breaking down such prejudices as now exist." And they adopted a "common title" for the Christian Churches in China generally, *Chung Hua Chi Tu Chiao Hui*, which is translated "The Christian Church in China."

The membership of the National Conference is worth noting, as indicating roughly the proportions of the different Churches, Societies, and nationalities engaged in the work. The number of members was 117, of whom 34 were Chinese. There were 34 British, 39 American, three from British Colonies, seven Continental, and three whose nationality is not clear; and possibly two or three of the British may be Colonial. Ecclesiastically, there were 19 Anglicans, 20 Presbyterians, 21 Methodists, 10 Baptists, 14 Congregationalists, and the 7 Continental Protestants; while the rest were of smaller denominations or (like the six C.I.M.) uncertain. Fourteen members were women, including three Chinese ladies, Dr. Mary Stone, Miss F. Y. Tsao, and Miss Dora Yü. The Anglicans included seven C.M.S., three S.P.G., eight American Church, and the Bishop of Victoria. The other bishops were Price of Fukien, Scott of North China, Iliff of Shantung, Huntington and Roots of the American Church. The C.M.S. representatives were Bishop Price, the Revs. A. A. Phillips and J. R. Stewart, Drs. Bradley and Duncan Main, Miss J. C. Clarke, and the Rev. Yü Hyien-ding; of the S.P.G., Bishops Scott and Iliff, and the Rev. F. L. Norris, who is also now a bishop. The American Church representatives included two bishops, five clergymen (three of them Chinese) and one deaconess.

Views of  
Members.

Three interesting articles on these Conferences appeared in the *International Review of Missions* for July, 1913, by Mr. Bondfield, the Bible Society's representative in China, Bishop Bashford of the American Methodist Episcopal Church, and the Rev. Ch'eng Ch'ing-yi of Peking, whose delightful speeches in perfect English

PART II.  
Chap. 28.

Rev. Ch'eng  
Ch'ing-yi.

will be remembered by friends who were at Edinburgh. Mr. Bondfield bears testimony to the ability and spirit of the Chinese members, not only of the National Conference, but of the local Conferences and of various committees. "They easily held their own"; and at the same time they evidently realized more than they had done the importance of the Missions and the native Churches working in close union and harmony. Mr. Ch'eng says, "The Conferences helped the Chinese workers to see more clearly that they are working with, not for, their missionary friends. All are serving one common Lord with one common end in view. . . . Christian fellowship must always bear a twofold meaning—the one is friendship and the other partnership." That last sentence is a pregnant one indeed. Bishop Bashford explains the influence of the gathering on questions of comity and co-operation. The debates and "Findings" will tend, he says, to "save China from that petty ecclesiastical rivalry, leading to the multiplication of denominational churches in every town, which has constituted one of the weaknesses of Protestantism." Mr. Ch'eng well says, "The time is passed from the period of the China Mission into the period of the China Church, and it will slowly but surely pass from the period of the Church in China to that of the Church of China."\*

China Con-  
tinuation  
Committee.

But the chief practical outcome of the Conference was the appointment of a China Continuation Committee of fifty, carefully chosen to represent (1) different Provinces, (2) different ecclesiastical connexions, (3) different methods of work. The Anglican members chosen were Bishop Iliff (S.P.G.); Bishop Price, Dr. Main and Miss Lambert (C.M.S.); Bishop Roots, Dr. Pott, and the Revs. Hwang Sui-ch'iang and Hu Lan-t'ing, of the American Church. This Committee has already done important work. It has appointed special committees, (a) on Survey and Statistics, (b) on Theological Education, (c) on Evangelistic Campaigns, (d) on Christian Literature, (e) on Uniform Terms, a Union Hymn-book, a Book of Prayers, and a China Church Year Book, (f) on the Training of Missionaries,—all of which reported to an Annual Meeting in May, 1914. Further committees were then appointed on Church Union, on Sunday Schools, and on Business Efficiency. Bishops Price and Roots are two of the chairmen. The Treasurer is Mr. Cheng-Ting Wang, son of a C.M.S. pastor at Ningpo, and ex-Vice-Speaker of the Provisional Parliament.†

The Continuation Committee meetings have much enhanced the admiration of the missionaries for the ability and judgment of their Chinese colleagues. "We know now, as never before," wrote Dr. J. C. Gibson, the distinguished Presbyterian missionary, "that the Chinese Church is richly gifted in its leaders. . . . The

\* In his very interesting article on the Church in the *Int. Rev. Miss.* of July, 1912.

† See Miss Joynt's notice of him, *C.M. Rev.*, Oct., 1914, p. 631.

Conferences have knit together in mutual respect the Chinese and the foreign labourers."

It must not be supposed that all this external organization is the purpose and end of the efforts put forth. Everything is subordinated to the one supreme object of proclaiming the Gospel Message in China and building up the Church of Christ. Dr. Mott is the last man to forget this. He was not content with his Conferences in 1913. His great influence has always been with students; and he held also a series of extraordinary gatherings in the Chinese cities, to which crowds of the cream of Young China flocked, and heard the claims of Christ put before them with a cogency which few can emulate. Many hundreds signed cards promising to read the New Testament, and not a few expressed their resolve to follow Christ as their Saviour and Lord. Mr. S. Eddy was with Dr. Mott at some meetings, and he has continued the work since, with results that assure us of the special blessing of God upon his efforts. At Foochow over sixty weekly Bible classes were started, as well as a social service scheme and a sanitary campaign; and Bishop Price led a campaign to other cities in Fukien. At Hangchow the chair on one occasion was taken by the Foreign Secretary of the Province. Similar success was experienced elsewhere.† And in the interior, several Societies, notably the China Inland Mission, report an increased number of baptisms. While the Chinese authorities are eagerly seeking the co-operation of the Missions in education, the evangelistic work is going on with increasing energy and increasing fruits.

Of Mr. Eddy's later meetings Mr. Pakenham-Walsh of Foochow writes as follows in the Fukien Diocesan Magazine:—

"The President Yuan Shih-Kai received Mr. Eddy, the leading evangelist, in person, listened to the general plans being made for the meetings, and spoke with the Christian teacher of the great moral needs of China. The Vice-President invited some of his personal friends in the capital and asked the evangelist to address them in his own house. The President caused a great pavilion to be erected in the "Forbidden City" in the heart of Peking and there on that exclusive spot were held the Christian meetings. At Changsha the Governor of Hunan, not long ago the most anti-foreign and anti-Christian province in the Empire, ordered a meeting place to be prepared near the Confucian temple. At Wuchang the Governor built a pavilion in the Heroes' temple, a place entirely forbidden to foreigners only a year before. In Fukien the Governor of the province sent a letter to the magistrates of the twelve principal cities, telling them to provide all that was necessary and to co-operate in making the meetings a success, and he also sent to Mr. Eddy a personal message of welcome to Foochow. At Nanking the Governor lent the theatre, and in the company of the military Governor attended the first meeting, and the Christian evangelist drove to the theatre along a three-mile road lined with troops, while the wife of the Governor took the

\* *Int. Rev. Miss.*, Jan., 1914, p. 19. Mr. Oldham's surveys of the year, in the January numbers, give an admirable sketch of the current history.

† See *C.M. Review*, Aug., 1913; Feb., May, July, 1916.

chair at another meeting attended by 3000 women. It was the same all through the provinces, and the Chinese Press also lent its valuable assistance, so that full reports of the meetings and the main gist of the Christian addresses were circulated far and wide throughout the land.

"No wonder then that the meetings were well attended. In Peking the Minister of Education gave a half-holiday and the government schools were closed, with the result that 4000 students attended the first meeting. At Nanking the theatre seating 2500 was filled twice each afternoon. At Hong Kong the audience averaged over 4000 a night. At Foochow 8000 business men attended on the first day. In Amoy Mr. Eddy was presented with an address of welcome by the officials, the gentry and the Chamber of Commerce, and on the opening day more than 5000 men assembled to hear the Christian preacher in a mat shed specially erected in an open square of the city. The same willingness to listen to the Christian evangelist was everywhere manifest, so that in the thirteen cities in which meetings were held there was a total attendance of over 120,000, representing probably more than 50,000 different individuals; some no doubt attended two or three times. Of these it is estimated that over 90 per cent. were non-Christians, and most of them came from sections of the community to a great extent unreached by the ordinary missionary machinery. For this widening of the Church's influence, for this readiness to listen, unique in the history of Christian Missions in China, may we not humbly and devoutly thank God?"

From another account furnished by the Secretary of the Y.M.C.A., the following additional and remarkable facts are gathered:—

"At Peking (see above) 4000 students attended the opening meeting. On the third night more than 1000 signed the cards expressive of a desire to learn more about Christ. At another meeting, 1700 of the gentry and business men asked for reserved seats, and 850 of them joined Bible classes. At another, specially for inquirers ready to face the question of decision for Christ, there were among them an ex-governor, two generals, one of Yuan's private secretaries, the director of the National Bank, and three prominent officials who had already been baptized. Twelve Chinese newspapers published reports of the meetings.

"At Changsha (Hunan), the President of the leading Government College took the chair. Mr. Eddy had come in response to a wire from fifteen non-Christian principals of colleges and schools. Three thousand students were admitted by ticket, and 1000 signed the cards. At the close the Governor's band played, 'God be with you till we meet again.' Mr. Eddy also visited the Governor's yamen (office), and addressed his staff and the leading officials of the Province.

"At Wuchang (see above) the pavilion was erected at the expense of the Military Governor, who provided tea for the 2000 students attending.

"At Hangchow, the largest theatre was granted free of charge. While 2500 students and business men crowded the building, 2000 more waited outside for another hour. The Military Governor gave a dinner to Mr. Eddy, who gave an address on 'Christ the Hope of China.' The young Governor of the Province, a General in the Army, was present, and also a Secretary of State, who at a great public meeting avowed his decision to become a Christian."

The Student Volunteer Movement in China had started, and developed, before these special campaigns took place. It had its Student Movement in China.

beginning at the Shantung Union College in 1910, with the definite purpose of influencing young Christian men to enter the ministry. Its success in that respect has been remarkable. Several hundreds of men are now in the different theological colleges. There is a strong Executive Committee, of which the American Bishop of Hankow, Dr. Roots, is a member. Naturally the movement is much helped by the energy of the Y.M.C.A., which is working in more than thirty of the largest cities, and has a membership of over 11,000 young Chinese. About one hundred Chinese secretaries are at work in the different branches.

It must also be mentioned that the Keswick Mission Council has more than once sent a deputation to China to hold Mission services and conventions. Prebendary F. S. Webster went in 1907. Mr. Walter Sloan has been two or three times.

Here it may be conveniently, though parenthetically, mentioned that there is now a magazine published in London, which is the organ of the Chinese Christians in England. It is conducted chiefly by young men, and two or three women, all Chinese, belonging to the Student Movement. It is called, "The East in the West," and is printed in English, appearing twice a year, with sixty-four pages. Among the contributors to a recent number were Mr. K. L. Chau, B.A., Mr. Chau Kwan-lam, B.A., and Mr. M. T. Z. Tyan. The motto on the cover is the text, "I am not ashamed of the Gospel of Christ," printed in the original Greek.\* Is there any more unexpected and surprising fruit of the awakening of China and the reality of the Christianity that has taken root there than this?

A speech by Mr. K. L. Chau, the Secretary of the Chinese Students' Christian Union, delivered at the Jubilee Meeting of the China Inland Mission in June, 1915, illustrates the extraordinary clearness and order with which Chinese speakers in English arrange what they wish to say. This was noticed in Mr. Cheng's speeches at Edinburgh, and Mr. Chau's speech presents the same feature. He said China had just now four enemies and four friends. The four enemies: (1) Revival of Confucianism, (2) Absorption in Political Economy and Science, (3) Putting Education above Religion and everything else, (4) Enshrining Nationalism or Patriotism as the national god. The four friends: (1) "Our leaders see the need of Christianity," (2) Era of religious freedom, (3) Unifying influence of railways, (4) "China is governed by students." But the whole speech should be read.†

In conclusion, we must look a little more closely at the work of our own Church in China. Ecclesiastically it has made decided progress. In 1899 there were five bishoprics, viz., Victoria,

\* See Mr. Lunt's account, *C.M. Review*, April, 1914. An interesting account of a gathering of the Chinese Students' Christian Union at Swanwick in August, 1915, is given by Mr. W. H. Elwin in the *C.M. Review* of November.  
† Printed in *China's Millions* for July, 1915.

the Colonial bishopric for the British possession of the island of Hong Kong; three other English bishoprics, North China (S.P.G.), Mid-China and Western China (C.M.S.); and one American at Shanghai. The five have now become eleven. Three more English Sees have been established, Shantung (S.P.G.), Fukien, and Kwangsi and Hunan (C.M.S.); two American, Hankow and Anking; and a new bishopric of the Canadian Church, Honan. These developments involved a change in the bishopric of Mid-China. The English and American Churches had provided episcopal supervision for their Missions independently of each other, and "Mid-China" seemed to include the area worked by the Americans. It was therefore arranged that the English missionary diocese should be for Chekiang Province only, the great belt of country watered by the Yangtze being regarded as the American field. The leading C.M.S. missionaries regretted the virtual exclusion of the Society from that important area, particularly the Province of Kiangsu, in which Shanghai is situated; but although the C.M.S. Mission had been developed to a small extent in Shanghai itself, the Americans were stronger in that city and Province, and they were the natural occupants. The large English community at Shanghai, however, was to remain under the Bishop of Chekiang, and their church is still conventionally called the "Cathedral," while the C.M.S. Chinese congregation with its pastor retains its connexion with the Society, though looking to the American Bishop for episcopal ministrations.\*

The personnel of the episcopate has changed materially. Bishop Cassels of Western China is the only English Bishop who held his office before 1899. Bishop Hoare, who had succeeded Bishop Burdon in the previous year, was unhappily drowned in 1906, as will appear hereafter, and to the vacant diocese of Victoria the Archbishop of Canterbury appointed the Rev. G. H. Lauder, of Liverpool. Bishop G. E. Moule retired from the See of Mid-China in 1908, and was succeeded by the Rev. H. J. Molony, C.M.S. Missionary in India, as Bishop of Chekiang. To the new Sees of Fukien (1906) and Kwangsi and Hunan (1909) two other missionaries were appointed, Bishop Price (from Japan), and Bishop Banister (from Hong Kong). The Bishopric of Shantung was established in 1901, and Bishop Iliff succeeded to it in 1903. The American Bishop of Shanghai, Dr. Graves, has held the See since 1893. The Bishop of Hankow (1901), Dr. Roots, succeeded to it in 1904; and Bishop Huntington took the new See of Nanking in 1912. To the new Canadian bishopric of Honan (1909) a Canadian missionary of the C.M.S., the Rev. W. C. White, was consecrated. Lastly the veteran Bishop Scott, who went as an S.P.G. missionary to China in 1874, and was consecrated Bishop for North China in 1880, has lately retired (1913) after 40 years' missionary service, and has been succeeded by the Rev. F. L. Norris,

\* The agreement between the English and American Churches in this matter was printed in the *C.M. Review*, Oct., 1908.

also an S.P.G. missionary since 1889, who was at Peking during the siege in 1900, and published a very interesting narrative of it.

The *Chinese Churchman's Year Book* gives the Anglican figures for China as follows: bishops 11; foreign clergymen 148; other foreign workers, 557, including the wives; Chinese clergymen 99; other workers 1452; baptized Christians 31,323; baptisms in 1913, adults 2102, children 1280; hospitals 29, dispensaries 21.\* These figures differ from those before quoted from the General Year Book. These no doubt include the C.I.M. Anglicans, which the others do not. It should be added here that the new Mission of the Church of Canada in Honan, which, being as yet small does not get mentioned in the tables given above, comprises Bishop White and four other clergymen; two doctors, a man and a woman, and a nurse; two wives, and two other women.

The first united Conference of Bishops had been held two years before the Centenary, in April, 1897, and was attended by Bishops Moule, Scott, Cassels, and Graves, and the then Bishop of Korea. Important resolutions were adopted touching 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. This was the beginning of tentative arrangements for the formation of an Anglo-Chinese Church. From time to time the bishops have met since,† and in April, 1907, a real step forward was taken. A Conference was held at Shanghai, attended by seven bishops, and by two clergymen from each diocese, and discussed the question of the organization of the Anglican Church in China. This meeting was held immediately before the General Missionary Conference already referred to, which Conference most of them also attended. They also addressed a brotherly letter to all Christians.‡ Then in April, 1909, a more formal Conference of the Anglican Communion was held, to which, for the first time, Chinese clergymen and laymen were invited. It was attended by six English and two American bishops, together with 26 clergymen (12 of them Chinese) and 16 Chinese laymen, delegates from the dioceses. They adopted for the Church the name "Chung Hua Sheng Kung Hui"; also a provincial constitution and canons, subject to the approval of the mother Churches.§ In April, 1912, the new General Synod met, and was attended by 10 bishops, 39 clergymen (19 Chinese) and 32 laymen (28 Chinese).|| It was noted as an interesting fact that of the Chinese members one had

\* The figures in the Year Book for 1915 are 153 foreign clergymen, 573 other foreign workers, 103 Chinese ordained, and 1666 unordained; and 84,766 baptized Christians.

† The Resolutions of Oct., 1899, were printed in the *C.M. Intell.*, March, 1900.

‡ This letter appears in full in a Pan-Anglican Paper by Bishop Graves, see note on p. 296.

§ Archdeacon W. S. Moule described the Conference of 1909 in the *C.M. Review* of June in that year.

|| See *C.M. Review*, July, 1912, p. 386; also Bishop Price's account, *C.M. Review*, Oct., 1912.

been a Buddhist priest, one a Taoist priest, and one a Mohammedan. It was reported that the authorities of the Churches of England and America had approved of the draft Constitution submitted to them, and it was now finally adopted.\*

At this last Conference another fraternal letter was addressed to all Christians in China, announcing the establishment of the new General Synod, and expressing earnest desires for an even larger unity.† This larger unity is unquestionably desired by intelligent Chinese Christians. They are inclined to resent the infliction upon them of our English Western divisions. Bishop Roots, of the American Church, called attention to this in a striking letter to the "Edinburgh" Commission on Federation and Union, in which he pointed out the grave risk run by the Missions if they did not recognize and even foster the desire of the Chinese Christians for union. He said:—

"The alternative to this requirement seems to be that we forfeit our position of leadership among the Christian forces of China. . . . If the missionaries cannot supply this demand for leadership in the practical development of Christian unity amongst the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries, and perhaps even outside the ranks of the duly authorized ministers of the Christian Church in China."‡

In fact, the Chinese Christians realize, as some in England and America do not, that the spiritual unity of Christians of different communions, rightful and delightful as it is, is insufficient. If the world, as our Lord said, is to be brought to believe in Him, there should be a visible union which the world can understand. If China could set an example of such union, the effect would be felt all round the globe.

Nowhere is more light thrown on the religious outlook of China than in the valuable Fourth Volume of "Edinburgh" Reports, on the Missionary Message in Relation to non-Christian Religions. The Commission on that subject sent out an ably-drafted set of questions to missionaries and others, and the answers received are in this Report reviewed and summarized with singular skill by Professor Cairns, the Chairman of the Commission; besides which, the "general conclusions" that follow are set forth in a masterly way. "From all quarters," we are told, including Chinese Christian correspondents, "there comes the testimony that the thing which China needs to-day beyond all else is moral power." "She has possessed for ages a noble system of morality, of which she is justly proud, but the general complaint is that

\* The first meeting of the regular Synod thus formed was held at Shanghai in April, 1915. A Board of Missions was appointed, with a view to the Church undertaking definite missionary work; preliminary steps were taken towards the establishment of a Central Theological College; and plans were initiated for an early commencement of a Chinese Episcopate.

† See Bishop Banister's article, "Can there be One Church for China?" written a few years earlier, and printed in the *C.M. Review*, July, 1907.

‡ Quoted in Vol. VIII. of the Edinburgh Reports, p. 84.

there is no power to realize it." One conclusion is that two of the three great religions—not named, but evidently Buddhism and Taoism—are "practically moribund," "so far as the educated classes are concerned." But "the immemorial ancestor worship" is as strong a force as ever, and is so "inwoven into the very texture of Chinese society" that "for a man to become a Christian is well-nigh to become an outlaw." Christianity is not opposed by "any very earnest and formidable religious thought," but by "the universal resisting forces of moral laxity and religious indifference, reinforced by national pride." Modern science is destroying the old superstitions: "for a while there may be the present bizarre blend of old and new—spells performed at the launch of ironclads to ward off demons, and so forth,—but this can only be transitional." And "the great danger ahead is that the naturalism and agnosticism of the West may find here a congenial soil." Our hope can rest on nothing but the power of the whole full Gospel of Christ; and the answers of the missionaries to the questions show that while many have learned to modify somewhat the "form" in which it is presented, the "substance" is the old Message. "The most important and vital element in the Christian Gospel," writes one with fifty years' experience, "is that Jesus Christ, the Son of God, died for our sins." And, as Professor Cairns sums up, the Church will conquer to-day exactly as the Early Church overcame "that ancient world of dying faiths and decadent moralities."

NOTE.—The following articles on China, in two leading missionary periodicals, should be noted:—

In the *Int. Rev. Miss.*:—"The Chinese Church in Relation to its Immediate Task," by the Rev. Ch'eng Ch'ing-yi, July, 1912; "The Opportunity and Need for the Mission School in China," by Dr. Hawks Pott, Oct., 1912; "The Position and Prospects of Confucianism in China," by Dr. P. J. MacLagan, April, 1914; "The Christian Church in Changing China," by Dr. A. H. Smith, Jan., 1915; "The Importance of Making Christianity Indigenous," by Mr. Chengting T. Wang (formerly a member of Yuan Shih-Kai's Government and Vice-President of the National Senate, and now Secretary of the Chinese Y.M.C.A.), Jan., 1916.

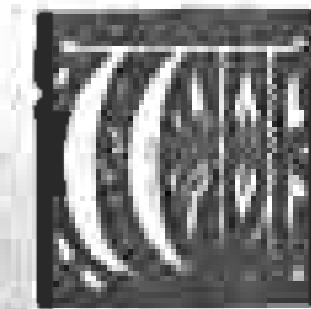
In *The East and The West*:—"The New Life in China," by Dr. A. J. Brown, Jan., 1912; "The New China and the New Education," by Leslie Johnston, Jan., 1912; "The Responsibility of the Chinese Church towards the New China," by the Rev. N. Bitton, Oct., 1912; "The Chung Hua Sheng Kung Hui," by the Rev. L. Byrde, Jan., 1913; "China and Medical Missions," by Dr. Aspland, April, 1913; "China and the Missions of To-morrow," by the Rev. Frank Norris (now Bishop), Jan., 1914; "The Chinese Revolution in Relation to Mission Work," by Bishop Huntington, April, 1914.

Also the following Pan-Anglican Papers, printed in Vol. V. of the Reports of the Congress of 1908:—On Education, by Archdeacon Barnett, p. 89; on Ancestral Worship, by Archdeacon A. E. Moule, p. 111; on Training Native Workers, by Archdeacon W. S. Moule, p. 207; on the Comity of Missions, by Bishop Graves, p. 164; and, in the Appendix, on Educational Work, by Dr. Hawks Pott [S. D. 2 (o)]; on the Relation of Missions to National Customs, by Archdeacon A. E. Moule [S. D. 3 (o)], and by Rev. F. L. Norris [S. D. 3 (g)]; on the Comity of Missions, by Bishop Cassels [S. D. 4 (d)], and another by Bishop Graves [S. D. 4 (f)]. Bishop Graves's paper gives in full the letter addressed by the bishops to the Christians of other denominations in China in 1907.

## CHAPTER XXIX.

C.M.S. MISSIONS: DIOCESES OF VICTORIA & KWANGSI  
& HUNAN.

The Staff and the Converts—South China—The Bishops of Victoria—Retrospect of the Hong Kong Mission—The F.E.S. Ladies—Extension of the Work: St. Stephen's College, &c.—Canton—Pakhoi—Kwangsi and Hunan: New Diocese.



WE now take up the C.M.S. work in China more in detail. We shall find definite advance and development in the sixteen years. The missionary force has been largely increased. In 1899 it comprised 44 clergymen, 24 laymen, 43 wives, and 69 other women, total 180. For 1915 the figures were 80 clergymen, 35 laymen, 85 wives, and 115 other women, total 315. These include 26 doctors and 21 nurses. The increase of the ordained missionaries is especially good. Then in 1899 there were 26 Chinese clergymen and 332 lay teachers, while in 1915 there were 50 clergymen and 960 lay teachers.

China holds an exceptionally good place among the C.M.S. mission fields for the comparatively small number of deaths and retirements. Of the 180 of 1899 no less than 111 were still on the list in 1915, an unusual proportion. But this is, no doubt, partly due to the fact that China was largely reinforced in the years just before the Centenary, so that there have been fewer really old veterans. Yet when we come to the Fukien Mission, we shall find an almost unique company of veterans there. The losses by death in our period have included Bishop and Mrs. Burdon, Bishop and Mrs. G. E. Moule and one daughter, and Bishop J. O. Hoare; only six other men missionaries, two of them doctors, Horder and Squibbs; and 12 other women, including Mrs. Wolfe, Miss Vaughan, and two veterans of the old F.E.S., Miss Johnstone and Miss Eyre.\* These and others are noticed more particularly in subsequent chapters, and also some of the Chinese clergy who have died.

The growth of the Native Christian community also will be shown in those chapters, but it may be mentioned here that while in 1899 there were 11,227 baptized Christians, the corresponding figure for 1914 is 20,194, with 3300 catechumens. The statistical

\* The death of Archdeacon Wolfe, which has occurred since the above was in type, is further noticed on p. 806.

returns from some parts of the field have not always come regularly, but apparently there have been over 14,000 adult baptisms in the sixteen years. These figures suggest a large leakage, for it is not likely that the deaths did more than balance the infant baptisms, which are not here included.

The C.M.S. Missions are in the following areas:—(1) "South China," the Diocese and missionary jurisdiction of Victoria, Hong Kong, including the British Colony of Hong Kong and the Chinese Provinces of Kwangtung and Yunnan, population 33 million; (2) the Provinces, and Diocese, of Kwangsi and Hunan, population 28 million; (3) the Province and Diocese of Fukien, population 12 million; (4) The Province and Diocese of Chekiang, population 19 million; (5) the Province of Szechwan, which is the Diocese of Western China, population 23 million.

The figures of population are estimates. It will be understood that several other Societies are in all these Provinces, and that each of them, as well as the C.M.S., actually work only in certain districts in each case.

#### SOUTH CHINA MISSION (DIOCESE OF VICTORIA).

South China in 1899 meant (1) the Island of Hong Kong, which politically, at least, is not China at all, but a small British Colony, and (2) the mainland south of 28°, which had been ecclesiastically allotted to the episcopal jurisdiction of the Bishop of Victoria—so named after the capital of Hong Kong. Bishop Burdon, after a fourteen years' episcopate and forty-five years altogether in China, had retired shortly before the Centenary, and had been succeeded by Bishop J. C. Hoare, who had been twenty-three years a C.M.S. missionary in Mid-China, and was consecrated in June, 1898. Bishop Burdon did not return to England at once, but went to Pakhoi, to work still among the Chinese people he had learned to love. But in 1900 he came home, and he died in 1907. He had been a true and untiring missionary, and had been the pioneer of several extensions in other parts of China, notably at Peking, now the centre of the S.P.G. Mission; besides which he had done important translational work.

His successor, Bishop Hoare, actually died a few months before him, being drowned (with his students) while crossing from Hong Kong to the mainland in a violent typhoon on September 18th, 1906. His (to human eyes) premature death was a great sorrow. He had done splendid service at Trinity College, Ningpo, and his short episcopate was full of most energetic work.\* The Archbishop of Canterbury then chose Canon G. H. Lander, of Liverpool, for the vacant bishopric, and he was consecrated on St. Peter's Day, 1907.†

\* See further, under the Chekiang Mission. See also the In Memoriam of him in the *C.M. Review*, Nov., 1906.

† Bishop Lander wrote an interesting review of his first three years in China, in the *C.M. Review*, Dec., 1910.

The huge area in China proper under the ecclesiastical jurisdiction of the Bishop of Victoria had been divided shortly before Bishop Hoare's death, by the formation of the new bishopric of Fukien; and in 1909 it was further reduced by the formation of another new diocese—Kwangsi and Hunan. It still, however, comprises the great Province of Kwangtung, and part of the Province of Kwangsi south of the West River, and of other provinces south of latitude 28°, but in these latter there was until quite recently no Anglican work.

The "South China Mission" of the C.M.S. originally meant two missionaries, sometimes only one, on the little Island of Hong Kong. The Society was content for many years to concentrate its efforts in China on the two Provinces of Chekiang and Fukien. When Bishop Burdon was appointed to the See of Victoria in 1874, he was naturally anxious to extend the work; and two advanced movements ensued. The Rev. E. Davys, who joined as an independent missionary, established at his own expense several tentative stations on the mainland opposite in the Province of Kwangtung, and in course of time these were taken over by the C.M.S. as out-stations. Also in 1886, at the Bishop's urgent request, a medical missionary, Dr. Horder, was sent to Pakhoi, a port in the south-west of that Province.

So when the Centenary came, the work comprised, at Hong Kong, a Chinese congregation of some 400 souls, with its own pastor, a Boarding School for rescued slave girls, an Anglo-Chinese Day School for boys, a few elementary schools, a Training Class for teachers and evangelists, with the ordinary evangelistic teaching and visitation; also the care of some 200 Christians scattered in towns and villages in Kwangtung, and the Hospital at Pakhoi. The mission staff comprised six clergymen, three laymen, eight wives, and seven other women, many of them still in the preliminary language-learning period. The Rev. W. Banister was Secretary, and teacher of the Training Class; Mr. Hipwell had charge of schools; the Rev. C. Bennett superintended the mainland work (but he retired a few months later); Drs. Horder and Hill, and the Rev. E. B. Beauchamp, were at Pakhoi; and the Revs. G. A. Bunbury and A. Iliff\* were newcomers. But our figures also include the Rev. and Mrs. L. Byrde, who were then reckoned in "South China," though about to begin work in what is now the new diocese of Kwangsi and Hunan. Of the seven women missionaries, Miss Hamper had been out eleven years, and Miss Jones and Miss Finney six years; and the other four were new recruits,—worth naming, however, as all four are still at work, Misses Bolton, Havers, Bachlor (from Sydney), and Amy Smith (from Melbourne, now Mrs. Wicks). Miss Jones also is still in

\* Mr. Iliff was a brother of the Bishop of Shantung. He had been an engineer in America, and had been ordained by the Bishop of New Mexico. He was afterwards chaplain of the Missions to Seamen at Hong Kong, and joined the C.M.S. there.



PART II.  
Chap. 29.

the field, and Mr. and Mrs. Hipwell (she having been a C.M.S. worker as Miss K. Power). Mr. Banister, of course, is now the Bishop of Kwangsi and Hunan; Dr. Hill is now the Society's Physician at home. Dr. Horder, Mr. Beauchamp, Mr. Iliff, and Miss Finney are dead. Miss Hamper retired after 17 years' service. Mrs. Horder and Mrs. Beauchamp are sisters of Mrs. Ost, who was with her husband at Hong Kong in former years; also of the wife of Bishop Molony of Chekiang. They were four daughters of the Rev. S. D. Stubbs, all of whom married missionaries.

In 1899, therefore, we count 24 workers. In 1914 we find 70 (in the two dioceses, which we must take together to make the figures right), namely 22 clergymen, 5 laymen, 20 wives, and 23 other women, and of these 70 workers 12 were in the field in 1899. This great advance illustrates the energy with which a Resolution of the Committee in 1898, to go forward in China, has been acted upon, even in times of retrenchment and the keeping back of recruits. No less than 68 names were added in the 15 years to the list of what was regarded as a "small Mission."

The F.E.S. Ladies.

In the Centenary year, the accession to the O.M.S. of the missionaries of the F.E.S. (just then closed as before stated) added four experienced women to the Hong Kong staff, and the agencies they were superintending. Miss Johnstone, who had gone out so far back as 1874, had a Christian Girls' Boarding School, and she continued on the staff until her death in 1909. Other work, including the training of Bible women, was done by Miss Eyre (1888), who also continued until her death in 1912; \* Miss Baker (1894), who retired in 1909; and Miss Fletcher (1892), who is still in the field. A total of 93 years has thus been given to China by these four F.E.S. ladies. The figures, with some of those above, are significant of much patient and faithful service.

New Mission at Kowloon.

Another development of the Centenary period arose out of the cession to Great Britain of a small territory on the mainland, adding to the city of Kowloon (which was already British) an area comprising over 400 villages. Mr. Hipwell first occupied the city in 1900, and subsequently it was the scene of the labours of several of the women missionaries, notably Miss A. K. Storr, Miss Hollis, and two of the Australians, Miss Bachlor and Miss Barber. The Victoria Home, Miss Hamper's refuge for rescued girls, was moved from Hong Kong to Kowloon. Much good spiritual work has been done, both among the inmates of this Home, many of whom have been baptized, and in the district generally.

St. Stephen's Church.

The Chinese congregation at St. Stephen's Church had been gradually built up by Chinese pastors. The Rev. Fong Yat Sau,

\* Archdeacon Barnett wrote of Miss Eyre, "The blow to the work is simply terrible. The deepest sympathy has been expressed. The whole Colony is grieving for her loss." Government officials, prominent citizens, and hundreds of Chinese attended the funeral service. See *C.M.S. Gazette*, Dec., 1912, p. 373.

PART II.  
Chap. 29.

who was in charge in 1899, had been a catechist among his countrymen in Australia, where he was known as Matthew A. Jet. He was ordained by Bishop Burdon in 1893, and proved an earnest clergyman. In 1903, owing to advancing years, he resigned and moved to Kowloon, and ever since he and his wife have continued to shepherd the smaller congregation there without pay. Bishop Ingham, after visiting the place in 1910, wrote that he was "one of the most trusted men in China," and "does untold good." \* His successor at St. Stephen's, the Rev. Fok Ts'ing-Shan, has also been highly spoken of. Bishop Hoare gave a regular constitution to that congregation for its self-government. †

The educational institutions in Hong Kong have considerably developed in recent years. St. Paul's College, which belongs to the diocese, is an old institution, having been founded by Bishop G. Smith in 1850, the cost being mainly borne by that ardent friend of the C.M.S., the late Rev. V. J. Stanton (father of the present Divinity Professor at Cambridge). The design was to train Chinese evangelists, but there was, for many years, not much result in this respect. Bishop Hoare lent part of the buildings to the C.M.S. for the Training Class carried on by Mr. Bunbury, and this class sent forth a succession of excellent men, but it was afterwards moved to Canton. ‡ The Rev. A. D. Stewart, the eldest son of R. W. Stewart, who went out in 1905, has latterly had an Anglo-Chinese School there mainly for Christian boys. §

Educational work at Hong Kong.

St. Stephen's College is a higher class school, mainly for non-Christians, which was conducted for many years by the Rev. E. J. Barnett, formerly of Melbourne, where he was Secretary of the O.M.S. Association. He originally went to Hong Kong in 1898, to study the language with a view to work among the Chinese in Australia; but he stayed on, and presently joined the Mission. He was appointed Archdeacon by Bishop Lander in 1909, and has been Secretary of the whole Mission. His excellent speeches in England a year or two ago are not forgotten. The College has been a great success. Several tutors have come from Australia, graduates of the Universities there. Enlarged buildings were opened by the Governor, Sir F. Lugard, in 1909, the cost, £3000, being all paid by the scholars' parents. The College prepares youths for the new Hong Kong University inaugurated by Sir F. Lugard in 1912, of which King George is Patron. There are some 200 students, and there has been more fruit in

Sir F. Lugard and the College.

\* See also the notice of him by the Rev. J. D. Dathan, Naval Chaplain, in the *C.M.S. Gazette*, Sept., 1907, p. 274.

† Three more Chinese were ordained in Dec., 1914, by Bishop Lander, the Revs. Wong Tang Ng, Tsung Yat Sung, and Loi Kau Yan.

‡ See Mr. Bunbury's interesting article on the Training of a Chinese Preacher, *C.M. Rev.*, April, 1910.

§ See Mr. Stewart's most encouraging account in the *C.M. Rev.*, Jan., 1916. Sixteen of the staff are baptized Christians. There is "a positive torrent of applications for admission," many boys coming from schools where the Bible is not taught.

conversions to Christianity than in most colleges in India. Year by year boys have avowed their faith in Christ, and have been baptized. Archdeacon Barnett has been succeeded by the Rev. W. H. Hewitt, who was transferred a few years ago from West Africa. Some years ago the Chinese asked for a similar institution for girls, and the St. Stephen's Girls' College is the result, which has 100 students, and which has been worked by Miss Carden and Miss Griffin. Some changes have lately been made in both the Boys' and the Girls' Schools, and several excellent ladies are engaged in different branches of the educational work. One, Miss Bendelack, sent by the Victoria Association, has had the Girls' High School. In connexion with the University the Society has also a Hostel for Christian students, called St. John's Hall, now conducted by the Rev. C. B. Shann. It should be mentioned that the educational institutions are not all the Society's property. Some have local trustees, though the C.M.S. missionaries work them.

The evangelistic work in the villages of the Kwangtung Province has been developed and extended all through our period. Canton was occupied as a centre, but the C.M.S., recognizing its importance in the Missions of other Societies, did not at first propose work in the city. But the late Mr. Iliff, Mr. Hipwell, Mr. Blanchett, Mr. Jenkins, Miss Jones, Miss Dunk, and several other missionaries have itinerated regularly over extensive districts, and particular towns have been occupied at different times, so that the whole work has become important, and the Committee hope to develop it. New premises were obtained in 1914. The area is large and the distances are great. Of four pastorates, one is 1800 square miles, with 700 towns and villages. The last figures for the whole of the Canton District are 1250 baptized Christians and 700 catechumens. The pastoral care of them has been taken by the Revs. Mok Shan-Tsang and Wan Ha-Po. "Pastor Mok" is described by Bishop Ingham as a "personality," "full of energy to the finger-tips." Miss Dunk's influence was curiously illustrated two years ago. A British river steamer she was travelling on was boarded by pirates, and the ship's officers owed their lives to her knowledge of the language and people, which enabled her to dissuade the assailants from violence. The Colonial Government presented her with a Bible and a clock in recognition of her services. The same steamer has been attacked since and the crew murdered—there being no Miss Dunk on board to protect them!

Gradually school work has been developed in several places. The Training Class for evangelists formerly carried on at St. Paul's College became a separate institution, Trinity College, Canton, having been moved in 1910. New buildings for it, some miles from the city, were erected in virtue of a grant to Bishop Lander from the Pan-Anglican Thankoffering, and opened in 1912; and Mr. Bunbury continued Principal until his recent retirement. The Class has sent forth many good men into the work, and the first to be ordained was Wan Ha-Po in 1911. A band of the

students was with Bishop Hoare when he was drowned in 1906, and perished with him. It is now part of a Union Theological College at Canton.

The work at Pakhoi, far away to the West, has also much extended. The hospital with its 200 beds is under the management of Dr. Bradley, assisted by Drs. Gordon Thompson and Baronsfeather. There is also a Lepor Asylum. Miss Bolton has been chief nurse all through our period. Miss Havers, Miss George, and other ladies have been zealously engaged in general mission effort. Mr. Blanchett and Mr. Hipwell have superintended the evangelistic and school work. An interesting advance was made in 1902, when Mr. Norman Mackenzie, stepson of Archdeacon Barnett, went forward to Linchow City, twenty miles inland, which had been visited before, but had always shown great hostility to the Christian preacher. In 1905 four American missionaries were brutally murdered, and in 1907 the C.M.S. mission house was wrecked, and Mr. and Mrs. Wicks, who had settled there, narrowly escaped death. They have persevered, however, all these years, and there are now over fifty Christians in that hostile city. Meanwhile, a further advance is being made into the great province of Yunnan, in which enterprise the Rev. R. Lankester, son of the Lay Secretary, is to have a part.

South China is evidently a fruitful field. It is with thankfulness that the Society has been able to send more and more labourers into this part of the great harvest. The 680 baptized Christians and 160 catechumens of 1899 have become 2670 and 860. So far there are only four Chinese clergymen, but the lay teachers of both sexes number 77. It is a significant token of progress that in several places ancestral halls have been converted by the people into churches.

Church organization, as is natural in a Mission of such recent expansion, is not in a forward state, except the local constitution of St. Stephen's, Hong Kong; but there is already a Chinese Synod of the Diocese, preparatory to one which shall combine British and Chinese members of the Church. Meanwhile the spirit of the Edinburgh Conference has found expression in the formation of a Protestant Christian Council for the Province of Kwangtung, for conference and co-operation between the different Missions working there. This is already illustrated by the new Union Theological College.

#### THE KWANGSI AND HUNAN MISSION.

Kwangsi and Hunan are two great Provinces north-west and north of Kwangtung. Hunan had always until lately been of all the Provinces the most hostile to foreigners, and the approaches to it by different Missions from its northern border on the Yangtze had up to recent years been generally unsuccessful. The C.M.S. had made no attempt, as the Province lay far from its own mission fields. But Mr. Byrde had been strongly urging

the Society not to neglect altogether the great central districts of China, where the chief language of the Empire, Mandarin, was spoken; and when the Committee yielded to this appeal, he himself became pioneer in the new enterprise. In the Centenary year itself Mr. and Mrs. Byrde went up the Canton River, 200 miles beyond Canton, to Wuchow, just within the Province of Kwangsi; and from thence they proceeded up the Kwei River to Kweilin, a great city, the then capital of Kwangsi, but near the border of Hunan; this latter journey occupying 37 days. They had then to live for four months in a boat, as no house could be obtained. When at last they succeeded in hiring one, they were threatened with attack, but a proclamation by the authorities quieted the people, and soon many inquirers came forward. Presently Mr. P. J. Laird, a young man who had been in the Navy and the London Police, was sent to join them; but after a few months the American Consul on the coast ordered the retreat of two or three American missionaries who shared the house with them, and they all had to leave. Mr. Byrde wrote that the year was one of "blighted hopes," but the following year he characterized as of "brighter hopes," for they were able to return, and found their belongings in the house quite safe under official seal. From that time the work went on regularly. The earliest inquirers proved unsatisfactory, but others came forward, and the first two converts were baptized in 1902.

Meanwhile the Province of Hunan having become open to missionaries, several Missions had entered it from the North; and in 1903 their representatives met in conference at Changsha, the capital, to arrange the bounds of respective districts. Mr. Byrde attended it, Mr. Laird having already occupied one of the chief cities, Yungchow, invited there by the Chinese themselves. The district in which the C.M.S. is now working is an extensive area on the River Siang, including the three cities of Yungchow, Hengchow, Siangtan, the last named having previously been a station of the American Episcopal Church. Mr. Byrde then took up his residence at Yungchow, and the other two cities were also soon occupied, men and women being sent year by year. Among these were the Revs. F. Child, J. Parker, T. O. Ibbotson, J. Holden, P. Stevens, J. L. Bacon, T. Goodchild (transferred from Mid China), and six women missionaries, three of whom married three of the men. In 1914 the baptized Christians numbered 280, and there were 76 catechumens.\*

In 1909 the two Provinces, Kwangsi and Hunan (at least, the greater part of them), were formed into a new missionary diocese, as before stated, and Archdeacon Banister became the first Bishop. He has pushed forward the Church organization, and the first Synod of the still quite small Christian community has lately been held.† Mr. Byrde has been appointed Archdeacon.

\* The Women's Work in this Diocese is now undertaken by the C.E.Z.M.S.  
† See *C.M. Review* and *C.M.S. Gazette*, July, 1915, p. 446.

## CHAPTER XXX.

## C.M.S. MISSIONS: DIOCESE OF FUKIEN.

Diocese of Fukien—Retrospect of the Mission—Influence of the Stewarts—The Women Missionaries—Colonial Recruits—Continuity of the Work—Archdeacon Wolfe, Lloyd, &c.—Educational and Medical Agencies—Outlying Districts—Baptisms—The Native Christians—Union Agencies.



THE Fukien Mission has its centre at the capital of the Province, Foochow, on the River Min. To the north of that River lie the cities and districts of Lienkong, Loyuan, Ningteh, and Funing. Farther inland and to the north-west are the city and district of Kutien; farther on still, Kienning and Kienyang; and, on the border of the next Province, Kiangsi, the city of Chungan. South of the Min are Futsing (formerly Hok-chiang) and Hinghwa, cities and districts. Besides the capital, three of these cities are prefectural, and have "fu" after their names, namely, Funing-fu, Kienning-fu, and Hinghwa-fu.\* All of them, except Chungan, which was only occupied in 1913, had been the scenes of the Society's labours for some years before our period began.

When the C.M.S. Centenary took place, Bishop Hoare had been in the diocese of Hong Kong nine months. Fukien was then included in his jurisdiction, and he frequently visited the Province, and gave much wise counsel, besides confirming many hundreds of Chinese candidates. His much-lamented death in 1906 has already been noticed. Only a few months before it occurred, the Fukien Province had been cut off and made a new missionary diocese; and the new Bishop, the Rev. H. McC. E. Price, was consecrated in February, 1906. Mr. Price had been fifteen years a missionary in Japan, and, before that, two or three years at Sierra Leone.

On May 13th, 1900, a special sermon was preached by Bishop Hoare in the English Church at Foochow; and on the next day four meetings were held in that city for different classes of people,

\* Several of these names, or the spelling of them, have been altered in recent years. Loyuan is the old Lo-Nguong, Ningteh the old Ning-tak, Kutien the old Kucheng, Funing the old Hokning, Futsing the old Hokchiang. The Province is now spelt Fukien, and the capital Foochow.

the language spoken at them being Chinese. The design of these gatherings was to celebrate the Jubilee of the C.M.S. Fukien Mission. That Mission was started in 1850, but for eleven years no result was to be seen, and for many years after that the work was on a small scale. Coming to the year 1875, just half-way between the commencement and the Jubilee celebration, how many missionaries do we find at work? Exactly one, with his wife, the Rev. and Mrs. J. R. Wolfe. They had only had three or four comrades, and these had died or left. In the next seven years six men were sent out—Stewart, Lloyd, Dr. Taylor, Banister, Martin, and Shaw, making seven with Wolfe. When the Jubilee of the Mission was celebrated, six out of these seven were still at work, the only exception being Stewart, killed in the Kutien massacre; and all those six were still in the mission field two years ago: Wolfe after 53 years' service,\* Lloyd 38, Taylor 36, Banister (now Bishop of Kwangsi and Hunan) 34, Martin 33, and Shaw 32. Mr. Shaw has since retired. Moreover, Mrs. Wolfe (who died in 1913), Mrs. Lloyd, Mrs. Taylor, and Mrs. Banister, went out with their husbands, and Mrs. Shaw only a few years after him. Except in New Zealand, there has been no continuity like this in the history of the Society.

Another notable fact. The earliest of the women missionaries to whom the Fukien Mission owes so much were sent out by the old Female Education Society. Miss Houston was the pioneer more than 40 years ago. Her successor, Miss Foster, appealed in 1881 to the C.M.S. to send out women, but that was not the Society's practice in those days. Then she applied to the C.E.Z.M.S., and, although its work was then only in India, it was eventually persuaded to respond. Mr. and Mrs. R. W. Stewart were at home in 1885, and from their Irish friends obtained the first offers of service; and in 1886-8 seven ladies went forth as C.E.Z. missionaries. Meanwhile the F.E.S. had sent out Miss Bushell in 1883, and she was joined by Miss Lambert in 1889; and they carried on the Girls' Boarding School, while the C.E.Z. women visited towns and villages. When the C.M.S. began to engage women missionaries in 1887-8 it at first meant to refrain from sending any to Fukien, counting that as a C.E.Z. and F.E.S. field; but the appeals were so insistent that it yielded in certain circumstances, and three women had gone before 1890, namely, Miss Goldie, Miss Boileau, and Miss Power. Now the notable fact is this, that (1) those three ladies are still at work, Miss Power being now Mrs. Hipwell, of the South China Mission;

\* Since the above was in type, news has been received of the death of Archdeacon Wolfe. He was a noble missionary indeed. He sailed for China in December 1861, so his full period of service is fifty-four years. He was appointed a Vice-President of the Society three or four years ago, the only case of a missionary actually in the field (unless a bishop) who has received that distinction. See Mr. Martin's In Memoriam of him, *C.M. Rev.*, Jan., 1916; also those by Archdeacon Moule, Mr. Lloyd, &c., in Feb. number.

(2) both Miss Bushell and Miss Lambert, who joined the C.M.S. when the F.E.S. was "wound up," are still at work; (3) two of the first C.E.Z. seven are still at work. All those have at least a quarter-of-a-century's service to their credit, Miss Bushell, indeed, exceeding 30 years. And there are other women who have been out at least 20 years, the Misses Mead, Codrington (who was wounded in the Kutien massacre), Nisbet, Burroughs, Johnson, Bryer, A. B. Cooper, Hook, Lea, Barr, Wedderspoon, all of the C.E.Z.M.S.; and the Misses J. C. and J. E. Clarke, C.M.S.; and besides them, three daughters of Archdeacon Wolfe, who have been at work longer than that, though only one has been over 20 years on the regular C.M.S. staff. Nor must we forget Mrs. Phillips, who went out (as Miss Hankin, C.E.Z.) more than 20 years ago.

It was in 1890 that Mrs. A. Hok, the second Chinese lady, and the first Chinese Christian lady, to cross the ocean—one, too, with the "superlative beauty" of feet two inches long—came to this country to plead for her people and to beg for women workers. After addressing a hundred meetings in all parts of England, she went back disappointed, having only secured one recruit.\* But since then the C.M.S. has sent to the Fukien Province alone 70 women (besides wives), and the C.E.Z.M.S. many others; and there are now about 100 at work.

In all this we see the abiding fruits of the unique influence exercised by Mr. and Mrs. Stewart. Truly they "being dead yet speak." They sowed seed in Ireland, to say nothing of England, which is bearing a harvest to this day. During the last 20 years the Church of Ireland has sent into the mission field a much larger proportion of its men and women than the Church of England; and so far, at least, as the Fukien contingent is concerned, it is in the main a result, direct or indirect, of the life and the death of those two saints. Since they were murdered, fourteen Irish clergymen and doctors, and eight Irish women missionaries, have gone to the C.M.S. Fukien Mission alone, and other women have gone out under the C.E.Z.M.S. Most of the C.M.S. workers have been connected with the Dublin University Fukien Mission, which has much the same relation to the Society as the smaller Dublin University Mission to Chota Nagpur has to the S.P.G.

To the Stewarts' influence is also largely due the Australian contingent to the Fukien Mission. The first two members of it were the sisters Saunders, who were murdered with the Stewarts in 1895. Then followed their bereaved mother, filled with the holy resolve to avenge their deaths by telling Chinese women of the Saviour. She went out in 1897, has never left China again, and died there in the year 1915. Very touching have been her letters. For years she worked actively among the people, but latterly has been able to do little more than be a witness to

\* See p. 211, for a reference to the lady who was the instrument of Mrs. A. Hok's conversion.

PART II.  
Chap. 30.Recruits  
from  
Australia,

the power of Divine grace. She and her daughters went from Melbourne, and are reckoned, therefore, to Victoria, though not actually sent by the Victoria Association. In fact, they went at their own charges.\* Meanwhile the New South Wales Association began in 1895 by sending a great-granddaughter of Samuel Marsden, Miss Amy Isabel Oxley; and she was followed by Misses Bibb, Newton, and Suttor in 1897, and within the period reviewed by Misses Marshall, Kendall, Mullens, and Pownall. Victoria has sent Misses Molloy, Searle, Nicholson, Mort, Sears, and Bond. Of these fourteen only three have retired, Misses Molloy, Suttor, and Sears, after 11, 17, and 7 years' work respectively. All the rest are still at work, three of them married to missionaries.

and from  
Canada.

Canada also has helped the Mission. The Rev. J. R. S. Boyd joined it in 1895, and laboured till his retirement in 1911; the Rev. W. C. White in 1897, becoming Bishop of the new Diocese of Honan in Central China in 1909; and Dr. Mabel Hanington, of St. John, New Brunswick, in 1903, who is still in the Mission.

The Staff  
then and  
now.

We will now come to our more usual reckonings touching the staff at the beginning and end of our 15-year period. In 1899 there were 16 clergymen, 6 laymen, 13 wives, and 31 other women, total 66. In 1914 the figures were 25 clergymen, 9 laymen, 22 wives, and 54 other women, total 110, which includes 13 doctors, male and female, and 13 nurses (and to these figures we ought to add 48 for the O.E.Z. ladies). Of the 66 of 1899, no less than 50 are still in the mission field, a most unusual proportion. They include, besides those already named, Mr. Phillips (27 years), Mrs. Phillips (Miss Hankin, O.E.Z.), Mr. and Mrs. Woods, Mr. and Mrs. Muller, Mr. and Mrs. Pakenham-Walsh, Drs. Mackenzie and Pakenham, Mr. Nightingale, and the Misses Andrews, Harrison, Leybourn, Massey, Oatway, Thomas, Burton, Forge (2), and Dr. Mabel Poulter.

In fact, of that sixty-six only two have died, Mrs. Saunders (just mentioned), and Mrs. Wolfe herself, who lived until 1913, being only one year short of her half-century of married life in the mission field.† Of workers sent out by the C.M.S. in our period four have died, namely, Mr. J. Blundy, who had been a Church Army Evangelist, and was 11 years in the Mission; Misses Merchant and Hitchcock (10 and 7 years), and Mrs. Hind (5 years). Also Dr. Mackenzie had the great trial of losing two wives, both of whom had been C.E.Z. missionaries.

Continuity  
of the  
Work.

The lengthened and uninterrupted (save by furloughs) careers of so many of the missionaries give us another exceptional feature of this Mission. There have not been nearly so many changes as elsewhere from one station to another, which are usually caused by deaths and retirements as well as by furloughs.

\* See the touching In Memoriam of Mrs. Saunders, *C.M. Review*, August, 1915.

† And now also Archdeacon Wolfe. See p. 306.

PART II.  
Chap. 30.

It is manifest that, however inadequate the staff, it has sufficed for the requirements of the work more uninterruptedly than in any other Mission. Only by a careful analysis of the distribution of the forces year by year can the extent of this feature be realized. It is natural that the workers in the central institutions at Foochow should always be there; natural, also, that the valuable Irish contingent sent by the D.U.F.M. should in the main (though not exclusively) be found in the Funing District especially allotted to that Mission. But besides this, we find Mr. Shaw and Mr. Nightingale always in the Hinghwa District (and Dr. Taylor for several years); Mr. Boyd (of the Canadian Association) and Mr. Woods always at Kutien; and Mr. Phillips and Dr. Pakenham always at Kienning; while as to the women, the same group of Australians, Misses Searle, Newton, and Marshall, and (till her marriage) Miss Oxley, always in the Lienkong District; Misses Oatway, Andrews, McClelland, Tatchell, Dr. Mabel Poulter, and Misses Mort and Suttor (from Australia) always in the Futsing District; Misses Boileau, Nicholson, and Scott, and Dr. Mabel Hanington always in the Ningteh District; the sisters Forge always at Hinghwa; and Misses Ramsay and Coleman always at Kienyang. In the case of Hinghwa, this would be accounted for by a dialectical difference, and perhaps also at Kienyang; but the general effect—and there are other cases besides these—is very significant, and we may well thank God that the numbers available have permitted it. It should be added that in some districts, as Loyuan, Kutien, and Kienning, the C.M.S. has located no women; the work there being done by the O.E.Z. contingent.\*

Taking a rapid glance at the different sections and departments of the Mission, we find three of the oldest veterans at Foochow in 1915, one, the senior of all, Archdeacon Wolfe, in his 83rd year. Very wonderful is the retrospect of his life. He, too, was one of Ireland's gifts to the Mission. He reached China in 1862, a few months after the baptism of the first four converts by his predecessor, who, dying in the next year left the care of them to the newcomer. Few missionaries have had such experiences as his fifty-four years brought to him. When his 70th birthday was kept in 1903, a presentation was made to him by the Chinese Christians, who called him the "Fukien Moses." † Mrs. Wolfe's death has been already mentioned. Three daughters are actively at work in the Mission. The Rev. L. Lloyd, who went out with his wife in 1876 with Mr. and Mrs. Stewart, and whose delightful personality is familiar to a wide circle of C.M.S. friends at home,

Archdeacon  
WolfeLloyd and  
Martin.

\* The *C.M.S. Gazette* of Jan., 1915, gives a summary of the women's work of both the Societies. Between them there are 80 women's schools and classes, one normal school, twelve girls' boarding schools, three schools for the blind, one school for boat girls, and one orphanage; also twenty-two hospitals and dispensaries, and fifty-one nurses.

† In the *C.M. Review* of Jan., 1912, he told his recollections of his fifty years' experience in China.

has been for many years Secretary of the Mission for both C.M.S. and C.E.Z.M.S. He has also been much engaged in literary work, particularly the revision of the Old Testament in the Wenli Version. Then the Rev. J. Martin,\* who went out in 1881, has had the Theological Class for many years, and from it have been supplied pastors for the Chinese congregations scattered over the Province, and also lay evangelists. Both he and Mr. Lloyd have been Chaplains to the British Community, which has its own church in the Foreign Settlement on Nantai Island in the River Min; and both have from time to time had to superintend country districts not supplied with missionaries who had passed the language examination. Both also have done important literary work. Mr. Martin has lately been contributing to the Chinese edition of Dr. Hastings' Bible Dictionary. And besides these duties, there are numerous committees to be attended, schools to be examined, &c. Mr. Muller, the Assistant Secretary, has given material help in several of these duties. He and his wife are in China at their own charges. Having ascertained that their income would support them there as well as at home, they gave their lives to the work, and have already continued in it eighteen years—an admirable example!

Then there are the Educational Institutions. A very complete educational ladder, as we may call it, has been organized in this Mission. Promising boys from the numerous day schools at the country stations are taken into the boarding schools of the chief stations, and thence in due time to the High School at Foochow. Those suited to be teachers go eventually to a Normal Class and by and by are sent to carry on small village day schools. From among these after a time are chosen the men fitted for spiritual and evangelistic work, and these come to the Theological Class at Foochow. In the work of the Class (or College as it is sometimes called) Chinese clergy have taken part, among them the Rev. Ngoi Kaik-Ki (a "literary man" who was ordained as long ago as 1881), and the Rev. Ding Ing-Ong, who has been Vice-Principal for many years. It is now a part, or branch, of the "Union" Theological College, in which three Missions take a share; some Anglican teaching being given separately. Mr. Bland, who retired in 1912 after 16 years' service,† was for several years in charge of the High School, and latterly Mr. Hind, of the D.U.F.M., has occupied the post. From the D.U.F.M. also came Mr. W. S. Pakenham-Walsh, a son of a former Bishop of Ossory, and brother of the recently consecrated Bishop of Assam; who took charge in succession of the High School, the Theological Class, and the group of schools in one compound which together bear the title of Trinity College. One of these is St. Mark's College, which is Anglo-Chinese, and was established in 1907 in response to the

\* Mr. Martin is the father of Lieut. Cyril Martin, who lately won the D.S.O. and the Victoria Cross.

† Mr. Bland is now Secretary in Dublin of the Hibernian C.M.S.

new demand in China for English education; and it has now 120 boys, Christians and non-Christians, mostly paying good fees.

Female education also begins with the village schools, and, for the best girls, goes on to the boarding schools at the chief stations. Of these the highest is the school at Foochow founded by Miss Houston as before mentioned, and carried on for many years by Misses Bushell and Lambert, assisted latterly by Miss D. Stubbs, B.A. It has 250 scholars. In its chapel Bishop Ingham found four girl "churchwardens" in white and pink uniforms, from 12 to 7 years of age. There are also women's schools for adults at several stations. Bible-women are trained at the Stewart Memorial School opened in 1902, and teachers at the Normal School, both at Foochow; the former being under Miss Goldie, and the latter under Miss Craig, B.A., a former member of the D.U.F.M. There are, further, special Schools for the Blind at Foochow and Kutien. The former was started some years ago by Miss Oxley at the village of Dengdoi in the Lienkong District, and was moved, when she married Dr. Wilkinson, to Foochow, where his work lay. It has enlisted much sympathy and help in Australia. Miss M. E. Wolfe has been at work in it latterly. Baptisms and confirmations of its inmates have been especially interesting. In addition to all these institutions the C.E.Z. ladies have an important upper class boarding school at Foochow, a large school on Nantai Island, and others also at the towns occupied by them. Altogether the C.M.S. has 890 schools with 4600 scholars, and the C.E.Z.M.S. 70 schools with 620 scholars.

The central institutions are all (or nearly all) on the Island of Nantai. But the huge native city, which is four miles off, is also a centre of important work—pastoral, evangelistic, and medical. There Dr. Wilkinson has his hospital, and there also is the important Medical School under Drs. Taylor and Churchill, now (like the Theological College) an "Union" institution. Older friends of the Mission will remember that Dr. Taylor began work of this kind more than 30 years ago at Funing, and the Chinese doctors he has trained are now at work in many parts of the Province. The Reports speak here and there of the good work of Dr. Ngoi Ngoing-Li, Dr. Ding, and others. One was ordained in 1889, and became the Rev. Wong Hung-Huong. These native doctors, and the students, have especially shown their practical Christianity in times of plague, when the ordinary Chinese "doctors" will not go near the victims. There is now also at Futaiing a regular Training School for Chinese nurses. The general medical work is carried on at many of the stations. There are hospitals at Funing, Futsing, Hinghwa, Ningteh, and Kienning, which have been under Drs. Samuel and Mary Syngé, Mackenzie, Lawson, Scatliff, Walker, Pakenham, and Matthews; and for women by Dr. Mabel Poulter, Dr. Mabel Hanington, and Dr. Eda Curtis (wife of Rev. J. Curtis). There are altogether 800 beds, and in 1913 there were 8000 in-patients. The C.E.Z.M.S. has also three hospitals,

PART II.  
Chap. 30.Outlying  
Districts.Funing:  
the  
D.U.F.M.Southern  
Districts.

and both Societies have several branch dispensaries. Good work is also done at the Leper Settlements.

Old students of the Fukien Mission find considerable changes in the apparent relative importance of the districts in the Reports. Lienkong, Loyuan, Ningteh, and Kutien used to be the places of which we heard most. Good work is still done in them, but the main interest is now elsewhere. The northern Funing District has the relatively strong D.U.F.M. to care for it, with five doctors (two ordained and two women),\* three other clergymen, five other women, and two pastors. South of the Min are two Missions of which we read and hear more—Futsing and Hinghwa. The Futsing District has an interesting feature in the visitation of the islands off the coast. They, and the coast villages, were for some time the scene of diligent evangelistic work by Miss Harrison, while the nurses attached to Dr. Mabel Poulter's hospital, Misses Leybourn, B. Thomas, and Andrews, carried their medical knowledge and treatment to the homes of the people, and Miss M. E. Wolfe gathered the female converts to a Women's School. Here Miss Little's Boat Mission on the Min may be mentioned in passing, though it properly comes under the heading of Foochow. Hinghwa has a distinct dialect, which involves a separate arrangement for the training of evangelists and Bible-women. Mr. Shaw's work there has been particularly successful in fostering self-support. At Sienyu, in this district, the farthest southward point of the whole Mission, where Mr. Nightingale has been at work throughout our period, there was a Chinese clergyman, the Rev. Ting Ohing-Seng, now retired in advancing age (he was ordained in middle-life in 1889), who used to write what are called "characteristic letters" to the "great English Committee," whom he invited to "cast their lightning glance on his work." That "lightning glance" would see in most of these districts the various branches of missionary enterprise, pastoral, evangelistic, educational, and medical. But in Hinghwa they are limited to such work as is necessary to prepare the Church there for independence; for this district is recognized as in the American Methodist sphere, and the C.M.S. is only concerned with the native Church planted some years ago.

North-west,  
Kienyang.

Particular interest has always attached to Kienning, the "fu" city of the north-west, the "Jericho" of the Province, with high walls of prejudice and hatred of the "foreign devil." Again and again in earlier days did both missionaries and Chinese evangelists fail in their efforts to gain access to it. The evangelists on one occasion were hung up by their queues and then turned out of the city naked. The first who actually spent a night within the city were two C.E.Z. ladies, Miss Newcombe and Miss Johnson, on October 31st, 1890. Mr. Phillips and Dr. Rigg soon followed, but met with revolting treatment, and the latter narrowly escaped death in a pit of unmentionable filth; and they only succeeded in

\* Two of these, Dr. and Mrs. Syngo, have retired since this was written.

PART II.  
Chap. 30.

occupying the city in 1894. But in 1899, just as our period begins, they were expelled, and one of the Christians (for there were converts already) was murdered. One of the Chinese Christian doctors trained in the Mission, Dr. Ngoi Tek-Ling, got in again to the hospital; and this time the authorities behaved well, punished the murderers, and pacified the people. Dr. Rigg's retirement in 1901 was a great loss, but he had done thirteen years' valuable and specially hard service. His son, the Rev. J. E. Rigg, joined the Mission in 1913, but ill-health compelled an early return home. Dr. Pakenham of the D.U.F.M., who took his place, has continued at Kienning to this day, as also has Mr. Phillips. The medical mission is now strengthened by Dr. Matthews, of Sydney University, sent out by the N.S. Wales C.M. Association, whose wife is a sister of the late Dr. Pain of Cairo. Some of the most experienced C.E.Z. ladies have worked in Kienning or in the neighbouring district for many years, notably Miss F. Johnson (one of the two who slept in the city that memorable night), Miss Bryer, and the late Miss Rodd. A new church, to replace the one destroyed in the riot, was built by the mandarins at their own cost, and was dedicated by Bishop Hoare in 1901; and he confirmed 99 candidates at five centres in the Kienning district. Since then the work has gone on with little interruption, and the Christians now number 750. The change in Kienning was strikingly manifested during the unrest caused by the Revolution in 1911, when the British Consul insisted on all missionaries leaving the interior stations. The Kienning mandarins and people urged them to stay, and indeed wired to the Consul, earnestly begging that this might be allowed; but the order was not withdrawn, and had to be obeyed.

Kienyang.  
Kienyang, still farther to the north-west, is occupied by the Rev. C. W. Reeves, who joined Mr. Phillips as a lay evangelist in 1902. Mrs. Reeves, who as Miss Brooks was in the Mission six years before him, and the other ladies of this station before mentioned, find plenty of women's work to do. Another lay evangelist, Mr. Blundy, occupied the city of Sung-ki in 1906, despite the efforts of a "Society for the Prevention of Missionaries" formed by the people; but his death, already mentioned, has left the post vacant. The farthest station of all, Chungan, among the famous Bohea Hills, on the border of the Kiangsi Province, was started by Miss Harrison and Miss Nettleton.

What, it will be asked, is the tangible result of all this work? The answer is not as entirely satisfactory as in some other mission fields. The increase in the number of baptized Christians in the 15 years is from 8230 to just 10,000, which is not large, and also reveals considerable leakage, for in 1906 the number was 12,000. The figures of 1899 also included 11,000 catechumens, casual inquirers being counted. This practice was only continued for a year or two after that, for in 1903 the number given was only 1400. In 1914 it was 1200. In the years 1903-5 the adult

Baptisms  
and  
Leakage.

baptisms had been unusually numerous, averaging 900 a year, and Bishop Hoare confirmed over 2000 candidates; and one cannot help suspecting that the Chinese pastors, who have a large share in baptizing converts, may have been too sanguine. The average of the past six years has been only 400, which suggests that more caution has been exercised; and meanwhile there must have been many cases of back-sliding, and even of apostasy. Moreover the number of Chinese clergy has not increased. It was 18 in 1904, and it is 18 now, the deaths and retirements having balanced the additions; and the Reports state that there is little readiness on the part of the best young men to enter the service of the Church, when they can get much higher pay in secular occupations. It is not for us to censure them, seeing that the Church at home has suffered in the same way. But when we note that there are eleven Church Councils in Fukien, which administer the affairs of 67 pastorates having 274 places of worship (in 1910), we see the need of more of what we should call parochial clergy. Persecution still has to be faced by converts, but there are fewer instances of it in recent years. The great political changes, however, of the past three years, and the consequent unrest, account to a large extent for the indifference latterly so perceptible among the people.

Concerning the general character of the Christians the testimonies of Bishops Hoare and Price are interesting. The former wrote in 1904:—

"They know nothing of the many controversies which have rent the Church of Christ in times gone by. They know nothing of Calvinism or Arminianism, but yet they will without hesitation ascribe the fact that they are members of Christ to the Grace and Calling of God. They know nothing of the controversy about justification by faith, but yet they do know that they are sinners, that Christ has died to make atonement for their sins, and that by Him every one that believeth is justified. And they have a very real belief in the power of the Holy Spirit to help them in the temptations and trials of their lives. And as to those lives, what shall I say? Not infrequently we have to lament over their falls, but more frequently are we permitted to rejoice over their victories."

And he went on to remark that in some respects they stood on a higher level than ourselves. "The drunkard, the opium-smoker, or the man that played for money, would be put under Church discipline by the Christian Church without hesitation." Bishop Price was less favourable. In 1907 he wrote: "It is a real mistake to think of this Mission as advanced in the spiritual knowledge and character of the converts, or in its Christian worship, or in the efficiency of its pastorate." "The converts," he added, "need more careful instruction in Christian truth and morals."

The real fact is this, that, as elsewhere, at home and abroad, there is a nucleus of real and spiritual Christians, with a large amount of nominal Christianity round about. Apparently the

Chinese, though not a specially emotional people, would respond to the teaching and prayerful influence of fervent and experienced missionaries. Much glad testimony was borne a few years ago to the manifest blessing vouchsafed to the mission services held by a Chinese voluntary lay preacher, Mr. Diong of Loyuan. He toured round the stations for some months in 1905-6, and everywhere there were tokens of genuine revival. And the picked men elected by the congregations to represent them in the Provincial Church Council appear to have been chosen, not for their education or social position, but for their Christian character. "A poor ignorant Chinese labourer," wrote Archdeacon Wolfe in 1900, "stands up in a large meeting and startles you with a speech full of spiritual thoughts worthy of your learned professors at home, the difference being that these thoughts are expressed with greater simplicity and warmth by these Christian Chinese."

Bishop Price has pushed forward the Church organization. The Constitution for the Diocesan Synod and the District Councils, &c., was drafted in 1907, and revised and adopted in 1908. The first Synod was held in February, 1910, when the tentative constitution and canons of the newly formed Church of China as a branch of the Anglican Communion were examined and approved. Also Church finance was discussed, and a scheme adopted for a Central Clergy Sustentation Fund, comprising a Current Expenses Fund and an Endowment Fund.

Meanwhile the principles of wider unity and co-operation have not been forgotten, and the spirit of "Edinburgh" has been abundantly manifested. The following practical steps towards closer co-operation between the different Christian bodies have been taken. (1) The Medical College at Foochow, of which Dr. Taylor is the head, is a combined Institution with which the American Missions, Congregationalist and Methodist, are associated as well as the C.M.S.; (2) a Language School for young missionaries was begun in 1913, though since temporarily suspended for lack of men with time to work it; (3) a Theological Class has been found possible, for lectures in such fundamental doctrine as is common to orthodox Christians—not to supplant the C.M.S. Theological Class, but supplemented by it; (4) there is a Sunday School Union; (5) and an Educational Association; (6) the Missions combined to arrange the special meetings held by Mr. Eddy; (7) Bible Schools for all Christian workers (like our Summer Schools) have been held at some of the chief stations. Thus what can be done is done to minimize the evils of our unhappy divisions.



CHAPTER XXXI.

C.M.S. MISSIONS: DIOCESE OF CHEKIANG.

"Mid-China" and "Chekiang"—Shanghai—Bishop and Archdeacon Moule—Trinity College, Ningpo—Chinese Clergy—Hangchow Hospital—Varied Work.

PART II.  
Chap. 31.

'Mid China'  
and  
'Chekiang.'



THE name Chekiang, applied to the Diocese, stands for what we used to call Mid China. This now superseded name, however, only dated from 1879, when (as before explained) the diocesan arrangements were changed, and the Rev. G. E. Moule was appointed to

the "Mid-China" Bishopric. The more recent arrangements with the American Church have abolished that title, and the English episcopal jurisdiction is limited to the Province of Chekiang—with a single exception.

Shanghai  
past and  
present.

The exception is Shanghai (as before stated). It was at this great treaty port that the C.M.S. began its China Mission in 1845. But at Ningpo (occupied 1848) the development was more rapid, and in time other cities in Chekiang became centres of important work. Shanghai remained the business basis; and a Chinese congregation was also gathered, for which the first Chinese clergyman, the Rev. Dzaw Tsang-lae, was ordained in 1863, but he died in 1867. For two or three years the small work was supervised by the American Church missionaries; but in 1882 Mr. Arthur Moule, whose location had previously been at Ningpo, went to Shanghai as Secretary of the whole Mission, and was appointed Archdeacon by his brother. Under him vigorous efforts were made to develop the work in and around the great city; but extension in it and in the Kiangsu Province is now left to the Americans. The congregation has its own pastor, the Rev. Dzing Kyi-Doh; and the important Anglo-Chinese School, which has its own trustees, is still conducted by its experienced Principal, Mr. W. A. H. Moule. The Rev. C. J. F. Symons has been Secretary for many years, and is now assisted by an accountant, Mr. J. A. Bailey, who was for some time in a similar capacity in East Africa, and whose wife was (as Miss Harvey) the first woman missionary at Mombasa. There is also at Shanghai the church of the large English mercantile community, designed by Sir Gilbert Scott, which serves as a Cathedral for the Bishop of

Chekiang, although the Bishop resides at Ningpo, the great bulk of his work being in the Chekiang Province. Shanghai is the headquarters of the American Church Mission, and the residence of one of its bishops; and the great St. John's College is one of the finest missionary institutions in China.\* Also the China Inland Mission has a great central house there, provided for it by the munificence of one of its own members. The Y.M.C.A. building with its great hall, and the Bible Society's depository, are other outward and visible signs of Christian enterprise.

PART II.  
Chap. 31.

With the Chekiang Mission the name of Moule will be for ever associated. Bishop G. E. Moule first went out in 1857, and his brother Arthur in 1861. At one time they were quite alone in the Mission. George was the first missionary of any Society to take up his permanent residence in an interior city, Hangchow, which he did in 1864; † and in Hangchow he lived, as missionary, and then as bishop, and even after he had resigned the bishopric, until the end of 1911; and when he then came to England it was with the intention of returning to die in China. But within a month or two he passed away at Auckland Castle, the residence of his brother, the Bishop of Durham, on March 3rd, 1912, aged 84, after a missionary career of 54 years. ‡ During the eight years of our period before his resignation he travelled literally thousands of miles (several times 3000 in one year) within the Province of Chekiang, and everywhere his wise as well as affectionate supervision was of the greatest value. He was also doing important literary work, revising the Prayer Book in classical Chinese. He resigned in 1907, and on January 28th and March 6th respectively he and Mrs. Moule celebrated their 80th birthdays; on January 12th their golden wedding; and on February 16th the 50th Anniversary of their arrival in the Mission; the occasions being signalized by presentations to them from the Chinese Christians. Mrs. Moule died in the following year. Their son, Henry W. Moule, and two daughters, joined the Mission in Hangchow. The elder daughter, who read the Bible in Greek, Latin, French, German, and Chinese (both classical and mandarin) died in 1901. § The other two are still on the staff.

Bishop  
G. E.  
Moule.

The Bishop's brother, Archdeacon A. E. Moule, went out in 1861, and laboured until 1894, when he was invalided home, and remained in England some years. With great difficulty he

Archdeacon  
A. E.  
Moule.

\* See *C.M. Review*, Feb., 1914, p. 130.

† Towards the end of 1914, the Hangchow Mission celebrated its jubilee. In the *C.M. Review* of May, 1915, Archdeacon A. E. Moule tells again the story of its beginning; Dr. Strange describes the astonishing recent changes in the city (electric light, &c.); and Mr. Gaunt gives a deeply interesting account of the work of Mr. Eddy and others among Hangchow students.

‡ See Archdeacon A. E. Moule's In Memoriam of the Bishop, *C.M. Review*, April, 1912; and Mr. Horburgh's touching tribute, in July of the same year.

§ See the touching In Memoriam of her, by her parents, in the *C.M. Gleaner*, April, 1902.

induced the doctors to let him and Mrs. Moule go back in 1902; but once again joyfully finding himself at the city which had so long been his home, Ningpo, he stayed on until 1908, engaged in his archidiaconal duties and in literary work, translating Goulburn's *Personal Religion* and other books. After a short visit home he once more went out in 1909, but returned in the following year to the Shropshire parish which was awaiting him. Finally? We must not say it, for he would gladly go again if he were needed in China. Four of his sons have been C.M.S. missionaries, and three are still on the Chekiang list; the fourth was in Japan; and a fifth has in China rendered help on occasion, though not on the staff. Nor ought we to omit a sixth who is now a learned and much-valued official in the house of the Bible Society. If we add wives, we find that no less than fourteen Moules have done service to the missionary cause. And what would Dorchester and Cambridge and the Diocese of Durham say of yet others? Archdeacon A. E. Moule's literary distinction is well known. His books have been many, and all are valuable, particularly *Half a Century in China*, *The Splendour of a Great Hope*, *New China and Old*, and *The Chinese People*. His articles in the *C.M. Intelligencer* and *C.M. Review* have been very numerous and always important.

Fourteen  
Moules.

When Bishop Moule resigned the See in 1907, it was felt that a missionary ought to succeed him, and that in the circumstances of the diocese a missionary of experience from another field would be a desirable accession. From the names submitted to the Archbishop of Canterbury, he chose that of the Rev. H. J. Molony, who had worked some years in Central India; and he was consecrated on Jan. 25th, 1908. He took with him to China as his wife a sister of the wife of one of the Chekiang missionaries, the Rev. J. B. Ost,—one of the four sisters Stubbs mentioned in a previous chapter, who was the widow of a young missionary in India, Mr. Goodwin. When Archdeacon A. E. Moule finally left China in 1910, Bishop Molony appointed his son, the Rev. Walter S. Moule, and also the Rev. Sing Tsae-Seng, to be Archdeacons, that he might have the advantage of reports from both English and Chinese eyes and pens. The latter had been for many years under the former, as a tutor in Trinity College, Ningpo.

Bishop  
Molony.

We now turn to the usual figures of the period for the Chekiang Mission. In 1899 there were 16 clergymen, 5 laymen, 13 wives, and 21 other women, total 55. In 1914, 16 clergymen, 13 laymen, 25 wives, and 24 other women, total 78. Of the 55 of 1899, 31 are still in the ranks; and 66 have been added to the list in 15 years, of whom 24 remain. There have been only four deaths in the field—Mrs. G. E. Moule, her daughter Adelaide, Miss Vaughan, and Mrs. Robbins. Miss Vaughan was a specially devoted missionary. She was one of the ladies who offered to the C.M.S. in 1887, and it was in fact the offers of that year which led the Society to include single women definitely in its ranks. She was

Mission  
Staff.

the daughter of a well-known Brighton clergyman, James Vaughan. She was not only an honorary missionary, not only bore the cost of a new High School for girls at Hangechow, but bequeathed to the Mission a large portion of her estate.\* Among the retirements of the period, mention should be made of the Revs. A. Elwin and J. B. Ost, each with more than thirty years' service; and the Rev. W. G. Walsho, Dr. Smyth, Miss E. Onyon, and Miss L. H. Barnes, after 14 to 23 years.

Of the present staff, Dr. Duncan Main and Mrs. Main and the Rev. G. W. Coultas have served 30 years or more, and 20 to 30 years have been given by the Rev. and Mrs. C. J. F. Symons, Dr. and Mrs. Kember, Mrs. Coultas, three brothers Moule and the wife of one (the present Archdeacon), and the Misses J. F. Moule, Maddison, Wells, Isabella Clarke, Turner, and Goudge.

Australia has not sent so many women to Chekiang as to Fukien, but there are four from the Victoria Association, Misses Hughes, M. M. and E. J. Clark, and Furness; † and Dr. Strango, who first went to India under the Poona and Village Mission, joined the C.M.S. in 1910, representing the New Zealand Association.

When our period opened, the Chekiang Mission had just lost the important services of the Rev. J. C. Hoare, appointed Bishop of Victoria, Hong Kong. In a retrospect of his 23 years at Ningpo, Mr. Hoare remarked that when he first went out in 1875 there was only one Chinese clergyman in the Mission (and he had only just been ordained), while there were in 1898 sixteen, who had gradually relieved the English missionaries of almost all the pastoral work. This progress was, in fact, mainly due to his own services. He started Trinity College, Ningpo, when he first went out, and most of the Chinese clergymen, and many evangelists and teachers, had been trained by him. Upon his moving to Hong Kong, Mr. Walter Moule, who had been his lieutenant, succeeded him as Principal, and has continued in that post to this day, to the great advantage of the College. The Rev. W. Robbins is his Vice-Principal. Fifteen more men have been ordained, or one for each year, and there are now 24. In 1905 it was stated that 61 old Trinity College boys were then working in the diocese, 14 in holy orders, 16 as lay evangelists, 27 as lay schoolmasters, and four as medical evangelists. In that same Report Bishop Moule mentioned the papers, "stiff ones," set by two of the Chinese clergy for the students, on Leviticus, Isaiah, Romans, and the Prayer Book, and the "really beautiful work" done by one of them. In 1911 a Pan-Anglican grant of £1000 enabled new buildings to be added; and in 1913 the work was thus described: "a Theological Class with five students, a Normal Class with nine, a Middle School with 39 pupils, a Higher Elementary School with

J. C. Hoare.

Trinity  
College,  
Ningpo.Archdeacon  
Walter  
Moule.\* See the In Memoriam of Miss Vaughan, *C.M. Review*, May, 1908.

† And in 1915 the New South Wales Association sent three, two Misses McIntosh and Miss Montgomery.

55, and a Lower Elementary School with 24 boarders and 65 day scholars; all being Christians except 40 of the Lower Day School." A chapel has been supplied as a memorial to Bishop Hoare.

Several of the native pastors have died, and very interesting have been the testimonies to their high character and good work. The oldest of all, the one who was already ordained when Mr. Hoare went to China, the Rev. Sing Eng-Teh, was originally an artist, and was baptized in 1857. He died in 1899, leaving nine Christian sons and daughters, seven of whom were engaged in spiritual work.\* Three daughters married other Chinese pastors. One son, the Rev. Sing Tsae-Ling, manifested great courage and faithfulness during the Boxer troubles in 1900, when all the missionaries had been ordered to the coast. He fell ill immediately after, and died. Of one of his brothers-in-law, the Rev. Song Vi-Sing, Mr. Elwin wrote, "He is a man of remarkable ability, and knows the love of Christ—a man to be loved as a brother." Of the senior after Sing Eng-Teh's death, the Rev. Wong Yiu-Kwong, who died in 1911, Bishop G. E. Moule wrote, "Wong was one of the most interesting preachers I ever listened to. He could quote Scripture accurately *memoriter* on almost any topic." † Of another pastor, the Rev. Sing Teh-Kwong, who died in 1902, Archdeacon A. E. Moule wrote, "His Bible knowledge, his prayerfulness, his true following of Christ, made us all respect and love him." ‡ In 1912 Bishop Molony wrote, "Our leading Chinese clergy, notably Archdeacon Sing of Ningpo and Pastor Yu of Hangchow, are developing into strong spiritual leaders. Some of our younger clergy, too, give me increased satisfaction." § A deeply interesting account of special mission services conducted by Pastor Yu (Rev. Yu Hyien-Ding) at Taichow, in 1913, was sent by Bishop Molony. || Of the 24 Chinese clergymen, 14 are in parochial charges, seven in evangelistic or semi-pastoral work under the Mission, two as masters at Trinity College, and one under the Chinese Missionary Society.

Two other Chinese Christians who died should be mentioned: Matthew Tai, an earnest evangelist and clever artist, whose very original illustrations of the Parables were much admired when reproduced in the *Gleaner* some years ago; ¶ and Dr. Li, a medical man who conducted evangelistic and revival services with great power and manifest blessing, but died, to the sorrow of all, at the age of 34.\*\*

\* See *C.M. Intell.*, Jan., 1900.

† See the Bishop's account of him, *C.M. Review*, April, 1911.

‡ See *C.M. Intell.*, June, 1903. Of another, a young man, the Rev. Tsong Tsae-Seng, an In Memoriam by the Rev. H. W. Moule appeared in the *C.M. Review*, June, 1908.

§ On the Chinese clergy of the diocese generally, Bishop Molony wrote in an article in the *C.M. Review*, April, 1911.

|| See *C.M. Review*, October, 1913.

¶ See Archdeacon A. E. Moule's In Memoriam of him, *C.M. Review*, July, 1908.

\*\* See *C.M.S. Gazette*, Feb., 1909, p. 54.

The other educational institutions include the Anglo-Chinese School at Shanghai already alluded to, which has done most useful work under its headmaster, Mr. William Moule; a similar but much younger school at Shaohing, the city which Marco Polo called "the Venice of China"; and about 30 other boys' schools; with altogether some 1000 scholars; and for women and girls, the Mary Vaughan High School at Hangchow, and about 20 other boarding and day schools, with some 450 pupils; and classes for Bible women, &c., at two or three of the stations. Mr. Henry Moule, Mr. Gaunt, and Mr. Percy King have worked the English Boys' Schools; and Miss J. F. Moule, Miss Maddison, Miss Turnbull, Miss Frewer, Miss Morris, Miss Weightman (M.A., Liverpool Univ.), and the Misses Clark of Melbourne, the Girls' Schools. The Girls' Boarding School at Ningpo, and the Boys' High School at Shaohing, have had new buildings erected by means of other Pan-Anglican grants.

Among other important branches of the work are the medical missions. Dr. Duncan Main's name is known all over the world; and excellent service has been rendered by Drs. Kember, Babington, Cole, Beatty, Evans, Strange.\* Drs. Kember and Cole are sons of much esteemed missionaries in India. Mrs. Babington and Mrs. Evans are nurses, as well as Miss Morris and Miss Furness. Dr. Smyth, who shared in this work from 1893 to 1906 should not be forgotten, nor his two wives, one who had as Miss Stanley done devoted service, and who was lost in the wreck of the P. & O. steamer *Aden* in 1897, † and the other a daughter of the Rev. Charles Bullock. There are hospitals at Ningpo and Taichow, with 70 and 50 beds respectively; and the great hospital at Hangchow with 250 beds and all sorts of ramifications. ‡ Twelve different departments are counted in it, including general hospitals, women's and maternity hospitals, leper refuges, convalescent homes, medical training schools, &c. A new maternity hospital and training school was started in 1906 at the request of a Chinese lady philanthropist, who, with some of her friends among the gentry, undertook its support. The influence of this great institution has been wide indeed, as has been testified by such observers as Mrs. Isabella Bishop and Lord William Cecil; an influence not merely philanthropic, but productive of many conversions to Christianity. Specially valuable has been the training of the Chinese doctors, nurses, &c. Dr. Main expressed grateful appreciation of their faithfulness in guarding the hospital, and carrying on the work so far as they could, during the Boxer troubles. His graphic letters give us a vivid glimpse of the work and toil of himself and his colleagues. ‡ One message, in 1906, was, "Wards full,

\* Also Dr. Score-Brown, now retired.

† In the same wreck perished Mrs. Collins (wife of a Fukien missionary who himself had been drowned in a Chinese river) with her two children, and two ladies of the O.E.Z.M.S.

‡ A specially important one, on Medical Education in China, was printed in the *C.M. Review*, October, 1910.

heat 91°, mosquitoes numerous, helpers few, strength failing, faith increasing—pray for us"; and we all know his happy motto, "Keep Smiling." It may here be added that Dr. Score-Brown, having been lent to the Chinese Government for plague work in Manchuria in 1911, was awarded the highest honour open to a civilian, the Order of the Double Dragon.

Equally interesting and fruitful has been the village work carried on by itinerations from Ningpo, Taichow, Shaohing, and Hangchow as centres. We read of Kwun-hae-we, Zkyi, and other places round Ningpo, and we quite fail to realize the immensity of the work. Take one section of the outlying field near Ningpo, the Sanpoh plain. Archdeacon A. E. Moule wrote in 1906 that it had seven districts with 102 villages and 100,000 souls; at four centres there were churches or mission chapels, and schools at three, and the Christians were scattered all over the district; for their care there were one pastor and two elderly evangelists, and in preaching to the heathen a missionary doing non-pastoral work "might spend a lifetime in this one little corner of China's smallest province." Among the missionaries engaged in this evangelistic work, or in the superintendence of the Chinese workers employed in it, have been the Revs. H. W. Moule (the Bishop's son), G. W. Coultas, E. Thompson, T. C. Goodchild (now in Hunan), H. Barton, W. H. Elwin, W. J. Wallace, W. Browne, and several younger men; and the Misses Vaughan and L. H. Barnes (up the Tsien-tang River from Hangchow), Misses I. Clarke, Turner, Hughes, Green, Turnbull, Walls, Stott, Onyon, and many others. The Chekiang Mission owes very much to the women missionaries; not excluding the wives, among whom the Reports have specially mentioned those two mothers in Israel, the late Mrs. George Moule and Mrs. A. E. Moule; also Mrs. Walter Moule, Mrs. Goodchild, and Mrs. W. H. Elwin; though no doubt others have been equally zealous. Mrs. Elwin is a daughter of Prebendary Fox, and Mrs. W. Moule of Mr. Henry Wright, the former Honorary Secretary of the Society. The latter has been 27 years in the field. In 1901 she received from the elder schoolgirls at Ningpo who were members of the Sowers' Band, a present of 30 dollars to send to her sisters in India, the Misses A. F. and (the late) K. C. Wright, for the new buildings of their school at Agra.

The evangelistic work has been helped by the formation in 1901 of a Chinese Church Missionary Society, supported and worked entirely by the Chinese Christians. It was founded by three young doctors who had been at both Trinity College and Dr. Main's medical school. Among its original rules, as drawn up by the members, there was one affirming their loyalty to the Anglican Church, and another declaring that the new Society's operations would be carried on "until the coming of Jesus Christ." They took up a new district where no missionary had yet worked, and engaged two evangelists, both of whom were

ordained in 1904, the Revs. Tsong Tsae-Seng and Tsong Kying-Fu. They had to meet the same opposition as the foreign missionaries, and in 1906 the house and chapel at one of their stations was attacked, and Tsong Kying-Fu and his family barely escaped with their lives. In due time converts were baptized, and when presented for confirmation were found by Bishop Moule to be well-prepared.

Two other branches of the work must be just noticed. First, efforts to reach the upper classes. Nothing is more effective in this respect than the influence of the doctors, whose fame leads to invitations to attend mandarin families; but with their hospitals, &c., their time is limited. In 1905 Miss Joynt, sister of Canon Joynt, was asked to make it her special business to seek to influence the Chinese ladies. The accounts of her skill and patience in this work are deeply interesting. Among most useful devices, if such a word is allowable, was the giving of lessons in English, provided the English Bible is used; and another was teaching calisthenics in an upper class girls' school with of course the same condition. In this way the seed is sown, and there are many signs of an early and abundant harvest.

The other branch is Literary Work. Here too Miss Joynt has done good service. She has been lent by the Mission to the Christian Literature Society for China\* and has translated or adapted several books, including a Memoir of Mrs. Fry, Carlyle's *Heroes*, Turton's *Truth of Christianity*, and a Primer of Sanitation, as well as contributing to a Chinese Women's Magazine. The Mission had also lent the Rev. W. G. Walsh for some years to the same Society, and he became a real expert in Chinese literature. His own contributions have included Chinese versions of books on both secular and Church history, Paterson Smyth's *How we Got Our Bible*, the Life of Queen Victoria, books on Natural History, Astronomy, &c., besides much editorial work. Similar service has been rendered by the Moules. Bishop G. E. Moule translated the Prayer Book into Classical Chinese. Archdeacon A. E. Moule translated the Bishop of Durham's *Jesus and the Resurrection*, and wrote commentaries on Genesis and Hebrews. Mrs. A. E. Moule translated Christian stories and allegories. Mr. Walter Moule wrote Expositions of the Articles, Exodus, Leviticus, and the Epistles to the Romans and Ephesians. But Mr. A. J. H. Moule has all along been fully engaged in work of this kind, both while in China and at home. Among his more important contributions have been a Commentary on the Old Testament, which has already had a large sale, and the earlier volumes have gone into new large editions; also a Commentary on the Gospels, an English History, a Chinese Phrase Book with 35,000 phrases, and translations of Edersheim's Bible History and several of the recent books by the Bishop of Durham, Dr. Griffith Thomas, &c. This

\* Formerly called the Society for the Diffusion of Christian and General Knowledge.

PART II.  
Chap. 31.  
Baptisms.

is work of the most valuable and enduring kind, and will do much for the cause of Christianity in China.

The Chinese Christians.

Church Organization.

As for the visible results of the whole work, we find that the baptized Christians have increased in the period from 2287 to 5623. It is not possible to give the total number of adult baptisms, because in several of the years the returns were extremely defective; but if the average of the years in which they were properly sent may be applied to the other years, the total ought to be between 2800 and 3000. The reports of the character of the Christians are much the same as elsewhere, sometimes very encouraging, sometimes the contrary. As an organized Church the Chinese Christian community in the Chekiang Mission appears to be rather exceptionally efficient. The Missionary Society has been already mentioned. The Church Councils are well spoken of. The Diocesan Synod has met from time to time and discussed regulations suggested by the Anglican Bishops in China (who had begun their periodical meetings before our period commenced), touching Order, Discipline, and Marriage, and the Chinese terms for the Orders of the Ministry. In 1912 this Synod was formally constituted in connexion with the whole Anglican Church in China. The Anglican Christians in Chekiang are also represented in the Chekiang Federation Council which comprises all Protestant Missions in the Province. Under its auspices a Summer School was held in 1912 for spiritual workers of all kinds, ordained and unordained, which was attended by 200 men. In 1911 a "Church Congress" was held at Taichow, of which Mr. Thompson sent an interesting account.\* Mr. Sherwood Eddy's meetings at Hangchow in 1914 were largely attended, the Chinese authorities aiding in several ways (see p. 291). The Commissioner for Foreign Affairs came out on the Lord's side, and was baptized in the Presbyterian church.

\* In the *C.M. Review*, Oct., 1911.

## CHAPTER XXXII.

## C.M.S. MISSIONS: DIOCESE OF WESTERN CHINA.

Retrospect of the Mission—Notable Continuance of Original Staff—  
Bishop Cassels and Mr. Horsburgh—Varieties of Work—Church  
Organization—China Inland Mission.

PART II.  
Chap. 32.  
Retrospect of Western China Mission.

Continued Work of original Staff.

**T**HE Western China Mission was started in 1891 on the earnest representations of the Rev. J. H. Horsburgh, who, having been a member of the Mid China Mission, had travelled to the great Western Province of Szechwan, and desired to see the C.M.S. following the example of the C.I.M., sending a purely evangelistic mission into some remote and unoccupied part of China. He himself, with Mrs. Horsburgh, headed the expedition, which comprised also one clergyman (Mr. Oliver Jackson), three laymen (Messrs. Phillips, Callum, Vardon), and five single women (Misses Garnett, Mertons, Wells, Entwistle, Lloyd); and three other laymen not at first on the C.M.S. staff but taken on afterwards (Messrs. Hickman, Knipe, Beach). Four other women went out the following year (Misses Casswell, Snell, Thompson, Kelly). It is remarkable that of the sixteen men and women who thus joined Mr. and Mrs. Horsburgh, twelve are still in the field after twenty-four years. Two died, early, Misses Entwistle and Lloyd, both of them women of humble station, but both having proved themselves highly promising missionaries; and two only have retired, in one case after fifteen years' work. Few missionary parties have such a record as that, and the names deserve to be specially noted. Messrs. Phillips, Callum, Hickman, and Knipe have purchased to themselves a good degree and been ordained. Mr. Beach has remained a layman, but as an engineer has been of the greatest service in adapting Chinese houses to the use of Europeans, besides being a zealous evangelist.

Coming on to the Centenary year, we find the staff comprising four clergymen, nine laymen, eight wives, and ten other women. Of these 31, eighteen remain in China, and there have been four deaths. The figures for 1915 are 17 clergymen, 7 laymen, 19 wives, and 13 other women, total 56.

The field of this Mission is a portion of the Province of Szechwan, lying north and west of the portion occupied by the Church

The Field of the Mission.

of England section of the C.I.M. Its size may be roughly indicated in this way. If Mienchow,\* the headquarters station, may be represented by London, then Southampton may stand for the southernmost station, Sintu; Shrewsbury for the westernmost, Mowchow; and York for the northernmost, Lungan. The others are between these; perhaps we may put Chungkiang at Dorking, Mienchuh at Basingstoke, Anhsien at Luton, Chongpa at Cambridge, Shihchuan at Leicester. But besides these there are 15 walled cities and 50 large market towns in the C.M.S. district still unoccupied, to say nothing of a multitude of villages. The whole Province is larger than the British Isles, and the population as large.

In 1895 the Province became the missionary Diocese of Western China, and a much-respected member of the C.I.M., the Rev. W. W. Cassels, was appointed Bishop. His jurisdiction, therefore, includes both the Anglican section of that Mission and the C.M.S. Mission. His residence is at Paoning, a "fu" city eastward from the C.M.S. district. He has to spend about one hundred days in the year in actual journeying.

When our period opened, Mr. Horsburgh had just retired. The Mission had been begun and carried on upon the lines he had laid down. No native agents had been engaged on foreign pay, and no church building had been erected at the Society's cost. It was his wish to try the experiment of throwing everything on the converts, except, of course, the personal expenses of the missionaries. But he could not accept for himself a bishop's license with its necessary limitations, and preferred to be an independent friend of the Mission rather than a member of it. The Society deeply regretted the necessity for this separation; but nothing has ever interrupted Mr. Horsburgh's cordial fellowship and co-operation both abroad and at home.

Great difficulty had at first been experienced in getting a foothold in the cities and towns of the C.M.S. district, and the missionaries had been much indebted to those of the C.I.M. for hospitality meanwhile. But before our period opened, most of the cities above named had been peacefully occupied for some few years, and zealous evangelistic work had been carried on. In 1899 there were 82 baptized Christians and five catechumens. There were no native agents until 1904, when four were engaged. These have gradually increased to 32; but the ordained pastorate is still in the future.

Of the staff in 1915, seven of the men were graduates, the Universities of Cambridge, London, Durham, Edinburgh, Liverpool, and Sydney being represented. The Sydney man, the Rev. J. R. Stewart, was a son of B. W. Stewart,† and one of the women was

\* Curiously enough its name is Mienyang for telegraphic purposes.

† One of the Society's heaviest losses through the War has been the death of J. R. Stewart. He was devoting his furlough time to chaplain's work at the Front in France, and was killed by a shell while conducting a funeral service. He was a missionary of rare promise.

his sister Mildred, who was wounded in the Kutien massacre, and who has lately been married to the Rev. R. C. Taylor, one of two brothers in the Mission, H. H. and R. C. Taylor, of Durham and Cambridge respectively, both of whom have had ministerial experience in England. Another Cambridge man, the Rev. H. J. Howden, is lent to the West China Religious Tract Society for literary work. Three of the women are from the Victoria Association, and one other was sent temporarily by the New South Wales Association. A medical missionary, Dr. Squibbs, did excellent service for thirteen years; but died while on furlough in 1909. Another, Dr. Lechler, is the grandson of one of the early German missionaries of the Society in Tinnevely. Three of the laymen and one of the women had served in West Africa for a few years, and although failing in that climate were able to begin again in China. Another, Mr. W. Hope Gill, a Cambridge man, had been a lay missionary of the C.I.M., but after joining the C.M.S. was ordained by Bishop Cassels. He is a brother of the Bishop of Travancore and Cochin. He went with the British Field Force to Peking in 1900 as interpreter, and it is interesting now to read his eulogy of the Indian troops in that Force. He was finally invalided home in 1905, after 20 years in China.

The evangelistic work has been carried on with zeal and patience. Although there has been no large ingathering, there have been about 600 adult baptisms, and the returns in 1914 gave 638 baptized Christians and 375 catechumens. The schools are almost all elementary, for both boys and girls, 31 in number, with 600 scholars; but there are higher class boarding schools, with 33 boys and 41 girls, at Mienchow, the headquarters of the Mission, conducted by the Revs. F. J. Watt and W. Munn,\* and Misses Casswell and Mannett. At that city is the only regular medical mission, under Dr. Lechler,† but there are small dispensaries everywhere. There also is a women's training class. The training of men to be teachers and evangelists (and eventually clergy) is not done at a C.M.S. station, but at the Diocesan College at Paoning, where Bishop Cassels resides and superintends that work, assisted by the Rev. H. H. Taylor, and also by the Rev. W. H. Aldis of the C.I.M. Men are there trained for both C.M.S. and C.I.M. There is also an Anglican Hostel at Chengtu, the capital of the Province, which lies south of Sintu, just as (referring to the illustration above) Ventnor lies south of Southampton. This Hostel is in connexion with the new Chengtu Union University, and has been the work of Mr. Stewart and of the Rev. R. C. Taylor, who have thus been brought into touch with both

\* Mr. Munn must be mentioned in another connexion. His articles in the *C.M. Review* on Chinese Hymns (Aug., 1911) and Chinese Music (Sept., 1912), are exceptionally interesting; also one on Education (July, 1919) and one on Woman in China (April, 1913).

† In 1914, the mandarin and city elders presented the hospital with a laudatory inscription.

PART II.  
Chap. 32.C.I.M.  
Work.Church  
Organiza-  
tion.On the  
border of  
Tibet.Troubles  
in the  
Province.

professors and students. Mr. Stewart taught English in some of the new Government schools, and gave lectures on ethics and religion to large numbers of upper class men.

The C.I.M. work is more advanced than that of the C.M.S.\* And although everything in the Diocese is, of course, relatively young, Bishop Cassels has begun diocesan organization. Parochial and District Councils have been formed, and an elected Diocesan Council, which in administering the Church Sustentation Fund is exhibiting the capacity of Chinese for business. The account of its meeting in July, 1914, is most interesting. The outline of the Bishop's address on adaptation of the Prayer Book would be a good model for use in many missionary dioceses. As a significant outward and visible token of progress, a "cathedral" has lately been built and dedicated at Paoning.† Special revival meetings held in 1910 by a C.I.M. missionary from Shansi Province, Mr. Lutley, and a Chinese evangelist, Mr. Wang, were accompanied with much blessing; and the work of Bible and Tract Society colporteurs has resulted in wide distribution of Christian literature.

Interesting attempts have been made from time to time to reach the border tribes on the frontier of Tibet and the Tibetans themselves. It will be remembered that Mrs. Isabella Bishop travelled to that wild country, and the "Mr. K." of her book was the C.M.S. lay missionary (but since ordained) Mr. Knipe. Songpan, in the north-west corner of the C.M.S. district, is not far from the border, and both Mr. Knipe and Mr. Kitley have stayed there for some months. But in 1906 a more convenient town, further south, but also near the border, Mowchow, was occupied by Mr. Kitley. Mr. Beach has lately had this outpost as his sphere of labour. Songpan was destroyed in a Tibetan Raid in 1911.

This Mission has had its full share of trouble and peril in the frequent times of unrest in China. When the Boxer rising occurred in 1900, the British Consul at Chungking on the Yangtze, the nearest Consular station, wrote requiring that all the missionaries in Szechwan Province should retire to the coast; and a similar order was sent to the American missionaries by their Consul. Mr. Phillips, the Secretary of the C.M.S. Mission, called his brethren and sisters to Mienchow for prayer and conference, and then they left in boats, reaching Chungking, 250 miles, and then Ichang, 500 miles farther, safely. From there two steamers, Japanese and German, took them down to Shanghai; but Miss Rosa Lloyd stayed *en route* at Hankow to nurse some C.I.M. missionaries who had narrowly escaped with their lives, and similar work fell to her when she reached Shanghai. She only survived the strain a few weeks, and thus laid down her own life in helping

\* There is one Chinese clergyman, ordained by Bishop Cassels in 1915, working under the C.I.M.

† See *C.M. Review*, April, 1915, p. 118.

PART II.  
Chap. 32.

others, a service characteristic of all her nine years' career. When peace was restored, and it was possible to go back, Bishop Cassels and three of the C.M.S. men were wrecked in the dangerous rapids of the Yangtze, and lost all their provisions, money, and personal effects.

Other risings have occurred of a less serious character; but during the Revolution in 1911 robber bands assailed several cities occupied by the Mission, and again the British Consul ordered the missionaries away for a time. When the revolt against the new President occurred in 1913, prominent Chinese men took refuge at the mission house, thinking themselves safer there, as the rising was not against the foreigner but against the authorities; and at Mienchow the Chief Mandarin and his family were thus sheltered for some weeks.

The spelling of Chinese names is always a difficulty, but there seems now an agreement that what has here been adopted is correct. The Western Province has almost regained its former spelling in "Szechwan," casting off the temporary intrusion of "Sichuan."

## NOTE.

The visit of Mr. Bardsley and Mr. Baylis to the Far East in 1912-13 has not been referred to in these chapters on China. Their Report to the Committee was naturally occupied with many facts regarding the different C.M.S. Missions, and many questions of missionary policy; and it was only printed for private circulation. But it should be added here that the visit proved a great encouragement to the missionaries, and has strongly stimulated in the C.M.S. circle at home a deep sense of the claims of China to the extension and development of the Missions. The two secretaries were happily at Shanghai when the National Conference under Dr. Mott was held (p. 287), and attended it as visitors.

600

## THE WAR AND THE MISSIONS.

APPENDIX. Punjab and on the Frontier by missionaries, both men and women, driven, as already stated, from Palestine, Turkish Arabia, and Persia.

## CEYLON.

Ceylon is practically a part of India so far as the War is concerned. Its loyalty is the same, with similar exceptions. An interesting advertisement in a Buddhist newspaper of July, 1915, may be mentioned. It announced the holding of an "Intercession Service"—borrowing our exact words—"and to offer Special Prayer to Almighty God for the success of the British arms"; and it was signed, "M. Somaskanda Kurukkal, High Priest, Trustee, and Incumbent." The people were deeply impressed by the accounts of the King and Queen visiting wounded soldiers.

Buddhist  
Prayer for  
the War.

Fraser's  
boys to the  
Front.

Trinity College, Kandy, was represented, up to the end of 1915, by twenty-eight Christians, boys, old boys, and masters, in the British forces. One of the last to go is a son of Mr. Rudra, the well-known Principal of the S.P.G. College at Delhi. Four were passengers in the French steamer *Ville de la Ciotat*, which was torpedoed; and one of them, a very fine character, was among the victims.

## THE FAR EAST.

China and  
Japan.

China and Japan have had their share in the War, the former involuntarily, the latter through the Anglo-Japanese Alliance. China was the scene of an important conflict when Japan, as one of the Allied Powers, attacked the territory of Kiaochau, which the Germans had seized some years ago in retaliation for the murder of two Roman Catholic missionaries. The Japanese besieged and captured the capital, Tsingtau, and made the garrison prisoners, including some German missionaries. Japan also did great service with her fleet in the Pacific, to say nothing of her supply of munitions to Russia.

Chinese  
Prayer.

Some of the Missions at Peking observed Sunday, Oct. 18th, 1914, as a day of prayer for peace; and the Chinese President, Yuan Shih Kai, telegraphed to the different provinces calling on the Chinese Christians to pray on the same day, and ordering the local officials to attend the services. At Hong Kong, the British authorities deported the German missionaries there.

The C.M.S. Western China Mission has suffered a heavy loss through the War, in the death of the Rev. J. R. Stewart, before mentioned.

Bishop Price, of Fukien, occupied part of his furlough in Europe in ministering to the troops in Egypt and at the Dardanelles. His own account of his work, in the *C.M. Review* of Feb., 1916, is most interesting.

Japan and  
German  
Philosophy.

One notable effect of the War has been the opening of the minds of educated Japanese to the real tendency of modern German criticism and philosophy. They have been wont to

admire the writings of Nietzsche, Bernhardt, and others; but they now see whither such teachings lead. Miss Bosanquet, one of our most experienced missionaries in Japan, writes:—

APPENDIX.

"People are awake, alert, sensitive to impressions, turning more to England and to English ideals. The general sense of insecurity makes some, at least, realize the inadequacy of materialism and intellectualism, and desire spiritual foundations. There is, naturally, some talk of the failure of Western civilization and religion, but I think it is pretty widely recognized (certainly it is preached by the Christians) that the one hope for Europe and the world lies in a more vital faith, in a return to the true principles and practice of Christianity. I myself have not found any special difficulties arising out of the war, but rather, on the contrary, new openings almost daily, and any amount of personal work to do. The conduct of the British troops and the line taken by the Government henceforth will be of tremendous importance."

Some Japanese Christians sent two-thirds of their Christmas festivity money to the Belgian Relief Fund; and they wrote, "The stand which your country has made for righteousness, and the splendid attitude of your nation, fill us with admiration."

On the other hand, a Japanese pastor says that "the spectacle of so-called Christian nations engaged in mutual strife is a hindrance to educated men who have been taught that European civilization is based on Christianity."

## THE FAR WEST AND NORTH.

It takes a long time for European news to reach some of the C.M.S. Missions in North-West Canada. Mr. Walton, for instance, of Fort George, Hudson's Bay, wrote in October, 1914, that the accounts received stated that Germany and Austria were fighting against France and England, but differed as to which side Russia was on. Yet already "the fur market was ruined," and Indians and Eskimo would be very hardly hit. No further news would reach them for six months. Some stations would not hear of the War at all before that. One missionary heard of it in August, 1915, a year after it broke out.

Red  
Indians  
hit by the  
War.

The Red Indians everywhere emulated the white population in expressions of loyalty; and large contributions to War funds were made by some tribes. The Blood Indians of Saskatchewan sent £200, the Blackfeet, £240, the Sarcees, £100, &c.

but loyal.

## NEW ZEALAND.

Although the Society has now no New Zealand Mission (see p. 389), the important and leading part it took a century ago in training and educating and Christianizing the Maoris may well constrain us to take a special interest in the contingent furnished by them to that part of the "Anzac" force contributed by New Zealand to the War. Twice in Sir Ian Hamilton's memorable despatch from Gallipoli (published in the *Times* of Jan. 7th, 1915)

The Maori  
troops at  
Gallipoli.