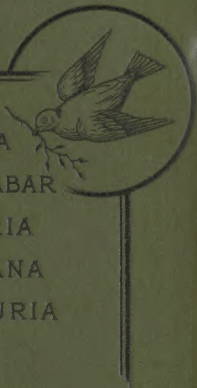


MISSIONS
OF THE
UNITED PRESBYTERIAN
CHURCH



JAMAICA
OLD CALABAR
KAFFRARIA
RAJPUTANA
MANCHURIA



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Missions
of the
United Presbyterian Church
described in a
Series of Stories

- I. The Story of the Jamaica Mission
With Sketch of the Mission in Trinidad

By GEORGE ROBSON, D.D.

- II. The Story of the Old Calabar Mission

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- III. The Story of the Kaffraria Mission

By WILLIAM J. SLOWAN

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By JOHN ROBSON, D.D.

- V. The Story of the Manchuria Mission

By MRS. DUNCAN M'LAREN

Edinburgh

OFFICES OF UNITED PRESBYTERIAN CHURCH

1896

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EDINBURGH



INTRODUCTION.

THERE have now been published by the Foreign Mission Board the Stories of our five principal Missions. Written by different authors, four of whom had a personal acquaintance with the fields they wrote about, these Stories aim at giving in a popular form a sufficiently full account of each Mission. But the history of the missionary enterprise of our Church covers a somewhat wider range.

The movement which gave birth to the Secession Church was essentially a spiritual movement. It sought the vindication and diffusion of the truth of the gospel. When the Associate Presbytery had been constituted at Gairney Bridge on 5th December 1733, earnest calls for a supply of gospel preaching began to pour in from all parts of Scotland, as well as from England and Ireland; and the Fathers of the Secession, while endeavouring to satisfy the requests of their countrymen at home, were also nobly alive to the spiritual needs of their countrymen abroad. Before twenty years had passed, they had begun that missioning of ministers and licentiates to Pennsylvania, New York, Nova Scotia, and Canada, which helped, in the early days of these colonies, to lay

the foundations of the Presbyterian Churches now flourishing there.

The Relief Church had its origin in the noble stand made by Thomas Gillespie for evangelical truth and congregational rights against ecclesiastical intolerance. The "Presbytery of Relief" was constituted at Colinsburgh on 22nd October 1861; and in seeking to carry the gospel into destitute parts of Scotland, in sending ministers to the colonists across the Atlantic, and in furnishing missionaries to the Missionary Societies, the Relief Church, like the Secession, manifested the impulse of a missionary spirit.

The Foreign Mission Revival, which took place in the end of last century, did not at first bear fruit in the way of church action. It gave birth to the Scottish (Edinburgh) and the Glasgow Missionary Societies, and to numerous other missionary societies throughout the country, which were practically auxiliaries to these and to the London Missionary Society. It was through this free operation of the missionary spirit that the people received the training which prepared them for welcoming the principle of a Church mission. Then, when controversy on other questions rendered it difficult for members of different denominations to maintain cordial co-operation in the work of the Missionary Associations, the various Churches found it easy to take over the Missions in which they were specially interested. So the Missionary Societies in Scotland gave place at length to the better order of Missionary Churches.

How our own Church entered on its various missions may here be briefly indicated. The movement for the abolition of slavery awoke concern in Christian hearts for the spiritual needs of the slaves in Jamaica. In 1835

the Secession Church sent its first missionaries to labour amongst them, alongside of the missionaries of the Scottish Missionary Society. So Jamaica became our first foreign mission field. As the emancipated negroes realised the blessings of the gospel, they became desirous of sending it to their kindred in Africa, from whom they had been torn away. Hence arose the Old Calabar Mission, founded by the Secession Church in 1846, with the cordial support of the Relief Church. In the following year the Secession and Relief Churches united under the name of the United Presbyterian Church, and immediately thereafter our Church took over the Jamaica Mission of the Scottish Missionary Society, amalgamating it with our own, and also the Kaffraria Mission of the Glasgow Missionary Society, which had been chiefly supported by the Relief Church. The Indian Mutiny of 1857 awoke the Christians of Britain from their apathy to the spiritual well-being of the heathen millions of that vast dependency; and one result was the inauguration in 1860 of our Rajputana Mission. A remarkable train of providences led to our beginning work in South China in 1862, and in 1872 in the northern province of Manchuria, where our China Mission was ultimately concentrated. The rise and progress of the work in each of these fields is the subject of a separate Story.

But we have representatives also in other fields. The wonderful opening of Japan induced our Church to enter in, in 1873, along with other Churches and Societies, to plant the gospel in that promising land; but the course of events has devolved upon other Churches the leading part in propagating it there. We still maintain our Mission in Japan, but it is in fields more exclusively our

own that we are called to seek the expansion of our missionary efforts. We also bear a limited, but welcome, share in Foreign Missions carried on by other Churches. The Rev. Dr. Laws is our representative in the Livingstonia Mission of the Free Church of Scotland; and our obligation to seek the evangelisation of Israel is recognised by our sustaining the Rev. John Soutar in the Galilee Mission of the Free Church, and one of the staff of the Aleppo Mission of the Presbyterian Church in England. We also provide an annual subsidy to the Irish Presbyterian Church for the carrying on of mission work in Spain, a field where we formerly laboured, but where we deemed it right to terminate our separate organisation.

In each Story will be found the statistics of that particular Mission. Here it need only be said that, in all, "we have a staff of 154 fully trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors, 12 European evangelists, and 39 Zenana missionaries; while under the superintendence of these agents there are 170 native evangelists, 383 native teachers, 121 native Zenana workers, and 45 other native helpers. In connection with our various Missions we have 109 congregations, with 175 out-stations at which services are regularly conducted, and at many of which congregations will soon be formed. These 109 congregations have an aggregate membership of 19,949, with 3644 candidates for admission to the fellowship of the Church" (*Annual Report*, April 1896).

The history of our Foreign Missions furnishes striking evidence of the guidance of the Holy Spirit, as well as numerous illustrations of heroic devotion and noble

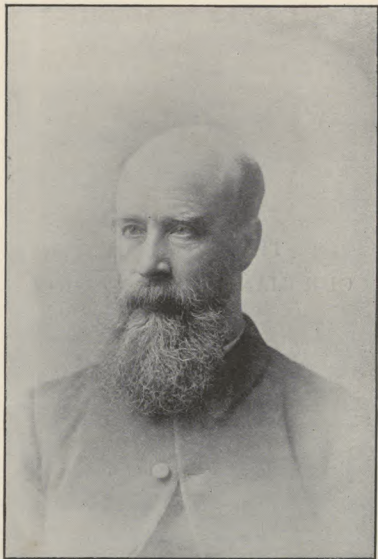
service, and of Divine blessing upon the Church's obedience to her Lord's great command. The truth of this will be apparent to the attentive reader of the Story of each Mission. And it is earnestly hoped that the perusal of these Stories will call forth more fervent gratitude to God for what has been wrought in the past, and stimulate to more faithful service in praying and in giving, that the work may go forward from year to year to the greater glory of God.

GEORGE ROBSON,

*Convener of the Home Committee of the
Foreign Mission Board.*

August 1896.

THE STORY OF
OUR MANCHURIA MISSION



JOHN ROSS, D.D.

*Missions of the
United Presbyterian Church*

THE STORY OF OUR
MANCHURIA MISSION

BY

MRS. DUNCAN M'LAREN

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P R E F A C E

THE writing of the annals of the Manchuria Mission has been a work of intense interest. The evidences which the story unfolds of the guiding hand of Jehovah throughout the history of the Mission are many and striking, nor is the evidence less clear in regard to the mighty quickening and regenerating power of the Holy Spirit in changing hearts and lives. Feeling deeply my insufficiency to handle such a theme aright, I can but pray that the Lord of Missions may so bless these pages as to make them bear a message from Himself to the Church. May the record of the blessing which has already been vouchsafed to this Mission constrain many to give more, and pray more, for the uplifting of the millions of Manchuria into the light of life.

While the present record tells only of the work connected with our own Mission, it will be borne in mind that the Irish Presbyterian Mission in Manchuria is closely identified with ours. The two Churches share in the same great aims, and rejoice together in the same triumphs.

E. C. M'L.

EDINBURGH, *December* 1895.

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THE STORY OF OUR MANCHURIA MISSION

CHAPTER I

ENTRANCE ON WORK



REV. WILLIAM BURNS.

WHO will doubt that a prophetic vision was granted to the dying saint, William Burns, when on the borderland of Manchuria, which he had reached only to die, and when face to face with the long unbroken darkness of a land wholly given to idolatry, he exclaimed, "God will carry on the good work; I have no fears for that"! By faith he saw the mustering of the Lord's servants for the battle against heathenism, and His redeemed ones gathered in from Manchuria, so he was content to lay his own armour

down, and take possession of the promised land by his grave.

A missionary of the Presbyterian Church of England, the Rev. William Burns, after many years of faithful service in China, was drawn to Manchuria by its great needs. He reached Newchwang, the port of Manchuria, in the autumn of 1867, sailing in a native junk from Tien-tsin. It is interesting to note that the captain of this junk, though a heathen, would take no passage-money from Burns, so impressed was he by his life, and by the knowledge that he was going to Manchuria, not to trade for his own gain, but to seek to benefit others. A few short months of earnest work in Newchwang brought his missionary career to a close, and he was laid to rest till the resurrection morn in the foreign cemetery there.

The workers pass away, but God looks after the preparation of others, and all the links in the chain of providence are of His welding. Some years before Burns landed in Manchuria, the Lord was stirring the hearts of a few earnest members of the United Presbyterian Church, and leading them to look with compassion on the unevangelised millions of the great

Empire of China. Dr. William Parker, a native of Glasgow, and a missionary in connection with the Evangelical Society of London, had been at work for five years in Ningpo, a large city on the coast of China, and one of the five Treaty Ports, in which alone at that time secluded China permitted the residence of foreigners. A Scotch auxiliary of this mission existed in Glasgow, and when the London society was dissolved, an earnest desire arose among friends of the cause in Scotland that the good work so successfully carried on by Dr. Parker should not be allowed to lapse.

No doubt a visit home from Dr. Parker at this time deepened this resolve. He was able to tell of forty thousand Chinese patients having not only been treated medically, but having had the gospel preached to them, while some had been brought to a knowledge of the truth. A committee was formed, with Mr. John Henderson of Park as chairman, and sufficient funds were raised to defray the expenses and salaries of two missionaries for three years. This being done, the Mission Board were approached, and were asked to undertake the management of this Mission if the Synod would authorise them to do so. The Mission Board thereupon submitted the matter to the Synod at their meeting in May 1862, stating their readiness to manage the Mission, though not considering it wise to pledge themselves to its continuance when the three years should expire, unless the state of the funds placed at their disposal should put it in their power to do so without interfering with the continuation and extension of the already existing missions of the Church. The Synod unanimously agreed to sanction this request, and thus a forward step was taken by our Church for the extension of the Redeemer's kingdom,—a step which, in the providence of God, was destined to lead to great results.

Inception of
the work.

It is always interesting to trace the genesis of any important cause, to note the small beginning out of which momentous results grow. How much more so when the issues at stake are for eternity, and when development and advance mean the growth of the kingdom of righteousness. Much interest therefore attaches to the appointment of Dr. Parker as our first Chinese missionary, for in it we see our Church waking up in some measure to her duty in regard to dark China's spiritual night.

Dr. Parker sailed for China with his wife in January 1862. The Tai-ping rebellion had been throwing its dark shadow over a portion of the Empire; and when Dr. Parker reached Ningpo in March, he found it was in the hands of the rebels, and that it was unsafe to resume his work. During the summer, however, the insurgents were expelled by the British and French forces; and as soon as the distracted state of the country allowed, Dr. Parker was hard at work again in Ningpo. Strong of faith, he never seems to have doubted that the raiding and wrath of the rebels would be overruled by God for the furtherance of His cause; and it is cheering to know that he was comforted by seeing the belief of the people shaken in the idols which had proved powerless to help them in their time of need. It was also given him to see a greater willingness on the part of many to listen to the truth, ere, in the mysterious dealings of God, he was taken home. In the midday of his strength and usefulness the summons suddenly came.

Death of
Dr. Parker.

Returning home from the hospital on horseback one afternoon in January 1863, he had occasion to cross one of the numerous narrow canals which intersect the city. A stone slab of the bridge gave way, and he was precipitated into the canal, receiving injuries which proved fatal a few days afterwards. This was a heavy blow to the young and still feeble Mission, but Ningpo was not left long by our Church without a witness to the truth, for by April 1864 Dr. John Parker was carrying on the work of his lamented brother.

In 1869 the pressing claims of China were anew brought before the Church, and earnest appeals were made that an evangelistic missionary should respond to the urgent call that was coming from Ningpo. Abundant means were now available for developing the work,

as the contributions of the founders of the Mission had been increased by a legacy of £4000 from Mr. Henderson of Park. In March 1870, Mr. Lewis Nicol, a Scotch catechist who had been successfully labouring in China for several years, was appointed as an unordained evangelist for work in Ningpo.

A few months later an arrangement was entered upon with the National Bible Society, that our Church should share the services of the Rev. Alexander Williamson, who had been engaged for seven years as an agent of the Bible Society in China. Mr. Williamson was thus already an experienced missionary. A man of great energy and indomitable perseverance, he had not only travelled widely in connection with the system of extensive Bible distribution which he conducted, but had spent much time and strength in purely missionary work in and around Chefoo. It was in this way that providence led our Church to take the forward step of commencing work in Chefoo, an important seaport town situated on the promontory of the province of Shan-tung.

At this period China was in a very unsettled condition, and, in order to better understand the state of affairs, we will now take a retrospective glance at the history which intervenes between the signing of the Treaty of Nanking, in 1842, and the year 1870. That treaty, as is well known, made the first breach in the hitherto impenetrable wall of seclusion behind which China had so long entrenched herself,—but sad and humbling to us, as a nation, is the cause which led up to this important event. The foreigner's opium had for years been smuggled into China against the express wishes of her rulers, and an effort by them to stem the evil it was

Rev. A.
Williamson.

Retrospective
glance.

working led to the first Opium War with Great Britain, which began in the summer of 1841, and was concluded a year later by the Treaty of Nanking. We would fain draw a veil over the cruel deeds that were committed by our countrymen against their untrained and ignorant foe, and leave this dark blot in our nation's history with the All-Merciful One, who wondrously, in this instance, made good to spring from evil.

Peace being for the time restored through the treaty, missionary societies took advantage of the open doors set before them, and the godly lives and earnest labours of many a faithful missionary did much at this time to soften the deeply-rooted prejudices of the people with whom they came in contact. But the smuggling of opium went on unchecked,—much of it, alas! being brought by vessels flying the British flag. All efforts to induce China to legalise the traffic by taxing the drug had proved unavailing, lasting credit being due to the pagan emperor, who, in spite of a Christian nation's appeal, refused to derive a revenue from the vice and misery of his people!

Again, in 1857, war broke out, and again, six months later, Britain, with the allied forces of France, Russia, and America, was dictating terms of peace to the

Government of China. The Treaty of Tien-tsin was concluded in June 1858. It

provided that the importation of opium as an article of commerce should be legalised; that foreign ambassadors should take up their residence in Peking, and that they should be received by the Court there as representatives of the Western nations. Clauses were also introduced in favour of the toleration of Christianity, and the granting of passports to foreigners for journeys and residence in the interior of the Empire.

All this could not be brought about without the traditional dislike to foreigners being in many instances intensified. The mandarins and the literati, proud of their ancient and complex civilisation, scorned the introduction of Western ideas, and would fain have rebuilt the wall of their seclusion, and banished everything foreign from their shores. Finding themselves unable to do this, they were the main instigators of many evil reports which began to be circulated against missions and missionaries,—reports which led to various riots, and, early in the summer of 1870, brought about the terrible

**Massacre of
Tien-tsin.**

massacre at Tien-tsin, when no less than twenty Europeans were murdered, including the Sisters of Mercy connected with the French Roman Catholic Mission there. Such disquieting news led the Synod of 1871 to appoint a deputation to confer with friends of missions in London and with the Government in regard to the protection of missionaries, and the proper carrying out of the toleration clause agreed to by treaty. Just then the Chinese Government, encouraged, no doubt, by some unwise speeches which had been made in the House of Lords by those who were adverse to missions, put out a feeler in the form of a despatch, speciously worded, the object of which was to secure the abolition of the treaty's toleration clause, and limit missionary action throughout the Empire by a variety of restrictions.

It was a question of momentous gravity, the question really being,—Was the door by which Christianity had at last found an entrance to one-third of the human race, after long centuries of exclusion, to be once more closed? America's answer to this question was first heard, and it was firm and unmistakable. A few anxious weeks having elapsed, the British Foreign Minister also gave

voice to a clear and distinct negative. Thus here, again, we trace the working of the Almighty ; for through these designs, wholly intended for evil, we find the legal toleration of Christianity established on a firmer basis than ever before.—“Unto Thee, O God, do we give thanks.”



A PRIMITIVE BRIDGE.

CHAPTER II

DEVELOPMENT AND ADVANCE

THE commencement of our mission work in Chefoo was entered upon with much hopefulness. As a place, it is one of the healthiest and most attractive spots in China, its winters being cold and bracing, while the heat of summer is tempered by cool sea-breezes. Its harbour is fine, and it is surrounded by mountain peaks, which rise in a great semicircle behind it.

Friends of the Mission were made glad by Dr. William A. Henderson offering to go as a medical missionary.

Beginning
in Chefoo.

He arrived in April 1871, while Mr. Williamson—after this to be known as Dr. Williamson—returned with his wife, after furlough, at the end of November. The Rev. John Macintyre, who had given up his church at Baillieston, in order to carry the Word of life to the far-off regions beyond, reached Chefoo the following New Year's Day, "a grand New Year's gift to China," as Dr. Williamson expressed it. About this date Mr. Nicol also went to Chefoo, having been transferred from Ningpo, but unfortunately his health did not stand the strain of the work, and very shortly afterwards he had to leave China.

Much of the bitter opposition which had been experi-

enced by Dr. Williamson in the past had now given way to friendly feeling. Some of the members of one of the chief literary families, who had done all they could to dislodge the missionary and drive him from Chefoo, actually came spontaneously to Dr. Williamson and offered to sell stones for his new house. Very shortly after the arrival of the missionaries, steps were taken for the erection of a church, and also of a hospital and dispensary, while almost from its initial stage the mission began to expand towards the interior. With

Expansion. characteristic energy, Mr. Macintyre set out, very early in his missionary career, for Tsi-nan-foo, the capital of the province, and found an important sphere awaiting him there, and also at Wei-Hsien, where Mr. Murray of the Bible Society, who has done subsequently such a great work among the blind in China, was at that time stationed.

Mr. Macintyre found travelling in Shan-tung very difficult. The distance between Chefoo and Tsi-nan-foo is only about 360 miles, but it took nearly fifteen days to accomplish the journey: nearly 200 miles were done on foot, as the cart-tracks were in a deplorable condition. He found remains of splendid old roads, which had once been paved with immense blocks of limestone, but were in such disrepair that even Chinese carters dreaded being bumped over the worn and broken blocks, and tried to seek out a new path, often over arable land.

Wei-Hsien is one of the most important market-towns lying between Chefoo and Peking, a centre of busy life and industry. Mr. Macintyre made some

Wei-Hsien. interesting friends on his first visit, and received such encouragement that in 1873 it was finally arranged to take advantage of this open door and begin systematic mission work there. One of the results of Mr.

Macintyre's visit was to induce a native doctor named Chin to go and see Dr. Henderson at Chefoo. He stayed for about a month, and saw a good deal of the Western treatment of disease. At first he thought the surgical methods most barbarous, declaring that Chinese nostrums were greatly superior to a system which necessitated the



A ROUGH ROAD.

loss of a part of the human body. He continued, however, to watch the medical missionary closely, and ere long there was no one louder in his praise. This was only one of many cases where Dr. Henderson's medical skill proved most useful in removing prejudice. The number of his patients grew rapidly, and hearts, yet untouched by the gospel, had Christianity's great prin-

ciple of love brought before them in a practical form, which they could understand and appreciate.

The new Mission premises, in which Dr. Henderson carried on much of his work, were situated at Tung-

Tung-Hsin. Hsin, two miles to the west of Chefoo. Here also was the little church, which was well

filled every Sabbath morning, and where, not long after his return, Dr. Williamson had the joy of baptizing five persons, including "one fine literary man and the assistant surgeon of the hospital." Work among the women was also steadily prosecuted under the superintendence of Mrs. Williamson. A boarding-school, as well as a day-school for girls, was begun with gratifying results, while one or two village schools in the surrounding districts were established. The education of girls and women is looked upon in China as being very unnecessary, and it is usually a matter of peculiar difficulty to get girls to attend school; hence the beginning made in this way shows the advance which the Mission had made, and the influence the missionaries had gained over the people.

The city of Ningpo being now well supplied with missionaries of other Societies, it was agreed, after consideration, and in accordance with Dr.

**Leaving
Ningpo.**

Parker's wishes, to wind up our Mission there, and concentrate the work in North China,—Chefoo being looked upon as the centre from which the work would widen out. God, however, was preparing the way for another forward step, and had another goal to which to lead our Church.

With the appointment of the Rev. John Ross as a missionary to China, we enter upon a new epoch of our Mission. When Mr. Ross arrived with his wife at Chefoo, in August 1872, he found it, comparatively speaking, well supplied with

**Rev. John
Ross.**

missionaries, while across the Gulf of Pei-chih-li a powerful call was coming from the great region of Manchuria, and the guiding hand of Providence was pointing to the millions there, sitting in darkness without God and without hope. Quickly responding to the call, Mr.



NEWCHWANG.

Ross made Chefoo little more than a halting-place, and sailed almost immediately for Newchwang, where, as we have already seen, William Burns closed his devoted career.

Dr. Hunter, a medical missionary sent out by the Irish Presbyterian Mission, was the only labourer in this great harvest-field of Manchuria when Mr. Ross arrived. Surrounded by difficulties, and realising full well the vastness of the work and the intense tenacity with which the people clung to their own hoary faiths,

Mr. Ross never doubted the ultimate triumph of the gospel, nor ever faltered in his belief that the preaching of the glad tidings would prove to be the power of God unto salvation; and it has been given to him, in greater measure than to most, to see the reward of his faith and of his earnest labours;—but we anticipate.



MODE OF TRAVELLING.

CHAPTER III

AN OPEN DOOR

BEFORE we pass on to consider the opening up of mission work in Manchuria, it will be well to glance at some of the characteristics of that land. The Chinese name for Manchuria is Kuan-tung, or "East of the Barrier." It is divided into three provinces, Feng-tien or Sheng-ching in the south, Kirin in the centre, and Heilung-chiang in the north. It contains an area of 300,000 miles, with a population supposed to be about 25,000,000. Manchuria lies outside of the Great Wall of China, and is therefore not part of China proper. It has in centuries past proved to be more than once a disturbing and dominating influence in Chinese history, while in the year 1643 it conquered China, placed a Manchu Emperor on the Dragon throne, and founded a dynasty which still rules over the vast Chinese Empire.

The three
provinces.

An extensive plain stretches from Newchwang in a north-easterly direction to the river Amur. This plain having good arable soil, is well cultivated by the industrious natives, who raise a variety of crops, the principal being millet, maize, wheat, and beans. Paddy rice, the staple food in many parts of China, cannot be grown in

Character-
istics of
Manchuria.

Manchuria on account of the climate, and is consequently little used. Millet takes its place as the chief food of the majority of the people, salted beans or cabbage being often eaten along with it as a relish. The main road which leads from Newchwang into the



GRAIN STACK.

interior traverses this plain; close to it the large important cities are found, while the smaller towns and villages, which are thickly dotted over the plain, are reached by tracks little deserving the name of roads. Away to the west the mountains of Mongolia shut in this plain, while lower ranges of hills bound it to the east.

Though much of Manchuria is flat and uninteresting, picturesque scenery is also to be found. The Chien-shan mountains, or "The Thousand Peaks," to the south of Liao-yang, strongly resemble our Highland hills, while the hills and valleys in the north have a beauty all their own. The highest mountain bears the name of the "Long White Mountain," its height being 8000 feet. The country is considered to be rich in minerals, including gold, silver, and copper, but, owing to the superstitious fears of the people, who dread the configuration of the earth being disturbed, mining lies under a ban, very little being allowed. The climate is varied: for four months of the year an arctic winter holds sway, and during that time, owing to frozen rivers, there is no communication with the outer world. The summers are of tropical heat, while spring and autumn are temperate and pleasant.

Travelling in Manchuria, as in China proper, is extremely difficult. The roads are full of ruts and holes, and after heavy rains are often positively dangerous. In some districts mud walls are to be found by the side of the road, and, when practicable, it is pleasanter to walk or ride on these than be bumped or knocked about in a springless Chinese cart, in which, as one traveller says, "your teeth are nearly shaken out of your head, and your breath out of your body!" The pleasantest highways of travel are the rivers. The Liao, which flows through the great plain, is crowded with boats. Most of these are simply flat-bottomed boats with a hood-shaped awning in the centre. They are not luxurious, and the traveller who makes use of them has need of long patience, as frequently the large ribbed sail is of little

Natural
features.

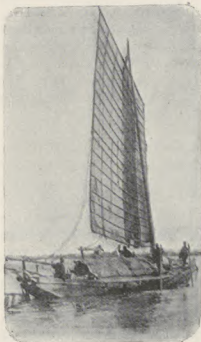
Difficulties
of travel.

use in the many bends of the ever-winding river, and slow tracking or poling has to be resorted to. The river is muddy, and the banks by its sluggish course have little beauty, but the busy life and ever-changing scenes on the river itself are full of interest.

Another reason which commends river-travelling is, that one avoids having to make use of the very doubtful

Native inns. comfort provided by the inns. Chinese inns are certainly unique. Picture a dirty courtyard, crowded with carts, mules, donkeys, pigs,

and innumerable human beings; a long low building of a poor and dejected aspect, and frequently bearing marks that it shares the antiquity of all things Chinese, runs along one side of the square. A closer inspection does not improve matters; the walls would not be considered very respectable for a stable in the home land, black paper hangs from them in grimy shreds, and cobwebs of long standing throw a dusky veil over roof and all



FLAT-BOTTOMED BOAT.

below it. Heated brick beds, called *kangs*, run on

either side of the long narrow room; on these are many men, sleeping, eating, or talking. The privacy to be obtained in the so-called private rooms at the end is not great, as the partitions frequently reach only halfway up to the ceiling, while paper windows afford many a peep-hole for prying eyes. The air reeks with smoke partly from opium and tobacco



AN INN.

pipes, and partly from objectionable oil-lamps; and yet, in spite of all this, the landlord, or "Honourable Number One," as he is called, has the audacity to give his inn a high-sounding title, such as "The home of heavenly repose," or "The place of eternal peace!"

When the present Manchu dynasty was founded, a large proportion of the able-bodied population migrated to China as soldiers, and for a time Manchuria was

virtually depopulated. After an interval of years, measures were taken to repeople the country, and for the last two centuries an annual influx, principally from North China, has been going on. The Manchus now form but a small proportion of the population, and the Chinese language is universally spoken, though in some of the remote valleys the Manchus still retain their language.

Having taken this brief survey of the country, we will now turn our thoughts to Newchwang, the birth-place and cradle of our Manchuria Mission.

Newchwang. The Chinese name for the seaport town of Newchwang is Ying-tzu, or Ying-kou, there being another town called Newchwang about thirty miles to the north. Newchwang, the port, is important not only in itself, but because it is the door into Manchuria, the only way by which the millions yet untouched by the gospel of love could be reached; for when Mr. Ross arrived in Manchuria, it was the only place where foreigners could legally reside, though visits into the country by means of passports were allowed.

A grievous trial befell Mr. Ross on the very threshold of his missionary career. In March 1873, after only a few

months' residence at Newchwang, Mrs. Ross died, and was laid to rest close by the grave of William Burns. As soon as it could be

**Death of
Mrs. Ross.**

arranged, Mr. Ross's sister set sail for China, in order to take charge of his motherless babe, and help to brighten his desolated home. With a great aptitude for the acquisition of languages, Mr. Ross made rapid progress in Chinese. Before a year had elapsed he was preaching to the people in their own tongue, in a house which had been secured, after considerable difficulties, in the heart of the town, and which had been turned into a little

chapel. Daily service was held here, with an average attendance of about thirty.

Before the end of 1873, Mr. Ross had travelled over the greater part of the southerly province. He found the people friendly for the most part, and succeeded in opening a new station at a village, a dozen miles from the port, named Tai-ping-shan. The tremendous claims of Manchuria, not only on account of the number, but also because of the intellect and power of the people, were very early borne in upon Mr. Ross, and he used his pen forcibly to send the Macedonian cry to the Church at home, urging that the best and ablest messengers should be sent to this needy field, as the work was such as would tax the highest energies and give free scope for the noblest gifts.

During the year 1874 a marked advance was made; not a few, scattered up and down the province, were inquiring the way of salvation, while another out-station, at Kai-chou, had been established. Four native evangelists were by this time at work, and, with a membership of thirteen, the Manchurian Church may now be said to be founded. Mr. Ross resolved to prosecute the work, which had thus hopefully been begun, in a northerly direction, the Irish Presbyterian Mission having chosen the west in which to extend their operations. Mr. Ross had already made two important journeys, one to Peking and the other to the Korean "Gate," in order to better understand the people and their needs, and the strength and obstinacy of the obstacles to be overcome. He found the traditional conservatism of the people, and their belief in their own past and present greatness, so strong as to make them care little for the teaching of a "barbarous" stranger; yet beside all waters and

Founding
the Church.

in all seasons he sowed the good seed, strong of faith that it would one day shake like Lebanon.

In 1875 it was deemed advisable that Mr. Macintyre should join Mr. Ross in Manchuria. The oversight of the constantly developing work was becoming impossible for one missionary, and it was ever becoming clearer, in the doors of entrance that were being opened, that the Lord was going before His servants and beckoning them onward. The gospel torch had been lit in no less than six centres of influence, extending in a chain, stretching from Newchwang to Moukden, the capital. It was arranged that, in order to keep up the continuity of the work, Mr. Ross and Mr. Macintyre should take turns in making itinerating tours to these stations, not only to preach but to shepherd those who had chosen Christ as their portion, teaching them to observe the all things commanded by Him.

Mr. Mac-

intyre goes to
Manchuria.

CHAPTER IV

TWO GREAT CITIES



MOUKDEN, the capital of Manchuria, is a large and handsome city. Its imposing walls measure about a mile long on each side, while populous suburbs extend round the city for fully a mile beyond the walls; these also are surrounded by outer walls formed of mud.

Moukden. The population is reckoned to be about 300,000. The streets of Manchu cities are wide, but are unpaved, and, like the country roads, are frequently in shocking condition. Those of Moukden are crowded all day long with eager, busy throngs. The shops, with their interesting and curious wares, are open to the street, while long picturesque signboards hang suspended from the roofs. Some of the most important looking buildings are the pawn-shops, largely patronised by the inhabitants; while Confucian, Buddhist, and Taoist temples, many of them with pagoda towers, are seen in all directions.

To this stronghold of idolatry, two evangelists, Wang and Tang, were sent during 1876, Mr. Ross and Mr. Macintyre having already made repeated visits. Keen opposition prevailed at first, and both missionaries and evangelists had to suffer indignities for Christ's sake. But joy was

Opposition
and trials.

mingled with their grief, for during the year five converts were baptized, while many came Nicodemus-like seeking after the light. Public profession was attended at this time with severe trials. "It would not matter what I might be called upon to suffer," one of the



STREET CORNER IN MOUKDEN.

members said one day, "if only my old friends remained by me." Then he went on to tell how he was treated, as if an impassable gulf existed between him and his relations. By many, conversion was supposed to be the result of magic, acting through means of a pill or powder, and making the recipient the slave of

the foreigner. But the active opponents of Christianity were already beginning to lay aside their open hostility, and some enemies even became friends, and began to examine the nature of the strange new "doctrine."

Accommodation for a preaching chapel had been secured, and very soon it was found necessary to remove the forms, as the people so crowded each other that it was impossible for any to sit down. No doubt curiosity brought many, but the Holy Spirit's power was very manifest even in those early days. Frequent conversations and debates took place after the Word had been preached, and interrogations and denunciations would go on till the defiant Confucianist would be obliged to desist for want of breath. Sometimes a deep silence would follow, and every face would be turned towards Mr. Ross, when in solemn and emphatic sentences he reasoned of righteousness and judgment to come.

As we advance in the history of the Mission, it will clearly be seen that the ministry of the preaching chapels has been one of the most fruitful sources of the blessing which has been vouchsafed, and it is interesting to note that even in the initial stages it was given a prominent place. Educational work, apart from benefiting the converts, has not been adopted in the policy of our Manchuria Mission, though it has been the care of our missionaries from the first to look after the education of the children of Christians. But, at the beginning of our Mission, primary schools were established to which heathen children were welcomed; and the showers of blessing did not pass by the little ones, for during 1876, of the forty children attending the school at Newchwang, there

Preaching
chapel.

Prominence
given to
preaching.

were not any who had not renounced the idolatrous customs of their fathers.

In 1877 the gaunt spectre of famine was throwing its shadow over North China. To our missionaries in the province of Shan-tung it brought
Famine. many trials and increased labours. The effects of famine were also felt in Southern Manchuria



TEMPLE OF LEARNING, MOUKDEN.

some time before this, and bread for the body, as well as food for the soul, had to be supplied by the missionaries to many; but so great at that time was the distrust of the foreigner, that Mr. Macintyre found in some instances that the people preferred to die rather than receive help at his hand. But in the majority of cases the kindly aid given proved powerful in removing mis-

apprehensions, and did much to change the way in which the dreaded tenets of the foreigner were regarded, and thus proved to be a key used by God to unlock hearts.

After some months' residence in Moukden, during 1877, Mr. Ross went to Newchwang, leaving Wang in charge. He found on his return, a month

Persecution.

or two later, that Wang had been very badly treated by a band of young men, who went daily to the preaching chapel to revile him, and made such an uproar that no respectable people could attend. Though order was restored when Mr. Ross appeared, the daily arguing went on, and little way seemed to be gained. But one day a man came forward from behind the crowd, and said, "I have come here daily for half a month to search out the fault of this foreigner. I have come with questions to puzzle him. I have silenced Mr. Wang there, but the foreigner has beaten me. He is stronger than I; yes, he is stronger than all of us.

Confession.

He is right, and right is stronger than might. Look at him there," turning to Mr. Ross, "any two of us could overcome him,—we could bind him, and I tell you I would be among the foremost in taking his life, if I had found he had come for improper purposes; but he has not given me the chance of finding fault with him. He has right on his side,—right is stronger than I." Then, turning again to Mr. Ross, he said, "You have taught me a great deal. I have read much during my thirty-nine years' life; you are younger than I, but you have shed light on much that I inquired for in vain. I came in order to show you ignorant, I have borrowed your light on the most important subjects; I have seen too much light—too much light." What joy this brought to Mr. Ross, to

find that among hearers who had seemed so hopeless one at least had been touched.

During the year 1878 the membership in Moukden more than doubled itself. Among the twenty-six new

Increase of
members.

members was an old man of seventy, a retired master-joiner with little learning, but whose grasp of the truth may be gauged from his fearless avowal: "Though they drag me with cart ropes, they shall not pull me away from my Saviour Jesus." Writing of this little band of converts, Mr. Ross was able to report that there was not a man among them ashamed of Jesus, not one who was not ready to give a reason for the hope that inspired him, even when it brought down revilings on his head. What wonder that the Church grew when such as these composed its membership! The preaching chapel, which up to this time was a rickety old house in a side street, was removed to better premises in one of the busiest streets, and this gave a great impetus to the work. Daily preaching went on from 3 to 8 p.m., after which the members assembled for worship. With so much to encourage, our missionaries had to pass through dark as well as bright experiences. Many who seemed eager to enter the Kingdom fell away during times of probation, while one or two who had been baptized, proved by after conduct that they had only a name to live.

Mr. Ross arrived home on furlough in 1879, leaving the work in Moukden under Wang's care. Mr. Macintyre

Wang in
charge.

having charge of the ever-increasing work in the southern district, Mr. Ross asked him to spare himself the supervision of the distant Moukden station, more particularly as he had full confidence in Wang, and desired to test his powers. The

year's report of sixteen baptisms showed that this confidence was not misplaced ; and it is cheering to note that Wang had been greatly helped by the volunteer labours of two or three of the members, who zealously preached during their leisure hours. About this time two missionaries of the China Inland Mission visited Moukden. One of these, Mr. Pigott, gave the following testimony regarding the good work done there. After speaking of worship with the Christians, he says : "How pleasant, after many days amongst the heathen, to find those who love and serve our Master,—the precious fruit of a brother's toil. It is a sight full of bright hope and cheer to us in our labours."

Shortly after this visit, Mr. Macintyre went to Moukden to see how things were progressing. He found eight converts waiting for baptism, two of whom were women who had been brought to Christ by their husbands. He was much encouraged by the manner in which the little flock had stood firm, left alone as they had been, and felt that a future bright with promise was dawning for Moukden, and that it was pre-eminently the place to establish a strong mission which would tell over the length and the breadth of the province. When it is remembered that in many places in conservative China it has taken years to make any impression, it is the more remarkable that the gospel plough should have

made such an impression so quickly on the virgin soil of heathenism in Moukden, the intellectual as well as the governmental centre of Manchuria. The wind of the Spirit bloweth where it listeth, and to God be all the glory ; but the warm thanks of the home Church are due to our pioneer missionaries for the wise and far-seeing lines on which the work was founded and carried on.

The clamant needs of our Chinese Mission having again been laid on the heart of the Church, through Mr. Ross's voice and his colleague's pen, it was decided to send four additional missionaries. Ere long, in answer to the prayers of God's people, these missionaries were forthcoming: the Rev. Alexander Westwater and Dr. A. M. Westwater being appointed for the Chefoo district, and the Rev. James Webster and Dr. Christie for Manchuria. Before these missionaries and their wives sailed for China, Mr. Ross, who had married again, returned to Manchuria with his wife. Miss Pritty, who went out under the auspices of the newly-formed Zenana Mission of our Church, followed them in the autumn of the same year.

When Mr. Ross reached Moukden, he found that the influence of the gospel was being rapidly extended by the converts. He was grieved, however, to find that antipathy to the foreigner was by no means dead, and that active hatred was still shown to the members. Three printers had been dismissed from their employment because of their Christianity, four shoemakers had been treated in like manner, while others had had to undergo other forms of suffering for conscience' sake; but few appeared to have wavered, or had any hesitation as to their duty. As soon as it was practicable, Mr. and Mrs. Ross left Newchwang for permanent residence in Moukden, Miss Pritty accompanying them. From the first it was clearly made evident that, though the work among women might be hard and uphill, and hedged in with many difficulties, there was a wide sphere open in this direction. Only a few days after arrival, about a dozen Chinese ladies called to bid Mrs. Ross and Miss Pritty welcome to Moukden, and they were warmly

Increase
of staff.

Steadfastness
of converts.

invited to visit each of the families represented by their visitors.

There being now three evangelists in Moukden, another city chapel was opened in a main thoroughfare, where, as in the chapel in the west suburb, daily preaching went on with blessed results. A little chapel behind the public one was fitted up, and there public worship was conducted on Sabbaths with the members. The converts from the commencement had been encouraged to manage their own affairs, and not lean on the foreign missionary; and the stage having now arrived for the appointment of deacons, three were chosen for the office by ballot. The members' choice fell on the three evangelists, Liu, Chun, and Hsü. The scene in setting apart these deacons must have been impressive. Liu's heart was so full that he could only express himself in prayer; while Hsü in a few earnest words thanked the members for their confidence in him, and asked for their prayers to help him in his work.

**Deacons
appointed.**

Some time before this, Mr. Macintyre had married Miss Catherine Ross, and he and his wife paid periodical visits to the various southern stations. New and endless opportunities for extending the work were opening before Mr. Macintyre, and he longed to follow the Hand which was beckoning him forward. Work had been begun in the city of Hai-cheng; and, though it was not found to be a hopeful sphere in itself, the many villages of which it forms a centre offered many attractions and demanded new efforts.

Hai-cheng.

Shortly after Mr. Ross's return it was decided to open a new station in Liao-yang, an important city forty miles

south-west of Moukden, which had been the capital of Manchuria up to the middle of the seventeenth century.

Liao-yang. Standing as it does in the midst of a richly productive plain, Liao-yang is a busy centre of influence for a wide area; its population numbers about 80,000. Wang was sent from Moukden to begin



PAGODA IN LIAO-YANG.

work in this city, and hard was the battle he was called on to wage. Every indignity was offered to him, and all sorts of measures were adopted to drive him away, but Wang was ever ready to do or dare for Jesus' sake. "Think you," he would say to his revilers, "I would consent, for the paltry sum I receive from the

foreigner, to stand here day after day to be vilified and taunted by you as a traitor to my country, a demon's slave, and such other names as your anger invents. I am no follower of the foreigner; I follow the doctrine which the foreigner has brought. The foreigner has given me the truth of heaven, and that truth I must follow. Let the foreigner depart; we have the Bible, so we know the truth, and we will teach and repeat it if there be no foreigners in the land."

Wang had been sent to rent a chapel, but every attempt ended in disappointment. God, however, had been preparing the way for His messenger, when, months before, Wang told the story of salvation in a wayside inn to one who was well known in Liao-yang.

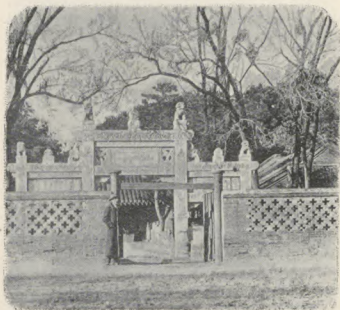
Wang begins
work.

This man had received Christ, and, being deeply interested, he helped Wang to secure a house in the main street, where he could preach. The disturbance he was subjected to, however, became so trying, that at last an appeal had to be made to the magistrate. The hearts of rulers are in the King's hands, and immediately a favourable proclamation was issued. This greatly improved matters for Wang, and within a year he had the joy of several inquirers coming to him secretly, two of whom were afterwards baptized. How refreshing it must have been for the weary worker to revisit Moukden at this time, and sit down at the Lord's Table with the fifty members there, not a few of whom he had been the means of leading from darkness into light. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Persecution continued in Liao-yang for several years; but it may be well to record here that, six years after the commencement of work, the baptismal roll numbered fifty names. A good

Baptisms.

many of these belonged to the merchant class, for whom it is very hard to profess Christ and at the same time carry on business in a heathen city. It could be said of this early band of converts that not one had ever been, or ever looked to be, in the pay of the Mission.



CHAPTER V

THE GOSPEL THE POWER OF GOD

THE year 1884 saw a marked development in the Mission. Not only was that powerful handmaid of the gospel, a Medical Mission, established in Moukden, but the good seed of the Word was carried into what proved to be fruitful soil in the districts beyond; and centres of light, scattered over a wide area, were thus formed. Much of this was done by the natives themselves. Moukden being a great business centre, country people are constantly coming and going. Many of these found their way into the preaching chapels; some were interested and went again and again, till they had grasped something of the beauty and joy of the truth. Then they bore the tidings back with them to their distant homes, for one of the most hopeful features of the Mission has ever been that the majority of those who receive the truth are eager to impart it to others. Beautiful indeed have been the feet of these Manchurian converts in the far-off valleys of their native land, who have done so much to prepare the way of the gospel chariot, and who have so abundantly proved that the gospel is still the power of God unto salvation!

How the gospel spreads.

After taking a journey to the various stations to see

the country and better understand its people and needs, Mr. Webster took up work at Newchwang, while Mr. Macintyre, after ten years' residence in China, came home for a well-earned furlough. On his return, he

and Mr. Webster spent a considerable time
Itinerating. in itinerating work among the valleys to the east. This was felt to be a region instinct with hope. The higher pressure incident to the lives of those who lived in and near the mercantile centres was unknown in the quiet village life of these valleys, and once superstition was overcome, a congenial soil was found for the spread of the truth. A long line of interesting stations was thus established in the southern district, ending in Chin-tsai-kou, 300 miles from Newchwang, where at this time there was an infant church of three believers.

The blessing of God having been so abundantly poured out on the Manchuria Mission, and it being clearly seen that with wider opportunities came heavier responsibilities to extend the work, the Mission Board had been for some time considering the advisability of concentrating the whole work of the China Mission in Manchuria. In 1885, having gained the consent of the Synod and the concurrence of the missionaries, it was decided to take this step. With other Missionary Societies at work, Shan-tung had many more missionaries in proportion to its population than Manchuria, and the greater needs, as well as the hopeful aspects of this vast

field, were the chief grounds on which the
Concentration. decision was based. Accordingly, during the following year, the Rev. Alexander Westwater and Dr. Westwater were transferred to Manchuria. Dr. Williamson, though still retaining his connection with our Church, took up his residence in Shanghai, in order

that he might carry on the production and circulation of a Christian literature for China, a work which lay very near his heart, and for which he was eminently qualified. He carried on his work at a busy spot close by the native shipping, where strangers congregate, and had thus opportunity of circulating Christian books far and wide. One of the best known of the Chinese books which he wrote is *The Life of Jesus*; while another, the *Chinese Girls' Classic*, written by Mrs. Williamson, has proved a valuable text-book in mission schools for girls.

Mrs. Williamson, who was closely identified with her husband's work, and who had done a great deal for the welfare of the women around Chefoo, died in the autumn of 1886. In 1890 a Missionary Conference was held at Shanghai, in which Dr. Williamson took a deep interest. After its close, with a heart full of thanksgiving for the great things God had wrought for China, which had been so abundantly shown by this Conference,

Death of Dr.
Williamson.

he went to Chefoo for rest and change, and there he fell on sleep, and was laid to rest on the quiet hillside above the town, where for long his commanding figure and great warm heart will be remembered by many for whose sake and the gospel's he spent his strength.

During this period the progress made in Manchuria was such as to amply justify the wisdom of the policy of concentration. We are most anxious that the picture presented of the Mission should in no respects be overdrawn, but we search in vain at this time for signs to present except those denoting advance. Shadows there must have been athwart the horizon of hope, but these serve only to bring into stronger relief the brightness of the outlook. Not only were there being

added to the Church daily such as should be saved, but the members were growing in the Christian life, and realising more their responsibilities and privileges in the things concerning the Kingdom. This was shown among other ways by their liberality: one of the members at Newchwang supported an evangelist for a year entirely at his own expense; while another in the interior supported a school, besides being one of a band of twenty who undertook to support an evangelist.

**Liberality
of converts.**

The story of Chang of Newchwang shows the grit of these Chinese converts. At his own expense he went to Liao-yang to help the evangelists there, and Mr. Webster hoped on his return that he might give himself entirely to the work of an evangelist, but he resolutely refused to become one of the staff of paid evangelists, the reasons he gave being as follows: "When I go down to preach in the native town, I sometimes hear such remarks as these—'How much does he get from the foreigner?'" And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner does not give me a penny. I see in my book that Paul preached, working with his own hands, and if the pastor has no objection, I wish to do likewise."

**Chang of
Newchwang.**

Of the 104 members baptized in Moukden and Liao-yang during 1885, all, with the exception of two women, had been led to Christ through native agency. Thus it was little wonder that the extended employment of natives was a matter that lay very near Mr. Ross's heart, and a Theological Class was begun in Moukden which was open to others besides preachers. A severe loss befell the Mission during the year in the death

of two preachers, Wang and Hsü, the oldest and the youngest of the evangelists. Wang, better known as Old Wang, was, as we have seen, the fearless pioneer of Christian work at Moukden and Liao-yang. The character and work of these two men is best described in Mr. Ross's own words: "To the keen vision and calm, dauntless courage of Hsü I looked for the instrument which, by careful and kindly guidance, would build up and consolidate into a shapely edifice, the numerous living stones made alive by the instrumentality of the intensely earnest, zealous, warm-hearted, and fiery Wang. He whose is the work has judged otherwise, and has removed my ablest lieutenants from my side. More than the lack of any human aid do I feel the want which these blanks have made. Resignation to His will who gave and blessed them must be mine over their newly-closed graves, and thankfulness for the rich fruits left behind them. One grand assurance gleams out of the darkness. The light of life so successfully set on high by them is rapidly spreading, and before many years are over, few men in Manchuria will remain wholly ignorant of the message of salvation. They are at rest from their labours, but their works will abundantly follow them."

Mr. Webster having now joined Mr. Ross in Moukden, it was decided to begin work in Tieh-ling, a walled city forty miles north of Moukden. Tieh-ling is built about a mile from the eastern bank of the river Liao, and is skirted on the west by a wide stretch of hilly country which reaches to the river Ya-lu, 300 miles distant. Its population is large, and from its position it is a growing centre of prosperity, owing not only to its easy access to river communication, but on

account of it being on the great highway stretching from the south to Kirin and the regions beyond.

Chiao, a converted opium smoker, who had been led to the Great Deliverer by Old Wang, was chosen to preach the gospel in Tieh-ling. When he heard the decision, he exclaimed, "What grace, what grace!" so much did he feel the honour God was giving him in thus calling him to His service. Satan ever fights hard for his own, and the same hardships and bitter opposition that were passed through in Moukden and Liao-yang had to be endured in Tieh-ling. Premises for a chapel were hired, and patiently old Chiao proclaimed the love of Jesus to dense crowds of scoffers. At last disturbance and obloquy culminated in the wrecking of the chapel. Everything that could be broken up was destroyed, and Testaments and hymn-books were burned; and, after being roughly handled, Chiao had to withdraw from the city for a time.

Returning from a journey in the surrounding districts, Mr. Ross and Mr. Webster reached Tieh-ling to find this sad state of affairs. They were obliged to leave hurriedly, being followed to the city gate by an angry crowd. After some days they again went to Tieh-ling, taking up their quarters in an inn outside of the city. Chiao had by this time returned, and his joy at seeing friends was great. Passports and cards were sent to the Yamen, with a courteous request that the mandarin would grant the missionaries a private interview, but a message was sent back that he was busy, which meant that he would have nothing to do with them. However, feeling that a battle must be fought and won, and that the sooner it was over the better, both Mr. Ross and Mr. Webster went boldly to the chapel. The crowd was so great that the room

Trouble in
Tieh-ling.

could not be used, so the door was barred, and first Mr. Webster, and afterwards Mr. Ross, preached from the window sill. They succeeded in arresting the attention of their audience, and the crowd listened with patience. In the evening they again preached to a larger and more noisy crowd.

The following morning found the missionaries again at the window. A greeting of derisive laughter was not encouraging, but some in the crowd listened to their message with evident interest. After closing, they rode quietly away, and were immediately assailed by having mud and stones hurled at them. Fortunately, they soon had a fair field before them, and rode rapidly away, thus escaping uninjured. They learned, on reaching the inn beyond the city walls, that placards had been disseminated, describing the Jesus' religion in blasphemous and shameful terms, and calling upon the people to drive the foreign religion from their midst.

Opposition
subsides.

The literati were found to be the instigators, and when they were given to understand that they had gone too far, the opposition gradually subsided. On their next visit the missionaries were respectfully treated, and the little chapel was filled with orderly hearers. Old Chiao rejoiced with a great joy, and his favourite expression, "Oh, the grace of the Lord!" was uttered in jubilant tones. Very hard did he work for the salvation of those around him, and not many months had passed before Mr. Webster had the joy of baptizing eight men. Writing of the ingathering of these first-fruits, Mr. Webster says: "The busy

First
baptisms.

world outside went on its way, knowing not and heeding not what was going on within. Yet the greatest thing in all the city's history had happened that day,—a thing

that would be remembered when everything else was forgotten,—for the first stones in the temple of the living God had been laid that day in Tieh-ling.”

During 1887 the two Moukden elders visited all the stations to the north, bearing with them the greetings



OFFICE-BEARERS OF TIEH-LING CHURCH.

of the Moukden Church. Their visit did much to revive the lukewarm and strengthen the weak of the flock. The Tieh-ling members spontaneously instituted a weekly offering, which greatly cheered the missionaries, pointing as it did to the members' growth in grace, and heralding a time when the native Church will be able to stand alone. A course had been adopted of inviting the leading members in the out-stations to visit Moukden.

During 1887 ten of the Tieh-ling members took advantage of this opportunity. Their visit gave these men a fresh impulse, and new ideas of the Church of Christ and of their duties regarding it. They were present at the celebration of the Lord's Supper in Moukden, and, soon after they went home, earnestly requested that they should have the Communion in Tieh-ling.

**First
Communion.**

Mr. Webster went, and he looks back upon that first Communion service in Tieh-ling as a memorable period. A time of prayer and heart-searching had preceded the service, and it was a little company, eagerly expectant of the Divine blessing, who broke bread in remembrance of their Lord, and sang together for the first time in Tieh-ling the old Communion Hymn.

CHAPTER VI

DARK DAYS AND SUNNY GLEAMS



THE autumns of 1886 and 1888 brought dire calamity in their train to many in Manchuria. Owing to an unusual autumnal rainfall in 1886, the river Liao overflowed its low banks, and, flooding the plain, swept the harvest fields bare. Whole villages were inundated by the torrent, and many of the inhabitants were drowned, while hundreds were rendered homeless. Thus, instead of the joy of harvest, there was

devastation and death, while the suffering involved was rendered all the more disastrous owing to the near approach of winter. Mr. Westwater hastened to the flooded districts to distribute relief, and found the misery heartrending.

Disastrous
floods.

Some of the homeless people had dug holes in the ground, which they had roofed over with millet stalks. Mr. Westwater, in order to enter these dens, had to crawl on his hands and knees. Frequently he found in them people dying of fever and starvation; many had absolutely no food; and dead and dying were huddled together.

There is no doubt that in his Christlike ministry of love to these stricken ones, Mr. Westwater laid down his own life. On his return to Moukden, fever seized him, and his strength rapidly failed. In death as in life his longing desire was that the Chinese might share his own peace and joy. He frequently prayed in Chinese that God would save and bless *Wan kuo*, *Wan-ren* (literally, "the myriad kingdoms and myriad peoples"). Thus

passed away one who had little more than entered on his missionary career, leaving a sad blank, but also many precious memories behind. His young widow decided to remain in China and devote herself to work among the women. Her offer of service was accepted, and shortly after she began work at Hai-cheng, sustained by the sympathy and prayers of many both in China and in the home-land.

The floods of 1888 were much more serious than those of 1886, and affected a larger area. In the early part of the year a long-continued drought did much damage to vegetation; then came such heavy rain that rivers and streams became swollen torrents, sweeping over the plains and submerging large districts of land.

Terrible havoc. Terrible havoc was wrought in Moukden, more especially in the east suburb, where the Mission houses are situated. The news of the disaster which first reached home was as follows: "Hundreds are drowned in the immediate neighbourhood of our terrace, and hundreds more are killed by the falling of houses.

Thousands more are rendered homeless under our very eyes, and tens of thousands have lost everything they possessed."

It was indeed a time of darkness and trouble, and our missionaries had for many a day to go forth as the deliverers of the people in their sore need. Appeals were made for funds, and a well-arranged and systematic plan of relief was organised. Very awful were the scenes which had to be witnessed, and the risks which were run by our missionaries during these dark days, but through it all they were mercifully protected and upheld. Mr. Webster calculated that a sum of six shillings would keep a family alive for a month; and when it is stated that the relief money received from all sources, and distributed by our missionaries, amounted to about £8500, it will be at once seen what incalculable benefit was rendered, and how much the practical sympathy shown must have cemented good feeling and prepared the way for the Christian's doctrine and teaching. It is not the first time that, in destroying the fruits of the earth, God has brought about the ripening of another harvest for eternity.

But these cloudy days were not without their gleams of sunshine. While Mr. Macintyre records that the characteristic of 1886 in his district in the south had been opposition, caused partly by a Taoist priest and partly by hostile Roman Catholics, he can still report progress in the number of members and advance in their Christian life. In the northern centre, another link had been added to the chain of stations by the opening up of work in Kai-yuen, a city on the main road, over twenty miles north of Tieh-ling. In the early days of the Mission, a soldier named Kuan

Relief rendered.

Kai-yuen.

was led to frequent the preaching chapel in Newchwang. Years after he was baptized in Moukden, and since then had lived in Kai-yuen, where he had bravely witnessed for Christ and been zealous in sowing the seed of the Kingdom. Thus again we see the Spirit of the Lord leading through circumstances to an open door.

Another feature which made Kai-yuen a hopeful centre, was the fact of it being a stronghold of the *Hwen Yuen*, an earnest sect of Buddhists, from whose ranks about three-fourths of the converts gathered in had been drawn. The members of this sect are vegetarians, and, while very assiduous in their worship of Buddha, are in a measure seekers after light, as may be judged by the success Christianity has had among them. The origin of this sect dates back to the Ming dynasty, about 500 years ago, and was probably a revolt from the grosser forms of heathenism, to which, as time passed by, it has reverted.

Very shortly after the establishment of work in Kai-yuen, the good influence spread. In a village not far distant the whole family of the head-man were baptized. This man heard the gospel in the Kai-yuen chapel, and went back to his village home to demolish all his idols and shrines. When he and his household received the sacred rite of baptism, the font used was a censer which had been bought for burning incense to Buddha; but before it was thus employed, the Dayspring from on high entered the home, and it was put to a very different use!

Not less interesting is the story of the beginning of work in Tai-ping-kou, a village to the north of Kai-yuen.

Tai-ping-kou. During 1886 a blind man named Chang found his way to Moukden, in the hope that the foreign doctor, whose fame by this time had

spread far and wide, might be able to restore his sight. Under Dr. Christie's care his eyesight improved slightly, but, though nothing could be done to cure it completely, the eyes of his understanding were opened, so that the long journey had been made by no means in vain. The very first time he heard the story of salvation he received it as a message of good news, and before he left, he very strongly desired to be numbered among Christ's disciples through the rite of baptism. He was greatly disappointed that the missionaries considered it wiser that he should return to his home first, promising, however, to visit him as soon as practicable.

A few months later, Mr. Webster made a journey to the north, and very remarkable were the experiences which awaited him. He found that Chang, groping his way home with almost sightless eyes, had, in the inns and by the wayside, made known his new-found faith, and related the wondrous vision, as he called it, of a Saviour from sin. When at last he reached Tai-ping-kou, he began at once to tell the people of Jesus. Then he went on to other villages, preaching under the shade of the willow trees the story of redeeming love. Many thought him crazed and pitied him, others jeered him; but by and by, as they watched Chang, they saw that he was indeed a changed man,—old things had passed away, all things had become new. Then came a division of opinion,—some sided with him and some against him, the consequence being that the whole countryside was in an uproar. But through it all Chang went quietly on his way, praying and preaching and singing the one hymn he knew. What a sublime picture we have here of the power of the gospel, and of God using the weak things to confound the mighty! Only a poor weak blind man, but

What a blind
man did.

when filled with the Spirit, strong to bring about a religious awakening in a wholly heathen district; for that was what Chang had done. Several were already earnest believers, while numbers were inquiring about the Jesus' doctrine.

Chang's joy was great when he met Mr. Webster. Though his face was radiant, his voice quivered with emotion as he said, "O pastor! you promised, and I always said you would come." Two days afterwards, when the candidates had been examined, Mr. Webster, in a crowded room, baptized nine men, headed by their blind guide. Of these, Mr. Webster wrote: "What pleased me most was, not the amount of their knowledge, as *their way of knowing*. Without art, with an utter absence of technicalities, each in his own way declared his faith in God the Father and in Jesus Christ, His only Son, our Lord." Many more have been baptized since then, for this was but the beginning of a movement which had, as we have seen, God's signal blessing resting on it from the first. Chang, having become quite blind,

Chang taught
to read.

was sent to Pekin to be under Mr. Murray's care. Taught by Mr. Murray's system for the blind, he returned home able to read

fluently, and continues to be an increasing power for good among his fellow-countrymen.

In the spring of 1888 the Mission staff was augmented by the arrival of the Rev. James A. Wylie. From the

Rev. James
A. Wylie.

first, Mr. Wylie's missionary career was marked by faithful, earnest labour. After

he had been for a time in Newchwang and Moukden, he took up residence in Liao-yang. Absorbing though his work was in that busy centre, he yet found time to make extensive itinerating tours, and gathered not a little valuable information regarding the

geography and the conditions of life in distant districts of the country.

The Rev. George Douglas and the Rev. Daniel T. Robertson arrived in Manchuria towards the close of 1890. In

**Additional
appointment.** November of the following year Mr. Douglas went to Liao-yang, while Mr. Robertson, as

will be seen later, became one of our pioneers in the north. In April 1891 the Rev. James W. Inglis and his sister, Miss Eliza Inglis, reached Manchuria, and were appointed to Moukden.

CHAPTER VII

MEDICAL MISSION WORK



EDICAL Mission work has not only proved rich in spiritual results in Manchuria, but it has been most valuable in removing prejudices, and gaining the

friendship of the upper classes and Government officials.

Mandarins who would not enter a preaching chapel are often glad to avail themselves of the skill of the medical missionary, and thus they have an opportunity of hearing the truth. Dr.

Removes
prejudices.

Christie opened a dispensary in Moukden in 1883, and was very quickly drawn into most engrossing work. Not only did the patients hear the Word of life, but a short statement of the truth, in leaflet form, was given to each to carry home as silent messengers, while they were encouraged to buy portions of Scripture and other Christian books and tracts. It was not long before Dr. Christie's heart was cheered by seeing the first-fruits of his labours, in five men being received into the Church by baptism. One of these was a literary man, whose scholarship, combined with his earnestness, made him a power for good among his fellow-countrymen.

The Children's New Year Offering for 1886 was devoted to the erection of a new hospital in Moukden, which was opened at the close of the following year.

Dr. Christie had succeeded in acquiring a good site close to the Mission houses, on the out skirts of the east suburb. The hospital is built at the end of what is called the Terrace ; in front is a river, with a plain beyond, while to the back rise the eastern hills. Very wisely, all the houses connected with the Mission are built externally

**Moukden
hospital.**



MOUKDEN HOSPITAL.

on the plan of Chinese architecture: all are of one storey, and everything has been done to avoid exciting prejudice in the minds of the natives. The hospital is also quite Chinese outwardly, but the accommodation and internal arrangements are admirably suited for indoor and outdoor medical work.

**Opening
ceremony.**

The opening ceremony was performed by the President of the Board of War, a high Chinese official, while a number of leading mandarins were present. In the afternoon a large

and enthusiastic meeting of the church members was held in the waiting-room of the hospital, and earnest hopes were expressed that, with the inauguration of the new building, an impetus would be given to medical mission work throughout the province. These hopes have been largely fulfilled; for, with confidence more firmly established, and a greater willingness to enter the hospital and submit to surgical treatment, each succeeding year has seen the work increase.

Successful operations leading to recovery in cases which seemed hopeless, often appear miraculous in Chinese eyes. One man was brought to Dr. Christie whose coffin was already prepared, and arrangements made for his funeral. He was successfully treated, and made a good recovery: it is little wonder that such as he should sound the doctor's praises, and induce others to benefit from his skill. As it has been seen already

Effect of
medical work.

in blind Chang's case, patients carried with them to their homes the message of salvation, and became light-bearers to many a remote village and hamlet. None left the hospital without learning something of the true God and salvation through Christ; while the regular instruction imparted, and the daily contact with Christians, frequently produced a lasting impression. Dr. Christie, after a time, found it advisable to open a class for inquirers, a number of whom soon applied for baptism.

In this connection we may well note the blessing that has followed the earnest labours of Chang Lin, the hospital evangelist, who, by his testimony and efforts, had been the means of turning

Hospital
evangelist.

not a few from idols to serve the living God. Though not much of a scholar, his knowledge of the

Bible enabled him to give clear expositions of the gospel, and made him successful in personal dealing with the patients. Many a weary sufferer has been comforted and pointed to the Great Soul-healer by Chang.

From an early period in the Mission, Medical Classes were instituted in Moukden for the training of assistants, a work which was further developed when better accommodation was provided. While discouragements have

Medical
Classes.

not been wanting, Dr. Christie has also had much to cheer him in this branch of work.

Some, who did well for a time, fell away, but others have remained steadfast, and have received a good knowledge of medicine and surgery, and have been thus a great help to Dr. Christie in his arduous labours.

After Dr. Christie's return from furlough in 1891, six Christian young men were enrolled as students under a five years' course of study. These students dispense medicine to the out-patients, and each takes charge of a ward, relieving the doctor of a good deal of the dressing, bandaging, etc. Many tablets adorn the hospital walls, presents from the patients, who in this Chinese fashion display their gratitude for benefit received. Subscriptions in money are also sometimes given; and it is encouraging that these are on the increase, even the very poor giving a few hundred cash, amounting to one or two pence.

In 1889 the medical staff was increased by the appointment of Dr. Thomas M. Young, who, on arrival with his wife in Manchuria, took up residence in

Death of Mrs.
Young and
Mrs. Christie.

Moukden, and superintended the medical work there during Dr. Christie's absence. In the autumn of 1890 a grievous bereavement befell Dr. Young in the death of his wife, who

had endeared herself to all by the sweetness of her Christian character and the beauty of her consecrated life. A like sorrow also befell Dr. Christie while in Scotland, his wife dying in 1891.

The Synod of 1891 having agreed that medical missionaries should be ordained or designated to missionary service, and be thus able to dispense ordinances in the foreign field, the first service of this kind took place in Rosehall Church, Edinburgh, when Dr. Christie, about to set sail again for Manchuria, was in this way set apart for missionary service.

During the winter of 1887, Dr. Westwater paid two visits to Liao-yang, and treated so many sick people in the mission chapel there, as to prove conclusively the impossibility of trying to meet the requirements of a large city through means of a medicine chest and an occasional visit. An attempt was made to rent a house as a temporary dispensary, but without success, the people being still hostile to the settlement of any missionary in their midst. It was therefore agreed that

Medical Mis-
sion in
Hai-cheng.

Dr. Westwater should take up his residence in Hai-cheng; and his settling there, with the establishment of a hospital and dispensary, was accomplished without any difficulty. Very soon a few successful operations produced a great impression, and sick and suffering ones eagerly sought help. In Hai-cheng there are over sixty opium shops and dens, and the disastrous results are seen and felt on every hand. The need for an opium refuge was thus quickly felt by Dr. Westwater, in order to help those who were making sincere and strenuous efforts to free themselves from the thralldom of this vice, and soon one was fitted up. A very encouraging incident occurred in this connection: a native doctor, who had smoked opium

for twenty years, becoming interested in Christianity, joined the Medical Mission staff as an unpaid voluntary worker, and set apart a room in his compound in order that preaching might be regularly conducted.

While at Hai-cheng, Dr. Westwater continued to visit Liao-yang, and after a time premises were secured, which enabled the work to be carried on more satisfactorily. The dire effects of the famine had been keenly felt in the surrounding neighbourhood, and Dr. Westwater found that the distribution of famine relief, which had been systematically carried through, proved a great help to the introduction of mission work. It was computed that 20,000 persons had received help in the villages lying to the north of Liao-yang. Dr. Westwater had visited 4000 homes in connection with the relief work, and had thus been brought into close contact with the life of the people. The long-continued opposition began to give way, and a favourable change in the attitude of all

Dispensary opened in Liao-yang.	classes took place; and when the dispensary was opened, the little waiting-room was crowded with over a hundred patients.
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Many indications of appreciation and gratitude were received. Among these was the presentation to Dr. Westwater of a complimentary umbrella, with the names of 40 villages and 300 subscribers attached. Grateful hearts prove fertile soil for the sowing of the good seed, and a way is thus prepared for the healing touch of the Divine Master.

The Children's New Year Offering for 1891 was devoted to *The restoring of the mission houses injured by recent floods in Moukden, and the erection of a hospital in Liao-yang.* After long searching for a site for a hospital had proved unavailing, and just when Dr. Westwater was giving up the quest as hopeless for the time being,

a remarkable combination of providential circumstances enabled him to obtain a most eligible piece of ground, situated within the city wall, and close to one of the principal gates. It was looked upon as a significant fact, both by the missionaries and native Christians,

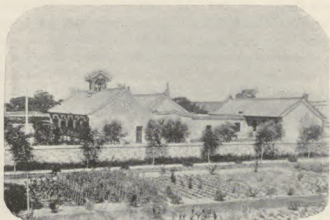
Hospital site. that this site was part of the "glebe" of an ancient temple. All felt that, in the acquisition of this ground, the Lord was working with them, and they were filled with fresh courage in seeking to raise the standard of the Cross in this great heathen city. It is interesting to add, that the hospital rests on a solid foundation composed of the stones of the ancient temple itself; and the great bell, which for over 300 years had accompanied the chanting of the Buddhist liturgy, now hangs in the hospital tower, and every morning its deep tones are heard all over the city, calling the patients to the worship of the one true God.

The erection of the hospital and other necessary mission buildings at Liao-yang entailed much oversight and labour, and in 1891 Dr. and Mrs. Westwater removed to that city, where Mr. Wylie was already located, leaving Mr. Macintyre to hold the fort in Hai-cheng. The damage to mission property in Moukden through the flood proved so extensive, that nearly all the Children's Offering was required for its restoration, so that little was forthcoming from that source for the building of the Liao-yang hospital. However, a warm friend of missions, Mr. J. T. Morton, London, placed a handsome sum at the disposal of the Mission Board, which was used for this purpose, and soon the results were seen in a beautiful and commodious hospital. It was formally opened, in May 1892, by Mr. Duncan M'Laren, who was then on a visit to Manchuria. Turning the key in the main entrance, Mr.

**Hospital
erected.**

M'Laren said, "I open this hospital in the name of Jesus, for the preaching of the gospel and the healing of the sick."

The opening ceremony was accompanied by an imposing spectacle. The compound was crowded with men bearing flags and curious devices on poles, strange music was discoursed, and numbers of crackers were fired. A tablet, with the three Chinese characters



LIAO-YANG HOSPITAL.

meaning "Free Healing Hall," and which had been previously paraded through the town, was put up above the door, while other two tablets were suspended on the pillars of the verandah.

Hospital
opened.

A service was then held in the large waiting-room, at which some of the city mandarins were present. Hearty praise and prayer were offered to the loving Father for His goodness. Chang, the dispenser, spoke of the benefits which the preaching of the "Jesus' doctrine" and the healing of the sick had brought to the native Church; nor were those in

the far-off home Church forgotten, greetings and thanks being sent to them.

A very interesting occurrence took place in Liao-yang in 1893. Some of the literati rented a house to use as a lecture hall, in which to explain to the people the "Sacred Edict," one of the Chinese classics. They did all they could to induce Chang, Dr. Westwater's dispenser, to act as their lecturer, by promise of large remuneration. Failing in this, and being somewhat discouraged in other ways, some withdrew, those who remained consulted together, and eventually called on Dr. Westwater, and proposed to transfer the hall and furniture to the Mission as a preaching chapel. Thus

Preaching
chapel pro-
vided by non-
Christians.

it marvellously came to pass that men who did not themselves believe the gospel provided a building in which it could be proclaimed to others. With glad heart Mr.

Wylie wrote regarding this, and at the same time related that in the village of Fang-kang-pu, not far from Liao-yang, a place of worship had been erected mainly by the members there. This village had suffered greatly from the floods of 1888, which did not spare the village temple. Nothing was done to repair it, and the gods of clay lie in a confused heap, a few yards from the spot where the villagers have erected a building in which to worship the one true God.

The medical missionaries made long and numerous journeys into the country, and found their medicine chests a powerful influence in disarming suspicion and facilitating mission work. The following little incident serves to illustrate this. A heathen crowd had gathered round Mr. Webster one night in an inn, and began discussing about the foreign stranger who had come into their midst. They were not slow in displaying

distrust of him; but just then a man came in, who at once went up to Mr. Webster in a frank, fearless way. He then turned to the others, who seemed greatly amazed at his conduct, and said, "Don't you know the foreign gentleman? He is a friend of Dr. Westwater's, who has a hospital for the sick, where the blind see, the lame walk, the deaf hear, and all are counselled to virtue." A whole chorus of *Ai yahs* showed that his testimony to the good work of the doctor had dispelled all their suspicion.

Testimony in
favour of
Medical
Mission.

Another much-needed addition to the medical staff was made in the appointment of Dr. David C. Gray in 1892. Shortly after his arrival in Manchuria, Dr. Gray was stationed at Liao-yang, and his presence enabled Dr. and Mrs. Westwater to return home for a much-needed rest.

Dr. D. C. Gray.

CHAPTER VIII

WORK AMONG THE WOMEN

IT has been said that the chief test of the civilisation of a people lies in its treatment of woman; and, weighed in this balance, the boasted civilisation of China is found to be woefully wanting.

For though woman in China is on a higher level than in many other heathen lands, and though

she is not degraded, she is, as a high authority puts it, distinctly dethroned.

One fact alone attests this: China is a land in which education is greatly appreciated, and where there is a thorough system—according to Chinese ideas—open to boys, and yet there is no provision made for educating girls. The vast majority of the millions of women in China cannot read one character of their own language. The young Chinese wife does not enter a house of her own as mistress, but has to be content with a subordinate position in her husband's home, and be ever at the beck and call of her mother-in-law. She does not appear in public with her husband, nor is it the custom for her to eat with him; thus the marriage tie brings with it no idea of companionship on terms of equality. Though for a considerable portion of her life considered of little account, the rolling years usually bring to the Chinawoman

influence and power; and when her sons take home their wives, her day of ruling comes, and her dominion extends as her descendants increase. Thus the importance of mission work among the women and girls can hardly be overestimated. Many a *lau-tai-tai*, or "venerable grandmother," with her strong individuality



GROUP OF MANCHU WOMEN.

and tenacity of purpose, is building up barriers against the entrance of the truth into her family circle. How all-important that such as she should be reached, and won over to the cause of righteousness!

The women of China, in a great measure, must be reached through women's agency. This fact was early realised by our missionaries in Manchuria. The conditions, however, which attended pioneer work in the interior,

made it inexpedient for even the missionaries' wives to leave the port in the first days of the mission; but by and by, when curiosity about the foreigner had in a measure abated, and prejudice had been overcome, a

First
missionary
to women.

door was opened. Miss Pritty, as already stated, was the first Zenana missionary appointed to enter on work in Manchuria.

She took up residence in Moukden in 1882, and, as soon as possible, a boarding-school for girls was begun. Miss Pritty continued to work as one of our missionaries till 1886, when she married the Rev. Thomas Fulton of the Irish Presbyterian Mission. After Miss Pritty left, the school was superintended by Mrs. Ross and Mrs. Webster. For several years the pupils numbered about fifteen girls, but in 1888 twenty-seven were admitted. This increase was largely owing to the famine, which rendered many children homeless; and it was found necessary to open two small orphanages, one for boys and one for girls, the following year. The benefits accruing from the boarding-school have been widely felt. Girls have been trained to read within its walls, and, becoming familiar with Christian truth, have been able in not a few instances to do something to dispel the darkness around their homes. It is a work which in the future ought to be greatly developed, fraught as it is with bright promise.

Girls' board-
ing-school.

In the autumn of 1890 two additional missionaries set sail for Manchuria,—Miss Struthers and Miss Wilson. Both were appointed to go to Moukden, but, unfortunately, Miss Wilson's health broke down almost immediately, and she was obliged to resign. Miss Struthers resigned in 1891, but remains in Manchuria as the wife of the Rev. George Douglas. Another

appointment was made in 1891, when Miss Inglis accompanied her brother to Moukden. She also married, becoming in the following year the wife of Dr. Christie.

Though no lady doctor has as yet gone to Manchuria, medical work among women has been carried on. Dr.

Medical work
among
women.

Christie has not found the same difficulty in reaching women as has been experienced in many parts of China proper. He has devoted two days in the week to women, when a large number gather in the waiting-room of the men's hospital. A women's hospital being found indispensable for the treatment of serious cases, temporary premises were secured in 1892 in a compound quite distinct from the men's hospital. In this department of work, Mrs. Christie has assisted her husband; and with the help of Mrs. Wang, the matron, a great deal of good work has been done. The first patient admitted to the little hospital was a Mongol woman, who had travelled many a weary *li* to receive sight. Many others have been drawn from distant parts of the country, and have returned home to proclaim what they have seen and heard.

In addition to the boarding-school and the medical work for women, classes for the Christian women have

Classes for
women.

been held in Moukden, principally taught by Mr. Ross. Systematic training in Bible knowledge was given to all who could be gathered together, and then they were sent home to impart to others what they themselves had learned. Village schools for girls have been started in various districts, both in the north and in the south. An extension of work in this direction is much to be desired, and efforts are being made for the establishment of these schools in all places where there is a Christian community.

As already recorded, Mrs. Alexander Westwater, after her husband's death, began work in Hai-cheng. She devoted much of her time while there to visiting the women in and around the city. A Bible-class and prayer meeting proved fruitful in good results, and a weekly meeting in a neighbouring village was fairly attended. Women's work from the beginning was laid down on excellent lines in Liao-yang, and soon hopeful results were apparent. When Dr. and Mrs. Westwater settled in Liao-yang, the latter took up and carried on work among the women. The Christian

Work in
Liao-yang.

instruction in the girls' school, and the services for the women members of the church, were conducted by her, and she had the joy of seeing the light of life break on more than one dark soul. A woman thus described this change one day: "We used to feel as if we were walking in the dark; we knew that we must die some day, but we did not know where we were going. Now we are walking in the light, and know that when we die we are going to the heavenly home which Jesus has prepared for us, and we have nothing to fear."

A Training Home for Bible-women and a small hospital for women having been erected, Mr. Ross opened this building in November 1892. By this time Mrs. Alexander Westwater, who had been home on furlough, returned, and took up her residence at Liao-yang. With her came a newly-appointed missionary, Miss Sinclair. The training of four Bible-women was begun

Training of
Bible-women.

at once by Mrs. Alexander Westwater, one of the first students being sent from Moukden. During the first ten months, class instruction was given daily; latterly it was limited to three days a week, the women going out on the other

days with Mrs. Westwater to visit. This was found to work well, as it gave the students confidence in speaking to others, and they soon had more invitations to visit and teach than they could overtake. Sunday services were held in the new class-room, when forty to fifty, including the school girls, attended. An inquirers' class was also held once a week, fourteen of the number being applicants for baptism.

Interesting work had also been begun in connection with the women's hospital, when the war-clouds began to gather, and all the missionaries were obliged to leave Liao-yang. In 1895, Miss Sinclair resigned, and became the wife of Dr. D. C. Gray. Shortly before, Mrs. Westwater married Dr. Gordon, one of the Irish Presbyterian missionaries in Manchuria. Thus Liao-yang, as well as Moukden, was now left without any lady-worker except the missionaries' wives.

The village women, and those belonging to the working classes, are very ignorant. Their minds are dull and vacant, not because they are deficient in ability, but because their faculties have not been exercised. Frequently a simple question will be met with the answer, accompanied by a shake of the head, "How can I tell, I am only a woman!" But when the Spirit of the Lord lays hold on such as these, they become fearless, and, like the men, are ready to give a reason for the hopes they cherish. The story of Widow Kao illustrates this. A poor man without home or earthly friends, but who had found the Friend of sinners, went to lodge with this woman in Tieh-ling. Through his influence Mrs. Kao was induced to frequent the chapel, and soon became a believer. On account of her adherence to Christianity,

Women's
hospital.

Village
women.

she suffered a good deal of persecution, her own daughters becoming her persistent opponents. Some time after her conversion, the man from whom she had first heard the message of salvation died suddenly, and her daughters used his death as an argument to try and get their mother to give up the strange doctrine which had bewitched her, as they described her condition. "You see," they said, "this man was a Christian, and he has died; you had better take care lest you die too." "Well," replied their mother, "the doctrine about Jesus, which you urge me to deny, has made me better prepared and more willing to die than I was before, and I don't see why I should give it up."

It is still the day of small things in regard to women's work in Manchuria. Women form but a small proportion of the membership of the Church, and many of those who have entered the fold need instruction and guiding help. It is clear that this paramount duty can best be attained by the training of earnest Christian women, and sending them out as the instructors and soul-winners of their countrywomen; for it is true of the women as of the men, that a native agency well directed is the channel which God most richly blesses. In 1892, Mr. Ross wrote from Moukden: "The work here awaiting the true-hearted worker is great and pressing"; and there is every reason to hope that, when the unrest occasioned by war has subsided, even a wider door of entrance than before will be opened up.

Four lady missionaries are ready to enter, two of whom are fully qualified doctors,—Dr. Kate K. Paton and Dr. Mary C. Horner; and it is expected that their knowledge of medicine

Story of
Mrs. Kao.

The work
which waits.

Recent
appointments.

will unlock many a hitherto closed door, and open a way for the glad tidings to reach the women among the higher ranks of society. The other two ladies, Miss Jones and Miss Davidson, will find great opportunities also awaiting them. Not only is there the aggressive work among the heathen, and the very important work among the children, but there are now hundreds of women longing to be trained in the things pertaining to the Kingdom. Many of these are simple souls who have caught a glimpse of the beauty of the King, and have turned their faces Zionwards; but the pilgrim way is beset for them with manifold temptations, and the Word of life is a sealed book to them, because they cannot read. How great is their need of strengthening and encouraging, and how solemn the duty which lies on the home Church, to seek by prayer and every effort possible, that such as these shall not fall from grace, but be helped to grow "unto the measure of the stature of the fulness of Christ."

CHAPTER IX

STRENGTHENING THE STAKES



MOUKDEN CHURCH.

THE chapel in Moukden in which the Sabbath services were held, and which was hallowed by sacred memories as the birthplace of many a soul, had by 1889 become quite insufficient to accommodate the members.

The erection of a new church was therefore felt to be indispensable. The students of our Church took up the pressing need, and raised the greater part of the necessary funds to build a handsome church,—the members themselves doing what they could to help its erection, by providing bricks and

Erection of
Moukden
church.

giving a large amount of labour. The church is situated in the east suburb close to the city wall. Everything about the exterior is thoroughly Chinese, and has been wisely planned to meet the ideas of Chinese etiquette, and make for the things regarding peace. For instance, it has communication at front and back with parallel streets, so that the men can enter from one and the women from another.

What a triumph to the power of the gospel this Christian edifice is, rearing its pagoda tower and vieing in prominence with heathen temples! The dedication service took place in October 1889. The church, seated for 700 people, was full, while the crowd of interested spectators outside behaved with the utmost decorum. It was quite sufficient that a native Christian should stand at the door and intimate politely that it was a great day for the Christians, and that

**Dedication
service.**

members were so numerous there was no room for outsiders. Little wonder that, in his opening sermon, Mr. Macintyre should sound a note of triumph, and contrast the old days of hostility, when the "Jesus' religion" was hated and every effort was made to stamp it out of the city, with the peace and comfort in which they were meeting that day. At the close of the service, twelve adults were baptized, and it is deeply interesting to note that it was Mr. Wylie's hand that administered the rite,—the time and place marking, as it does, an epoch in the history of the Mission. In the afternoon the Lord's Supper was observed, little groups of Christians from remote villages sitting down with the city members at the Communion Table.

To meet the growing requirements of the work, the church property has had to be increased. A

gallery to seat 200 women has been added to the church itself, while two adjoining halls have been built, one for men and one for women. These additions

have proved valuable additions to the work, the women's gallery having been found most advantageous in inducing more women to attend church, meeting, as it does, all national scruples, as the women neither see the men nor are seen by them.

Truly it pays to preach the gospel in Manchuria, would have been the hearty, thankful verdict of even the grumblers, could they have shared in the writer's privilege of worshipping in the Moukden church on a Sabbath in the summer of 1892. The well-filled church, the earnest intelligent faces of the worshippers, the hearty praise, the glad solemnity of sitting down at the Master's Table with 400 Chinese, the joy of seeing 17 baptized in the name of the one Father, made an impression, every memory of which is an inspiration.

Negotiations for union with the Irish Presbyterian Mission were opened in 1889, and, with the hearty

approval of the Irish Assembly and of our own Synod, the union was brought to a happy consummation the following year.

The missionaries representing the two Churches met in conference at Moukden in May 1891, and the decisions arrived at make this gathering one of historic interest, shaping as they did the future of the Church of Christ in Manchuria.

The first step taken was the formation of a united Presbytery. After discussion, it was agreed without a dissentient voice that it should be a *native* Presbytery, a court of the native Church, at which the missionaries

should be present as advisers, and that the official language should be Chinese. The wisdom of this decision will at once be seen, as it legislates for a strong, self-supporting, self-governing Church of the future. Nor were the missionaries less willing to forecast the future in regard to the bounds of the Presbytery. They named it *Kuan Tung*, or "East of the Barrier," thus embracing all the territory which lies east of the mountain pass where the Great Wall of China runs into the sea. Two congregations were recognised by the Conference as already formed; the one being Moukden, the other Newchwang. The principle that guided the Conference in the formation of others was the one already acknowledged, namely, the territorial; extensive parishes or districts being embraced in the word "congregation." Thus the Moukden church really included a district of twenty miles. The Newchwang church embraced the region as far south as Port Arthur,—a distance taking five days to travel; while the Chiu-tsai-kou church included a narrow strip of land near the Ya-lu river of about 100 miles in length. Fourteen district congregations were thus formed, in all of which there were scattered members, no land unoccupied by the Mission being included.

Moukden and Newchwang were the only congregations which up to this time had elders. The Conference agreed that the newly-formed congregations should be asked to elect elders, and that in all the sessions the moderator should be a Chinaman.

In May of the following year, 1892, the first meeting of the native Presbytery was held at Newchwang. Only nine of the members were Chinamen, distance and difficulty of travel preventing more from being present;

but though few in number, they represented no less than twenty congregations, with a total membership of two thousand. These native elders showed themselves most desirous, not only for the prosperity of the Church, but also for its purity. On the opium question they gave forth no uncertain sound, and legislated in such a way as to show they knew and feared its dire effects, and that those who sold or used it in any form should not enter the Church's fold. The only exception they made was to this effect: "Inquirers who are opium smokers are to seek the aid of the foreign doctor; and if, by reason of long use or other cause, it is impossible to effect a cure, and if the doctor certifies that to abandon the habit means to forfeit life, then a special dispensation may be granted, and, other things being satisfactory, he may be baptized." At the Presbytery meeting the following year, the attitude of the Chinese Christians towards the opium traffic was even more uncompromising. One of the points under discussion hinged on the question, Whether a Chinese physician or druggist should be debarred from entering the Church if he sold morphia pills as medicine for the cure of opium smoking? A small majority agreed that such a man should not be admitted, but eventually the matter was remitted to sessions to discuss and report to next meeting of Presbytery. Drastic measures such as these for maintaining the purity of the Church seem worthy of mention, as they indicate the spirit of the men who have been raised up as the early apostles of the Church of Manchuria.

The great aim the missionaries kept in view was the settling of native pastors over the congregations as soon as practicable. The elders were stimulated to encourage

the members to raise funds for pastoral support, and the training which had been given from the first to evangelists began to take a wider scope. A theological course of eight years' duration was decided on. Most of the training included in this course is practical, for after one month of each year spent in Moukden, exclusively devoted to lectures and study, the members of this Theological Class

Native
pastors.



THEOLOGICAL CLASS.

are scattered far and wide over the country to preach the gospel, as well as to study the Word for themselves. It is wisely felt that the knowledge they thus gain in soul-winning will fit them to become efficient pastors in the days to come.

Much enthusiasm attended the inauguration of the new Theological Training Scheme in 1894. It had been arranged that a junior class should meet in Moukden in

spring, and that a senior class should be taught in autumn. The first was attended by over sixty men, drawn from various parts of the field. Several elderly men were among the number,—one old man of seventy taking his place in the class, desirous of learning as much as he could. Four missionaries, one of whom was Mr. Wylie, took part in the teaching. It had been determined that each course of study should include some aspect of Confucianism, as well as Bible study and theology; and the first series of these lectures, comparing Confucian morality with Christianity, excited much interest: the keen discussions which took place in the evenings, when the members were by themselves, indicating the thoughtful interest that was awakened. The autumn course was intended for evangelists, men who had already had considerable training, and had passed examinations; the number who attended was thus of necessity limited, but over a dozen men took advantage of the instruction given.

**Theological
Class.**

The annual Presbytery meetings held in May now bear to the Manchurian Church much the same significance as the Synod does to the home Church. Twelve representative elders took part in the meetings of 1894. One of the chief discussions centred round the creed in regard to words and phrases which would best bring out certain meanings to the Chinese. In reference to the expression "true God," no arguments used would induce the native elders to employ the word "true" in such a conjunction,—it being their opinion, emphatically expressed, that it was entirely superfluous. The Chinese elders brought before the Presbytery certain recommendations regarding the establishment and conduct of

**Discussions in
Presbytery.**

Christian schools, thus showing their anxiety that the children should not only be educated, but placed under Christian supervision. The marriage and burial customs, a mutual-aid guild, and a native pastorate, were among the other important items brought under consideration.



VALLEY OF VICTORY.

CHAPTER X

IN THE FAR NORTH

UP till the year 1892 the policy of the Mission had been to open stations forming the links of a chain which at that time extended from Newchwang to Kai-yuen. The leading of the Holy Spirit had guided this action, and the well-nigh pentecostal showers which had been vouchsafed led to the expectation of a future of ever-increasing blessing in the districts already opened up. In the winter of 1891, Mr. Robertson and Dr.

The far
North.

Young had made a journey to the far north of Manchuria, and prospected the district in the neighbourhood of the Sungari river.

Dr. Greig, of the Irish Presbyterian Mission, had with great difficulty secured a footing in the city of Kirin, the capital of the province, but no missionary had entered the vast region to the north. A ray of light, however, had penetrated the darkness through means of two native colporteurs of the Bible Society, and a few converts and inquirers were awaiting the advent of a missionary. Thus again another door was opened, and the Guiding Hand pointed clearly to enter in. The opening of a new station in this district was agreed to in 1892, and Mr. Robertson and Dr. Young were appointed as the pioneers.

Much of the Sungari district is flat, and few trees are to be seen; but away to the east rise high mountains, and in their vicinity primeval forests wave, while to the west and north stretch the plains of Mongolia. The soil is fertile, and grain is plentiful, but the difficulty of communication prevents much being exported. There is, however, a considerable traffic in wood, the abundance of supply to be found in the forests rendering it so cheap, that it pays to cart it over the 400 miles of execrable roads which lie between the Sungari and the markets to the south.

Sungari
district.

In choosing a centre in which to begin mission operations, many things have to be considered. The claims of several towns asserted themselves; but one thing was clear to the pioneer missionaries, that work must begin at Shuang-cheng-pu, where there were some whose hearts God had touched, and who were eager for baptism. These Christians were most anxious that a chapel should be opened in their town, promising that they would not only attend for further instruction in the doctrine, but would do their utmost to get others to hear the good news. A small compound with a house was hired, where the converts could meet and worship Him who had brought them out of darkness into His marvellous light. After these arrangements had been completed, the missionaries withdrew southwards for a time.

Shuang-
cheng-pu.

On their return in the autumn they found the aspect of the country very different. A rigorous winter held sway on their former visit; now their entry into the city of Shuang-cheng-pu is best described in Dr. Young's own words: "Mud, mud, without a stone, as we plough our way through the West Gate of the city, and what a

change ! The main street, in winter alive with traffic, is now a sea of impassable mud. In winter it looks one of the broadest, finest thoroughfares in North China ; now, except on a narrow raised sidepath, it would be impossible to take two steps along the street, as even a horse would immediately stick in the bottomless mud."



A WINTRY SCENE.

It was found that the landlord of the property which had been rented had joined the ranks of the inquirers ; but the powers that were, which in this case were clearly the powers of darkness, were beginning to bestir themselves, and he was being threatened and cursed for letting his property to the "foreign devil." Things were brought to a climax when the landlord, expressing

his desire to remove to the country, leased his own house to Dr. Young for three years. No **Opposition.** sooner did the Yamen runners hear of this than the excitement began. The landlord was waylaid, beaten, and carried to the Yamen, where he was again beaten by order of the mandarin. The workmen whom Dr. Young had engaged to repair the property, legally leased to him, were compelled to stop work, while insults and threatenings were met with on every hand. After a time the landlord was liberated on bail, but liberty was refused to Dr. Young either to alter the property or dispense medicine.

During this trying time the converts remained faithful, and it may well be taken as a token of future blessing, that the first members of the Church in this far-off outpost were men whole-hearted **Whole-hearted converts.** in their devotion, and willing to suffer, if needs be, for Christ's sake. Even in those days of persecution, the Lord added to the Church, and those who had found the way were kept busy telling the story of the Cross. He who has promised to make the rough places plain before His servants, helped at this crisis in an unexpected way. A soldier, shot in the head, was carried one day into the city in a dying condition. Dr. Young sent word that he might be able to save him; but it was not till after the poor man had been taken the round of the native doctors that he was carried to the inn in which Dr. Young was staying. A successful operation saved his life, and brought about a change in the disposition of the populace. The mandarin in charge of the soldiers in the city publicly called on Dr. Young to offer thanks, while the inn, which had been almost deserted, was now a busy scene, patients of all classes flocking to the doctor, who had been

informed by the Yamen that he might heal as many as he liked!

To the east of Shuang-cheng-pu lies the city of A-shih-ho, with a large population, and a densely populated country lying around. It soon became apparent that A-shih-ho was the best centre for evangelistic effort, and again Dr. Young's medical



STREET IN A-SHIH-HO.

skill was the key to open up an entrance. During his first visit of three weeks' duration he treated upwards of five hundred patients, and, as he expressed it, "thus carved our way through abscesses and ulcers into the favour of the people." Almost immediately the first breach in this heathen stronghold was made, when five men gave in their names as inquirers; and very shortly afterwards a property in an eligible locality, suitable for both medical and evangelistic work, was offered to the

Mission, which it is hoped will be available as soon as work can be resumed.

At Shuang-cheng-pu the foundations of a church were being securely laid; the members were carefully instructed in Bible knowledge, and were being taught, among other things, the duty of Christian liberality.

Collection-
plate.

When Chao, the chapel-preacher, was told that a plate should be handed round at the Sabbath service, he was very dubious of the results; but Mr. Robertson pointed out to him that it was better many outsiders should misunderstand, than that the members should not be trained from the first to give as they had received. It is worthy of note that the first congregational collection taken in Shuang-cheng-pu amounted to four shillings, equal to a home collection of two pounds.

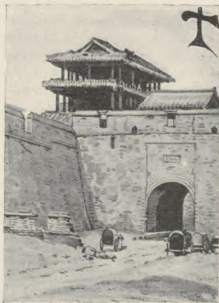
By the spring of 1894 the membership had increased to twenty-six, and the gospel had been carried far beyond the city walls by means of the Word and the living testimony of the converts. Chao, the preacher, reliable and enthusiastic, did much to further the efforts of the missionaries. This man's history is full of interest. A brother one day bought a Gospel from a passing colporteur. It fell into the hands of Chao, who was a doctor and the best educated member of the family. He took it up from time to time, and one day read that the Jesus spoken of could heal all diseases and cast out devils. This arrested his attention, and made him wish to hear more. His brother told him he should go to Tieh-ling, to *the-explain-book-chapel*. Chao took his advice, and day after day he listened and watched from a back seat in the Tieh-ling chapel; then he went home to study the problems of Christianity, and when at last the light

broke on his soul, he presented himself to the astonished preacher in Tieh-ling well equipped with Christian truth. Three years after this, he was chosen as the channel to help to convey the water of life to the dry and thirsty region round Shuang-cheng-pu,—a vessel made meet for the Master's use for winning others, having fought his own way from darkness and doubt to peace and joy.

Among the early converts was an interesting woman, the second wife of Liu, the landlord of the Mission house. When Mrs. Liu was married she
Mrs. Liu. was a heathen, but soon became interested in Christianity, and began to learn to read in order that she might study the Bible for herself. When she was being examined with a view to baptism, the grasp and originality of her answers greatly surprised the missionary. Her husband said with pride of her, "Oh, my heart is dull, but her heart is quick; she knows far more than I do, and loves it more." Mr. Robertson writes thus of her baptism: "She stood so modestly, the plain little creature, her face round as a frying-pan, and all marked with smallpox pits; and yet I felt like Samuel anointing David, for I knew a genuine religious earnestness stood before me, humble, contrite, and pure, and I saw one of our future Bible-women in the north,—a Manchu woman, strong, clever, and earnest. And so the last was first, the wife entered before Liu, who knew us from the first; let us hope, as he has helped to sanctify her, she may in turn wholly sanctify him!"

CHAPTER XI

LENGTHENING THE CORDS



CITY WALL, TIEH-LING.

HE work in the district to the north of Moukden, of which Kai-yuen is the centre, had by this time spread with a rapidity far surpassing the most sanguine expectations. Towards the close of 1892, the first Communion was dispensed in the city of Kai-yuen, when sixty-five men and women partook of the Supper, while

thirty-seven applicants for baptism looked on from a corner of the overcrowded chapel. This proved a time of quickening, the Spirit's power being very manifest. Many were so impressed that they were

unable to control their emotion. One old woman of seventy-nine was among the number, who had walked fifteen miles in order to acknowledge her Lord and Saviour and receive baptism.

Growth in
Kai-yuen

The ingathering of souls went on during 1893. In October of that year, Mr. Webster itinerated in the district, and found that the influence of the preaching of the gospel in the street chapel in Kai-yuen had spread far and wide. In the Tsai valley, thirty miles from Kai-yuen, he was kept busy by those whose hearts were won, but who were still very imperfectly instructed in the way of life. In this district mountains and plains abound, and places which fifteen years ago were without an inhabitant, are now thickly populated by industrious farmers, merchants, and artisans. Uncultivated wastes are being reclaimed, and the foundations are being laid of an important wealth-producing region. The immigrants who have settled in these plains have left their old graves and temples far behind: with them they have left much of their national conservatism, and are thus more open to receive new ideas. The Hai-lung-cheng and Tung-hua districts are felt to be very hopeful spheres for sowing the gospel seed, on account of this and other reasons; and the duty of lengthening the cords, and taking steps for the more thorough shepherding of the many converts in the north, has been weighing heavily on our missionaries for some time past.

Ingathering
of converts.

At the May meetings of 1894, Mr. Webster brought up the question of opening a new centre in Kai-yuen, and offered to go and settle there, should the Manchuria Committee and the Mission Board approve. Mr.

Webster's proposal has been heartily sanctioned, and though, on account of the war, it has not been carried into effect, it is expected that at no distant date he will take up his residence in Kai-yuen, from which vantage-ground he will be able to superintend a work of rare promise, which, with signal tokens of the Divine blessing resting upon it, is already breaking forth on the right hand and on the left.

Proposal in
regard to
Kai-yuen.

The wide district round Tieh-ling has also proved a field white unto the harvest; and each year has seen an increase in the good grain gathered in. The congregation there has now its own elder and deacons, and its Christian school. A much larger place of worship is required, and the members are looking forward to building a church

Blessing in
Tieh-ling
district.

as soon as possible, and are anxious to do what they can to defray the expense themselves. In the country districts there has not been the same battle to wage with opposition as in the cities; and the greater number of the 252 members, who at the end of 1894 were included in the Tieh-ling congregation, live in neighbouring villages. In some of these villages there are small chapels. An interesting instance of this is to be found in Ying-pan, a village to the west, where a merchant has built a little room, at the end of his store, to serve as a chapel and inquiry room. "Those who come to buy talk to me in the shop, but those who want to hear the doctrine talk to me in the inner room," were the merchant's words regarding it. When Mr. Inglis went to the village, this room was so crowded that the meeting adjourned to the more spacious apartment in this Christian's private house, where an audience of fifty heard of Jesus.

It is well to emphasise that in this district, as well as

in others throughout Manchuria, it was the message and not the messenger which attracted men; for of far the larger proportion of inquirers, none ever saw a foreigner till the missionary examined them for baptism. Thus they were not drawn by curiosity, neither were there any inducements nor worldly gain to be derived, nor



KAI-YUEN CHRISTIAN DOCTOR AND FAMILY.

were there any outward attractions in the simple chapels and the unlettered evangelists. There was nothing at all but the uplifted cross: "I, if I be lifted up, will draw all men unto Me." Strong magnet of the ages, whose power in drawing hearts never wanes!

In the villages along the main road from Tieh-ling to

Kai-yuen, there is now to be found a continuous line of members. In the town of Wei-yuen-pu-men, to the north of Kai-yuen, there is a chapel, and the work begun there some years ago is spreading to the villages beyond. The condition of four small temples, which stand just outside of Wei-yuen-pu-men, may be taken as the sign of the good time coming. Some of the young inquirers broke in pieces all the idols they contained some time ago, and they now stand empty and desolate, no attempt having been made to replace the destroyed images.

North from Wei-yuen-pu-men, the line of light is carried to Tai-ping-kou, where the mustard seed planted by blind Chang is growing rapidly. With the exception of the salary paid to a Christian schoolmaster, the work has been going on without any expense to the home Church. Many of the members are farmers, who have voluntarily used what leisure time they had in preaching. Two of the members stand out conspicuously for their zeal. One of these, a man named Liu, had been at one time a highway robber, and, having been seized, was on the point of death when he escaped with the halter round his neck. An opium smoker and addicted to vice, conversion wrought on Liu a mighty change, and his determined, resolute spirit has marked him out as a leader. The other is a man named Chao, whose humility and gentleness make him a striking contrast to Liu, but who has been equally valiant in the good fight of faith, and in exerting his influence for righteousness in the neighbourhood.

The light has been borne north from Tai-ping-kou to the town of Mai-mai-kai. Here, after some trouble and persecution, a chapel has been rented and a small beginning made. The next town of

importance in a northerly direction is the city of Kuan-cheng-tzu, which is manned by the Irish Presbyterian Mission,—our own Mission having no station farther than Mai-mai-kai till the far-off Sungari region is reached. Thus the torch of truth has been carried northwards. In some of the centres, “the people that walked in darkness have seen a great light,” while, even in districts where the light is yet dim and feeble, evidences are not wanting that it is of the Lord’s own kindling.

But it is not only in the north that the cords have been lengthened within recent years. About twenty-three miles to the north-east of Moukden is the town of I-lu, the busy centre of a large agricultural population. It is a town “long drawn out,” its line of houses extending for about three miles along a valley. Standing as it does well-nigh midway between Moukden and Tieh-ling,

I-lu. the position of I-lu pointed it out as a good central station, but for years it remained utterly untouched. Native evangelists passing through preached Christ, but no inquirers appeared, and they spoke of it as very hard and flinty soil. Even col-porteurs reported that they could sell no books in I-lu.

It has been said, “When any other heathen is converted a soul is saved, but when a Chinaman is converted a power is gained”; and this seems to hold true even when the convert appears weak and erring. Certainly, in the opening up of I-lu, God made use of a very unlikely instrument, choosing again “the weak things of the world to confound things which are mighty.”

Many years ago a man named Jan was baptized in Moukden, and shortly afterwards removed to South China. On his return to Manchuria, after a long absence, he went to Shuang-cheng-pu, where Dr. Young tended him through

Instrument
used.

a severe illness. He was afterwards engaged as a colporteur, but, not proving satisfactory, was on the point of being dismissed, when it was resolved to give him another trial. To the surprise of the missionaries, Jan returned to Moukden, after a prolonged absence, with a list of applicants for baptism, a number of whom were in I-lu. Liu, the Moukden preacher, was sent to I-lu to make full inquiries, and the good news proved true. He found that one after another had gathered round Jan in the evenings, some of whom had heard the gospel in Moukden and Tieh-ling, and were anxious to join the Christian Church. The inquirers showed they were in earnest, for before Liu left they had paid for a house, and had fitted it up for public preaching as well as for a place of worship for themselves.

Mr. Ross, rejoicing in heart that an entrance had at last been gained in I-lu, paid it a visit in order to exhort and instruct the inquirers. Returning after the New Year, he admitted fourteen into the Church by baptism. The accommodation in the little
Baptisms. chapel was already inadequate for the number of those anxious to become members. Men who had to be up before daybreak went every evening to the chapel and remained till midnight, or until the preacher in sheer exhaustion had to send them away. Writing of this revival, Mr. Ross says, "This movement was indeed like the beginning of the Church as recorded in Acts." One of the leaders, when trouble was hinted at, said in one of the meetings, "My Saviour died for me, and if that year comes round when there is beheading for His sake, I am ready."

In the region which lies east of Moukden, signs are appearing that "the morning cometh," and it is likely that ere long a strategic point will require to be chosen

as a centre from which the work in this district can be supervised. Historically, it is interesting ground: Hsing-ching, the ancient capital of the Manchus, being situated on one of its plains, while Sarhoo, the battlefield which prepared the way for Manchu ascendancy over China, is close to one of

Historic
ground.



HSING-CHING.

its narrow valleys. The business centre for a wide extent of the district is Hsing-ping-pu, a large and prosperous town, commanding comparatively easy access to numerous valleys which run in all directions among the surrounding hills.

An evangelist has been sent to Hsing-ping-pu, and the way has been wonderfully opened up for him in the

beginning of his work. Only one house was vacant, but no difficulty was experienced in securing it for a chapel; this was all the more striking as it belonged to a subordinate of the Yamen. A bold sect called Tsai-li-ti, who are intensely political, might have proved formidable and dangerous, but Mr. Ross had an



HSING-PING-PU.

opportunity of meeting some of the leaders during a visit he paid to the district in 1893, and succeeded in disarming their hostility, and coming to friendly terms with them. During this visit several were baptized, and others were more fully instructed, while Mr. Ross was much impressed by the hopefulness of the outlook in regard to spiritual results, and the importance of lengthening the cords in this eastern district as soon as possible.

For some time blind Chang has been carrying on aggressive work in the Valley of Victory, at a considerable distance to the east of Tai-ping-kou.

Valley of
Victory.

This district has been open to colonists for about thirteen years. One of the first settlers was a man named Li, who after a time opened a shop in a village near Tai-ping-kou, where he came under the influence of the truth and was baptized. The day after his baptism he returned to his farm in the distant valley. Lonely, and longing for Christian fellowship, he affixed a notice on a tree, at the spot where the highway passes the end of the valley, intimating that a Christian named Li lived not far off. It was seen by a Christian stone-cutter, and soon Li had congenial friends.

Mr. Inglis accompanied Mr. Ross on a journey to the Valley of Victory in 1891, when the first converts were baptized and an infant church was founded. For a time the work languished on account of

Numerous
inquirers.

hostile surroundings, but the few members remained firm, and when blind Chang went, inquirers began to gather round him. On Mr. Inglis's return, two years after his first visit, he found forty inquirers; and though of these only nineteen were found ready for baptism, it was felt that a genuine work of grace was going on.

A congregational meeting was held after the baptismal service, to which nearly all the members came, though some had to walk the greater part of a day

Congrega-
tional meeting.

to be present. It was found that the most central point was no less than fifteen miles from the circumference, but the members agreed to meet there for worship on Sundays. They elected two managers, and invited blind Chang to remain as their preacher, promising to provide him with board and

lodging. One of the members offered to open a school at his own expense.

The story of one of those Mr. Inglis baptized is interesting, as showing the leadings of providence. Some years ago a great burning of heretical books took



CONVERTS IN VALLEY OF VICTORY.

place in the province of Kirin, when the library of this convert's father was destroyed ; but in the conflagration one book, a New Testament, was saved.

Providential
leadings.

The son, a native doctor, read it, and on finding that the doctrines were not Chinese, nor the style classical, he at first despised it. God, however, was leading him by a way he knew not, and the

Valley of Victory came to be to him "a door of hope," for there he found the conquering Christ, and entered on the overcoming life.

Mr. Inglis records of his journey in the "New East," towards the close of 1893, that he travelled over 360 miles of road, and only one day passed by without his meeting some member of the Church. Such

Bright prospects. were some of the bright prospects that were opening up before the Mission in 1894, and

the following words of the Tieh-ling elder to Mr. Inglis—

"I think our province is like the rivers in the spring: the ice is not yet broken up, but it is ready to break"—seemed to well describe the spiritual condition of things.

But suddenly and unexpectedly the war-clouds gathered and obscured the sky of fair promise, bringing all work in the interior, so far as the foreign missionaries were concerned, to a stop, and compelling them to betake themselves to the port of Newchwang.

CHAPTER XII

TRIED IN THE FURNACE

JAPAN'S formal declaration of war with China was issued on the 1st of August 1894. It may be well to briefly state the causes which led to this war. For a long time a feeling of jealousy has existed between China and Japan in regard to Korea. Though claimed by China as a vassal, Japan enjoyed certain treaty rights with Korea, and the violation of these rights by China, if not the cause, was made the occasion for the declaration of war.

Outbreak
of war.

The oppression and misgovernment which had existed for long in their country had at last raised a spirit of rebellion in many Koreans, which in the spring of 1894 threatened to plunge the country in civil war. The Korean Government sought China's help to quell this insurrection. The appeal was responded to, several thousand Chinese soldiers being despatched to Korea. Japan, quick and alert, and, as it has since transpired, well prepared to enter on war, took advantage at once of this condition of affairs in Korea, and landed a large force in the peninsula. From the first, Japan's naval and military tactics were characterised by promptitude and efficiency. She quickly seized the strategic points of

Causes
of war.

vantage round Seoul, the capital, and when her terms to China were met by refusal, and by the demand for the withdrawal of the Japanese troops, she resolutely determined to prevent the landing of any more Chinese soldiers in Korea. How the Chinese were driven out of their tributary kingdom of Korea, and the war carried into their own borders; how, unprepared and untrained as they proved to be, they were defeated in nearly every engagement; and how, with their fortresses and war-ships captured, and their capital menaced, they had to lay low their prestige and pride and sue for peace,—are now facts of history. But what the ultimate political results may be, arising from the war, is still a problem which in a measure waits solution. That Russia is not satisfied to have Vladivostock, a port which is icebound for four months in the year, as the only terminus to the

Questions
unsolved.

Great Siberian Railway, now nearing completion, is well known. Whether she will attempt to secure a port in Korea, which would be open all the year round; and whether, in this event, the other European powers would acquiesce in Russia thus obtaining a leading position on the east of Asia,—are questions still fraught with anxiety. But though the outlook may not be without some omens of trouble still to come, and though it is yet too soon to speak of results wrought on China through the rude awakening she has received from her dream of superiority, it is matter for devout gratitude that the war is at an end. We may well leave results with Him to whom all history is the unfolding of a mighty purpose, and who may be hastening, in ways we cannot fathom, the coming of His kingdom in the Empires of the East.

The first visible effect of the war felt by our Mission was crushing and heartrending. Fifteen hundred

Manchu soldiers were summoned from Kirin, and, when marching southwards to the seat of war, they conducted themselves in a savage and ruffianly manner. A band of these soldiers reached Liao-yang on 10th August, and took up their quarters in an inn near Mr. Wylie's house and the preaching-chapel. Utterly undisciplined and reckless, they first made a raid on the chapel while preaching was going on, and succeeded in putting the native evangelists to flight and wrecking the premises. They then proceeded to Mr. Wylie's compound, but could not gain admittance. In the meantime Mr. Wylie communicated with the Yamen, and, receiving no reply, he unfortunately started himself to seek help. Soon, alas! it reached the soldiers' ears that a foreigner was in the street; they quickly sought Mr. Wylie out, and, in spite of Deacon Liu's intervention, they savagely attacked him, ultimately leaving him for dead.

Martyrdom of
Mr. Wylie.

Dr. Gray, little dreaming of the awful tragedy which was being enacted, was mounting his horse to ride to the Yamen to see a patient, when a member rushed up to say that the soldiers had wrecked the chapel. Not realising the imminent danger, Dr. Gray started to call on Mr. Wylie, and see if help was needed: thus he too was out at the moment of greatest peril, but fortunately, going by another way, he escaped meeting the soldiers. Finding Mr. Wylie had left his house to go to the Yamen, Dr. Gray concluded that he would probably go from there to the hospital, so, hoping to meet him, he rode on. On reaching the hospital, he learned that Mr. Wylie had been attacked, and hastened to put on Chinese dress to go and seek for him. Before he could start, a commander with some soldiers from the Yamen arrived, inquiring how they could help, and were immediately

asked to find and bring Mr. Wylie, the hospital dispensers and other Chinese friends accompanying them. Soon the unconscious sufferer was brought to Dr. Gray, who, at the request of the Yamen official, had waited behind. Everything that loving care could devise was done, but, after lingering a few days, our martyred missionary went home to receive his crown of glory.



MISSION HOUSE IN WHICH MR. WYLIE DIED.

Greatly beloved by all with whom he came in contact, and ever conciliatory and wise in his treatment of the Chinese, Mr. Wylie's tragic death came as a great and unexpected blow ; while the sudden quenching of his young life, bright with the promise of a great usefulness, filled all hearts with deep sorrow.

Letter from Liao-yang members. The following extracts from a letter sent to his father by the members in Liao-yang, show the impress he had made on Chinese hearts.

"To the honourable Mr. Wylie,—Your honourable son came across the great seas to arouse the people. Our pastor fell upon trouble, and his soul has gone on high. Among his friends there is no one who does not mourn. . . . Our pastor died like one of the many prophets of old, and his good deeds, like theirs, will be related after him. He has finished his great work. He has preached by his conduct. He has awoken from his dream, and is now close by the throne of God. Holy living is rewarded with glory. Our pastor has early entered the heavenly city. . . . In the service of his invisible Lord, his deep earnestness was remarkable. In his love of visible man, his actions are well worthy of imitation. When he saw the hungry, he fed him; he gave drink to the thirsty; he provided lodging for the wanderer; he clothed the naked; he cared for the sick; he visited the prisoner. Cold winds or pouring rain never prevented him from preaching the gospel in town or village. By night in his bed he was ready to proclaim the heavenly doctrines to any listener. His goodness is worthy of being ever recorded, and is fitted to be a noble example. Our pastor is gone, but his life lives in brightness before the eyes and in the ears of men." This letter was signed in name of all the members of the Church of Liao-yang by eighteen representatives.

Mr. and Mrs. Douglas, Mrs. Alexander Westwater, and Miss Sinclair, who were in Liao-yang at this sad time, were also in considerable peril. The chief magistrate was friendly, and desirous of rendering all protection in his power. His entire force, however, only numbered fifty, and, when attempting to procure the surrender of one of the rioters who had been identified, the Kirin soldiers

Peril of
missionaries.

not only refused to submit to his authority, but actually so menaced him that his chair-bearers had to run with him for his life, while several of his retinue were cruelly handled. He was thus entirely helpless, and it was in the power of these lawless soldiers to work their evil will, had not the Highest restrained them.

After the magistrate had been put to flight, every patient left the hospital in terror, but the dispensers and servants loyally remained, not one deserting his post in the hour of danger. News of the outrage having been forwarded to Moukden, a mounted messenger was sent to Liao-yang with reassuring messages. Proclamations were posted up intimating that the missionaries were under Government protection, and that in future no Manchu troops would be allowed to enter the city. A proclamation was also issued from Peking to the same effect.

On the last Sabbath of his life, Mr. Wylie held a Communion service in the hospital instead of in the chapel, in order that the women members might also be present, as the arrangement of the building allowed them to share in the privilege without being seen by the men, thus avoiding offending Chinese propriety. About a hundred communi-

Mr. Wylie's
last Com-
munion.

cants were present, the largest number that ever sat down together to the Lord's Supper in Liao-yang. How little they knew that he who presided was delivering his last solemn message to them, and that he was so soon to drink of the new wine in his Father's kingdom! After Mr. Wylie's death, the Sabbath services continued to be held in the hospital. During the service on 20th September, a band of soldiers again caused great anxiety, forcing their way into the hospital and afterwards into the mission com-

pound, a riot being averted with great difficulty. On account of this fresh danger and the uncertainty that prevailed, it was deemed expedient that the ladies should go to the port of Newchwang. Shortly afterwards the other missionaries had to leave Liao-yang, and, the country becoming more and more unsettled, all the missionaries in the other parts of the interior were compelled to leave their posts and also proceed to Newchwang, by order of the British consul.

Dr. Ross, who a few months previously had received the degree of D.D. from the Glasgow University, and Mrs. Ross came home to Scotland for needed rest; Dr. Young also left China, but all the other missionaries remained. Though shut in at Newchwang, they found abundant opportunity for Christian service, not only among the Chinese, but among the men of the British and American gunboats, which were in dock there for the winter. Later on, when the war drew nearer, preparations were made for rendering help to the wounded soldiers. In December a Chinese inn was rented, and converted into a Red Cross hospital. The news soon spread through the army, and many of the wounded availed themselves of the merciful provision thus made for them. As the fighting grew fiercer and the battles more frequent, the number of patients increased, so that other hospitals had to be improvised, and every available help made use of. Customs officials, pilots, seamen, and merchants all lent a hand, and worked cordially with the missionaries in this labour of love.

From first to last about a thousand soldiers were treated. Belonging for the most part to distant parts of the Empire, these suffering strangers, far from kith and kin, soon learned to trust the missionaries; and

their genuine gratitude was expressed, not only by their looks and words, but by the manner in which they submitted to the missionaries' wishes and treatment. One soldier, the spokesman of some forty or fifty men, said when they were leaving, "Pastors, we are returning to our camps, and we will tell our officers, from the general downwards, what the foreigners have done for us; and when we return to our homes, we will make it known to our fathers and mothers, our wives and children, and they will hand it down to their children's children, and you will not be forgotten for ten generations."

The Chinese authorities make no provision for the wounded. Thus many who would in ordinary circumstances have been left to die in the battlefield from exposure and neglect, owe their lives to the treatment they received in Newchwang. The care bestowed on them must inevitably tell for good in many directions. Soldiers are a class in China who have much in their power to help or mar the missionaries' influence, and no one can gauge the benefits that may accrue from their reports of the kindness they have received at the foreigners' hands. No doubt the work done for these

men contributed largely to the safety of the foreign community during a time of much anxiety, when fighting was so near that the sound of cannon could be distinctly heard. When these soldiers are scattered far and wide over the land, with hearts softened, and hatred turned into respect, they will doubtless oftentimes, in ways they themselves little understand, be used as the instruments for helping on the establishment of the reign of the Prince of Peace. Surely here again we can trace the gracious dealings of the Lord, who even through the clouds and darkness

Work among
the wounded.

Effects.

of war leads His servants to bring forth fruit to His glory, and establishes the work of their hands.

The Japanese gained possession of the port of Newchwang on the 6th of March. Happily no resistance was made by the Chinese; and though severe fighting took place in the neighbourhood shortly afterwards, the foreign community had no longer anything to fear, as one of the first steps taken by the Japanese was to secure the safety of all the foreigners. Immediately after the

proclamation of peace, the missionaries made
**Proclamation
of peace.** a representation to Her Majesty's consul,

requesting permission to proceed into the interior. On 15th July a despatch was received from Peking, in virtue of which the consul was able to issue passports. Boats were quickly hired, and with glad hearts the missionaries bade farewell to the scene of their captivity.

CHAPTER XIII

CHARACTERISTICS OF THE CONVERTS



MARKED characteristic of the native Christians in Manchuria has been the way in which they have recognised the bond which unites them to the home

Church. In order to understand its significance, one has to remember the gulf which exists between a

The bond
which unites.

Chinaman and a foreigner. To the ordinary Chinaman, the foreigner is a man to be despised. What can he have to say that is

worth listening to by those who are the custodians of the wisdom of the sages! Even to the simple, ignorant people, who do not argue in this way, there is at first a great separation. The foreigner's language, dress, customs, modes of thought, are all strange; but when the fatherhood of God is recognised, the brotherhood that binds those who are one in Christ Jesus quickly springs up in Chinese hearts. Hatred not only disappears, but differences are forgotten, and the love of grateful hearts goes out to those in the foreign land who have sent to them the Word of life.

A token of this was sent home in 1888 in the form of a Chinese epistle: "Respectfully presented by the Presbyterian Church of Manchuria of the right religion of Jesus to the Presbyterian mother Church of Scotland,

Chinese
epistle.

to set forth the praise of the Lord." This epistle begins by asserting that "truth is not selfishly private. Through the close investigation of ancient times, we find that the proclamation of the doctrine of heaven was not unknown in Flowery China. We acknowledge the value of the Six Classics and the Four Books ; but how could Confucius and Mencius repair the ruins of man's heart? Happily Heaven has not forsaken the Flowery Nation, though the Lord of Salvation was born in Judea, and at length the doctrine, able to make all under heaven one family, has entered the Central Flowery Land."

The self-sacrificing labours of "Pastor Ross" are then related, and the condition of the country before his coming is thus described: "At that time Manchuria had not yet heard the name of Jesus. Men esteemed only reputation as profit. They paid attention to robes and hats; they did not seek to crystal-clear their hearts. Now all is changed: there are about a thousand who have been baptized. The revilers of the truth are day by day decreasing; those embracing the truth are day by day increasing. The congregation has the appearance of daily-growing prosperity; the converts exhibit a daily enlarging zeal. Finally, many have turned their backs on their old dispositions. The rigorous and fierce are become gentle; the proud and conceited are become humble; the deceitful and lying have learned truthfulness. Other qualities retained have been modified. The vulgar and rude have become sincere; the crafty and cunning have become wise and discerning; the grasping have become unyieldingly strict. Whether originally wise or stupid, virtuous or otherwise, all have to a larger or lesser extent become new." The epistle goes on to express wonder that in little more

than ten years these changes should have been brought about by the Jesus' religion, and concludes with grateful acknowledgments to the home Church for the inestimable blessing brought to the land.

Perseverance is one of the leading characteristics of the Chinese. For the most part they plod on patiently

Perseverance, and doggedly in the ruts trodden by their ancestors for ages, performing with diligence the work given them to do. This characteristic, when sanctified, has proved very fruitful in the spread of the gospel in Manchuria; men who have found Christ, not only intensely desire to see others brought to Him, but work oftentimes with long patience for that end. The story of Hou will illustrate this. Hou's home was in Tsu-yu-to, a village beyond the road leading north from Moukden into Mongolia. He was joint-owner with his brother of a smith's shop in Moukden, and it was in that city that he first heard the gospel message, and was baptized in 1887. Immediately after

Story of Hou. his baptism he went back to Tsu-yu-to to make known the glad tidings, but was treated with scorn and contempt. Hou did not despair, but patiently continued in his attempts to win souls for Christ. At last he succeeded in interesting one who was a much better scholar than himself, and induced him to go to Moukden for further instruction, where he too became a believer and was baptized.

All this time Hou's own family remained obdurate; and, longing greatly that they might find the joy and peace so precious to himself, he brought another member from Moukden to plead with them. Just then there was brought into the family circle a Christian bride from Moukden, who proved to be a fearless evangelist. Her efforts and Hou's prayers had a wonderful effect,

and one after another of the family became applicants for baptism. The wife of one of the sons was so much in earnest, that she went from house to house in the village till all had heard the good news, and not a few in neighbouring villages also heard the message of love from her lips. When Dr. Ross went to Tsu-yu-to he found twenty-nine ready for baptism. Added to those there were four infants, making a total of thirty-three who received the sacred rite. Twenty-four of these belonged to Hou's family, with ages ranging from that of the old great-grandmother down to Hou's infant grandson.

The unselfishness of the converts comes out in strong relief when contrasted with the selfishness which seems to be inborn in most Chinese, a characteristic painfully apparent in the everyday life of the people. A cart sticks in the mud, plenty of strong shoulders are around, but one looks in vain for the willing one to take its place at the wheel. "Why should I trouble myself with the affairs of another?" is too often the rule by which a Chinaman is guided. But all this is changed when he becomes a Christian. The naturally cold, selfish heart wells over with love, and becomes willing to do and dare for others for Christ's sake.

A striking proof of this was given by Liu at Liao-yang, when he showed truly Christlike devotion in his attempt to save Mr. Wylie's life at the risk of his own. When Mr. Wylie was beaten down by the blows of the murderous soldiers, Liu spread himself over his pastor's prostrate body that he might receive the blows in his stead. He was dragged away, but the spirit of love which prompted his action proved the mighty change in that man.—"Greater love hath no

man than this, that a man lay down his life for his friend."

The solidity and backbone of the Chinaman, which render him strong and steadfast when once he is convinced, have proved a splendid foundation on which to build the fabric of grace. The Christians in Manchuria have been called upon in not a few instances to suffer persecution, and yet, when danger threatened, they have not wavered in their loyalty to Christ. The landlord of an inn, in a village near Tieh-ling, recently made a good confession. Anti-Christian rumours were rife, and it must have been most disquieting when one day a band of soldiers arrived at the inn and demanded the names of those of the family who were Christians. The old man had not then been baptized, but he calmly replied, "Some of the family are so young that they have no names, but you may put us all seven down as Christians." The son, an earnest Christian, was overjoyed at this bold confession of his father; he himself had been driven from school because he would not pay his devotions to the tablet representing Confucius. Dr. Ross baptized the whole family, and the father, in speaking of the troubles which might be in store for his countrymen, said, "It is impossible but that the wind will blow, and when it blows the chaff is driven away, but the good grain remains." Then he added, "If necessary, it were easy to shed one's blood for one's Saviour."

Tang, a Liao-yang man who had been refused baptism no less than three times for want of sufficient knowledge, was recently seized by a band of soldiers and bound hand and foot. A sword was held to his throat, and the question was asked, "Are you a believer in Jesus?" "Yes," was the

Chinese
backbone.

Tang's
courage.

bold reply ; "I am a Christian." After a time he was released. On the following Sabbath, when he came to worship, the preacher Li asked him how he, having such a short experience of the Christian life, could witness so boldly in the presence of death. Tang's beautiful answer was, "I have just been reading how Peter denied his Master, and afterwards went out and wept bitterly ; and how could I deny my Lord ?" Tang will not again have to ask in vain for baptism !

The generosity which leads to liberal giving is not a striking feature in the Chinese, so that the liberality which many of the Christians display is all the more a matter for thankfulness. In considering this, it must be remembered that the great majority of the members are poor ; with enough for their own needs, they have little to give away. But from the first the duty of Christian giving has been kept before them, and God Himself has taught the lesson to not a few. In the days when the Moukden members met for worship in an old shop in a back court, a gathering of believers was held to consider the question of supporting one of themselves to preach the gospel in the towns and villages beyond Moukden. After one of the members had spoken in a strain somewhat inclined to damp the ardour of the meeting, there rose in the back of the hall a man whose well-worn cotton robes indicated that he was poor. He found great difficulty at first in giving vent to the strong feeling under which he was labouring, then he exclaimed, "Brethren, we ourselves have been saved through the grace of God, and we cannot stand by and see our brethren perish in their ignorance. We must send our messenger to tell them of a Saviour able to save and bless them. *Put me down for five strings.*"

This was the first acquaintance the missionaries had

with Tung-Yu, and they found that his subscription meant to him a full week's wage. His story
Tung-Yu. proved to be deeply interesting. A friend having come to Moukden to learn about the Jesus' doctrine, Tung followed in order to try and save him from the foreigner and his evil doctrine. On his arrival he was told he would find him at the preaching-chapel at the North Gate. He found the chapel and his friend, but to his surprise it was no foreigner who was preaching, but one of his own countrymen; so, somewhat appeased, he sat down to listen. Drawn as by a powerful magnet, he went again and again, till he found Jesus, and believed with his whole heart. Tung-Yu's Christian life has been full of fruitful service, and he is now a faithful and efficient evangelist in one of the valleys to the north of Moukden.

Christian forbearance has been frequently exemplified by the converts, and this again shows the change wrought
Forbearance. by grace, for the Chinese are not naturally meek under provocation, but are quick to seek revenge through litigation or other means. Old Chiao of Yen-tai was a striking example of what the gospel effects in this way. When he became a Christian he was the headman of the town, collecting the Government taxes and transacting legal business. Before his conversion he was known as a man of strong passions, and unable to bear the smallest insult. When he embraced Christianity, an influential man in the town became his implacable foe, and so stirred up opposition against him that he was obliged to resign his official post. Personal violence, false charges, and legal proceedings followed, all of which Chiao bore meekly. His changed conduct was too marked to pass unnoticed, and it soon produced a wonderful effect in favour of

Christianity, even his worst enemies acknowledging the power of the Jesus' religion, which had worked in Chiao the remarkable change from ferocity and revenge to patient enduring of unjust suffering.

The whole-heartedness of the Christians is worthy of note. When their eyes are opened, like the disciples of old, they see "no man save Jesus only." How great the contrast here to those who have been wont to lean for safety on a complex mingling of Confucian, Buddhist, and Taoist beliefs! The reply given to Dr. Ross by a

Whole-
heartedness.

woman at Kai-yuen voices the attitude of many of the converts. When deprecating her ignorance, she said, "But I know one thing, with my whole heart I trust in Jesus as my Saviour."

The boldness and earnestness of the majority of the converts have been, as the whole story of the Mission shows, one of their chief characteristics from the first.



CHRISTIAN PEASANTS.

They have feared not to raise the banner of the Cross,

and declare the whole counsel of God to friend and foe alike, beginning usually with those of their own household. For one of the most hopeful signs of the work is, that the spread of the gospel has been in great measure a family movement. This is specially true of the villages, it having been found in many instances that, when the Spirit of God lays hold of a man, the members of his family are usually won for Christ; and when the patriarchal size of the Chinese family is taken into account, the importance of this feature of the Mission will be realised.

The weak, the feeble, the ignorant, the erring, are no doubt within the pale of the Manchurian Church,—the wheat and the tares grow there together, as in other lands, until the harvest,—but the preponderance of the good grain, and its power of yielding increase, affords bright promise of a glorious harvest yet to be gathered in.

CHAPTER XIV

WORK IN THE KOREAN VALLEYS

IN tracing the history of the Mission, we find ourselves carried beyond the boundaries of Manchuria into the peninsula of Korea, which lies to the east. In 1873, Dr. Ross resolved to make a journey in the direction of Korea, and get as near the Hermit Nation as was then practicable, with the object of seeing what could be done to introduce the gospel.

Journey to
Korean
"Gate."

Starting from Newchwang, he reached what is known as the "Gate" of Korea in seven days. Here every obstacle was put in the way of his farther progress. He was not allowed to cross the river Ya-lu, and enter the forbidden land. He found that there were officers stationed at stated distances all along the river, to prevent any person crossing the frontier by day or night. He could not even hire a boat to sail on the river, in order to get a better view of the unknown country. A friendly Korean, however, accepted a copy of the Scriptures and some tracts in Chinese, and freely lent it to his friends. As a result of this, two Koreans found their way to Newchwang at the season when, according to custom, the "Gate" or official barrier was declared open, and intercourse between Korea and China was allowed to natives. They went to learn more of the

"doctrine," and from that time interest in Christianity began to appear.

Other Koreans came for instruction to Moukden ; but before the arrival of these men, Dr. Ross had made a second journey to the Korean "Gate," in order to try and learn the language. The laws, however, forbidding

Second
journey.

all intercourse with foreigners were so severe that he found it impossible at first to get any assistance. The people even denied having any language or literature of their own, so afraid were they of the consequences if they replied truthfully to the foreigner's questions regarding their country. But God, who was clearly leading His servant, provided a teacher in an unexpected way, "stormy wind fulfilling His word" in this instance. A merchant was conveying his goods across the river, when a sudden squall upset the boat, and his merchandise went to the bottom. Finding himself a ruined man, and hearing of the foreigner's desire and his willingness to recompense a teacher well,

Korean
language
acquired.

he offered to give Dr. Ross lessons, provided they were given by night and at some distance off. With this help Dr. Ross soon acquired a knowledge of Korean, and began at once to turn it to account by commencing the translation of the New Testament.

When Dr. Ross came home on furlough in 1879, he brought with him the Four Gospels, Acts, and Romans.

Gospels
translated.

During his absence, Mr. Macintyre took up the translation work enthusiastically, with the help of four Koreans. The Bible Society of Scotland cordially agreed to give a grant towards the printing. Individual friends were also raised up to help; one donor providing the means to print

3000 copies of the Gospels of Luke and John. A very striking link in the chain of providence comes to light at this stage. Just when the first edition of the Gospel



KOREANS.

in Korean was ready, the long night of Korea's isolation and seclusion came to an end, the publication of the American Treaty with Korea being well-nigh simultaneous with the publication of the Word of God in the

language of the people. For though the Japanese had succeeded in making a treaty with Korea in 1875, which permitted them to open three ports for the purposes of trade, the American Treaty, in 1882, was the thin end of the wedge which broke down Korea's attitude of seclusion towards the West, Britain and the other Powers securing similar treaties shortly afterwards.

Some of the first Korean Gospels that were published were sent by the National Bible Society to Korea by way of Japan, and it is interesting to record that it was a Japanese Christian who was the first to carry the Scriptures into Korea proper; and, strange to say, he and the message of peace and goodwill to men were borne to Korean shores by a Japanese man-of-war! He succeeded in setting up Bible-depôts in the open ports, from which the Scriptures might be sent over the country.

Meanwhile the work of translating and printing had been carried on vigorously at Moukden. Several Koreans had been baptized, and there was no difficulty in getting as many as were required for the translation work to take the seven or eight days' journey from their native valleys to Moukden. The first

First Korean
baptized.

Korean baptized was a man who had acted as compositor. As soon as another man was secured to do his work, Dr. Ross gave him a supply of Gospels and tracts, and sent him home to act as a colporteur among his friends. This man was a native of one of the numerous valleys which lie on the Manchurian side of the Korean frontier, and which are almost entirely peopled by Koreans. Some months after, he returned to Moukden with the good news that he had not only sold all his books, but that a number

of people were so much impressed by what they had read, that they were desirous of baptism. Provided with a fresh supply of Gospels, he went back again to the valleys, and ere long returned to herald the same good news, that hearts were being touched by the Spirit of God.

During the years 1882 and 1883, thousands of Gospels and tracts found their way to the Korean valleys through Manchuria. About this time another link in the providential chain becomes visible. A rebellion had taken place in Korea, a conservative party having risen against the introduction of foreigners. They were overcome by those in favour of progress, but not before many had been killed and others exiled. One of these exiles, a man with a high literary degree, came across a colporteur during his wanderings. He became interested

Colporteur in the valleys.

in the contents of the books he purchased, and by and by found his way to Moukden, where he was baptized shortly afterwards, and returned to the valleys as an unpaid evangelist. The training of the Christian Koreans had not been overlooked: classes were held for them, in order to fit them for future service. One evangelist had already begun work in Korea proper. When he began to sell religious books he was imprisoned, but was released after three months' confinement; and although he was not allowed to open a chapel or preach in the streets, his colporteur work was not further interfered with.

Other exiles, besides the one already referred to, turned up in Moukden to inquire about Christianity, and became believers ere they left. These
Exiles believe. refugees, as well as the colporteurs, brought such reports from the valleys as to lead to the belief that

a remarkable religious awakening was at hand; so, in order to investigate the matter, Dr. Ross and Mr. Webster started on a journey in the December of 1884. The travelling proved somewhat adventurous, many difficulties in the way of crossing high mountain passes and frozen rivers having to be overcome. When the missionaries reached the first Korean settlement, a warm welcome awaited them. Thirty men had been deputed to meet them, and they were taken to the principal house and hospitably entertained.

They found that in the first valley the people were very enthusiastic about the new doctrine. The examination of candidates was cheering, twenty were baptized, and in the evening ten more

Awakening in
the valleys.

farther up the valley received the ordinance. The next day the missionaries went on to the second valley, where twenty-five men were admitted to the Church, and where they found the Christians were about to build a chapel for themselves. Other two valleys were visited, and, including all, seventy-five souls were added to the Church by baptism, while in the case of many others it was deemed expedient to delay administering the sacred rite. The missionaries were deeply impressed, and, as Mr. Webster expressed it, they could but "stand still and see the salvation of God."

Truly this movement is a remarkable proof of the gospel's power, when the origin and progress of the movement are taken into account. No missionary had ever entered these valleys; Gospels and tracts had been the silent preachers, combined with the witness-bearing of the few colporteurs who had been brought to Christ in Moukden. Unfortunately, a trying persecution against the Christians broke out the following year. It was the

work of the Chinese landlords, who hired men to attack the converts and destroy their property.

Persecution. When Dr. Ross and Mr. Webster returned in the spring of 1885, they found the position of the Christians so trying, that they quietly withdrew at once, for fear their presence would rouse fresh prejudice and lead to further disaster. The work of grace, however, still goes on in these far-off valleys, but the ever-increasing claims of the work in Manchuria make it impossible that our missionaries can take the long, fatiguing journey, with all its manifold difficulties of travel, except at rare intervals.

Several Missionary Societies, chiefly American, have entered Korea. The labours of our missionaries prepared the way in no small measure for them, not only by the translation work, but through converts who had returned to their own land from Manchuria, and who had been the means of bringing in others of their countrymen.

The way prepared. When Dr. Ross visited Seoul, the capital, he was received by a missionary of the American Presbyterian Mission. That very evening a meeting was held for the formation of the first Christian Korean congregation. Thirteen of those present were the converts of a man who had been baptized in Moukden. Thus one soweth, and another reapeth, but in the Lord's presence, who giveth the increase, the workers will rejoice together!

CHAPTER XV

A LOOK BACK AND A LOOK FORWARD

AT a meeting held in Newchwang in 1892, the British consul paid a high compliment to our Mission in reference to the policy of conciliation which had distinguished it from the beginning. It is of paramount importance that the foundation principles laid down at the commencement of any mission work should be on lines adapted to the social customs and conditions of the people who are to be evangelised. Therefore, when the suspicion and hostility to foreigners evinced by the Chinese are taken into account, the wisdom of a policy which bears affront and opposition rather than seek help from either Chinese or foreign authorities, comes out in strong relief. It is in the midst of opposition and threats that the conciliatory spirit appears most like the Master's, who, "when He was reviled, reviled not again: when He suffered, He threatened not."

Policy of our
Mission.

There is no doubt that this principle is one of the strong foundation pillars on which our Mission rests.

Only in extreme cases has the arm of the law been leant on, and everything has been done to show the people that the missionary is no political agent, an idea which is not easily eradicated

Conciliation.

from the Chinese mind, owing to the actions of the Roman Catholic priests, who too often act as a shield to their members, and take part in litigations. The policy of our Mission has been to respect Chinese ideas of propriety and etiquette, and in no unnecessary way to go contrary to harmless prejudices. It has also sought to uphold the authority of the Chinese Government officials.

What have been the consequences? The enmity of thousands has been changed to friendly feeling; even the official class have, as a rule, shown confidence and respect; and, greatest triumph of all, it has been one of the indirect means of leading many to inquire the way of salvation, and has had no small share in the rapid growth of the Church throughout Manchuria.

The success that has attended our Manchuria Mission rests on another strong pillar. The unfolding of its story bears ample proof of the wisdom of the policy which has sought to use native evangelists as the main instruments in securing the effectual spread of Christianity among the Chinese. We have seen how, from the early days of the Mission, when Dr. Ross had daily meetings with the first few members, reading and explaining to them the Scriptures, on to the present time, the training of the converts in the study of the Bible has held a prominent place. Many of the senior members are now able instructors of others, while some even of the members who cannot read have proved to be more than a match for literary opponents when a controversy has ensued.

The ablest missionaries throughout China affirm that a well-instructed native Christian is a far more efficient evangelist to his fellow-countrymen than any foreigner

can ever be; certainly, those Missions which have done most in training and sending forth native preachers

have the largest number of converts. As the native agency rises to prominence, the missionary's work, far from lessening, grows

more exacting. Serious demands are made on all his gifts for organisation and leadership, and perplexing problems have to be faced. He is building for the long future, and facing the time when the people, quickened by the Spirit of God, will be able to walk in the paths of righteousness, unled by him. The founding of the Church, the moulding of its high purposes, and the direction of its advance, have all to be in accord with this aim. Thus, while the foreign missionary wisely marshals for the campaign against idolatry and superstition as large a native force as possible, to him belongs the great work of counselling and encouraging these men, planning and mapping out their work, and quietly leading them on to fresh efforts and nobler aims. The highest and best gifts are required for this service: God and the work alike, claim such.

With our own Mission staff soon to be reinforced, and with considerable additions being made to that of the

Irish Mission, a prospect of ever-increasing

Christian influence is opening up for Manchuria. A strong Mission, presenting a united front to the Chinese, is instinct with hope; and though the evil effects of war may be felt in some directions for many a day to come, they cannot stay the progress of the incoming light nor impede the purposes of the Almighty.

To the unbelieving question, Do Missions pay? the story of the Manchuria Mission replies with no uncertain sound. "O thou of little faith, wherefore

didst thou doubt?" Have not our eyes seen and our ears heard the great things God hath wrought? Thus the keynote struck by the dying Burns must be the one with which we close: "God *will* carry on the good work." Truly a note of faith which will become ever more a note of triumph, till at last it swells into the great victory song: "Alleluia, for the Lord God omnipotent reigneth."



APPENDIX

1841. First Opium War.
1842. Treaty of Nanking, which made the first breach in China's wall of seclusion.
1851. Beginning of Tai-ping Rebellion, which lasted for fourteen years.
1857. Second Opium War.
1858. June 26. Treaty of Tien-tsin signed.
1862. May. Synod approached regarding the commencement of Mission work in China—gives consent.
- „ Appointment of Dr. William Parker to Ningpo.
1863. Feb. 2. Dr. Parker died at Ningpo.
1864. April. Dr. John Parker begins work at Ningpo.
1867. Oct. 6. Rev. William Burns lands at Newchwang.
1868. April 4. Death of the Rev. William Burns at Newchwang.
1870. Appointment of Mr. Lewis Nicol as an unordained evangelist to Ningpo.
- „ Commencement of work in Chefoo.
- „ Arrangement made with Bible Society to share the services of the Rev. Alexander Williamson.
- „ Appointment of Dr. William A. Henderson to Chefoo.
- „ Massacre at Tien-tsin.
1871. Synod appoints deputation to confer with the British Government regarding the protection of missionaries in China.
- „ Appointment of the Rev. John Macintyre to Chefoo.
1872. Legal toleration of Christianity more firmly established in China.
- „ Appointment of the Rev. John Ross to Chefoo.
- „ Commencement of work in Manchuria.
- „ Rev. John Ross and Mrs. Ross go to Newchwang.
- „ Mission wound up in Ningpo.
- „ Dr. John Parker resigns.

1872. Mr. Lewis Nicol goes to Chefoo, but shortly after resigns on account of health.
1873. Mar. 31. Death of Mrs. Ross at Newchwang.
1874. Mr. Ross travels to the Korean "Gate."
- " Commencement of work at Wei-Hsien in Shan-tung.
- " Marked advance in Manchuria: the Church founded with a membership of thirteen.
1875. Mr. Macintyre joins Mr. Ross in Manchuria.
1876. Work begun in Moukden by the evangelists Wang and Tang.
- " Work begun in Hai-cheng.
1877. Famine in North China and in Southern Manchuria.
- " Appointment of Miss Martin and Miss Doig to Chefoo.
1878. Resignation of Miss Martin and Miss Doig.
1879. Rev. John Ross goes home on furlough, taking the Gospel in Korean with him.
1880. Eleven Koreans under instruction at Moukden.
1881. Appointment of Dr. A. Macdonald Westwater and the Rev. Alexander Westwater to Chefoo.
- " Appointment of Miss Barbara M. Pritty.
1882. Appointment of the Rev. James Webster and Dr. Dugald Christie to Manchuria.
- " Boarding-school for girls opened at Moukden.
- " America's Treaty with Korea signed.
- " Publication of the Gospel in Korean.
- " Commencement of work in Liao-yang.
1883. Medical Mission work begun in Moukden.
1884. Remarkable awakening and baptisms in the Korean valleys.
1885. Death of Old Wang.
- " Commencement of work in Tieh-ling.
1886. Concentration of work in Manchuria.
- " Mr. and Mrs. Alexander Westwater and Dr. and Mrs. A. M. Westwater transferred to Manchuria.
- " Dr. Williamson devotes his time to the production and circulation of a Christian literature for China.
- " Blind Chang converted.
- " Opening of work in the district of Tai-ping-kou.
- " Aug. 24. Death of Mrs. Williamson.
- " Great floods and subsequent famine in Manchuria.
1887. Feb. 18. Death of the Rev. Alexander Westwater.
- " Mrs. Alexander Westwater decides to remain in Manchuria, and is appointed a missionary.

1887. Appointment of the Rev. James A. Wylie.
 " Erection of hospital in Moukden.
 1888. More serious floods : dire distress.
 " Work begun in Kai-yuen.
 " Appointment of Dr. Thomas M. Young.
 1889. Erection of church in Moukden, opened on 22nd
 October.
 1890. Sept. 2. Death of the Rev. Alexander Williamson, LL.D., at
 Chefoo.
 " Aug. 5. Death of Mrs. Young at Moukden.
 " Appointment of the Rev. Daniel T. Robertson.
 " Appointment of the Rev. George Douglas.
 " Appointment of Miss Struthers and Miss Wilson.
 " Union with Irish Presbyterian Mission.
 1891. April 14. Death of Mrs. Christie at Bothwell.
 " Dr. and Mrs. Westwater remove from Hai-cheng to
 Liao-yang.
 " Mr. Robertson and Dr. Young take a journey to
 prospect the Sungari district.
 " Resignation of Miss Wilson.
 " Appointment of the Rev. James W. Inglis.
 " Appointment of Miss Eliza C. Inglis.
 " Conference at Moukden.
 " Formation of native Presbytery.
 " Appointment of Dr. David C. Gray.
 1892. Miss Struthers resigns, and is married to the Rev.
 George Douglas.
 " May. First meeting of native Presbytery.
 " Opening of new station at Shuang-cheng-pu in Sun-
 gari district. Dr. Young and Mr. Robertson
 appointed pioneers.
 " Work begun at A-shih-ho, Sungari district.
 " Opening of hospital in Liao-yang.
 " Miss Inglis resigns, and is married to Dr. Christie.
 " Appointment of Miss M. J. Sinclair.
 " Mrs. Alexander Westwater begins work in Liao-yang.
 " Training home for Bible-women and small hospital
 for women opened in Liao-yang.
 1894. Inauguration of new Theological Training Scheme for
 Chinese evangelists.
 " Proposal agreed to that Mr. Webster should open up
 a new centre at Kai-yuen as soon as practicable.
 " Aug. 1. Japan's declaration of war with China.
 " Aug. 10. Rev. Jas. A. Wylie attacked by soldiers in Liao-yang.

1894. Aug. 16. Death of the Rev. James A. Wylie.
 " Mrs. Westwater resigns.
 " Appointment of Dr. Kate K. Paton.
 " Appointment of Miss Emily C. Jones.
 " Appointment of Miss Mary S. Davidson.
 " Appointment of Dr. Mary C. Horner.
 " Appointment of the Rev. John M. Macfie.
 " Appointment of the Rev. James Stobie.
 " Dec. The missionaries leave the interior and take up residence at the port of Newchwang.
 " Dec. Red Cross work begun among wounded soldiers at Newchwang.
 1895. Mar. 6. The Japanese take possession of the port of Newchwang.
 " Miss Sinclair resigns, and is married to Dr. C. Gray.
 " Proclamation of peace.
 " Appointment of Dr. D. D. Muir.
 1896. Appointment of the Rev. J. Miller Graham.
 " Appointment of Dr. J. M. Grieve.

STATISTICS FOR YEAR ENDING 31st OCTOBER 1894.

	Members.	Candidates.	Baptisms.
Hai-cheng . . .	115	...	16
Chin-tsai-kou . . .	66	...	4
Da-shi-chiao . . .	135	...	34
Liao-yang . . .	188	4	22
Moukden . . .	822	80	72
Tieh-ling . . .	252	100	51
Kai-yuen . . .	495	100	70
Mai-mai-kai . . .	248	50	23
Sungari . . .	20	...	...
	2341	334	292



MISSION MAP OF MANCHURIA



