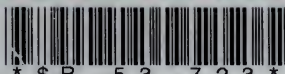


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SKETCHES FROM FORMOSA

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Yours sincerely,
Jm Campbell

SKETCHES FROM FORMOSA

BY

REV. W. CAMPBELL, D.D., F.R.G.S.,
Member of the Japan Society.

UNIVERSITY OF
CALIFORNIA

MARSHALL BROTHERS, LIMITED,
LONDON, EDINBURGH, NEW YORK.

TO THE
Boys and Girls
OF THE
PRESBYTERIAN CHURCH OF ENGLAND
FROM A FRIEND WHO IS NOW
IN THE FORTY-FOURTH YEAR OF HIS
MISSIONARY SERVICE IN FORMOSA.

340813

“The need of the hour is not more Christians, but better Christians ; not the extension of Christianity, but the intensification of it where it has only a nominal existence. A genuine revival would certainly result in sweeping from the Church that mass of merely nominal Christians by whom it is continually encumbered and betrayed ; it would leave behind it only those who could stand fire. The discipline which has ceased to be, must be revived ; and QUALITY, not quantity, must be the motto of all missionaries.”—PRINCIPAL JAMES DENNEY, D.D.

PREFACE

SOME of the following Sketches appeared as an appendix to my book on the work of the early Dutch Mission in Formosa,* and two or three others had a very limited circulation as separate papers ; but all of them have been re-written, and many new pieces have been added for the present issue, my intention being to take at least one way of marking the fiftieth year since our English Presbyterian Church began work in this important, although still little-known, island of the Pacific.

On turning over the pages my young friends in the Church will have an eye mainly to those incidents which are amusing ; while other readers—including perhaps a few who do not habitually betake themselves to the perusal of such books—may find some things which are informing, and of more enduring interest. In any case, I hope it may serve some useful purpose thus to furnish another opportunity for seeing the Missionary with his lusted West-of-England and dog-collar actually off, so to speak ; thus to submit these first-hand statements regarding his methods of work, his difficulties, his encouragements ; and, most important of all, regarding the way in which God is pleased to use weak things of the world for the accomplishment of His own great and glorious purposes.

TAINAN, FORMOSA.

May, 1915.

* *Missionary Success in Formosa* (Trubner & Co., 1889. *Out of print.*)

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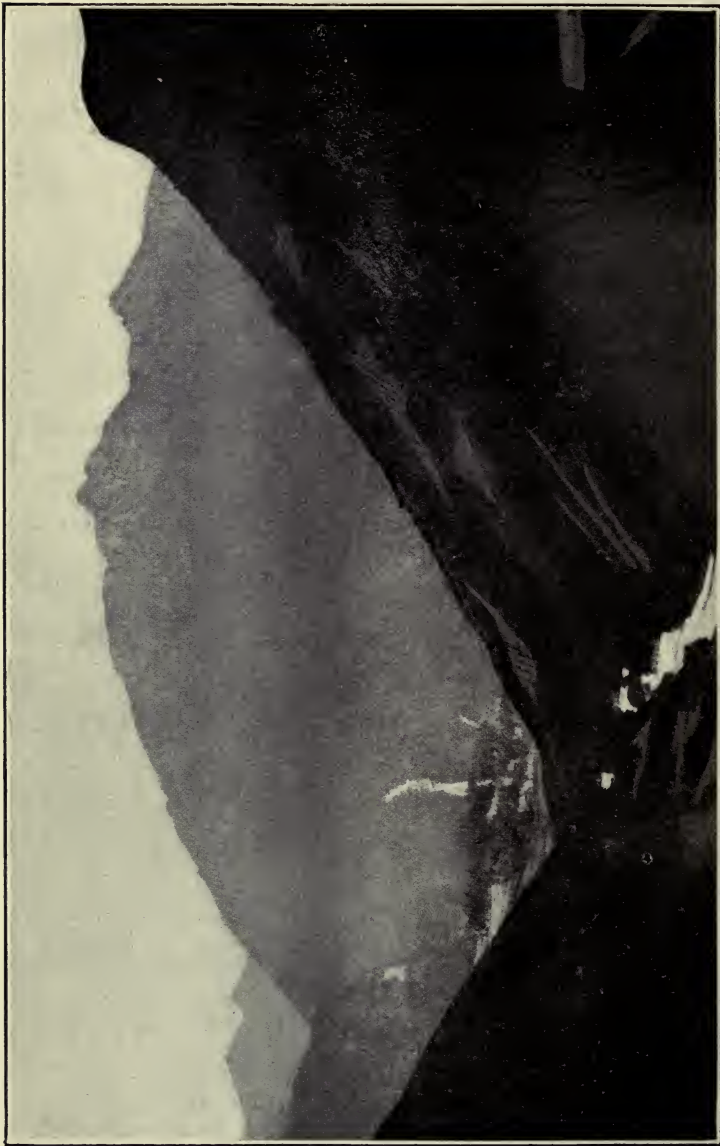
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THE
CITY OF
NEW YORK



MOUNT MORRISON (PIONEER MISSIONARY TO CHINA) IN CENTRAL FORMOSA.
(Highest point of land in the Japanese Empire.)

I

ARRIVAL IN THE ISLAND

HAVING finished my theological course at the Free Church College, Glasgow, I was licensed by the Presbytery there in June, 1871, and on 19th July the London Presbytery solemnly set me apart in Islington Church (Rev. Dr. Thain Davidson's) as the first ordained missionary to Taiwan-fu, then capital city of the island of Formosa.

After getting some insight into the language from Mr. Carstairs Douglas, I left Liverpool on 7th September (Rev. R. H. Lundie being the only friend who came on board to see me away), and reached Hong Kong towards the end of the following month. It was necessary for me to change into a small coasting steamer at that port, but I was told that the master of the one I booked by could not properly navigate his ship unless he was half tipsy; and one proof of this was that, after clearing the islands, he took down two pairs of boxing gloves, and seemed much displeased because I persistently refused to go on deck for a bout or two. The only benediction he gave me when parting from him at Amoy was to say that he very much feared I was a "softie" who would soon be eaten up by the savages of Formosa.

As there was no steamer to take me over from Amoy, I was the only passenger to cross the channel in a tiny sailing ship; my experiences in which must have been very like Jonah's, for that great wind sent by the Lord caused our evil-smelling craft to shake and bounce about in a



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As there was no steamer to take me over from Amoy, I was the only passenger to cross the channel in a tiny sailing ship; my experiences in which must have been very like Jonah's, for that great wind sent by the Lord caused our evil-smelling craft to shake and bounce about in a

most alarming way. Another little item was that, when several miles east from Amoy, we crashed into a large fishing junk, and I seem still to hear the yells of those poor drowning Chinamen.

On coming within sight of Takow, a bamboo catamaran ventured out to take me off, and in a few minutes more, the small hand-bag I had with me was thrown over, I slid down the rope myself, jumped across, and got my hands well fastened round the open bars of the raft. The two oarsmen had a hard job in making for the harbour, for there was no ceremony shown by the scud from those great tumbling waves which kept pressing upon us. I reached the jetty in a very limp condition about dark, but only to be told that my colleague stationed at Takow was visiting some stations thirty miles off. Next morning, however, Commander Bax of H.M.S. *Dwarf* generously gave me a passage up to An-peng, the Port of Taiwan-fu.

The native Christians soon heard of my arrival, and I cannot say how happy and relieved I felt when, through old Elder Bun, they united in thanksgiving for my safety, and in beseeching the great Head of the Church that I might go forward to my work in the fulness of the blessing of the Gospel of Christ. I also felt grateful and much encouraged on seeing the way in which God had blessed the Hospital work of Dr. Maxwell, and the occasional visits of Mr. Ritchie to this part of Formosa.

As to Taiwan-fu itself, I may say that the brick wall which surrounds it is about fifteen feet in thickness, twenty-five in height, and some five miles in circumference. Lofty watch-towers are built over the four main gateways, and large spaces within the city are given to the principal temples and *yamens*—or quarters occupied by the civil and military mandarins. There is much need in Taiwan-fu for the carrying out of a City Improvement Scheme. Pleasant walks, no doubt, there are, and some of the shops

have an appearance which is decidedly attractive ; but, as a rule, the streets are narrow, winding, ill-paved, and odorous.

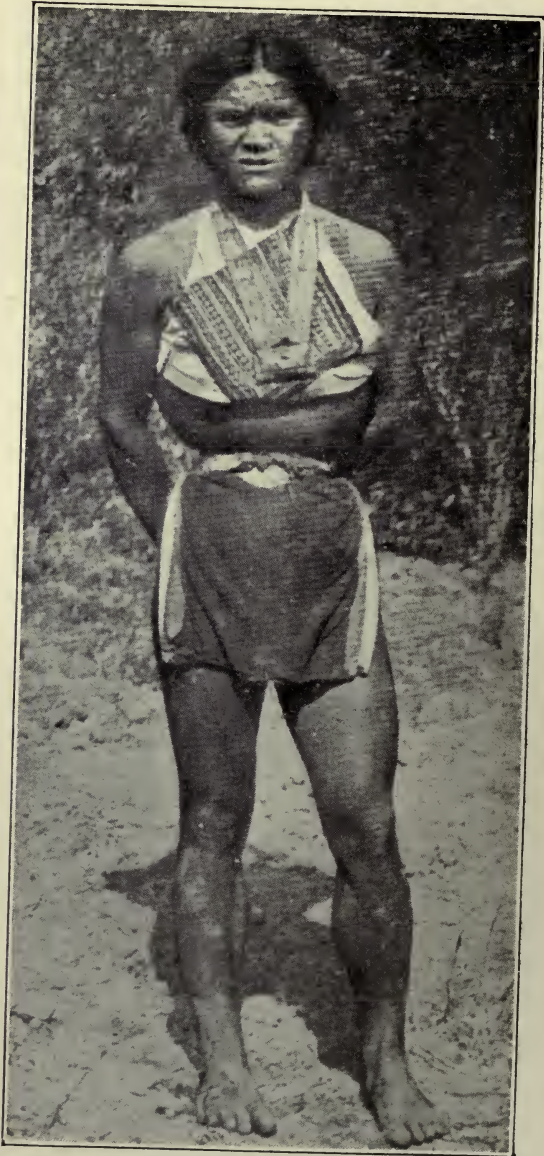
In passing along, nearly everything is fitted to arrest the attention of a new-comer. The beggars seem to be a very miserable class, and many of them are far gone in leprosy. They sit down on the roadside in the most business-like way, uncover their sores, and resort to every means for creating sympathy in the hearts of their more fortunate but unsentimental fellow-countrymen. Buddhist priests—poor effeminate looking creatures—are frequently to be met with ; and, in Taiwan-fu, the Chinese literati appear to be more numerous than in other crowded centres I visited on the mainland. They can always be seen, sweeping past in their long blue robes ; proud evidently, and in no wise disposed to conceal their deepseated hatred of the foreigner.

The extreme civility of the common people is very noticeable. It is not here as at Chin-chiu and Chiang-chiu, where the by-passers would sneer, and make remarks about us which were the reverse of being complimentary. There can be no doubt that the British Consular action taken during the Formosa troubles of 1868 goes a long way to account for this. Acting-Consul Gibson then took a very direct method of insisting on the right of English merchants and missionaries to obtain protection while engaged in the pursuit of their callings, and instant quiet was the result, with even a measure of goodwill from those who had been bitterest in their opposition. Thus, how stimulating the thought that a most inviting opportunity is now placed before us among the multitudes of this heathen city, and how much need there is for Divine grace for us to live and labour so that many of them may be brought into the glorious light and liberty of the sons of God !

Our Taiwan-fu chapel is a comparatively small oblong building in one of the busiest thoroughfares of the city. The people enter it by a wide door next the street, which is always kept open during the hours of public worship. On such occasions, the first or outer compartment contains a crowd of Chinamen who stand and listen to what is being said, or stupidly stare and wonder at worshippers singing and praying into vacancy. Those mere outsiders have been attracted by the sound of the preacher's voice. They keep coming and going during the entire service ; so that beggars, priests, shopkeepers, coolies, and all sorts of people may be found there at times, jostling one another, and eagerly desirous to see and hear something about this New Doctrine. A low wooden barrier separates the outer from the inner compartment of the chapel, which latter is larger, seated with forms, and reserved for the accommodation of male members and candidates for baptism. At its further end, a number of chairs are placed with tables for sacramental purposes ; and on either side there are high frames covered with blue cloth to screen off the third or innermost compartment, in which our female fellow-worshippers are accommodated. The small open pulpit is placed in the middle of the passage a few feet within line of the two screens, and is the spot from which my beloved colleagues have often been enabled to speak in the power and demonstration of the Spirit.

The missionaries' dwelling-house, hospital, and students' rooms form a collection of one-storied Chinese buildings, which also lie within the city walls, about ten minutes' walk from the chapel in a north-easterly direction. They are mortgaged from one of the leading families of the place, and immediately adjoin a wide space of ground, where the banyan spreads out its massive branches, and where the betel-nut palm and the orange tree may be

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SAVAGE FROM MOUNT MORRISON.

seen. It is not necessary to attempt a minute description of these buildings, with their gardens, courts, halls, sleeping-rooms, and almost endless variety of out-houses. One of the courts has a deep well with an abundant supply of cool, excellent water; another is given up to those young men who are in training for the preachingship; a third affords accommodation for servants and native visitors; while the Hospital (including chapel, surgery and medicine-room) has ample space for the treatment of fifty or sixty in-patients. My own two rooms are on the right of the main building facing the entrance; those on the left being occupied by Dr. Dickson, my only colleague in Taiwan-fu, Dr. Maxwell's ill-health having prevented him from returning to Formosa, when he left a few months ago.

A fine view is obtained from that part of the city wall which lies nearest to our house. Looking eastward the eye travels over a wide plain, which, with the exception of roads and a few temples, may literally be spoken of as one vast field of sugar-cane. Further inland, the country is also very fertile, although less suited for agricultural purposes on account of its great unevenness. The rising ground commences a few miles east from Taiwan-fu, and gradually ascends into range upon range of hills which culminate in the majestic peak of Mount Morrison, "a name which endears it to the Christian missionary, and acts as a refreshing stimulus as he pursues his arduous labours among the debased heathen at its foot."

I feel more than ever thankful that God has led me hither. The kind reception I met with deeply moved me, and I have seen much that is fitted to make one think most hopefully of the future. Although it is only two years since stated Christian work was commenced in this

part of Formosa, there are already not fewer than three hundred persons who are striving to push forward on the way heavenward : some of them in the midst of sore temptation, and others in the face of persecution, almost unto death. May God indeed uphold them, and may the good, accomplished up till now, soon appear to be as drops before the abundant shower.

II

HAVING A BRIEF HOLIDAY

It was about the middle of the fourth month after my arrival in Taiwan-fu that I started for Takow, to accompany Mr. Ritchie through that part of the field under his care, and then return by way of the four hill-stations I visited at the close of the year. My Chinese teacher did not travel with me, but I found *Mr. Lim Kiam-kim* (a young man who had come over from the Pescadores) very helpful in enabling me to continue my study of the language. When within about three miles of Takow, the pleasantness of the change began very speedily to be felt. The hot, sultry stillness of the city is left behind: the mere sight of Ape's Hill and of the lagoon is a treat; while the sea, with its cool, refreshing breezes, affords the welcomest relief after one's first months of Taiwan-fu.

The day after my arrival a circular notice was sent to the various places of business, announcing that I would conduct an English service on the following Sabbath; but, from the shipping in the harbour and about half a score of European residences, only four persons responded to the invitation. I fear that our fellow-countrymen in the East have their own difficulties to contend with in trying to live up to the full measure of their responsibilities. Where the community happens to be large, an English Chaplain is usually engaged, and business matters are so arranged that the Sabbath can really be a day of rest in the Scripture sense of the word. At small isolated centres, however, no stated religious services can be

held: mercantile pursuits are often followed on Sabbaths as on week-days, with the result that heathen surroundings only too soon begin to exert their deadening and pernicious influences. Of course, the grace of God can be made sufficient for His people at all times, but the fact remains that discipleship in a place like Takow must require no ordinary amount of courage and self-denial.

During the first few days of my sojourn with Mr. Ritchie, we paid missionary visits to Tang-kang and Tek-a-kha. The former is about twelve miles south from Takow, and is a considerable market-town at the mouth of a river of the same name. Christian work began there in 1870, and those of the inhabitants who have cast in their lot with us appear to be making steady, if not very rapid, progress in the knowledge and profession of Christ. At the time of our visit, they were just recovering from the effects of a serious fire which had taken place. It commenced in an accidental way, and could not be got under till two hundred shops and houses—including the chapel—had been burned to the ground. It is pleasing to add that the suffering which followed was greatly lessened through practical sympathy shown by the European residents at Takow, and by native brethren at several of the other stations. On the evening of our visit, a goodly company gathered and listened with close attention to the earnest words addressed to them by Mr. Ritchie.

Tek-a-kha is a country village about five miles eastward from Tang-kang. We spent the Sabbath there, and were well accommodated in rooms adjoining the neat little chapel. Over sixty adults and a number of children attended the services; many of them remaining afterwards for catechetical instruction, and to be supplied with small supplies of medicine for curing fever and other

such ailments. They all belonged to the small crofter class, as we would say in Scotland, and most of them seemed to be people of good ordinary intelligence, although very illiterate. I greatly enjoyed my visit to Tek-a-kha, it being a positive treat to meet with brethren who are so hearty and sincere. Some of the small-footed women walked long distances to come to worship that day.

On returning to Takow, we found Mr. Iap Han-chiong awaiting our arrival. He is a native minister of the American Reformed Church at Amoy, and had come over for a short change, and to see a little of the churches in Formosa. Of course, he was most cordially welcomed as an esteemed co-labourer in the work of the Gospel. Pastor Iap has occupied his present position for many years, is quiet in manner, a very capable man, and one who cannot fail to be wielding an extensive influence for good among his fellow-countrymen. He accompanied us on our second journey, and assisted us in every way he could.

Soon after starting again, we reached our quarters for the night in the walled county town of Pi-thau. The converts there have recently passed through some very trying experiences. Twice has the chapel been torn down by lawless mobs, and one of the native preachers lay seven weeks in Pi-thau jail for nothing save his faithfulness to Christian duty. And yet, matters seem now to be in a thoroughly hopeful and prosperous condition. I spoke to several who endured severe persecution about a couple of years ago, and they impressed me as being humble and earnest men who would be an ornament to any such little company of believers. During the course of conversation, they remarked that the administration of the present Chief Magistrate is so oppressive that even former enemies of the Church are

beginning to be interested in a religion which enjoins men everywhere to manifest the spirit of fairness and sympathy with each other. They added that the Sunday services were always well attended; some coming out of mere curiosity, others from selfish and worldly motives, and still a third class that they might render acceptable worship and be better fitted for growing into the likeness of their Lord and Saviour.

Our next halting-place was in the market-town of A-li-kang, about twelve miles northward from Pi-thau. There we spent the Sabbath, and there our worthy Chinese colleague received a most hearty welcome from the brethren. He seemed to have great power in speaking to them at our forenoon service. I noticed the crowded audience sitting spell-bound under his long and stimulating discourse; and no wonder, for the preacher displayed a remarkable fulness of knowledge regarding the beliefs, the customs, and the needs of the people before him. Whilst listening to him, one could not but feel the importance of having an educated *native* ministry in every part of China. Men like Pastor Iap are able to adapt themselves in a way the missionary can never do, and to overcome difficulties which must always hamper any mere sojourner in the country. The afternoon meeting took the form of a Communion service, presided over by Mr. Ritchie. Between fifty and sixty adult members were present and partook of the sacred symbols. I had little effort in following the greater part of Mr. Ritchie's most suitable address; and, altogether, the occasion was one to be remembered, a time when the presence of the Beloved Himself imparted new strength and melted the soul into gratitude and joy unspeakable.

A good walk of sixteen miles to the north-east on Monday morning brought us again into that hill region,

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REV. W. CAMPBELL AND NATIVE WORKERS.

where I trust the Lord may graciously prosper my own ministry for many years to come. We had no sooner arrived at Bak-sa than arrangements were made to commence the important duty of examining candidates for baptism. This work occupied the greater part of the week, and was found to be rather tiring, but also very interesting. We always began early and sat till late, being able to overtake only nine or ten names in the course of the day. It was a matter of the most joyful surprise to me that so many people were there, and with reasons so substantial that their names should be entered upon the baptismal roll. Some of them were well known to Mr. Ritchie, and had long been members of the Communicants' class; and they all appeared to have, at least, a clear enough *head-knowledge* of the way of salvation. After mature deliberation, it was decided that the three men and eleven women whose conduct the native Elders were most satisfied with, ought to be received into Church fellowship on the approaching Sabbath.

I was very much pleased with the examinations at Kam-a-na. Many of the answers given to our enquiries were touchingly simple, and came—so far as one dared to judge in such matters—from those “who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Some of the artless replies they gave appear still to be ringing in my ears. “No, baptism would not save them; they were saved by faith in Christ, and because of His work; but they wished openly to confess Him and to grow in the knowledge of His doctrine.”

There must have been about five hundred persons who took part in the services at Bak-sa on Sunday. Many of the Kam-a-na brethren were there to witness the solemn admission of another company into the visible Church of

Christ, and, especially to receive instruction from the lips of our much esteemed Chinese co-adjutor. He conducted the forenoon service and administered the rite of Baptism, while Mr. Ritchie dispensed the Lord's Supper in the afternoon. There were joyful hearts in the Bak-sa valley that evening. God had caused His salvation to pass before us, and we lay down to rest making mention of His goodness, even of His only.

On Monday we crossed over to Poah-be; and there also we had much to assure us that God's mighty Spirit is still working amongst these Pi-po-hwan aborigines. Four men and six women were passed for baptism. I was very sorry for one aged brother who wished to be received, but whose knowledge of spiritual things was most painfully defective. He appeared to have no conception of the Scriptural meaning of sin, and of his need of pardon through the merits of Another. One felt sorry for the poor old man. He appeared to think that some sort of magical change would be wrought upon him by the water of baptism, and in no way concealed his dissatisfaction and surprise at being advised to delay his coming forward at this time. We had large meetings at Poah-be on the Sabbath.

Our next visit was to the village of Kong-a-na, where we examined thirteen candidates, and saw our way to admit three of them to the membership of the Church. Things are not so prosperous with the brethren there as they once were. This may largely arise from the fact that it has not been possible for some time to have a properly qualified preacher residing amongst them. Every available worker was required at other churches, and until the three young men now under training in the city are somewhat further advanced in their studies, we are shut up to allow several of the older stations to suffer a little temporary loss.

After our visit to Kong-a-na, the time came when our own small company had to separate: Pastor Iap going back to his post on the mainland, Mr. Ritchie to Takow, and myself out westward to headquarters at Taiwan-fu. We parted from each other more than ever vigorous for the work to which God was calling us.

III

BROUGHT INTO A WEALTHY PLACE

I FEEL deeply thankful for being able to say that I have just had the great privilege of dispensing the Sacraments in the city and at our four hill-stations.

At Taiwan-fu two men and two women were added to the number of Christ's professing people. They had been hearers of the Gospel for nearly two years, and such evidence of their knowledge and behaviour was given that the Session cordially approved of Elder Bun's proposal to admit them.

Brother *Ia* was formerly a wicked man, persecuting God's people and revelling in every form of evil. He has now brought no small trouble upon himself by refusing to open his shop for trading on Sunday. His neighbours have annoyed him, but he manifests a spirit of meek forbearance. He has made considerable progress in the knowledge of Christian doctrine. *Ong Kia* is a much younger man—a native of Chin-chiu—and was brought under religious impression through the preaching of Mr. Douglas of the Amoy Mission, although he could not say it was during his residence on the mainland that he was led into the enjoyment of spiritual peace. He has been under our eye for more than a year; and what we have seen of him, especially during the past six months, is all in his favour and constrains us to believe in the sincerity of his profession. He is an intelligent reader of the Bible in Chinese characters, and a man who may yet become most useful in the Church.

As for the two women, it was apparent that their knowledge of Scripture indicated a very fair amount of diligence upon their part. One of them, whose husband is blind, resides at a distance of about three miles from the chapel, but her place on Sabbath is never vacant. She attended the Mission Hospital at a time when Dr. Maxwell was in charge, and came then for the first time to know something of the reality of Divine things. The other applicant also gave evidence of having come through a genuine spiritual experience; and they both showed deep concern when informed that the Session had decided to receive them.

These four persons were solemnly admitted to Church membership at the close of Dr. Dickson's discourse on the forenoon of 23rd September, 1873. All the afternoon service fell to myself. I spoke from 1 Peter 3. 18, and can truly say that I seldom, if ever, had so sweet an assurance of God's willingness to use the weak things of this world in carrying on His own great and gracious purposes. A large interested audience filled the outer part of the chapel, while the members themselves seemed to be actuated by a very proper spirit. It was the first time I came forth to administer the rite of Baptism, or invite my fellow-believers to join in that sacred act which calls to mind the dying love of Him who finished the work which His Father had given Him to do. I shall always think of the occasion as being the fulfilment of many a prayer, and the earnest of yet greater things to come.

Only a few notes need be added regarding our somewhat similar work at the four hill-stations. On reaching Bak-sa, seven persons presented themselves for examination, and three women were passed for baptism. One of them was in very weak health. Her husband left her some years ago, but she has been a consistent follower

of Christ for more than eighteen months. Although the two others were rather dull, they had learned to read the New Testament, and the office-bearers thought that they too ought to be admitted.

At Kam-a-na, we saw our way to select only one person from the five candidates who came forward. This poor woman had met with much affliction in her family, her four children having died within little more than a year. The Sacraments for those two companies of worshippers were dispensed on Sabbath at Bak-sa, where a congregation of about five hundred met in the newly-erected chapel. A fine earnest spirit was shown during the Communion service, and we ourselves, at least, could say that the Lord was with us of a truth. I may mention that the contributions of the native brethren in the afternoon amounted to within a trifle of ten dollars.

At Poah-be the examination of eight persons resulted in three of them being recommended for baptism, namely, Kan Tsu and his wife Kui Ki, with a young woman called Li Tsu. The two first gave good evidence of their acquaintance with Bible truth, Kui Ki in particular replying satisfactorily to our questions. The elders said that they were all very quiet and well-behaved people.

At Kong-a-na, seven persons were examined, but our way did not seem open for the admission of any of them at this time. Several had never seen the Sacraments dispensed, while others spoke in an unmistakably *legal* way, as if they had yet to learn that a man has to be justified by faith in Christ before he can speak of rendering acceptable service. Of course, we tried to explain both the easiness and the difficulty of the way of salvation. Our chapel was crowded at forenoon and afternoon diets of worship, many of the Poah-be members having come over to spend the day with their brethren in Kong-a-na.

It was good to be there, and those of us who were present at the Thanksgiving Service in the evening were again assured of the merciful lovingkindness of our Heavenly Father.

There is, indeed, much cause for gratitude in looking back upon this season of renewed Communion at our various little churches. No doubt, we have had fewer baptisms than upon any previous occasion, but we feel that the enlargement of our Membership Roll is not the only way by which true progress can be indicated. It is quite possible to have an important preparatory movement going on outside of the Church, and for a work of education in its higher sense to be advancing within her pale, while the number of baptisms may be far from showing the real extent of this.

What I do regret is the non-intelligent and almost superstitious way in which baptism is still regarded by many of our people. They think of it too much as a mere *terminus ad quem* which should call forth their energies up till the time it is obtained, and then leaves them waiting to see what sort of substantial worldly good may afterwards come along. Some of them even go the length of supposing that the water of baptism is able to confer blessings which the Spirit of God alone can give.

In writing thus, however, I do not by any means wish to convey the impression that we are despondent, or that some remarkable defection has just been brought to light. I would only be reminded that the very peace which we enjoy, the vague desire of hundreds to become connected with the Church, and what might be called the excitement resulting from this rapid extension of interest in a new religion, while far from being an evil in itself, ought certainly to increase our watchfulness, and make us strive with all our might to keep the movement under

due control. "All power is given to Me in heaven and on earth . . . Lo, I am with you alway, even unto the end of the world." Here must we ever find our strength, our comfort, and our hope. There need be no fear for the work. A time of reaction may set in, even persecution may arise, but none of these things should move us. God will surely watch over His own, and will not fail to uphold His people in every time of need.

IV

THE SEK-HWAN ABORIGINES

ON 14th October, 1872, Dr. Dickson and myself left the city to visit our stations among the Sek-hwan, who occupy the northern part of the county of Chiang-hoa. Our party consisted of eighteen persons, and was made up chiefly of brethren from the villages of Toa-sia and Lai-sia.

All along the way we enjoyed very favourable opportunities for open-air preaching, and for disposing of large quantities of Christian books and tracts. This part of our work was most interesting. Hundreds of people gathered about us in the more populous towns through which we passed, and listened with great goodwill as we spoke to them of God's love in sending His Son to save them. No sooner, too, had we halted for the night at any roadside inn, than crowds would collect and refuse to go away till we came out and told them something of the object of our visit. I was pleased to see that those Chinamen always acted with civility, and were even profuse in their hospitality at some places, treating us to tea, fruit, sweetmeats, and curious cakes made up with choice little morsels of rank pork fat.

Our chapel in Toa-sia was reached about noon on the 17th, after an entire journey of nearly a hundred miles. Of course the converts gave us a most hearty welcome. The last pastoral visit paid to them was in March, and they had been looking forward to the present one with much expectancy. From the thirteen candidates for baptism we examined, it was thought that only two might be

received: the preacher's wife, and an old woman who stumbled a good deal in her answers, but whose character was so well spoken of that we willingly consented to her admission. As compared with our examinations among our Pi-po-hwan aborigines in the south, there was considerable difficulty in conducting this part of our work here from the fact that many of the elderly people knew little Chinese, only one or other of the native dialects being intelligible to them. All meetings for worship in the chapel are conducted in Chinese, but in speaking among themselves the villagers still make use of the more easily understood Sek-hwan tongue.

I was one of a small party which started for Lai-sia on Monday morning, our way lying through a hilly country for the first few miles, and then over a wilderness of loose boulders, when we forded several streams and one rapid river which we crossed on a large bamboo raft or catamaran.

The village of Lai-sia is situated in a lovely valley twelve miles north from Toa-sia, and about an hour's walk from those mountain ranges which separate the civilized aborigines from the savages of the interior. The latter sometimes pay a midnight visit to the outlying houses of their Sek-hwan neighbours, so that every hamlet has to be stockaded, and otherwise secured against a sudden surprise. All the male inhabitants of the valley carry arms when going out for firewood, or to engage in any kind of outdoor work.

We had good cause for thankfulness at the spiritual progress made by our brethren in Lai-sia. The substantial little chapel was put up last year almost wholly at their own expense, and, during our stay, over one hundred adults met in it every evening to worship God, and to hear our exposition of His Word. Of twenty-three candidates who came forward, no fewer than thirteen

were considered worthy of being received into Church fellowship, and I was glad to see that the Christian education of the children was not being neglected. Many of those were already able to read the Chinese New Testament, and a class for learning the Romanized form of the language had some bright lads in it, who may yet become useful schoolmasters or preachers of the Gospel.

We regretted that an engagement to be in Toa-sia on Sabbath evening prevented us from spending the whole day at Lai-sia, but our two short services in the early morning proved to be most helpful. At the former, Dr. Dickson preached from Rom. x. 1-4 before the thirteen enquirers were baptized; and, on reassembling soon after, I simply tried to narrate the events of "that night on which He was betrayed." While looking over the large and deeply interested audience, one could scarcely realize that, only two years ago, the very name of this village was unknown to the outside world, and that every man and woman before me was then an ignorant worshipper of heathen gods. It was truly worth the toil of all our long walk to have the privilege of even seeing the change which had taken place.

The brethren were very sorry when the time came for us to leave. On account of the distance from headquarters, and there being only one clerical member of the Mission at Taiwan-fu (myself), they cannot have more than two pastoral visits during the course of each year, while our stay with them on the present occasion had been most helpful to every one. I suppose the whole of the inhabitants lined the way to the gate of the village when we were about to start: I could see tears in many an eye. They kept signalling after us till our little company was out of sight, and took every way of showing their deep appreciation of our visit. I shall not soon forget my first brief sojourn at Lai-sia. It is a cleanly, sequestered, and

most lovely spot, while in not a few of its poor homes, a work is being done which must tell throughout this part of Formosa. "Lift up your eyes and behold the fields, for they are already white unto harvest."

After a smart walk we reached Toa-sia in time to conduct evening worship and administer the rite of baptism. The condition of things at this aboriginal village is not quite so satisfactory as at Lai-sia. Not that the people fail in attending the services, or show any lack of willingness to become members, but that little headway is being made in getting them to understand the spiritual nature and functions of the Church of Christ. It would almost seem as if the petty officials and older people of the place had taken the matter into consideration, and had decided in favour of Christianity because no loss, at any rate, could arise in following the advice of foreign teachers who were quite as influential and far more sympathizing than the Chinese around them. This theory would account for the easy acquiescence of the younger people, and the irrepressible desire for baptism by many who do not possess the slightest knowledge of its meaning. In any case, what we require is more personal action, as opposed to any mere general movement or acceptance of Christianity in the slump, clearer views of the Divine character, a deeper sense of sin, and, in short, all that which comes to a man "not by might nor by power, but by My Spirit, saith the Lord of Hosts." Still, there are encouragements. A good beginning has been made, and one must not forget that every Lord's day our assistant delivers God's message to a congregation of nearly two hundred persons.

On Tuesday morning preparations were made for continuing our work at three more churches in the central part of the Island, away eastward from Toa-sia. As the visit to this Po-li-sia Plain involved two days more of

hard travel through a wild and uninhabited region, where bands of head-hunting savages kept roaming about, fifty-eight of the Sek-hwan brethren, armed with guns and long knives, volunteered to act as our body-guard ; but, on declining the use of their services, they said their weapons were only meant to secure some of the heavy game we were sure to meet with on the way. I may say that our opposition was afterwards withdrawn on account of the little we ourselves knew of the true position of things, and because travelling in this somewhat militant style received a certain amount of sanction from the Chinese mandarin who joined our party for the sake of the escort.

We walked single file, and the party presented quite a warlike appearance in passing along. For the first few miles our course lay in a south-easterly direction. Soon, however, the last houses were left behind, and we struck inland to begin the real work of climbing over hills and wandering through jungle and water in what seemed the most aimless and zigzag fashion. There was no trace of a road here, and the knives of the advance-party had constantly to be used in clearing our way. Although it required a considerable amount of exertion to keep together, the greatest good-nature prevailed, and every one seemed willing to help his neighbour. At one stage we had to break up into small companies while breasting the waters of a deep rushing river ; at another, the least false step over the great shelving rocks we had to cross would have hurled us into the tarn beneath ; while, further on, we walked through narrow gorges from which the light of the mid-day sun was well-nigh excluded by overhanging masses of thick foliage. So far as the magnificent scenery of this part of Formosa is concerned, I cannot attempt even a brief description. The luxuriant brightly-coloured vegetation, the forests with their tangled

masses of climbing plants, and the vast fields with their long rank grasses, all lonely and deserted, with not a trace of the presence of man, made a very deep impression on us, and furnished a spectacle which, to one member of the party at least, was surpassingly grand.

When we halted for the night about sunset, our stalwart travelling companions piled arms and made themselves useful in every way they could. Some cleared the ground which was to do duty as our four-poster ; some collected a welcome heap of leaves and dry brushwood ; while others kept combing the stream and several neighbouring pools with their little hand-nets. The three large camp-fires which soon lighted up the valley added greatly to our comfort. On two of these the rice was cooked, the third being reserved for preparing an abundant supply of newly-caught fish. It need hardly be said that our humble fare was much relished, and partaken of with very thankful hearts. There was a little pleasant chat afterwards, with two or three blood-curdling tales about the savages whose territory we had invaded ; but, before long, we all came together for evening worship, which was conducted in Chinese throughout, as no one present could lead in the better understood Sek-hwan tongue. Relays of men kept watch during the night, and we spent some five hours of refreshing sleep under the open sky.

An early start was made the following day, during which we walked as hard as the nature of the ground would allow. Towards noon, however, it became evident that another night would require to be spent in the mountains ; and, this time, we had to undo our burdens in a specially dangerous part of the aboriginal country. I chose my sleeping-place at the foot of a tree, and wondered what would be the best protection against the enormous snakes which abound in Formosa. That night, our commissariat and evening worship arrangements were somewhat less

elaborate than the night before. Owing to greater fatigue, incessant chirping of insects, and the occasional crash of some animal or savage through the woods, we got very little sleep, and, accordingly, we were again on the move by the faintest streak of light.

It was a stiff pull to reach the summit of the high mountain before us, and even the descent on the other side had its own little incidents: the whole reminding me of a climb I once had to the top of Ben Nevis *minus* the footpath. I think I can still hear the loud cry which startled us after leaving the base of this mountain. It came from no great distance, and appeared to be a rallying call, or the signal for some horrid onslaught of savages. In an instant, all of us were brought to a standstill, guns begun to be unslung, and silent prayer to ascend that God would interpose. What a relief it was at that moment to see some of our own brethren emerging from the wood, and showing their unbounded delight at the sight of their friends! A hunting party brought them word that we had started, and made the suggestion about coming out to meet us. They now led the way till, to the satisfaction of every one, we reached Aw-gu-lan, the first of our Po-li-sia stations.

A few words may be said here about Po-li-sia itself. The name is given to a large, beautiful, and well-watered plain in the heart of those lofty ranges which divide the Island from north to south. As the road winds, it lies about thirty miles eastward from the county city of Chiang-hwa. It is peopled by an almost exclusively Sek-hwan race, one of the two main divisions of the civilized aborigines of Formosa, the other being the Pi-po-hwan, among whose settlements no fewer than six of our southern churches have been planted. There are thirty-three little villages and hamlets scattered over the Po-li-sia Plain, and from inquiries made while visiting

twenty-nine of them, I should say that at present the rapidly increasing inhabitants number about six thousand. Any reliable statement as to the extent and population of Po-li-sia can be made only after following the line of march along the base of the high hills, and engaging in conversation with intelligent people in each of the villages. The circulation of false rumours by a number of anti-missionary Chinese pedlars, led myself and two of the native preachers to be thus engaged for more than a week, and the information we obtained regarding the tribal languages, manners, and distribution of the population was not less interesting than useful for the further extension of our work.

The introduction of Christianity into Po-li-sia is only of recent date, and took place under the following circumstances: Mr. Pickering, the agent of a mercantile house at Takow, happened to be spending some days at Toa-sia about two years ago, and mentioned to some sick people that there was a foreign doctor at Taiwan-fu, who was both able and willing to help them. Soon after, a party of far-travelled strangers presented themselves at our Hospital for relief. One of them was a native of Po-li-sia named Khai-san, who had relatives living at Toa-sia, and who came now to place himself under the skilful treatment of Dr. Maxwell. No difficulty was experienced in dealing with his bodily ailment, but the poor idolater was spoken to about his spiritual disease, which required the help of another Physician, who would not at all resort to the use of bandages or medicines. His interest was aroused, and his conscience said to him: "Thou art the man." Much prayer was offered on his behalf, and in less than three months the heavenly light and peace broke in upon his soul. On returning to the North, he lost no time in speaking to neighbours and friends about his new-found treasure. He produced God's Word; and, although no

scholar himself, others assisted him in deciphering the more difficult Chinese characters, and in translating several little Gospel leaflets, which were read and re-read, and talked over by all sorts of people. Khai-san had also to explain about praising God, and tell what was meant by people meeting together for worship without any sacred object being placed before them. A new thing was now seen in Po-li-sia. One here, and another there, gave up the practice of idolatry ; some of our simple Church hymns came to be familiar, and in one village an attempt was made to hold weekly Christian services. Thus, the movement had fairly commenced, and through the influence of this earnest simple-minded man at least thirty adults were now waiting to have expounded unto them the will of God more perfectly.

It was a considerable time before rumours of all this reached the city, and not till July 1871, that two native preachers were sent from Taiwan-fu to make full investigation. In due time they reported that a movement, favourable to Christianity, had really taken place ; that the people were kind, attentive, and thankful for their presence ; and that even already some appeared to have received the Gospel, not in word only, but also in power and in the Holy Ghost, and in much assurance.

Mr. Ritchie and Dr. Maxwell visited this northern region of Formosa in September 1871, going first to Toa-sia ; where it was found that, both in depth and extent, the work of grace exceeded their fondest hopes. Nine persons were baptized there, and arrangements made for building the present neat and commodious little chapel at Lai-sia ; but, owing to continued heavy rain, it was found that the journey could not be continued on to Po-li-sia.

In the following March Mr. Ritchie, Dr. Dickson, and Mr. Mackay of the Canada Presbyterian Mission at

Tamsui, visited Toa-sia, and were afterwards led inland to Po-li-sia. The joy and hospitality with which they were received was overpowering. Hundreds of people crowded round them from day to day, to whom medicines were dispensed, and the words of eternal life declared with all earnestness and sympathy. Of course, no one would say that this interest proceeded wholly from well-understood and genuine religious feeling. In such circumstances, we never meet with a sudden and widespread desire to embrace the Gospel for its own sake, and I hardly know any truth which requires to be pondered more frequently by those who are labouring on the Foreign Mission field. The people need to be led out from their gross heathenism; they need to be kindly and persistently spoken to about God, and sin, and faith in Jesus Christ; and especially must the Spirit teach them, or results will go very little beyond the indignant and ostentatious breaking up of their pretty little shrines. Yet, the opportunity was most precious, and fitted us in every way to praise God, and think very hopefully of the days to come. My brethren remained with the people for about a week, admitted twenty-two persons by baptism to the Church of Christ, and saw preparations made for erecting chapels in the villages of Aw-gu-lan, Gu-khun-soa, and Toa-lam.

The second missionary visit to this remote region is the present one by Dr. Dickson and myself, about which only a little need now be said. At Aw-gu-lan we had a good report from Brother Teng-iam, the preacher who has been in charge for about a year. His work seems to have prospered, as twenty-three of the children were able to read, and ten able to write the colloquial Chinese in Roman letters. At Toa-lam, one of the Church members had to be placed under Church discipline for improper conduct; while at Gu-khun-soa, we had

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A FAMOUS SEK-HWAN CHIEF OF FORMOSA.

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endless opportunity for preaching and speaking personally to a most willing and guileless people. In all, thirty-five candidates for baptism were examined, and seven of these were received into Church fellowship.

While crossing the Plain one day, we passed a company of wild half-clothed men, who were said to belong to the Bu-hwan tribe of savages to the east of Po-li-sia. They were now on friendly terms with the Sek-hwan, and had therefore no fear in coming this way on their bartering or head-hunting expeditions. In many respects, they are a very fine race, tall, muscular, self-possessed, and not by any means so degraded as one might have expected them to be. From enquiries made afterwards, it would appear that they are strictly upright in their dealings with each other, and with the Sek-hwan. They greatly dislike the Chinese, who encroached on their fair lands on the western side of the Island, and have driven them to their mountain fastnesses of the interior. Their language seems to be a very simple one, as we had no difficulty in noting down about four hundred of their words. Here are the ten numerals:—*Khial, Dahah, Turuh, Supat, Rimah, Maturuh, Mapitah, Mashupat, Mugarih, Machal.*

Two days' hard walking brought us out again to Toa-sia. As we had still a long journey before us we set ourselves to this on the morning of the 10th. The county city of Ka-gi was reached on the evening of the second day; and here we thought it best to separate, Dr. Dickson going on to Taiwan-fu to see how matters had gone during our absence, and I to two Pi-po-hwan stations which had not been visited for some time.

It was far on in the night before I arrived at our chapel in Peh-tsui-khe, a quiet little hamlet near Pillow Mountain, and about five miles eastward from the market-town of Tiam-a-khau. A small congregation meets there

every Lord's day, and the people are showing an evident desire to grow in the knowledge of Divine things. One man received baptism on the Sabbath of my visit; the first-fruits, I trust, of a large and genuine spiritual harvest.

After some fifteen miles' walk in a south-westerly direction, I reached Hwan-a-chan, the other station, about noon on Monday. Our work there continues to be in rather a backward condition. The brethren have to work very hard for a daily living, and are probably a little more dull than those we had been seeing. They proposed themselves, however, to put up a chapel and preacher's rooms that would enable them to dispense with the present insufficient and most shabby accommodation. Poor people! they certainly need to be encouraged, and I hope the Doctor or myself may soon be able to take up our abode with them for a week or two.

Before returning to the city, I spent a night in the large village of Ka-poa-soa. The preacher from Peh-tsui-khe accompanied me, and spoke to an attentive audience on man's duty to God and how to perform it. Allusion having been made to the divinity of our Lord, one hearer ventured to remark that the speaker was contradicting himself in talking about one God, and then referring to another named Jesus. My native friend replied by saying that red-hot iron contained both light and heat at the same time, but he immediately became so animated that it was impossible for me to catch the full drift of his argument; while the objector seemed to be only very partially convinced. At the close, several persons nodded assent in a rather half-hearted sort of way, whereupon I added a few words on matters about which there could be no dispute. It is not by any means a source of regret that we meet with interruptions of this kind. They show that our auditors are paying close

attention to what is being said, and surely that is far better than pre-occupation, idle curiosity, or hopeless ignorance.

The population of Ka-poa-soa is Pi-po-hwan, with a sprinkling of Chinese. It contains quite a crowd of fine promising boys and girls ; and this fact, I dare say, has had its own share in deciding that Brother Teng-iam should take up his residence there on Wednesday first. Many of the people were most friendly, and we can only hope and pray that our Brother may receive strength to carry on as good work there as he was doing in Po-li-sia. His wife's infirm state of health was one reason which influenced us in thinking that he might profitably have this change to the South.

I reached Taiwan-fu on Thursday last after an absence of six weeks, and was glad to find that everything had been making quiet progress during our absence. What a privilege to be engaged in such work, and what abundant cause we have for gratitude to our Heavenly Father !

V

FAR AFIELD NORTHWARD

I HAVE just returned from a long spell of pastoral and evangelistic work in the North. It was the time for my Spring visit to Po-li-sia, but I wished to take the opportunity of extending my journey to that part of Formosa occupied by our sister Mission from the Presbyterian Church of Canada. Mr. Mackay has been labouring single-handed there for about a year ; and I knew that, in the circumstances, this call upon him would both be pleasing to ourselves, and helpful to the native Church. My original plan was to travel overland to our own Sek-hwan stations, and then continue the journey by going on to the more distant region. On being told, however, that the Norwegian barque *Daphne* was about to leave An-peng for Tamsui, I had my things taken on board, and we set sail a few hours after. As there was not sufficient sea-room at this time of the year to beat up against the monsoon in the narrow Pescadores channel, the Captain decided to double South Cape, tack up the eastern side of Formosa, and thus reach Tamsui from the north.

We had a very stormy passage, so much so, that my servant boy and the Chinese preacher (Chiu Paw-ha) who accompanied me, were dead sick during the seven days we were at sea. While labouring off the Island of Botel Tobago, our mainsail was torn in pieces ; and, for several days, every other great sea we faced threatened to engulf us. I was sorry for the poor ship-hands, who

had to work hard, and be content with mere snatches of time for food and sleep. It was only through repeated drenchings, and with firm holding on, that I succeeded in getting a good look at the land which came now and then into view.

Every one was interested as we approached Botel Tobago. The last European visit to it was by a surveying party from H.M.S. *Sylvia* in 1867. It stands about twenty-six miles out from the south-eastern end of Formosa, is seven and a half miles long, and densely peopled by an aboriginal race. We saw their huts, and could make out rows of little canoes or rafts drawn up on the beach.

We sighted also the Island of Samasana, which is thirty-four miles north of Botel Tobago, and fully fifteen miles east from the Formosan village of Po-song. Consul Swinhoe supposes that it is inhabited by fishermen of Luchuan origin; but Captain Belcher, of H.M.S. *Samarang* called there in 1845, and found the population to consist of about a hundred and fifty Chinese from the region of Amoy. They were then gathered into one village, and have greatly increased since that time.

I was in some hope that, on one of our long tacks, we might have come within view of Kumi, the westernmost island of the Miyako Sima group. It lies about sixty miles east from Dome Point, and has four villages. Two or three of the islands lying further east have a much larger area than Botel Tobago, and the population of the entire group is estimated to number about ten thousand. They are said to be a poor but contented and unarmed race, in appearance similar to the Luchuans (to whom they are subject), but resembling the Japanese more in manners, customs, and language.

It will thus be seen that the inhabitants of the above-named islands are completely shut out from all Gospel

influences. No one seems to care for them, and one generation after another has passed away without their once having had an opportunity of listening to the words of eternal life. Of course, every one admits that much Christian effort is needed for dealing with such a great imperial race as the Chinese ; but surely the claims of the weak, the solitary, and the few, ought also to be acknowledged. By so doing, we follow in the very footsteps of Christ, while it would be difficult to name a more patent means of blessing to the Church itself than the labours of men like Williams in Erromango, of Gardiner among the Patagonians, or of those noble Moravian brethren who labour at many isolated parts of the Foreign Mission field. In the present case, it may be suggested that the junk which brings tribute annually from Miyako Sima by way of Fuh-chau, might afford an opportunity to the many missionaries in that Provincial city for something being done.

There is almost nothing to remark about the occasional glimpses we had of the land on our left. It is such a shelterless rock-bound coast that we were compelled to stand well out to sea, and only at Black-rock Bay and Dome Point did the objects on shore come well into sight. Immediately north of these, the great wooded mountains rise six and seven thousand feet from the water's edge, while, little more than a mile off, no bottom can be found after running out one hundred and fifteen fathoms of line. It will thus be seen that what with strong currents, a very deep sea, and want of harbour accommodation, Formosa can never be advantageously developed from its eastern side.

On arriving at Tamsui, I called a small boat and was rowed across to the residence of Mr. Mackay. He gave me a truly Highland welcome. The thinness of our ranks here tends all the more to increase the joy of

fellowship when we do happen to come together. It took some time to have my cases of books and other things brought ashore; but, in a few hours, the native assistant, my servant-boy, and myself, felt very comfortable in every way, and thankful that our seven days' tossing had come to an end.

Tamsui, the north-western port of Formosa, was opened to foreign trade by the Treaty of Tientsin in 1860, and a few European places of business have been erected there, the residents being about equal in number to those in the southern port of Takow. Lofty hills on each side of the estuary at once attract the visitor's attention. The harbour is entered through a deep, but narrow channel, which opens out into a broad, lagoon-like river. At first sight, the place might be taken for some district in Perthshire, but a nearer look dispels the illusion. Over there, nestling among the broad banana leaves, the peculiarly pointed roof of the Chinese joss-house presents itself, clumps of waving feathery bamboos are seen higher up; while the people, and all the surroundings of the dirty little village, at once reveal that this is not one's own dear native Scotland.

Mr. Mackay arrived in Formosa a short time after myself. The Foreign Missions Committee of the Presbyterian Church of Canada having given him liberty to fix on some eligible field of labour in China, his attention was turned to this Island, whilst sojourning with our English Presbyterian missionaries at Swatow. A decision in favour of North Formosa was made during his subsequent stay at Takow, where full advantage was taken of the opportunity for linguistic study, and becoming acquainted with all practical details of the evangelistic, pastoral, educational, and medical work carried on there. It was a great joy to Mr. Ritchie and Dr. Dickson that they were able to accompany him, and see him com-

fortably settled down in his chosen field of labour. It was then also arranged that Brother Dzoe, one of our Takow native preachers, should proceed to the North, and thus enable Mr. Mackay at once to begin the work of the Mission.

On the Sabbath after my arrival, we rowed eleven miles up the river to the village of Gaw-khaw-khi, where Mr. Mackay has a neat little chapel erected, and where the Gospel is preached every Lord's day. At the time of our visit, the prevailing feeling among the people seemed to be one of mere curiosity, and I was sorry that even the converts appeared to have such worldly notions regarding our work and everything connected with it—a mistake the Chinese easily fall into, but one which eats like dry rot into our efforts to build up a fine spiritual Church.

The following day we went to Bang-kah, a large town, where Mr. Douglas of the Amoy Mission preached during that memorable visit in 1860, a visit which led to the commencement of stated Christian work in Formosa. We tried repeatedly to have open-air meetings there, but with very little success. The march of two red-haired barbarians through the crowded streets seemed to awaken a great amount of wonder and suspicion, and several of the huge ill-favoured curs which abound in every Chinese city kept barking after us as if their bodies would burst. One more stand was made with the view of having a little quiet talk on the truths of Christianity, but it was no use, and we were simply hounded out of the place.

Walking a few miles further on we reached a considerable village beautifully situated on the banks of the Tamsui River. We had been travelling for several hours rather badly protected against the fierce rays of this eastern sun, and felt faint and hungry; so that grateful feelings arose on our being directed to the house

of an influential Chinaman who came to a knowledge of the Gospel during his residence on the mainland. He certainly treated us that day with all the simplicity and kindness of an earnest-hearted Christian. I believe that A-chun is one of God's hidden ones. He lives a consistent life before his heathen neighbours, and even his enemies regard him with respect. We came afterwards to know that he has supplied funds for helping one of the mainland missionaries to bring out a Bible Dictionary in Chinese. O, that God would speedily raise up hundreds and thousands of men like this! It must be largely through such an instrumentality that the compacted mass of heathenism around us will be broken up, and the kingdom of our glorious Redeemer established in its place. Lord, speed the day! It is sure to come. The first glimpse of dawn can now be seen, and the full reviving flood of glory must soon flow in to dispel the gloom of poor benighted China.

We had proceeded on our way for only a few miles when another village, of five or six thousand inhabitants, lay before us. A few stragglers passed, and then we were surrounded by a good-natured crowd of persons who began to criticize our dress, and to speculate on the business we might have on hand. The greater number seemed pleased to think that the outlandish-looking individuals before them knew something of their language. Some invited us to come and rest before going farther. As it was a gorgeous evening, and the villagers had just concluded the work and bustle of the day, we went forward to an elevated piece of ground near a Buddhist temple, where a large orderly crowd soon gathered. Proceedings were commenced by singing one of our beautiful Christian hymns, and then Mr. Mackay and myself tried to make them understand something about repentance towards God, and faith in our Lord Jesus Christ.

The difficulties of such an undertaking are tremendous ; so great, indeed, that one is thrown back on the guidance and strength of Him in whose name we speak. When the people do show anything like sustained attention, their puzzled expression shows plainly that they have failed to catch our meaning ; while any announcement of the more distinctive truths of the Bible, such as the birth and resurrection of our Lord, often leads them to ask what proof we have for making statements of that kind. Again and again have I noticed the look of disapprobation on referring my hearers to the Book I held in my hand as being the rule of life, and the fountain of all moral and spiritual truth. Even on the present occasion, a number of the people made no effort to conceal their opinion that some of the things we said were both incredible and of no practical value. Before leaving we distributed a packet of leaflets, and one quiet, intelligent-looking old man invited us to repeat our visit. As that whole region is lying in deep spiritual darkness, there can be no doubt that an outpost in Chiu-nih might prepare the way for gaining an entrance into Bang-kah itself.

We returned to the Port on Tuesday, and were engaged in study of the language till Saturday. I preached to the European residents on Sunday morning, and to our Chinese brethren in the afternoon. The latter have not yet succeeded in securing proper chapel accommodation, but premises have been rented, which may serve for a time. A medical colleague is expected about the end of the year, and on his arrival arrangements will doubtless be made for the erection of suitable buildings. It is, of course, still the day of small things at Tamsui—small, however, not in the sense of remaining long in that condition. The seed planted in good ground and properly cared for soon springs up, and so will it be with this welcome sister Mission in Formosa.

Mr. Mackay's third and only other place of worship is in a village called Sin-kang, where Brother Dzoe is now rendering good service. That village is not to be mistaken for an old Dutch township of the same name in the county of Taiwan. It stands at the head of a fertile valley three days south of Tamsui and eighteen miles north from Lai-sia. Its inhabitants are Sek-hwan, who came first to know something of the Gospel through their fellow-aborigines at our southern stations. They have just completed the erection of a neat little chapel, and things look as if the work would rapidly extend inland from this promising centre.

Meanwhile, I was beginning to feel a little uneasy about my long absence. Having had eight days' pleasant intercourse with Mr. Mackay, and having seen the initial stage of a most hopeful movement, I wished to be off and into the midst of that work which was awaiting me at our own stations in the Chiang-hoa county. He agreed to accompany me as far as Sin-kang, and we made an early start on the first Tuesday of April. Till about noon, our way lay over a high table-land, where the richness of the soil and the sparseness of the population were the more noticeable features. A score of farmers from any country district of Ireland or Scotland settled there would soon bring the agricultural wealth of the place to light.

We halted for the night at Tiong-lek, a market-town about twenty miles south from Gaw-khaw-khi, and only some three or four from the western coastline. The landlord of the inn gave us the use of what he called his best bedroom, which turned out to be rather a poor affair, with damp earthen floor, no glass in the windows, and not by any means free from the usual *entomological accompaniments*. After resting, we came out and strolled to the end of the main street, where a party of villagers met us and listened so attentively to our remarks that we

returned with them to Tiong-lek, and preached to a large crowd about the kingdom of God having come nigh to them. Another good meeting was held in the back hall of the inn, our landlord kindly providing seats for any who wished to be present. The people of Tiong-lek are Chinese from Fukien, with a very small sprinkling of aborigines and Cantonese Hakkas. They certainly treated us with much civility, and admitted both the reasonableness and the importance of what we had been saying.

The next day's journey brought us to spend the night at Tek-cham, an important county town, and headquarters of the Civil Government in North Formosa. Being a *Hien*, or city of the sixth order, it is walled, and has a small garrison. Some of its streets are very busy, and lined with shops which have their goods displayed in great variety and profusion. Except in the cloth-shops, very few foreign articles could be seen. I was much struck with the different kinds of fish and native fruits which were exposed for sale. As Tek-cham is seldom visited by Europeans, our presence created no small stir, and quite a crowd followed us wherever we went. Several times we did try to say something about there being "one thing needful," but the curiosity and excitement were so great that it was impossible to proceed. One's heart could only yearn for those dear brethren of mankind. I do feel for the bright laughing boys who always turn out on such occasions. How long, O Lord? O Church of Christ, how long?

On Thursday afternoon we reached Sin-kang, and had the pleasure of meeting those who received us as the humble messengers of peace and blessing to this people. Service over in the evening, I gave them a short account of our work at the southern stations. They seemed greatly to relish this, and expressed their joy that many

besides themselves in Formosa were striving to be God's witnesses for the truth.

We were early astir the following morning, and after a hearty farewell to Mr. Mackay our own little company set forward for the remaining part of the journey. Towards mid-day we halted for slight refreshment at Ba-nih, a busy market town with a Hakka population. Those settlers from the Canton Province are an intelligent, prosperous, and pushing race, and are found scattered all over the western side of the Island. Their spoken language differs very considerably from that used by the other Chinese peoples of Formosa, and their women do not conform to the stupid practice of binding the feet—a seemingly unimportant matter, but one which exerts a most deteriorating effect on the physical and social condition of those who follow it.

About five o'clock in the afternoon, and while we were toiling across the spur of a high mountain, our eyes were gladdened with the first sight of Lai-sia. Away in the distance we could see the stockaded village which contains our chapel, and which—better still—contains not a few earnest souls which have become temples of the Holy Ghost. We knew the welcome that awaited us, and walked no longer with toilsome lagging steps. So soon as our approach became known small parties came out to meet us, and very soon we were filled with joy at the kindness and warmth of our reception.

It was with gratitude I learned that church matters in Lai-sia were continuing to prosper. On their own suggestion the converts had erected a house to be used by the visiting missionary. There are three rooms in it, and it is situated just within the village gate. The native preacher has also been diligent, as nearly every child from twelve years of age and upwards was able to read and write. Sixteen candidates for baptism were

examined on this occasion, and of these six were received into Church fellowship. I thought, too, that the time had come for the members to choose three of their number to act as office-bearers. Of course, the importance of the step was fully explained to them. The choice they made called forth my own warm approval, and every one was pleased at the ordination of A-ta-oai and Bun-liong to the Eldership, and Ka-pau to the Deaconship of the congregation.

There was no interruption to this feeling of encouragement during my subsequent visit to Toa-sia. I found that the chapel there had been enlarged to more than its original size, and that other premises had been added, which latter include a school-house, preacher's rooms, and accommodation for ourselves. Moreover, all this extension is due to the liberality and exertion of the native brethren themselves. Nor were indications of true spiritual progress wanting. I baptized six adults, among them being a young man of much promise, with the wife of the *Thong-su* or Sek-hwan civil officer who resides there. This woman possesses a good intellectual apprehension of saving truth, and her character is said to have recently undergone a very marked change for the better. I regret that the preacher now in charge is himself rather defective in his knowledge of Scripture facts and doctrines. He seems, however, to be sincere, and God is evidently blessing his work.

I arrived in Po-li-sia on 23rd April with a party of forty. We made a very early start from Toa-sia on the 22nd, and passed the night under some trees in the mountain region east from Chiang-hoa. Soon after reaching our Aw-gu-lan chapel, about dark the following day, a large missionary meeting was held, at which I spoke of God's work in the South, and at the stations of the Canadian Mission in Tamsui. The brethren at Aw-gu-lan

have commenced the erection of what promises to be the neatest place for Christian worship in the Island. A special feature of it is that one of the little side galleries is to serve as a sleeping-room and study on the occasion of our own visits. The arrangement is a very important one. While moving about over this wide field in all kinds of weather, we sometimes require to spend the night in dark filthy dens which cannot be wholesome. On such occasions any discomfort arising from the presence of lizards, cockroaches, mosquitoes, and even of the active persistent little flea can easily be got over if one keeps strong, and there is water at hand for having a good bathe. So far as climate is concerned we have really nothing to fear, and yet the missionaries are often laid up with fever, while mercantile residents at Takow and An-peng enjoy a fair amount of health. To put the whole thing right it is only necessary that other brethren should imitate the considerate action of our friends in Po-li-sia. One upper room at each station would be an immense advantage. We cannot afford to have invalids in Formosa.

The morning after my arrival I went over to Gu-khun-soa, where the second of our Po-li-sia chapels has been built. That village is situated at the base of the hills, on the north-eastern side of the Plain. It is one of the principal bartering places between Po-li-sia people and the savages of the interior. The preacher gave me a warm welcome, and at once called in six persons who wished to receive baptism; but, at the close of a very prolonged examination, I could see my way to admit only one of these. He is a young man of considerable intelligence, and one who has made good use of his Chinese New Testament. Our preacher spoke highly of the sincerity of his profession, and said he was well fitted for being useful.

Early on Friday morning I went on to the third of

our Po-li-sia chapels. It stands in the village of Toa-lam, about three miles south from Gu-khun-soa. A large company of candidates was awaiting me there, and I immediately began the work of examination. As the Bible knowledge of the majority appeared to be still at a very rudimentary stage, and I had arranged to be at Aw-gu-lan on the morrow, only the cases of the more promising were considered, all connected with the congregation being invited to assemble in the evening for worship and further instruction. Before leaving I saw my way to announce that three of the candidates would be admitted.

On Saturday the Elders and myself had a very busy day at Aw-gu-lan. After giving satisfactory profession of their faith in Christ, no fewer than ten adults were passed for baptism. Their acquaintance with Scripture was quite above the average, and good evidence was given that they were all persons who led consistent, blameless lives. A meeting for special prayer was held in the evening, at which we asked that God would graciously forgive all the errors and imperfections of our work, that the names of the brethren to be received might be written in the Lamb's Book of Life, and that every soul would be blessed at our services on the morrow.

The Sabbath morning gathering of the three congregations took place at Aw-gu-lan. As no house there could have contained so large a company, several brethren were engaged the night before in erecting a wooden platform under the branches of a huge banyan tree. At least four hundred persons met round it that morning. There was something grand about the whole surroundings, while the interest and attention of the people were everything that could be desired. After the sermon the fourteen whose examination had been sustained stood forward, and again confessed the name of Christ before receiving

baptism. The scene was most impressive, making one feel inclined to shout for joy at the mercy and loving-kindness of our Lord.

Our Communion service was held in the afternoon at Gu-khun-soa. There, the whole wooden front of the chapel had been removed, and even with that the crowd extended far into the outer court. What a motley gathering! The Church members—quiet, and decently clad—were seated immediately before the reading-desk; behind them were the adherents, or persons who come to worship but have not yet received baptism, and farther on there stood a large company of non-Christians, looking on in silent and stupid amazement. Among the latter I observed many Sek-hwan, a few Chinese who trade in the Po-li-sia villages, and little groups of powerful fellows who were only very partially dressed, and armed with knives and long spears. They were Bu-hwan and Tsui-hwan savages out on bartering the produce of their mountains for salt and powder. Everything considered, the meeting was a very successful one. A few of the Tsui-hwan understood Chinese, and may have carried away good impressions. Two of them made signs of friendly recognition to me at the close, which reminded me that we had met on the occasion of my former visit. The Church members themselves seemed to enjoy the service. There was no idle staring about, but rather an appearance of much thoughtful earnestness, especially when the bread and wine were being passed from hand to hand. The Chinese *cash* of the offertory amounted to about two pounds sterling.

At this point I concluded the strictly pastoral part of my duties, and was now free to engage in a little evangelistic work among the non-Christian villages of Po-li-sia. The native preacher heartily aided me in this work. Our usual method was to go direct to the school of any

village we entered, and begin by having a friendly chat with the teacher. Neighbours would then gather about and show great willingness in listening to our message. We also distributed tracts, and supplied persons suffering from malaria with small doses of quinine. The people everywhere treated us with civility and respect.

On returning to Aw-gu-lan one evening while thus engaged, A-tun—a Sek-hwan bartering-man who understands the language of the Bu-hwan—introduced a party of aborigines who wished to see me. He said they belonged to the Bu-hwan tribe, and had brought a message from their chief, A-rek. I soon ascertained that they wished me to accompany them to their village of Tur-u-wan, in a remote part of the mountains east from Po-li-sia. The chief was ill, they said, and it was thought I might be able to help him. As the opportunity seemed a good one for getting to know something of those people, I readily consented, and we arranged that I should start with them from Gu-khun-soa on the morning of 12th May.

The half-dozen men who made up the deputation were darker in colour than the Po-li-sia people. They belong to a beardless race, and do not shave as the Chinese and Sek-hwan do, their coarse black hair being simply thrown back, tied close to the head, and either twisted into a knot, or left hanging behind in a loose unplaited mass. Their facial tattoo marks take the form of short bars placed horizontally in a column down the middle part of the forehead and lower jaw. I noticed, too, that the lobes of their ears had been pierced, and the perforations enlarged till they could receive pieces of half-inch reed, which were used as ornaments. One tall fellow had a necklace composed of human teeth. All of them were *sans culottes*, and the very scanty clothing they did wear left by far the greater part of the body exposed. Their

weapons consisted of spear-heads fastened on bamboo rods, and long slightly-curved knives, which were worn in wooden scabbards. I was told that in return for skins, deers' horns, and other such articles, Chinese barterers supplied them with flint-lock guns to a limited extent. They had never been visited by any European, and even a native of Po-li-sia would not dare to enter their territory without permission from some prominent member of the tribe. Their language is rather musical, and has a decidedly Malayan ring about it.

I was up before daybreak on Monday morning, and at once crossed over to Gu-khun-soa, being accompanied by my servant-boy (Peng Ong of Poah-be), a Chinaman who carried a few presents for A-rek, and the interpreter, A-tun. To my great delight I found that the Bu-hwan had kept their appointment. They were waiting when we arrived, and the Chief had sent his eldest son to escort us. In an hour after, we entered a dark mountain pass to the east of Gu-khun-soa. Those of us from Po-li-sia travelled with bare feet on sandals of plaited straw, an arrangement which is both cool and very convenient when much water has to be crossed. The country through which we passed was everywhere in its primeval condition, and we had seven hours of laborious march through it before halting to take food. It would be about an hour before sunset when Tur-u-wan was pointed out to us up from the brow of a steep hill. After fording the river lower down we began the ascent, and soon met parties from the village. At last we passed through the crowd of wondering natives assembled outside, were conducted to the largest of the huts, and in a few minutes more stood before the one whose name has long been a terror throughout this central region of Formosa.

A-rek was found to be suffering from fever, and in rather a weak condition. I gave him a good dose of

quinine, and a little later he drank off some beef tea prepared from Liebig's Extract. Both preparations had to be tasted by myself before the Chief would put them to his lips. There was little more done that evening. The prospect outside was anything but inviting, as rain came on, and the great lonely mountains got covered with mist. Some thirty villagers gathered into the large apartment where we met, who were a little shy at first, but more communicative when my presents were brought out. These consisted of needles, wooden combs, flints for striking fire, half a yard of red flannel, some buttons, and a piece of an old brass chain which had several keys attached to it—this being thrown in because of the interest it awakened among some of the younger people. I satisfied myself that none of them had any notion of the marketable value of gold as compared with brass ; so that interest in the chain was not to be explained in that way, but simply on account of its being a rare object, and useful to them as an article for personal adornment. Many of the remarks they made were translated into Chinese by A-tun, and had more or less reference to myself. Intellectually, they seem to be mere children. They use their fingers in counting. For example, a large party hunting for game or on the war-path would separate into two companies, and arrange to meet by one *hand*—that is, in five days. As we ate together that evening, I was interested to hear some of the girls and lads playing on a small instrument like a Jew's harp. The twanging sound it gave was not unpleasant, but soon became somewhat monotonous. On learning that they had a collection of native songs, I wished to hear several, but they seemed bashful to begin, and my invitation was not responded to. I fear that my own efforts to tell them of our great Heavenly Father, and of His love for sinful men, did not amount to very much.

Next morning, on coming out to reconnoitre, my eye caught sight of a row of human skulls and heads fastened up at the end of the Chief's house. They were mostly cloven in, and some of them were comparatively fresh, and had a most ghastly look. The greater number of the other houses or huts were similarly provided. I counted thirty-nine in one collection, thirty-two in another, twenty-one in a third, and so on. They were the terrible outcome of clan-fights among the savages themselves, and of many a fatal meeting with people in the west. Those unsubdued tribes have been brought to bay by the advance of civilization. Their hand is against every man, and they consider nothing more praiseworthy than to transfix any straggler who wears a pig-tail. Not only the Chinese, but the Sek-hwan who have submitted to Chinese rule, are made to supply the demand for heads. One of the most active and intelligent of our Church members informed me that not a year passes without ten or fifteen cases of successful head-hunting taking place in and around Po-li-sia. In some years the number is very much larger. This degrading practice appears to be carried on in much the same way, and—*mutatis mutandis*—for the same general reasons, as it is in Borneo. It has come to be so largely mixed up with the beliefs and customs of the eastern tribes that, apart from all quarrelling, heads must be brought in to keep up the traditional stand against Chinese invasion to show the continued possession of bravery, and to furnish an occasion for excitement, for jubilation, and for the consumption of jarfuls of native whisky.

On turning away from these sickening sights and entering the large cabin again, I felt sad at heart on seeing further evidences of this awful degradation. A number of very suspicious-looking implements were lying about, and there could be no mistake regarding the thick coils

of hair which dangled from one of the beams. They were the queues of murdered Chinamen, and belonged to the grinning heads I had just been looking at. I have myself no doubt that many of the Bu-hwan are cannibals. It is an ascertained fact that, in some cases, the heads they carry off are boiled to prepare a jelly-like mass, which is made up into little cakes and eaten in the belief that, by doing so, they demonstrate the completeness of their victory, and become nerved for further deeds of bloodshed. One could not look upon this people without a feeling of the deepest pity. They are in some respects a fine race. All who know them say they are truthful, chaste, and honest. Murder is the most frequent of their heavy sins. They regard human life as being of little value, and glory in hacking the bodies of those from whom they have received any real or fancied wrong. The men occupy themselves wholly in the chase, in making raids upon hostile clans, and in the more congenial excitement of hunting for the heads of their Chinese or Sek-hwan neighbours. Their women tattoo their faces all over in a way which imparts a positively hideous appearance to the older people. They find occupation in raising little crops of millet and sweet potatoes on the hillsides, in weaving certain kinds of coarse cloth, and in every sort of menial and household drudgery.

I made many attempts to convey some of the more elementary religious truths to the minds of those poor brethren, but with very little success. I dare say the main obstacle was the difficulty of maintaining the interest of our old opium-smoking interpreter. The heavy *douceur* he received from A-rek had enabled him to lay in a good supply of the flowing poison, and in any case he could see no earthly use in repeating the sentences I was always asking him to translate. Poor old heathen! When I did employ the language of appeal, he immediately became

very maudlin between his whiffs, and spoke in a way which reminded one of the process of driving nails into rotten wood. As for the savages it was hardly possible they could catch my meaning, their confusion being only increased when writing-materials were brought out, and I commenced to make a few jottings in their presence. They were afraid that something was now being prepared to harm them, and after an unsuccessful attempt at explanation they still seemed frightened, and the notebook had to be put away.

I had not before heard of a rather curious custom which is observed by those Bu-hwan. When anyone dies, his friends do not convey the body to the outside of the village for burial. The log fire, which always keeps smouldering at one end of the apartment, is immediately cleared away, and a deep hole is dug into which the body is placed in a sitting posture. Pipes and tobacco, with other articles used by the deceased while living, are placed beside the body; some simple ceremony of mourning is gone through, a couple of the nearest relatives fill up the grave, and then everything goes on as usual.

They commence the erection of their houses or cabins by digging a large square pit about four feet deep. The earth, forming the floor of this pit, is afterwards firmly beaten down, and the sides built up with large stones. The walls are then carried three feet higher than the ground, a bamboo framework or roofing is constructed overhead so as to form eaves about two feet broad on either side, and above this thin slates are placed to complete the structure.

The Chief and two or three others, who received benefit from my medicines, were remarkably friendly on the second morning after my arrival. Their fevers had left them, and they were feeling comparatively fresh and vigorous. They proposed to show me their wells, which

A-tun said was a remarkable sign of confidence in me. I was told that one of these wells was under an evil influence, and had caused numerous deaths in the village. The people had been in the practice of firing into it in the evenings, so that the bullets from their long guns might dislodge the enemy. The well in question was a beautiful running spring, with a practically unlimited supply of the coolest, freshest water I ever tasted. I drank some of it in presence of the natives, and told them to have no fear but begin again to use this water. The low, wretched charnel-houses in which they live when indoors made it a puzzle to me how many sturdy fellows came to be there.

The scenery round about Tur-u-wan is very grand and somewhat suggestive of Glencoe, only on a much larger scale. All the country within view, and for a long day's walk eastward, is inhabited by aborigines who speak the same language as A-rek's people. Westward it is more level, and occupied by a Chinese-speaking population.

In former years A-rek's word was law to the mountain people for miles in every direction, and thirteen villages still acknowledge his sway. I visited seven of these, meeting with many persons who were suffering from fever, to whom quinine was supplied; and several who had very severe spear-wounds, for whom I could not do anything, except resorting to an application of tepid water and ground-nut oil. While thus travelling about I met another Chief, whose territory lies about five miles south from Tur-u-wan, who rules over thirty villages. His name is A-ui-a-tan, and we may hear of him again as our work advances. I presented him with a few needles of English make, with which he was very much pleased. He only knew the miserable bits of wire supplied by the Chinese barterers.

I started from Po-li-sia early on Wednesday morning. A great many people from the neighbouring villages came

to have a parting look. There seemed to be a friendly expression on every face. Through A-tun, A-rek asked me when I would return, and almost forced me to accept a small present of native cloth which his wife had prepared. The entire journey was one of unusual difficulty. I think I never witnessed such rain; while the fearful crashes of thunder, with prolonged bellowing and rumbling among the mountains, were something judgment-like, and gave me a peculiar feeling of headache. It was late before we reached Gu-khun-soa, in a very bedraggled condition.

I look back with much gratitude on this pioneer visit to the region east from Po-li-sia. Not that it suggests the duty of making any immediate effort for carrying the Gospel to this Bu-hwan tribe; because, apart from attempting any aggressive movement among the swarming Chinese at our very doors on the western side of the Island, an immense amount of work has yet to be overtaken at our present thirteen widely-scattered stations. Many of the Church members, some of our preachers even, are deplorably ignorant; while the trained labourers are few, and myself the only pastor over a region which, at home, would have several bishoprics, and a whole battalion of Christian workers. This visit, therefore, was merely a visit, but one which added greatly to our information, and enabled us to scatter some seeds of kindness upon a very needy, if uncongenial, soil.

I left Po-li-sia early on the morning of 16th May. There was some little difficulty in inducing a party to accompany me by the seldom-travelled road I arranged to come out by. I had heard so often about the Tsui-hwan or water savages, and their lake, that the present seemed as favourable an opportunity as I could get for visiting that part of the country. We accordingly came out from Po-li-sia across the southern range of mountains,

and reached the settlements of the Tsui-hwan on the evening of the day we set out, there to feast our eyes by gazing on the only good-sized lake in Formosa. It is doubtless the one referred to in Consul Swinhoe's Notes, and as the present was the first European visit to it, my inclination to find a name for this beautiful expanse of calm, sweet, life-giving water could not suggest one more suitable than that of Candidius. He was the pioneer Dutch missionary to Formosa during the first half of the seventeenth century, and we still know enough about him to desire that he should be held in respectful and loving remembrance. Like, then, the waters of Lake Candidius, may that pure Gospel he preached yet become a source of much blessing to the people of this lovely region !

The Tsui-hwan do not form a very large tribe. They are not found in any other part of the Island. Their four villages are called Tsui-sia, Wa-lan, Pak-khut and Thau-sia. A great part of their time is taken up in fishing. I saw their long canoes on the lake. Each one is formed by hollowing out the trunk of a large tree, and is propelled by means of short, leaf-like paddles. I remained with this singular people for about a week, and every evening tried to tell Bible stories to the crowd which gathered round the huge camp-fire. They were very quiet during our short prayers. Only a few of them knew sufficient Chinese to understand what was said, and continual request was made for them to act the part of interpreters. They all seemed to me to be rather an indolent lot.

During my stay in this region I made a hard attempt to visit another aboriginal tribe, the Kan-ta-ban, living on the mountain ranges east of the lake. Accompanied only by a strong young Tsui-hwan, I started one morning in the hope of reaching the nearest of their villages before dark, but my guide made some mistake about the direction

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PEARL ISLET AT THE S.W. END OF LAKE CANDIDIUS.



PEARL ISLET AT THE S.W. END OF LAKE CANDIDIUS.

to take, and it became evident that our walk could not be continued without food, and some little provision for sleeping out by the way. The point from which we beat a retreat was far up a hillside, where there was no possibility of getting over the abysmally deep chasm before us except by crawling over a tree which had fallen across.

On my return journey to the South, our stations at Peh-tsui-khe and Hwan-a-chan were visited, Taiwan-fu being reached on 17th May. I had been away for nearly three months; and, besides innumerable opportunities for preaching and speaking to all sorts of people, had distributed about two thousand Christian books and tracts, the greater number of them having been purchased at their full value. Had we only a large band of fully qualified preachers and teachers, I think that a secure foundation for our work could be found in every part of the Island. We must at once set about the training of young men connected with the Church. At a number of our stations the people are doing their part very well indeed, and we must do ours by supplying them with ample opportunity for becoming earnest and useful Christians.

VI

TROUBLE FROM JAPAN IN 1874

IN 1872, an open boat was cast upon the southern coast of Formosa, and its Japanese subjects from the Miyako Islands cruelly murdered by the Baw-tan savages. On a claim for compensation being presented to the Chinese Government, the reply was made that those savages on the east coast of Formosa were not subjects of the Empire, whereupon Japan took the matter into her own hands. A large military expedition was landed at Long-kiau, and very soon that southern part of Formosa became a base of operations for proceeding further inland. Of course this action caused any amount of dissatisfaction at Peking. Strong representations were made against what was called "invading the territory of a friendly Power." Control over the whole island was now insisted upon, and it was claimed that China alone had the right of dealing with these aboriginal tribes. To all this, however, the Japanese gave very little heed. Military law was proclaimed over the greater part of South Cape, the position of the new-comers became more and more strengthened, and there was not the slightest appearance of withdrawal, even after the savages had been severely punished.

As diplomatic resources had failed to bring about a settlement, the Chinese at length bestirred themselves to prepare for the worst. An Imperial Commissioner named Sim Po-seng came from Peking to take charge of the

operations in Formosa, in which duty he was ably seconded by M. Giquel, of the Fuh-chau Arsenal. The action they took clearly assumed that the Japanese might advance northward, for mud forts were erected at a great many points along the western seaboard, and the garrisons were increased at every important centre from Tamsui to Pi-thau. Great pains were taken to put Taiwan-fu into as good a condition of defence as the circumstances would permit. An extensive fort was raised a little to the north-west of it, gangs of workmen were kept busy in repairing the walls, soldiers were everywhere to be met with, and the strongly guarded city gates were all but closed for a time.

There were then only three Europeans who had their residences in Taiwan-fu, the British Consul, my medical colleague, and myself; and, at this juncture, a little incident occurred which might have had very serious consequences. One evening, about dark, three Japanese officers arrived with despatches from General Saigo at Long-kiau, and having instructions that they were to await a reply to them from the Imperial Commissioner. The officers were accommodated that night in an out-house of the Consulate, but next morning were told that they could not remain there because Japan was practically at war with China, a country which was on friendly terms with Great Britain. The result was that hospitality was provided for them at the Mission House, where they remained, waiting for about three days. Of course this action placed us in a very unfavourable light before the population of Taiwan-fu; but, happily, no trouble arose out of it, and General Saigo made handsome acknowledgement to the two missionaries for the kindness shown to his officers.

It will be obvious that all these events could not fail to have a rather unsettling effect on the progress of our work. I had good opportunity for seeing this while travelling from Tamsui to Taiwan-fu about three months

ago. During the nine days I was on the way one could hear no end of remarks about the Japanese ; and, at several of our stations, there had been a large increase of the audiences on Sunday by persons who thought that admission to the Church might afford some kind of protection in view of the coming struggle.

Ka-gi city is the place which has come more prominently before our notice in connection with this war scare. The region after which this city takes its name occupies the middle-western part of the Island, and forms the largest and most populous of the Formosan counties. We require to travel right through it while visiting the Sek-hwan stations, and although there is an encouraging work going on among the Pi-po-hwan of Ka-gi county, our great desire was to begin stated preaching work in some purely Chinese community there. No spot seems so inviting as the county city itself. It is central, and contains many thousands who have never heard the Gospel ; while Christian work carried on at that centre, in the very presence of the higher officials, as it were, would greatly help in overcoming the opposition we meet with in other parts of the county.

Indeed, so much did we feel the necessity of pushing in this direction that, months before the landing of the Japanese expedition, one of our assistants was sent to Ka-gi with instructions to take up his residence in a roadside inn of the place, and see what opportunities there might be for purchasing or renting premises in which to begin regular work. Brother Pa did good service at that time, and met with no serious difficulty in having open-air meetings, and in selling a large stock of Gospel pamphlets and tracts. Soon, however, the people became alarmed about rumours of war, and Church members were accused of going about collecting information that might enable a hostile force to destroy

Chinese rule in the Island, and bring it once more under the dominion of foreigners. Thus ended the first of our attempts to gain an entrance into the city of Ka-gi.

Our next venture promises to be more successful, and has been made possible at a much earlier date than we could have anticipated. It is still but a few weeks since an immeasurable feeling of relief was experienced when news arrived that war was averted, and that so great a blessing had been brought about very largely, if not altogether, through the services of the British Minister at Peking, Mr. Wade. We obtained some of the good results of this almost at once. Highly-placed Chinamen became markedly respectful, and all sorts of questions were asked about the nation whose Representative could wield such an influence. Our preachers, too, were in great demand, and found it impossible to supply all the information that was applied for. No one seemed to have any difficulty in understanding the position, and many millions of crackers would certainly be let off had Mr. Wade himself put in an appearance.

I tried to give matters a somewhat practical turn for ourselves by sending two of our young men to see what could be done towards obtaining a foothold in Ka-gi City. They have been absent for about ten days, and their first report now lies before me. The people everywhere were most friendly, and every facility is being given for the prosecution of their work. I have arranged to meet them at the South Gate on Tuesday first; when, in all probability, arrangements will be made for taking up our permanent abode among the spiritually destitute thousands of this heathen city. We regard the step as being a very important one for the progress of our work in Formosa, and our constant prayer is that we may be guided aright, and that a double portion of the Spirit may rest on the native preacher who will be appointed to this post.

VII

INCIDENTS IN KA-GI CITY

SEVERAL days after the events recorded in the preceding chapter took place, I accompanied a small party of native friends to Ka-gi, but only to witness the fickleness of the Chinese, and that some interested parties thought it would be too high a price to pay for British help in settling the Chino-Japanese trouble by allowing us to establish a foreign church in their famous old inland city.

It was about dark when we entered the South Gate that evening, and there a number of mischief-loving boys did us no good by commencing to bawl out that a red-haired barbarian had arrived ; with the result that none of the inn-keepers in that quarter would give us accommodation for the night. Nor were matters much improved when a number of these ragamuffins accompanied us to the northern suburb. It was at the furthest-off establishment I made a final effort to obtain shelter. Here too, however, the landlord attempted to close his door, but could not do so, for the simple reason that my walking-stick had been quickly thrust in to keep it open. I said to him I was sure a decent, sensible man like himself would be considerate, that he would never leave us to sleep in the street ; and that, if the *Yamen*-runners called him to account, I would exert myself and see that he was not put to any inconvenience. He thereupon invited our party to enter, and provided quarters for us in a back court having only one dilapidated room in the corner, away from all the other guests.

Next morning, I sent two of my companions to make enquiry about our prospects, but they returned in the afternoon to report that things were not at all promising, as a number of shopkeepers who traded in articles used for idolatrous worship had already engaged the Town-crier to go round and announce that anyone who rented, leased, or sold premises to the " Jesus-Church " would be seized and buried alive ! On this account, we thought it best to keep quiet, and fill up the time with prayer and a little Bible study.

The next development showed that so widespread an advertisement of our intention had been given by the town-crier as to speedily furnish us with another illustration of the way in which impecuniosity and good clean Mexican dollars prove a wonderful solvent for many troubles which arise among the Chinese ; because we were agreeably surprised on the evening of the fourth day, when a man came cautiously to inform us that he was willing to sell us his house, if the purchase-money could be handed over at once. When it was quite dark, and people seemed all to have gone indoors for the night, I accompanied this friend to have a look at his house. It was found to consist of three mere lean-to rooms built against a wall of one of the Temples. They were only eight feet deep, and each of them about twelve feet in width, while the very narrow railed-in space running along the whole frontage had been used for cooking, drying clothes, and sitting in during the cool of the evening. The inclusive sum asked for everything as it stood was a little under fifteen pounds sterling. I closed negotiations at this stage by handing over a few dollars as earnest-money, and telling our friend to call on me next morning to sign a little deed of purchase, and receive the price agreed upon. There was no trouble on our taking possession, or even when we began to speak to all

who came about sin, and how salvation could be obtained through repentance and faith in the Lord Jesus Christ. Many an interesting and profitable meeting we had in that modest establishment, even although it was sometimes unbearably hot from the heated tiles of the low ceiling, and owing to there being no through draught of air. However, weary months of waiting, and numerous vain enquiries for more suitable accommodation brought relief at last from a very unexpected quarter.

One night, several men who were known by name to the Ka-gi town-crier, visited me to say that there was a nice large house with out-rooms I could have for Church purposes at a reasonable price; whereupon I lost no time in going with them to make inspection. After some weeks' delay and overcoming a number of initial difficulties, we at length became legal owners of this property, but it was long before I learned the entire history of the case; that the house was believed to be a haunted one, that deaths had occurred in one family of occupants after another until everybody shunned it, and that the neighbours were constantly alarmed at midnight on hearing loud screams, and the rattling of iron chains being dragged from one room to another. Why, our bread is already baked for us, so to speak, said those citizens of the baser sort. Could there be any more effective way of stamping out Christianity from Ka-gi than by getting its followers boxed up into this haunted house in order that the demons might exterminate them? And we did obtain undisputed possession of the house without meeting any such dreaded opposition. On the contrary, we believe it will be said when the Lord comes to count up His people, that this man and that man was born there.

On looking over some of my later Notes, I see references made to various other superstitious practices of the

people in Ka-gi. One instance came under my notice while I was visiting our little Christian community there. The region all round was then being scourged by a severe outbreak of plague, and it was painful to see how many of the attempts made to bring relief were really worse than useless. The people were thus forced to think that some unusual step must be taken; and, accordingly, arrangements were made to bring a holy man over from the Mainland (a Buddhist, in fact), who undertook to ascend a ladder of knives with bare feet and thus gain an amount of merit that would save the people from destruction. Early that morning when the exhibition was to take place I was out among the crowds which had gathered from far and near, and at one point attempted to preach, but had to desist on a number of roughs commencing to jostle about, one active young fellow using some sort of a flail which bashed the sun-hat I was wearing well down over my nose.

There was not much delay before two very long ladders were brought out and set up in Inner-ward Square, the lower ends being placed about twenty feet apart, and the two upper ends fastened with ropes round a little platform of wood. The steps were indeed formed by long knives, having the conspicuously blunt edges placed uppermost but in a somewhat slanting position. The Priest in gorgeous robes then slowly advanced, put off his outer garments, and began his ascent with great deliberation. He paused from time to time, and gave rather overdone signs of undergoing a tremendous strain, but seemed soothed on witnessing the exertions of those beneath him, who kept pounding on the drums, gongs, and cymbals they had in readiness. When the summit was reached, he rained down handfuls of little pieces of red paper, having charms written in Chinese characters. There was a mighty scramble to pick these

up, the idea being that, if carried on the person, they would afford protection against all kinds of mental and bodily distress.

After giving this tawdry exhibition of himself, and without uttering a word of comfort or advice, he quickly descended by the other ladder, reached the ground in what seemed a semi-fainting condition, and was led away to obtain what one of the by-standers laughingly described as "a good supply of reviving medicine." According to the testimony of a friend who knew all the facts, it may be added that, before coming out, His Reverence took the precaution of having several plies of strong bank-note paper pasted on the soles of his feet, and that he netted fully one hundred and fifty dollars from his performance.

On another occasion while visiting Ka-gi, I saw an observance I had often heard about, but one which showed that not only ignorant country people, but even educated gentlemen of position in China, sometimes resort to practices which are very puerile and superstitious. I refer to what took place when an eclipse of the moon was seen in Ka-gi. No doubt every reader of these Notes is aware that an eclipse, or temporary darkening of the sun or moon, occurs in keeping with laws which govern the movements of the heavenly bodies. Scientific men know all about eclipses, and can even tell when they are coming; but the Chinese are in a different position, for they do not know how they are caused or when they are coming. Indeed, they are very much afraid of eclipses, thinking them to be sure signs of some kind of awful calamity which is about to take place. Their belief seems to be that an eclipse of the sun or moon is caused by a huge dragon or dog attempting destruction on a large scale, and that various means must be taken to frighten the monster away, so as to prevent the orb

from being eaten up. Even Imperial commands used to be issued instructing magistrates throughout the Empire to superintend certain noisy observances when eclipses took place, and it was while I happened to be in Ka-gi that word arrived about the approaching one, and thus gave me an opportunity of witnessing this strange performance. It was the moon which was to be eclipsed then; and, on the night in question, His Honour the Prefect, with his subordinates, came up to a verandah in view of an immense concourse of people. He stood behind a table, lighted a few incense-sticks before commencing to make prolonged obeisance to the moon; but, when that luminary began to get obscured, his actions increased in vigour; while the crowd below kept beating drums, gongs, and cymbals, letting off crackers, and howling as if everyone was out of his mind. Of course, no self-respecting dog or dragon could put up with any racket of this kind; so that it was not long before the quiet, clean face of the moon again shone over Ka-gi, and sent its citizens away to their feasting and congratulations till the next eclipse came along.

It was on a later occasion I arrived in Ka-gi to find the people engaged in their absurd periodic custom of stone-throwing. This practice began about thirty years ago, and was then confined to boys of the South Gate pelting those of the West with certain kinds of coarse ripe fruit and other harmless missiles. Disputes having arisen, many adults came to the rescue, but only to make matters worse by quarrelling and fighting among themselves, till, like some contagion, the desire to see what was going on, and even to take part in the fray, spread among thousands of the people, who came pouring out from the two gates and crowding upon that part of the city wall, beyond which the boys had been amusing themselves. Some of them had come to stand by their friends in the

hour of supposed danger, but were not a little disgusted to learn that the reports of the disturbance had been grossly exaggerated; others were ready to engage in a little clan-fighting on their own account, and a few were no doubt moved by the hope of enriching themselves should any opportunity for purloining or plunder turn up. I understand it was then, while the crowd was beginning to disperse, that the Westerners—mostly in boisterous fun—commenced to throw stones at their retiring compatriots of the Southern Gate, who returned the attack with much spirit, and firmly stood their ground, till darkness and the closing of the city gates compelled them to leave off.

Next morning, large heaps of stones and broken tiles were made, challenges were sent from one party to the other, crowds of people again assembled outside the city, and that same afternoon the stone-throwing was resumed with more system, and on a much grander scale than that of the previous day. There were wide districts within the walls where business was quite suspended, and the shops closed. The authorities had apparently no means for checking the disorder, and contented themselves by issuing proclamations, announcing that no redress would be given to persons who might be sufferers in whatever way from these proceedings; but the only result of this was that, for several days, hundreds on hundreds of the people continued to stone each other to their hearts' content. Many of them were severely wounded, and a number of deaths took place; but the curious part of the matter was the spirit of good-natured rivalry which prevailed among the people of both sides, so much so that persons from the winning side were often seen running over to assist the losing party, thus keeping up the conflict, and throwing that dash of hilarity and excitement into the affair which may have explained the in-

difference of the higher officials at Taiwan-fu when they were made aware of what was taking place.

On its anniversary in every succeeding year, the stone-throwing has been renewed by hundreds of people, many of whom seriously regard the practice as being most useful in clearing the air of evil influences, which would keep lurking about, and ultimately break forth in any amount of injury to life and property. During the quiet Sabbath of my visit at that time, I heard the loud shouting of the crowd beyond the city walls, and the tumult caused by large companies of *Yamen*-police issuing from the two gates to put forth weak efforts at apprehending the ring-leaders. A friend told me the prisons were filled with men and lads who had been taken into custody for stone-throwing, but that the county magistrate was afraid to punish them severely; while his prisoners, so far from being filled with regret or fear for what had been done, appeared to regard themselves as being martyrs in the best of causes.

Something of greater interest than any such practices is the fact that the Gospel of the Lord Jesus has now commenced to shine in the thick darkness of this inland city. All who attend the chapel have quite broken with their former superstitions, take much pleasure in listening to the doctrine, and have shown a commendable amount of forbearance when exposed to petty annoyance on account of their profession. There is good reason to believe that several have really come under the influence of the Truth as it is in Jesus.

We are exceedingly hopeful about the Ka-gi work. As nearly all our stations were in remote little aboriginal villages, the officials and people began to get suspicious of our movements in always passing through crowded Chinese centres to the regions beyond. Extension could not have taken place in a more desirable quarter. Both

from position and the number of its inhabitants, Ka-gi naturally ranks as one of the most important counties of Formosa. I have visited a great many of its towns and villages, and can truly say that there, if anywhere, we have a grand opportunity. It is while travelling over it in every direction that one comes to see the immense value of that healing work which has been carried on by Dr. Dickson. More than once have I spoken to willing listeners because of some one who had come under skilful kindly treatment in the hospital at Taiwan-fu. While recently addressing a large open-air audience in the district city itself, a man came forward and warmly invited me to dine with him. On inquiry, it turned out that he had formerly been stone-blind, but had been completely restored to sight by a simple operation at the hospital. Now, here was a man who would speak well of us, at all hazard ; and who, as a matter of fact, came home to his friends to tell them how great things the Lord had done for him.

In looking over some of my more recent Notes, it seems impossible to make the foregoing references to Ka-gi without adding a few words about that dreadful earthquake which devastated the region in March 1906. I was there soon after, and had a profound feeling of sadness on seeing whole streets covered with fallen beams and other *debris* ; on seeing, too, so many traces of the awful suffering on every side. Within Ka-gi city, and a limited area around, 1,216 persons were suddenly thrust out into the eternal world. Not fewer than 2,306 persons were seriously injured, and 13,259 houses were laid low. The great mysterious Power then tore the earth into deep, open chasms in several places. Many of the narrow escapes and calamities were very affecting ; particularly that of our blind evangelist Toa-un, who ran out of doors with his wife as the shaking began. The demented

mother, however, could not bear the thought of her two helpless young children being left behind, and she darted in to rescue them, when my poor blind pupil became childless and a widower in an instant of time. No sooner had the Governor-General at Tai-pak received telegraphic information of the magnitude of the calamity, than instructions were issued for a large company of surgeons, nurses, and assistants to proceed at once to Ka-gi. Wide hospital-sheds were erected without delay, and the work of relief was carried on with a rare amount of self-denial and promptitude. Even already, the city has lost much of its most desolate appearance, and the projected improvements give promise that it will have a more attractive look than ever.

VIII

CONFIRMING THE CHURCHES

I SHALL here note down a few encouraging things I met with during my recent visit to the region north from Taiwan-fu. Our congregations there seem to be making progress in the spiritual life, and individuals I repeatedly met with were evidently speaking and acting under the powers of the world to come. Several of the native brethren accompanied me, and we set out to spend the first Sunday at our station in Hwan-a-chan, an aboriginal village about sixteen miles north from our headquarters, and where stated Christian work began about two years ago. It lies in a rather sparsely-populated region, but one passes through a few towns where good opportunities for wayside preaching can always be had.

We reached Hwan-a-chan on Saturday afternoon, to have a pleasant meeting with the brethren that evening ; and, on the following day, I conducted all the services, our native assistant having gone to preach to a little colony of worshippers which has sprung up in the village of Thau-sia, fully three miles from Hwan-a-chan, in the direction of Poah-be. At present, the regular hearers in Hwan-a-chan number about thirty. They are a very poor people ; more dull, perhaps, than their fellow-Christians at some of the other stations, and a good deal looked down upon by their crafty and more prosperous Chinese neighbours. Thus it is, however, that God sometimes passes by the self-sufficient to make the poor

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THE SOUTH FORMOSA MISSIONARIES.

of this world rich in faith, and heirs of the Kingdom He hath promised to them that love Him.

A considerable part of my time on the Sabbath was occupied in examining six persons who wished to receive baptism. After much careful inquiry, I thought that two of them might be admitted. On account of some little irregularity in their family relations, young Tsai and his wife were advised not to come forward at this time. It was with some difficulty I could bring myself to offer this advice. They have both manifested a very teachable and obedient spirit, and will soon be able to read the New Testament in Roman letters. They blundered a good deal in answering my questions, but the agitation of the moment was sufficient to account for that. I love to think of them as being subjects of the Spirit's gracious teaching, and firmly hope that, in due time, they may be upheld to witness a good confession.

Hau-eng was one of the two passed for baptism, and is a married man of about thirty years of age. He reads well, and has done much to keep together and increase the little band of worshippers in this place. Our assistants bore testimony to his humble, loving spirit, and consistent life ; so that Dr. Dickson and myself agreed that he should be received.

Teng-ho is the other brother we rejoiced over that quiet Sabbath afternoon. Ok-kau, or Wicked Dog, is the name by which he was formerly known, and it conveys a true description of the character he bore. He can refer to no particular day when the great change passed upon him. At first it was mere curiosity that brought him to attend the services, but the kindly treatment and unselfishness of the brethren at once arrested his attention. They did not shun him as one who had become hopelessly poor, and sinful, and miserable. The Gospel—the like of which he had never listened to before—he could not

understand for a time. He was always confusing things ; and, like many others placed far more favourably, would often return from worship with a heart entirely unresponsive to the Truth. But he held on thinking that, at the very least, it was pleasant to be hearing about One who was able and willing to help poor sinners like himself. He even commenced to pray in secret, although there his difficulties only seemed to increase. How could one pray if there were no tangible object before him to listen to his prayers ? Teng-ho thinks it was then, when he began to confess sin, and ask God, for Jesus' sake, to make him a better and a happier man, that the Holy Spirit led him to forsake many of his evil practices, and truly to desire that he might become an earnest follower of Jesus Christ. He says he has still many spiritual enemies to contend against, but that he tries daily to lean upon Him who has promised to save to the uttermost.

Surely all this is the doing of the Lord, and may well give rise to feelings of gratitude and holy joy. O that God would bestow much of His Spirit on the feeble instrumentality made use of for the accomplishment of His work ! I feel more and more the need of a holy, wise, and loving Christ-like life whilst labouring amongst this poor people. Much of what we say fails to interest them or call forth any response, but this they can understand and appreciate.

From Hwan-a-chan we crossed to Thau-sia, and met with an agreeable surprise on finding that no fewer than ten families there were meeting stately for Christian worship. The village is easily reached from our station at Poah-be. It is surrounded by lofty trees, the grateful shade of which is such a luxury in Formosa. Our first sight of it, from the summit of a low range of hills, which shuts in the view from the north and west, reminded me of the quiet and comfortable little hamlets of Po-li-sia ;

far away from the din and bustle of the outer world, and just an ideal spot for training any people into the fear and service of our God. The present movement commenced through the influence of Eng-sun, a small farmer and rather well-to-do man, who had attended our services at Hwan-a-chan almost from the time that place was added to our list of stations. His house stands about a mile from the village, and a lovely little plot of ground there belongs to him, which he has promised to hand over as a site when the brethren are able to commence the erection of a chapel. On the evening of this visit, about fifty persons came together and listened to a long, homely address on the parable of the Prodigal Son. I arranged that, meanwhile, the native preacher should remain with them. They might have continued their attendance at Hwan-a-chan, but unfriendly neighbours kept pilfering from the brethren's houses when the inmates were away, while stated work at Thau-sia would add almost nothing to our walking, but rather provide a pleasant resting-place between Poah-be and Peh-tsui-khe ; Hwan-a-chan coming in conveniently while coming south again from this latter place to Taiwan-fu.

Our party started from Thau-sia on Tuesday morning, and reached Peh-tsui-khe the same evening. The road lies through four market-towns, in each of which we had good open-air meetings. Our longest halt was made at Tiam-a-khan, where we saw the residence of Gaw-chi-ko, a wealthy half-mandarin and half-robber chief, who has attained his present position of power through personal force of character, and numerous acts of spoliation by his retainers among the villages and farm-steadings of this region. He is said to have about two hundred armed men continually within call. The Authorities appear to wink at his on-goings, because of occasional large money presents he sends to Taiwan-fu, and because of the inadequate

resources they have for calling so powerful an offender to account.

I spent four days at Peh-tsui-khe, and was much pleased to receive a good report of the congregation. Six months ago, it was with difficulty we could muster an attendance of thirty, but now the regular Sabbath attendances range from eighty to over a hundred. At that time, too, the *Thong-su*, or Pe-po-hwan civil officer and his attendants, seemed to spend the greater part of their time in devising schemes for the annoyance and oppression of our poor brethren; whereas they are at present friendly, having destroyed their idols, become punctual in their attendance at Divine worship, and given every reasonable evidence of being sincere in their profession of repentance.

The greater number of those who have joined us recently come from a small village named Giam-cheng, beautifully situated among a range of low-lying hills near Pillow Mountain. In all there may be about twenty households in that company, one man and his son having attended the services almost from the time of our first visit to Peh-tsui-khe. For two years no others could be induced to come, fear of *Thong-su* prevailing over other considerations in keeping them back. This proved a very severe testing-time to Brother Li and his son, who now no longer require to take turn in going solitarily to worship, and have their minds disturbed about what fresh trouble may be awaiting their return. From the Giam-cheng neighbourhood alone there has been an accession of between forty and fifty persons to our congregation. Probably with the exception of Po-li-sia, I do not know a better place for carrying on hopeful work among the young. A well-conducted school might be rescuing scores of children who come about the chapel, and this ought certainly to be kept in view, even although an extra native assistant may be required.

One serious drawback to the whole work is the want of

a proper chapel and schoolroom, with dwelling-house accommodation for the young men in charge. In this direction, however, a great improvement will soon take place. The Mission has secured a most eligible site within the village, and I feel sure the brethren will not fail in doing their part. Many of them know little of the Truth as yet, while others may be actuated by unworthy motives in identifying themselves with us, but after every deduction has been made, I believe we have a band of faithful ones who will form the nucleus of a large and prosperous Church.

While visiting about among the people, I called at the house of *Thong-su*, who received me with much kindness. The first object which attracted my notice on entering was a large sheet containing the Ten Commandments written in Chinese. It was pasted up on the place usually reserved for idolatrous scrolls and pictures, and revealed at a glance the change which had taken place in the outward conduct of the man. We had a long friendly conversation, during which I could see that his interest seemed truly awakened in spiritual things. Here, also, my heart was gladdened to meet with a poor erring brother from Poah-be, whose long absence from worship and fall into scandalous sin laid upon us the sorrowful duty of suspending him from Church privileges. I was not previously aware that Lim-chun was a son-in-law of the Peh-tsui-khe *Thong-su*, through whom he came under very bad influences after his baptism, and was led to forsake the company of God's people at Poah-be. Since his father-in-law began to show a forgiving spirit towards our Peh-tsui-khe brethren, Lim-chun has been regular in his attendance on Sabbath, and has repeatedly expressed himself to the preacher as feeling most unhappy on account of his weakness in the hour of temptation. He expressed himself in a very penitent way that day I saw

him, and seemed overjoyed at the probability of his once more being numbered among those who are welcomed to the table of the Lord.

Another interesting circumstance connected with my visit to Giam-cheng at this time was the open destruction of the idols, ancestral tablets, and idolatrous pictures, belonging to a number of people who had resolved to cast in their lot with the disciples of Jesus. Some of the tablets had been preserved for over a hundred years, and were covered with the names of deceased relatives, whose continued presence those pieces of carved wood were intended to represent. A copy was taken of all the names and dates upon them, as likely to prove useful in deciding certain questions which might arise about the rightful possession of fields ; and then, with the wooden idols—some of which were very old and greatly disfigured—they were brought out and placed beside the other objects in a wide, open space before the house. There were about thirty brethren present who gathered round, and joined in singing one of our well-known hymns. When prayer had been offered, a light was applied to the heap in front of us, which was speedily reduced to ashes. I afterwards spoke to those good-natured, simple people of the only way of salvation through the blood of Christ, exhorting those of them who had renounced idolatry to a living faith in Him, and declaring to all that, without holiness, no man could enter into the Kingdom of God.

On returning to the chapel, I had the native preacher with me in examining candidates for baptism. Only one man had been previously admitted at this station, and his brother was the first who now came forward. Anything I already knew of him was to his advantage ; and, as he reads well, and answered nearly all my questions satisfactorily, I felt that his request could not be denied, and that we ought to welcome him into our midst.

Cheng-sui was another who was examined and passed for baptism. He, also, is a good reader ; and, in the case of young persons who have had the opportunity of learning the easily acquired romanized form of the language, we have come to regard this accomplishment in the light of being one important qualification for admission to Church ordinances. Now that the New Testament, in so simple a form, has been prepared for their special benefit, we feel that there is a necessity to insist on the duty and the privilege of their being able to consult it for themselves. Cheng-sui is only eighteen years of age, and is the principal support of his widowed mother. One cannot but like his frank, amicable manner. He is said to have always been a well-behaved boy, very unselfish, and one who loved his mother by doing everything he could to make her happy. His knowledge of Scripture is tolerably good, and I cannot refuse to believe that, in some measure at least, the Spirit has taken of the things of Christ and shown them unto him.

Brother Li and his son Hut-a from Giam-cheng, with another man named Tsu-ong, were also received for baptism on this occasion. These five candidates had all been hearers since our services commenced at Peh-tsui-khe. They manifested a very proper spirit during a recent time of persecution there, and did much by their example to strengthen and comfort the other brethren. Hut-a is a particularly promising boy, a fluent reader, sharp, and yet modest ; and one who, in a year or two, may do good work as a teacher. The two others cannot read, but there is reason to hope that they have been brought to feel their helplessness as poor sinners in the sight of God, and to trust in Christ alone for salvation.

The above-named brethren received baptism at Hwan-a-chan. A goodly company of friends from Thau-sia and Peh-tsui-khe were present at the services. It was

a pleasant, busy day for the brethren at Hwan-a-chan, and I was glad to see that they treated their fellow-converts with open-handed kindness and hospitality. It is very interesting to notice the influence of Christianity in improving the manners, social customs, and even outward appearance of a people like this. The loud coarseness, the foul language, the bodily filthiness, and the rags, give way to gentleness, courtesy, cleanliness, and comfort. What a wonderful Reformer is Christ !

I set out for Taiwan-fu on Monday morning. The journey was a lightsome and pleasant one. Amid innumerable shortcomings upon our own part, a few more had been brought to taste and see that the Lord is gracious. I felt strong and refreshed, and more than ever assured that the name of Jesus would be glorified among the hill people of Formosa.

IX

NARROW ESCAPE AT PEH-TSUI-KHE

MISSIONARY work at Peh-tsui-khe has just received a check ; and, in order to give an intelligible account of the matter, it will be necessary to begin by saying something about the market-town of Tiam-a-khau, which lies about five miles west from where our chapel is situated. A great many of the people in Tiam-a-khau belong to the Chinese clan or family of the surname Gaw, and the local Head of this clan is Gaw-chi-ko, a notorious character whose lawless deeds have been a source of annoyance and anxiety to the Authorities for years past. Through a long course of trickery and oppression, he is said now to be possessed of immense wealth. His large residence is just outside of Tiam-a-khau, all the houses connected with it being built within strong bamboo stockades, around which many armed retainers are always kept in readiness to defend the place against mandarin or popular attack.

When our work began among the Pe-po-hwan at Peh-tsui-khe, Gaw-chi-ko was told about it, and was quiet for a time, but soon came to see that the movement was one which could give no countenance to his schemes of selfishness and cruelty. For one thing, he quite objected to influential foreigners from Taiwan-fu paying periodical visits to any of the villages to the east of Tiam-a-khau. Under a fear that strong measures might one day be taken against him by the Chinese Authorities, he had ever been opposed to anything that might cut off his way of retreat into the high mountain region beyond. As for the newly-

established foreign Church in that direction, it was enough for him that it was influencing the people for good, and was an institution which could not come within the range of his own sympathy and control.

Before the commencement of our work at Peh-tsui-khe, it was no uncommon occurrence for Gaw-chi-ko to order out twenty or thirty of the Pe-po-hwan to work for him, giving them in return a starvation allowance of rice, with hard words and blows should any of them show unwillingness to comply with his demands. His present policy is to increase their burden tenfold, or do everything he can to keep matters in *statu quo*. And yet, since those aborigines have come under educational and Christian influences, I can confidently say that it would be difficult to find anywhere a more quiet, inoffensive, and law-abiding people. Petty thieving with them is wholly a thing of the past. They do not gamble now, and one will listen in vain to hear bad language from the lips of any of our converts. Even their heathen neighbours acknowledge that, both in character and condition, the Christians there have undergone a very marked change for the better, while we ourselves regarded Peh-tsui-khe as one of the most prosperous and hopeful of our fourteen stations. During the past two months, our brethren had been busy in preparing materials for the erection of a new chapel, and it was when arranging with them for the completion of this work that a long course of petty persecution ended in the more serious trouble now to be referred to.

I left Taiwan-fu on 15th January, and spent the remainder of that week at Peh-tsui-khe. Everything was then quiet, excepting the usual rumours of an attack by the gang at Tiam-a-khan, and of an objection which Gaw-chi-ko had mentioned to some of our people against their going on with the proposed new building. He said

that as it would interfere with the *Fung-shui*—or imagined spiritual influences—of a grave belonging to him, it would be better for every one concerned not to persist in erecting the chapel on that site. This fresh objection appeared to be a very unreasonable one because (1) Gaw-chi-ko's men had been repeatedly told the new chapel would be only a few feet larger than, and be built upon exactly the same site as, the old one; and (2) the old chapel was situated at a distance of nearly four hundred paces from the concubine's grave in question, and during the twelve months it had been used as a place for Christian worship no such objection had ever been heard of. In short, even the heathen people of the neighbourhood said that this story of the *Fung-shui* was a mere pretence.

I therefore instructed our brethren to go on with their work; and, meanwhile, went to take possession of Mission premises we had secured in the city of Ka-gi, returning to Peh-tsui-khe on the 22nd. During my absence, a number of loose, idle characters from Tiam-a-khau had been visiting the place; and, on the following Monday, two messengers arrived from Tiam-a-khau to say that Gaw-chi-ko wished to see me about the *Fung-shui* business. Now, it so happened that I was busy at the time, and had, moreover, no particular desire to undertake a five-mile walk on the verbal invitation of one who had been acting in such a high-handed and oppressive way. Accordingly, after a little friendly talk and some explanation, the messengers were told that Dr. Dickson or myself could always be found in Taiwan-fu, and that Gaw-chi-ko might either call there, or even write to us, and we should be very willing to consider his statement.

I left Peh-tsui-khe on the 27th, and arrived at our Thau-sia chapel the following day. In about an hour after, two of the Peh-tsui-khe Christians abruptly entered and said that an armed band had attacked several of

the brethren's houses on the previous night ; that one woman was lying dangerously ill from spear-wounds ; that six bullocks had been driven away, out-houses burned down, and several of the families left destitute of money, clothes, and cooking utensils. They added that, although the robbers' faces were disguised, all the people who had been attacked were certain that they came from Tiam-a-khau, while the woman who was so severely wounded distinctly recognized one of her assailants as being a desperate fellow in the service of Gaw-chi-ko.

Early the following morning, I hurried off for Peh-tsui-khe and arrived there about sunset ; not, however, before meeting with several members of the Gaw-chi-ko gang, who were journeying towards Tiam-a-khau. I found that the statement of my two informants was true in every particular. The poor woman already referred to appeared to be on the point of death. In her attempt to escape, she had climbed about six feet up a small tree at the back of the house ; and, while in that position, had received some very severe wounds. I saw the side of that tree, and the ground below, still covered with blood. One man had been speared in the ankle, another suffered from a deep cut in the arm, and nearly all the bed and body-clothing of the two families I called upon had been carried off. As it was now quite dark, I endeavoured to calm their minds, and said that, on the morrow, I hoped to call at all their houses for particulars, with the view of trying to help them. There were some sad, anxious hearts at our prayer-meeting that evening.

Feeling somewhat tired, I did not follow my usual custom that night of sitting till it was very late. The room I occupied was one of three, in a line, and all of them under the same roof, the entire structure being of bamboo framework, grass roof, and slim wattle-and-dab

walls. The native preacher and his wife had possession of the one little end room, and myself of the other, the middle apartment doing service as a dining-room and place for receiving visitors. The building was a mere dilapidated hut, and stood about twenty feet from the temporary chapel, which was made of the same materials and in similar style. There were few other houses in the immediate neighbourhood, as the people live very much scattered over this quiet and hilly part of the country. It must have been well after midnight when I was suddenly startled on hearing people rushing through the fence which surrounds our chapel ground, and by the bright glare of many lights moving rapidly round the house. I jumped up, to find that my bedroom was already on fire; and, on looking out through the bamboo bars which served as a window, I could see a crowd of ferocious-looking ruffians setting fire to the chapel, and to the roof of our own house. One could take in the position at a glance. It was Gaw-chi-ko's men out on one of their terrible raids. They seemed like demons as, with blackened faces and long knives in their hands, they darted about under the bright glare of the burning chapel. I called out for assistance, but did not know then that the preacher, with several brethren who were sleeping in an adjoining hut, had made their escape on hearing the distant barking of dogs.

Supposing that they would hardly dare to attack a foreigner, I attempted to get out by the door of the mid-room, but was immediately driven back by the spears which were levelled at me, and which, for a moment, I warded off with the Chinese blanket held over my arm. I shouted out that the British Consul would have them punished if they persisted, but the only response was a fresh brandishing of the knives and spears, which again struck frequently into the little blanket.

On retreating into the preacher's room, I was immediately pursued by ten or a dozen of those cowards, who were evidently afraid to follow me singly into the smaller apartment. They kept poking their spears in at the door, and then commenced to break down the thin lath partition on my right. While standing at the foot of the small bed there, one of the spears was dashed through within an inch of my heart, and another thrust down cut me badly in the leg.

The place now began to fill with smoke, the dry grass roofing being on fire all round, and the chapel itself enveloped in flames. My own little bedroom was crumbling to ashes, and continually the heated air in the blazing bamboos would become expanded and burst like the report of so many pistols. Hereupon, those in the mid-room retreated to the outside, when I tried hard again to follow them away from the burning house, the heat and smoke from which had now become all but insupportable. The sight which met my eyes at the door was certainly very alarming. There was nothing save fire and smoke all over the chapel, and there seemed something fiendish in the determination of that crowd as they stood awaiting my exit with uplifted knives and spears. I once more rushed inside and sorely injured my hands and bare feet in trying to break a way of escape from the back; but, while thus engaged, some one smashed the bars of the window-opening, and cast in a burning torch, which began to set the loose straw of the bed on fire.

It was at this point I quite gave it up, groaned out a prayer that God would surely be near me, and, for the last time, dashed out, expecting nothing but to be stabbed by those glittering spears. To my surprise, the whole party was seen to be quickly moving away to the right. The wind had somewhat risen, and they could no longer

endure the smoke from the burning chapel behind, nor the flames which were beginning to lick over the house before which they had been standing. Having no other clothing about me save my sleeping shirt, I sprang out from the door, climbed over an earth embankment on the left, then got severely scratched in tearing through a thick prickly fence higher up, and ended by tumbling into water at the foot of a steep bank, where I lay half unconscious for a minute or two, and trembling on account of the intense coldness of the night.

On raising my head above the tall grass, I could see several torches spread over fields further off, as if search were being made for those who had escaped. In a stooping posture, therefore, I crept slowly along, got up into a neighbouring hillside, and lay concealed there till a retreat was sounded, and the whole gang ran off in the direction of Tiam-a-khau. It was still some hours before daybreak when the preacher found me and supplied me with a pair of old Chinese pantaloons. We soon after started through the mountains, and ran a good part of the way north to the city of Ka-gi. On passing through the South Gate, there was great excitement on seeing a foreigner travelling without a sun-hat and having his bare legs streaked with blood. Some of the on-lookers recognized me as being the one who had been there before trying to secure property for Church purposes.

We at once proceeded to the *Yamen* of the District Magistrate where not only the large court, but even the walls and roofs of the adjoining houses became covered with an eager and excited crowd. There was an almost endless amount of discussion among the underlings as to the cause of the disturbance, and the Magistrate would keep insisting that the Christians were to be blamed. At last, I got thoroughly nettled, and told him he ought to know that this was not the time for going into the

merits of the case, that he could plainly see the condition I was in, half naked and having nothing to eat. I told him further that I was quite within Treaty right in claiming his protection, and that I would now leave and have matters fully reported to his superiors in the South. This little turn produced an immediate result; for, soon after, I was asked into a side room where a small tubful of well-cooked rice and fourteen boiled eggs were placed before me. A new Chinese blanket was also procured, and I was sent away the two days' journey to Taiwan-fu under an escort of six armed soldiers.

Three of the brethren from Peh-tsui-khe reached the capital before me, and spread the report that, from a distance, they had actually seen me stabbed to death under the Chinese blanket I threw away in the effort to escape. As my only colleague with his wife were in the county on my arrival, I continued my journey to Takow for conference with Mr. Ritchie as to how we should act in the circumstances. The Consul has already called the attention of the higher officials to what has taken place, and we hope that something may soon be done to bring order out of all this confusion.

A recent messenger from Peh-tsui-khe informed us that the Ka-gi Magistrate, accompanied by about two hundred soldiers, visited the scene of the outrage, but returned again without going in the direction of Tiam-a-khau. This messenger also stated that Gaw-chi-ko had sent men to beat gongs throughout the region, and summon his retainers, who are now assembled in great force. Meanwhile, our hearts are sore within us to think of our poor defenceless brethren. They are afraid to return to their village, and are spending their time in hiding-places among the mountains. I have suffered myself a good deal from severe scratches and the night exposure. My watch, clothes, and everything I had with

me at the time have been destroyed ; the object of our miserable assailants plainly being, not robbery, but murder. Indeed, Thuh-a, a notorious leader of the gang who was afterwards brought to repentance, told us that Gaw-chi-ko promised them all a dollar each if they brought out my head.

X

ANOTHER JOURNEY TO THE NORTH

THE American Consul at Amoy (Mr. Henderson) accompanied me on my recent visit to our northern stations, and we started from Taiwan-fu on 10th ultimo. The first night was spent at Hwan-a-chan, where we had a refreshing little prayer meeting with the native brethren immediately after supper. It was pleasant to notice the acts of kindness shown to them by my travelling companion. Surely foreign residents in China are not aware of the extent to which they might help the progress of our work. It is, indeed, a red-letter day when some European merchant or Consul undertakes a long journey and really tries to give us a lift. Thank God, we do meet with those who are both able and willing to help ; and, thank God for the noble Christian officers who heartily cast in their lot with us for an occasional month or two. Men like Commander Bax and Lieutenant Shore have an honoured place in the hagiology of the Church in Formosa.

Preacher Hau-hi is the brother now stationed at Hwan-a-chan. He was born of Chinese parents, but abandoned by them in a raid of the Tai-ping rebels. During that time of stress in China, a call was made for Sek-hwan braves to go over and render help. It was while they were marching down the street of a deserted city that the bitter cry of an infant was heard ; whereupon a Toa-sia villager of the party rescued the child, and adopted him as his own. Hau-hi has now an intimate

knowledge of the Sek-hwan language, and this might be turned to good account even among some of the savage tribes. He had a favourable report to give me of the work at Hwan-a-chan.

We put up for the second night at Giam-cheng, a little village about twenty minutes' walk from the place where our Peh-tsui-khe chapel stood. As we passed through Tiam-a-khau on the way to it, my presence there caused no little commotion. I suppose it was thought that our visit had some reference to the late outrage, and that a number of the ill-favoured persons around us would soon be brought to justice. Giam-cheng will henceforth be the centre of our work in that region. The largest group of worshippers is now to be found there; and a chapel amongst them would now, in some respects, be even more convenient than the one at Peh-tsui-khe. Poor people! they are certainly having much to try them at present, and one cannot be too thankful for the patient and forgiving spirit they have shown. Our preacher has not yet returned to his post, nor is there any place to meet in for worship since the chapel was burned down. Indeed, so constant were the hostile rumours after the second attack that, for weeks, many of the converts absented themselves from their houses, and kept under concealment in the woods and glens further east. We had another pleasant meeting on the morning of our departure from Giam-cheng. It was held among the ashes of the chapel buildings at Peh-tsui-khe, and, like Bethel of old, the place was then made sacred to us.

We arrived in the city of Ka-gi on the 13th, and a few hours later I received an official communication from the County Magistrate about the recent disturbances at Peh-tsui-khe. It stated that four men of the Gaw clan were now in prison, that the native converts had received an indemnity of one hundred dollars, that two Public

Notifications had been issued, in which favourable reference was made to the Christian religion, and all classes warned against molesting people who embraced it. Now, there was hardly anything about this decision we could approve of. The four men of the Gaw clan happened to be certain poor hired wretches, who were at that moment having a glorious time of dissipation in one of the out-houses of the Magistrate's *Yamen*, the property which had been plundered amounted in value to over three hundred dollars, while the larger of the two Notifications made a number of most glaring misstatements regarding the simple facts of the case. Having the clearest evidence that Gaw-chi-ko is himself the real offender, we surely must object when it is stated that this notoriously law-defying Chief of Tiam-a-khau has brought our assailants to justice, and that he will continue to exert himself for preservation of the peace! The Mandarins know well who ought to be reckoned with, not only for those outrages at Peh-tsui-khe, but for very many previous acts of robbery and oppression; and I have little doubt they would now take the opportunity of making a clearance in this part of the country, were it not that the Emperor's death two months ago has thrown many things into a state of uncertainty and confusion. It would require a strong military force to attempt the arrest of Gaw-chi-ko and his formidable band of ruffians, and one feels inclined to believe the current rumours that, fearing the consequences of being concerned in the attack on a British subject, he has paid in a very heavy bribe to the Authorities to have matters hushed up as quietly and as quickly as possible.

Meanwhile, I rejoice to think that all these things are falling out for the furtherance of the Gospel, and nowhere more than in Ka-gi city itself. The authorities at present are only too glad to do anything that will conciliate us,

and it is certainly somewhat significant to come across such a statement as this in a Proclamation which was recently issued by the Officer administering all local affairs:—"Wherefore I, the Magistrate, enjoin and expect all manner of people, in all the country, to know and understand that the British missionaries' teaching is none other than the exhorting of men to be good; that their renting of land and building of chapels is in accordance with an established Treaty, and that they must be allowed to do these things as they themselves think fit." Of course, one has to avoid the mistake of attaching too much value to any such a carefully drawn-up and widely-spread statement. Chinese officials are a slippery race; and, after all, their undoubted opposition to the missionary is not much to be wondered at. The main thing for us is that we seem to be on the threshold of a grand work here. One would like to have wings, or have the power of being in several places at the same time. Lord, help! Help us to be sympathetic and really to love this people—they do have many things about them which are very attractive. Keep us from making blunders at the commencement. Give all needed grace, and speedily bring tens of thousands throughout Ka-gi into the light and liberty of the Gospel!

After spending only one night at Ka-gi, we continued our journey next day; and, about dark, reached a village called Kiu-kiong-na, some fifty Chinese *li* further on. As none of the people there would accommodate our party, we slept in a ruinous little temple outside, where, with the dumb idols overlooking us, we experienced the nearness of our Heavenly Father, and felt none the less assured of His goodness in bringing us thus far.

The following day was Sabbath, but we thought it well to make a very short stage, through Lim-ki-po on to Tsu-chip, a good-sized market town, where I thought

there might be favourable opportunities for having some open-air preaching. In this, however, we were disappointed, as the place was filled with rude soldiers from Canton, who were waiting for another larger party, to begin the construction of a road across the mountains. The dialect they spoke was unintelligible to us, and they behaved in rather a quarrelsome way, so that we were compelled to remain indoors. Lim-ki-po and Tsu-chip contain a Chinese population from the Chin-chiu region, and in both places the people have repeatedly treated us with kindness, and listened with marked attention to our preaching. Lim-ki-po is only a day's journey from Ka-gi city, while one day more—beyond it to the north—brings us on to the territory of the Tsui-hwan, within ten miles of Po-li-sia.

We arrived at Lake Candidius on the 15th, and spent two days in that neighbourhood. I then took the opportunity of making a careful circuit of the Lake in one of the native canoes, as it was desirable to ascertain what outlet there was for the water, and thus gain a better knowledge of the stream-system away to the west. Some of the quiet nooks and corners we visited are spots of surpassing loveliness, and as our canoe would go shooting across, and the cry of the startled wild-fowl would break the silence from time to time, one could not but look up, far, far up, to the great Maker and Preserver of all. I regretted there were fewer opportunities for preaching than upon any previous occasion, the bulk of the people being in a state of almost hopeless intoxication. Probably in less than a hundred years the Tsui-hwan will be known only by name. The males among them are rapidly being slain by simple downright laziness and drink, and the neighbouring Chinese always succeed in buying up their best-looking daughters. The more immediate hindrance to bringing them under the influence

of the Gospel is our ignorance of their language. Some of them do understand a little Chinese, but the great mass of them not a sentence. Pai-ta-buk, the Chief, is said to be over ninety years of age. He is a thorough old sot, although still active, and not without a considerable amount of influence among his people. One cannot but pray that He, with whom all things are possible, may open a way for the ingathering, not only of this benighted people, but of the Chinese to the west, and even of those large unvisited savage tribes on the eastern side of the Island.

Our party entered Po-li-sia on the afternoon of the 17th and at once proceeded to Aw-gu-lan, where the brethren were delighted to see us, and tried in every way to make us comfortable. It was most encouraging to learn that, during my long absence, the three little congregations had enjoyed another season of peace, and were making steady progress in the right direction. Here I was sorry to part with my travelling companion, as his duties required him to push on to the northern port of Tamsui for crossing to Amoy without further delay. A large party of our brethren escorted him two days through the belt of savage territory he had to cross before reaching Chiang-hoa. He expressed himself as being much pleased with all he saw at those northern stations ; and I feel sure he would be glad to hear of the work spreading from village to village, till all the people in Po-li-sia, and even of the whole Island, are brought to a saving knowledge of Christ. My only regret was that he could not remain for the large united meetings we had at Aw-gu-lan on Sabbath.

I arranged that our Sacramental service should be held at Toa-lam ; and, in view of this, was kept busy at each of the three chapels during the two following days. It was satisfactory to find that no cases of discipline had

to be dealt with, while the careful examination of fifty candidates resulted in five men and five women being passed for baptism. The afternoon congregation numbered about six hundred, some of the people coming from distant sequestered villages, and all of them showing an amount of intelligent interest which was truly gratifying.

It is well to think of the remarkably fine opportunity we have in Po-li-sia at present. Our work has brought the place into considerable prominence of late, and I should not be surprised if a large number of Chinese soldiers and immigrants soon found their way into it. Now is the time for us to build up and extend with all our might. I feel much satisfied that the erection of the three chapels is nearing completion. They are made of sun-dried bricks, and covered with tiles instead of the usual grass ; each of them having also an upper storey or loft for our own personal accommodation. In the Toalam building, the upper gallery makes quite a comfortable place in which to sleep. It is both wide and cleanly, and is carried round three sides of the chapel, leaving the middle part open, and giving the whole interior an appearance like some of the little country churches in Scotland. This chapel could not be put up in Ka-gi or Taiwan-fu under a thousand dollars, but materials and work are much cheaper in Po-li-sia. It is the first building there on which any money from England has been expended. The erection of it by the brethren had been such a large undertaking that I promised to send fifty dollars from the Mission purse for finishing the roof. We think our native friends are much to be commended in thus showing the value they attach to Christian ordinances. Their example has been very stimulating at the other stations. One of the adherents (a worshipper who has not yet received baptism) gave

twenty dollars to the building fund of the Toa-lam chapel.

On the second Wednesday of my visit, we had the most interesting meeting of Church children which has yet been held in Po-li-sia. One hundred and forty from our three centres met in the chapel at Toa-lam, where an abundant supply of refreshments was served out, and an effort made to tell them of the Sunday Schools in England. The native preacher, Beng-ho, spoke in Sek-hwan, thus filling one's heart with eager anticipation to think that God had already opened for us a way for declaring the Gospel message to thousands who know little or nothing of the Chinese language. It is to the musical part of the service we feel most attracted at any such gathering of the Po-li-sia children. The heartiness with which they sing is most inspiring. The Sek-hwan have had no difficulty in adapting several of their own native tunes to Christian hymns, and some of these have a great amount of simplicity and plaintive sweetness about them, while others lead off with a dash of triumph and hopefulness which would scatter the fears and brighten up the prospects of Faint-heart himself. One of the tunes has been named after dear old Elder Bun, who never saw Po-li-sia, but who offers many a prayer for the increase and further enlightenment of the Christians there; another is from the Tsui-hwan; a third, the work of one of the deacons; a fourth contributed by a blind brother in Aw-gu-lan; and all the others have been adapted from the old native song-tunes into their present Christian use.

We have decided to open a large central school in Po-li-sia for the benefit of the children connected with our three congregations. The ordinary village schools are very unsatisfactory, both on account of their methods of teaching and because of the heathenish practices which the children have to go through. We feel that our

very utmost must be done for the young people around us. They are the hope of the Church ; and any marked improvement in this direction tells for good, not only among the children, but also among the grown-up people.

Our journey out from Po-li-sia on this occasion was one of unusual difficulty, and attended with no small amount of danger. We forded two rivers to the neck in water, and seemed to get drenched to the very bones by that awful rain. After a heavy tramp of two and a half days, I had a short easy rest at Lai-sia, and was greatly cheered to find that the Church there continues to make good progress. There were three admissions to baptism, and another brother was elected as Elder to fill the place of Bun-liong, who was recently cut off by savages. I regret that the Lai-sia people are still exposed to much risk from that source. Five little towers have been erected on as many neighbouring hills, in which armed brethren are stationed to raise the alarm when another onslaught is to be made. Our friends who attended the prayer meeting at the time of this visit came with guns and spears, and they considerably placed something in my own bedroom against a sudden surprise.

My subsequent stay at Toa-sia was also a pleasant one, as we had four admissions to Church membership, and no cases of discipline. I feel ever so thankful that there does seem to be an increase of spiritual life in this little Church, a conclusion which I do not think I arrived at hastily, but only after seeing much of the brethren at the chapel, and in their own homes. They have rented another large schoolroom in the village, and a teacher has been engaged by them at a salary of seventy dollars a year. The importance of this step is apparent, and we

shall not only watch the movement with deep interest, but try to help it in every way we can.

I praise and bless the Lord for all that my eyes have seen during those weeks of travel. I met with souls grieved on account of sin, some asking the way heavenward, and others already in possession of that peace which flows from simple, childlike trust in Christ.

XI

CONTROVERSY AMONG THE CONVERTS

ANY widespread differences of opinion we meet with among our converts in Formosa are of a much less speculative type than those which arose elsewhere during the early years of the Christian era. In other words, we have no Gnostics, Pelagians, Arminians, or Supralapsarians amongst us; our people taking a more practical and common-sense view of things, and limiting their discussions to such questions as the following:—Ought the request for baptism from a convert who has two or more wives be granted? May any brother who has fallen into very scandalous sin be re-engaged for salaried Christian work within a year or so? Are women to be regarded as being eligible for office in the Church? Is it possible for other bodies than our Presbyterian congregations to take the initiative in dismissing or removing any Pastor whose character is an irreproachable one? How are the native congregations to manage their own finances? What proportionate place should be given to the Evangelistic, Pastoral, Educational, and Medical branches of our work? It also sometimes happens that controversies arise within much narrower limits than those now indicated, and an instance may be given here by way of illustration.

We had one large congregation of illiterate aborigines in a remote mountain village away to the east of Taiwan-fu. Individuals belonging to it very seldom came out to the city, and my own pastoral visits to it were fewer than

I desired. After many months of this isolation, rumours began to reach us of some trouble which had arisen ; so serious that a considerable company of the worshippers had hived off from the main body, and were meeting in a great ramshackle bamboo building they had put up for themselves in the adjoining village of Pan-san-chu.

I therefore hesitated no longer, but started at once with a trustworthy Chinese friend on our long, toilsome journey. We arrived on Friday night, and made full enquiry on the Saturday ; being greatly relieved to find that the whole disturbance arose in a very simple way, and could easily be put right. I should here explain that the irregularly issued yearly calendar sheet then made use of in Formosa always changed the number of days in each month, and on its appearance in that village one Saturday morning, a brother came out of his house in the village, and commenced vigorously to beat his bamboo drum which called the people to worship ; whereupon a crowd of the neighbours came out, some of them unwillingly, because they said that to-morrow was worship-day, but others acquiescing and assembling in the chapel for Sabbath observance in the usual way.

As an inkling of how things were to go had already leaked out, I ascended the earthen platform next morning with a somewhat heavy heart, because the Saturday-ites contained the very cream of our congregation, and I well knew I had no *via media*, or easy way of letting them down. There was a very full attendance of brethren and outsiders that morning ; the Sunday-ites forming a solid phalanx on the right, and our Saturday friends presenting a rather subdued appearance on the left.

I opened proceedings by explaining how the little mistake had arisen, but expressed an earnest hope that all would now agree to let by-gones be by-gones, and

would begin again to work heartily hand in hand. They were then called upon to unite in singing our Chinese version of the Hundredth Psalm, and it was the volume of unmelodious sound which burst from those on the right that fairly startled me. Why, the song of Moses and Miriam on the shores of the Red Sea was not in it; and as for many of the poor Saturday-ites I saw that, in the words of our great National Poet, they simply "gaepit wide but naething spak."

XII

WITH THE BU-HWAN HEAD-HUNTERS

MR. T. L. BULLOCK of the British Consulate at Takow, and a naturalist from America, recently accompanied me on a three months' visit to the Po-li-sia region. They were delightful travelling companions, full of quiet humour, quite prepared for roughing it, and in thorough sympathy with the work in which I was engaged. After my pastoral visitation of the churches was completed, they were much pleased when arrangements were made for paying a visit to the wild Bu-hwan tribe among the mountains east from Po-li-sia. It was not known at the time that this tribe had a quarrel with the Po-li-sia Sek-hwan because the latter had treated them unfairly in some of their bartering transactions.

We had a long, hard day's walk before reaching the village of Tur-u-wan, and were surprised to find that all the male adults were away attending a war-council of the tribesmen; rumours being also in circulation that our little party had come to make reprisals because of a raid the Bu-hwan made upon the Po-li-sia people. As the women and old men present refused to have anything to do with us, we decided to return by mountain paths a little further north, and set out before noon of the following day. Towards dark, it became evident that we would require to spend the night in some lonely spot; and a grassy knoll was chosen which enabled us to see the path we had passed over, and also kept the valley away to

our right within sight. The Consul and our travelling companion lay down on the grass, having their loaded firearms within reach, and I quietly crept in between them. The dew gave us a thorough drenching, but after munching a few biscuits at daybreak, we set out again in the hope of reaching Po-li-sia before sunset.

Our road was a mere winding path, with tall, prickly grass on either side, so that we had to walk single file. After getting on comfortably for some miles, we turned, on hearing sounds, to see about a dozen armed natives gliding out from the grass and commencing to walk behind us. Several miles further on, this party was joined by some twenty more. We therefore halted and tried to act towards them in a friendly way, but they were all very sulky, and refused to make any response. About 2 p.m. the armed party behind us had increased to between fifty and sixty braves, whereupon we stepped out, and signed that they should all walk in front; which attempt, however, met with such a resolute and nasty refusal that we had to set forward again at the head of the procession. Two or three miles further on brought us to a little open plain, having tall grass on the left, and a deep, rushing river about a hundred yards wide to the right, from the further bank of which there rose a beetling cliff about two hundred feet in height. The three of us then sat down on stones at that end of the plain we came first to, and the armed band gathered in a semicircle around us. There was a moment of severe tension and of deadly silence, as we watched for that signal which would end in the three of us being hacked to pieces. But, after a long apprenticeship in Central Brazil and many a lonely island of the Pacific, there was one member of the party who knew how to deal with savages. Our American friend, Mr. Steere, is a lean, big-boned man, stands about six feet four inches in his

stocking-soles, has no trace of timidity or irresolution about him, and is a crack shot at birds on the wing. In sight of us all he rose, picked up a few leaves, fastened them on a tree about twelve yards off, returned to the stones where he had been sitting, raised his six-shooter, sent all its bullets in quick succession through the pinned-up leaves, and then quietly sat down. The effect was as if the Bu-hwaners had suddenly received a galvanic shock, and I never saw a more amazed and cowed lot of warriors than those who now stood before us. They were all ordered to walk in front, which they did, till they gradually slunk off, and left us to finish our journey in peace. There can be no doubt that, under a merciful Providence, it was the prompt, fearless action of our American friend which saved our lives on that occasion.

XIII

ATTACKED BY "CHINA'S MILLIONS"

I ONCE had a somewhat lively time while travelling among the Ku-a-lut and Baw-tan savages of South Formosa. The thick brushwood and rocky nature of the ground in that part of the Island make walking difficult, and one's eatables are ever liable to run short. On the occasion referred to, my servant-boy and burden-bearer ran off from fright and inability to keep moving about ; but a good bribe induced two young natives to throw in their lot with me. We wandered aimlessly about for half a day, and then came in sight of a settlement of those dreaded Baw-tan whose lawless acts had recently all but precipitated war between China and Japan. Several of the tribesmen soon surrounded us in quite a friendly way and led us to their huts. A feast had just been concluded, and a number of the guests were lying dead drunk, whilst others were so effusive that they shook my hand and attempted to hug me. But a few were not at all satisfied with this ; so much so, that one big naked fellow jumped up, raised his gun, pointed it at me, and let fly. The bullet whizzed past my ear, on which I signed to the Chief that this was very bad, and that he ought to show better control over his people. He replied by laying down a large deer-skin for me to sleep on, and giving an assurance that he would pass the night beside me himself.

Next morning, I moved off to another little settlement

where the luxury was given me of using a bamboo bed raised about three feet from the ground ; but, in spite of it all, I spent a long, weary, and most restless night. It was, however, on getting up at daybreak I became thoroughly frightened, for my body presented the peculiarly mottled appearance as if I had been battered by a tackety boot. It has come at last, I groaned out ; I am in for small pox ! On expressing my concern to a maudlin old savage standing by, I felt somewhat hurt that he only smiled and pointed to the bed ; and there, sure enough, every hollow bamboo bar of it was chock-a-block with "China's millions." I do not refer to the cleanly, nimble little *pulex irritans*, but to those crawling voracious specimens of a lower order which my pen refuses to describe. Hooray, for the glorious plunge I had that morning on getting out to the sea-side !

XIV

SAVAGE BOY'S GORY BUNDLE

WHILE sauntering outside of the village of Aw-gu-lan one evening, I saw a party of armed savages returning through Po-li-sia, for they were then on friendly terms with the Sek-hwan people. A stout lad was trudging wearily after them carrying some sort of a bundle dangling down behind him. On reaching the hut, where they were to pass the night, I got a closer look of the little fellow, and found that the bundle he was carrying consisted of two freshly-cut Chinamen's heads which he had fastened by the queues held over his shoulder. Poor, dear, innocent wee chap! I tried to speak a few kindly words to him, but he was too fagged out to listen to talk of any kind. He threw the two heads on the ground, made a pillow of them by coiling the hair on the top, and was fast asleep in a minute or two.

XV

CANNIBALS AT CHIU-SIA-HUN

WHEN passing through the remote village of Chiu-sia-hun one afternoon, I saw a company of children in great glee, laughing, and shouting, and sky-larking about. The curious thing was that they were all furnished with handfuls of beef and meat-bones, which they were chewing with great apparent relish. After making a few enquiries, I went into a long rambling hut close by, where a woman was busily engaged in extensive cooking operations. There was a big round pan filled up with soup and large joints, and two tables were covered with junkets of flesh and bones. Imagine my horror on finding that these were the remains of two human bodies which were rapidly being eaten up by the villagers. On expressing my abhorrence to the woman, she only smiled, but I insisted on showing my deep feeling of disgust ; whereupon she lost her temper and angrily replied by saying, " Why should we not eat them ? They beheaded my husband, they beheaded my nephew, and it serves them very well to be treated in this way."

XVI

FINDING OF HUMAN BRAIN-CAKES

As I was crossing the mountains one day with a few native friends, we came to the bank of a river and saw many of the stones bespattered with blood. After following the trail up from the other side, we came upon more traces of blood, and found one of the netted little head-bags which the savages carry when out on the war-path. It was evident that some fatal encounter had taken place there, and that the savages appeared to have had the worst of it, for they never abandon those head-bags, especially if, as on this occasion, they contain one or more of those brain-glue tablets, which they guard as the most highly-prized of their possessions. For it should be known that some of the Formosan tribes boil down every head brought in to a thick jelly, from which thin oblong cakes are made, for being nibbled to inspire fresh courage when another murderous attack is to be made upon the invaders of their country. It is almost impossible for any outsider to obtain specimens of those cakes ; and the two found at this time were sent by me to the Imperial Ethnographical Museum at Berlin, because I had an arrangement with Dr. Bastian that I would send as many choice articles as I could to the Museum if he supplied me with any rare pamphlets which came his way for adding to my bibliography of Formosa.



MISS CAMPBELL'S SUNDAY SCHOOL SCHOLARS.

XVII

EXPEDITIONS OUT FROM PO-LI-SIA

Two of the preachers and myself lately travelled out from Po-li-sia, our way for a couple of days lying across a tract of country which is trod by few save roving bands of head-hunting savages. As usual, we were provided with an armed escort of Church people. I was never in favour of marching along in this warlike style, but native friends insisted that it was the right thing to do. On this occasion, our party numbered over a hundred, for a good many heathen neighbours had asked to accompany us on account of the protection thus afforded. Just as we were about to start, one of the Christians commended his little son, A-tun, to my care, and said he would be so grateful if I kept an eye on him. Towards the afternoon we reached a long narrow chasm in the mountains. It had a depth of three feet of water running through it, was half a mile in length, with rocky walls thirty feet high on either side. We all knew it was the most dangerous stage of our journey, for it was there that the savages sometimes hurled down great stones upon travellers below. We were now only a short distance in the gorge, when it was found that the water rapidly became deeper ; and, on two of our brethren swimming forward, they were soon heard shouting that part of the rocky wall had fallen down. With much exertion, however, they clambered to the top, made a long rope of the abundant rattan lying about, fastened one end to the foot of a tree, and threw the coil down to their comrades who were anxiously waiting below. By this means we first had all

our baggage hauled up, and then every member of the party scrambled aloft as best he could. I there got a fright on discovering that A-tun was missing, but I offered to reward those who ventured down to make search. After an anxious time of waiting they came up again at the further end of the gorge, bringing the boy's pants and little side-knife, which they found lying on a rocky ledge at the water's edge. It was thought that he must have been struck by a heavy stone, which had either fallen or been thrown down, and had caused his death in this way. With a very heavy heart, I passed the word to go on ; upon which several brethren with their long knives had literally to cut a way for us through the spiky grass and tangled mass of creeping plants. When beginning our descent further on, a yell was raised that the savages were out, as a naked figure had just been seen bounding across the river-bed in front of us. On an advance party of armed men going forward, it was found that the naked figure was none other than A-tun himself. Poor, frightened little fellow ! He managed to get through the gorge, after divesting himself of his few belongings, and then turned round to see some of our own party, but ran off, thinking they were savages out on the war-path.

We had a hard time on the second day of our journey, the night having been spent at the foot of a high mountain. Soon after setting out again, some difficulty was met with in crossing a rapidly-flowing river. The water reached to our necks, but every one of us pushed on till we got dry again. The rain, lightning, and thunder which then came on made us feel as if Nature were being torn in pieces. At last, we reached Toa-sia chapel in a condition which would have gladdened the heart of Mark Tapley, for we were tired, soaked, and hungry ; while our bare feet were blistered by the straw sandals on which we had been walking.

XVIII

FORDING THE TAI-AN RIVER

At the southern end of the Lai-sia valley in Mid-Formosa there is a deep, rushing river which every year dragged people attempting to cross it into a watery grave. During a time of heavy rain, I was shut in at Lai-sia after the pastoral work of my visit had been finished, and began to fear lest I might be prevented from keeping my promise to visit several other churches in that part of the Island. At last I said I would substantially reward any villagers who saw me safely over the river. A number of volunteers commenced by coiling up a long, thick rope for whatever emergencies might arise, and by furnishing themselves with stout sticks about ten feet in length. On reaching the northern bank, I completed my own preparations by tying on my sun-hat, and fastening an old torn waterproof coat over my naked body; the two travelling baskets, containing my little worldly all at the time, having been put in charge of four stalwart members of the party. I was held by two strong fellows; and, with the others well round me, we dashed in, but I was quite unable to plant my feet on the river-bed, while the water itself would persist in splashing over my head. It was when about half-way across I turned round to see my two baskets far down the river, and gaily bobbing along to the sea. I was especially sorry at this loss of two large bundles of dried plants tied on the top of one of them; for Mr. Carruthers of the British Museum had asked me to make this collection from the higher mountain regions, in addition to one I had already sent to him. It was in the face of many obstacles and no small amount of

danger I made it ; but all my labour was thus lost in a few minutes.

On reaching the southern bank of the river I was compelled to travel for ten miles over a wild, rocky plain, with nothing on save my sun-hat and what remained of the old tattered waterproof ; but the Elder at Toa-sia loaned me a pair of his own short, baggy trousers and a Chinese jacket, in which array I conducted my three services on Sunday.

I see my Notes refer to another instance of peril by water which may be referred to here. At one time I happened to be on pastoral duty in Tang-kang, a town near the southern end of the Island. Owing to long-continued rain, the river there had overflowed its banks to such an unusual extent that communication with the north had been cut off for a week ; but, as urgent duties were calling me to Pi-thau, I offered ten times the ordinary fare to the boatmen if they would undertake to ferry me across in one of their long bamboo rafts or catamarans. They agreed, had their raft dragged well up the river-side, my two travelling baskets placed on beside me, and then made a cautious move in the direction of mid-channel. In a minute or so, the rush of water proved too strong for them. They lost all control of their craft, which shot past the crowds of people who were lining the southern bank. It was almost impossible for me to keep steady, and the oarsmen never ceased yelling on their gods to save them. Their voices, however, were soon drowned by the noise of the surf, and we thought that nothing could save us from being engulfed by the raging sea. At this stage, we saw the water breaking over a low sand-bank, towards which the men rowed with all their might. Again and again we thought it would be impossible to reach it ; and, even then, it was with the utmost difficulty we waded across to a place of safety on the other side.

XIX

SUBMERGED NEAR TAI-KAH

WHILE on an evangelistic journey one day, my road lay along the bank of a river, which had one side dammed up for a considerable distance with large loose stones ; thus keeping in deep water on the left-hand side, and forming a steep descent on the right. A number of native brethren accompanied me ; but, on looking behind, I saw they were walking very warily over the stones, and making very little progress. " Come along," I shouted ; " just fit the soles of your feet to the stones, step lightly, and we shall soon be over." I had only resumed walking to show them how to skip along, when my own head and shoulders were deeply immersed and my heels kicking in the air ! On getting righted, I saw that my companions could hardly control themselves, one big-mouthed clod-hopper of a fellow laughing most immoderately at my misfortune. However, as I knew that this brother was a good swimmer, the only notice I took was to paddle a little nearer, gently remove one of the stones, and have him floundering beside me before he could say " Jack Robinson." It need hardly be added that this was not done from any wrong motive, but only to show that I had no ill-will against him.

XX

HEADER INTO A DEEP DITCH

ONE forenoon found me trudging slowly along with several Chinese friends over the southern half of the Hong-soa County. Two preachers were of the party; and, on such occasions, we often beguiled the time with profitable talk on Scriptural and other subjects. As it became evident we could not reach the chapel we were aiming for before dark, one of our party borrowed a road-lamp at a house whose inmates were known to him, and we all again set forth smartly to make up for lost time. It was then I tried to turn the position to advantage by speaking to my fellow-pilgrims on the importance of working while it is day, as the night cometh when no man can work. I was just pressing this truth home when my foot slipped and I was precipitated down a steep bank into the ditch beneath me. My descent took the form of what young people would call a "header," and I was bogged out of sight before it was possible for me to know where I was. The sharp steepness of the bank, the depth of the water compared with its narrowness, and the fact that its surface was covered with long trailing thrums of green grass-weeds were the principal items which arrested our attention. On my having been fished out, and the lantern held up, I must have appeared to be something like old Sinbad the Sailor; for my white linen dress, even my head and face, were covered with those slimy thread-like water plants. During the process of my being

combed down a little, my companions were all seized with a violent fit of coughing, which gave me a hint of how things stood, caused me to purse up my features into the semblance of a smile, and thus set them all off into a fit of unrestrained laughter.

XXI

CHASED OVER THE LIN-LOK PLAIN

I WAS once travelling in the Hong-soa county with my servant-boy and a burden-bearer, when we came to a wide plain on the western side of the Lin-lok river. As we came out from the hedges into the plain, we saw at some distance a band of armed men running towards us, as if to attack or seize our little company. I then remembered that some weeks before, our Mission had incurred the displeasure of some villagers in this region by attempting to set up a chapel amongst them. Accordingly, it seemed now that it would be both practicable and prudent for me to show a clean pair of heels by trying to cross the river, and come under shelter of the little market-town a mile or two further on. I therefore hurriedly told the others to follow me, and ran for the bamboo ferry, the armed men quickening their pace in pursuit. I got well ahead, however, jumped on the raft, and was bending to tuck up my trousers for further emergencies, when my second presentation watch (the first was melted to pieces by the chapel burning at Peh-tsui-khe) flashed out of my pocket into the deep water and ever-shifting sand of the Lin-lok river. My servant came on several hours after, and told me I had made a narrow escape, as our armed pursuers were really out with the intention of capturing me.

XXII

BREAKFASTING ON RATS

MY native servant for some years was Po-tsai, or Precious-Treasure, as the name implied. His more manifest characteristics were bodily strength, stupidity, good-nature, and an enormous appetite. One morning, while sojourning in a tumble-down grass hut of two compartments, I came out of the inner bed-place to find everything for my breakfast already set. After "eating to repletion," as the Chinese say, I complimented him on the nice juicy rabbit he had prepared; but he said it was not a rabbit, and that he had another one for to-morrow morning. "Show it to me," said I; whereupon he went out and returned with the body of a great old thief of a rat on the plate. The peculiar internal feeling which this gave rise to arrested my utterance for a second or two, but I can assure my readers that the poor Treasure caught it that morning, for I lectured him up hill and down brae. His only response was an attempt to soothe me with a lengthened explanation about these being good, well-behaved rats which lived at the foot of bamboo clumps, and fed upon grain. However, I did not deign to argue the matter, my only reply taking the form of a direct snub by calmly saying to him: "It doesn't matter; my ban applies to the whole tribe, and any more cooking of rats for me will result in your instant dismissal."

XXIII

MONKEY CUTLETS FOR DINNER

MY only colleague during several years once left his Hospital for a tour through several of our stations in Po-li-sia. The journey on foot usually occupied from six to seven days, the last long stage leading over a wild country continually being traversed by bands of head-hunting savages. On the occasion referred to, we spent two nights in the mountains there, our little party passing the first night in a cave (at the mouth of which armed brethren kept watch), and next night at the foot of some trees. It was just getting dark on the evening of the seventh day when a warm welcome was given to us by our native brethren in the village of Gu-khun-soa. As we were very tired and very hungry, it seemed long before Precious-treasure, our cook, completed his arrangements. At last, however, he appeared with a large unglazed earthenware jar containing meat and soup, and then with another having a heaped-up supply of nicely-cooked rice. After the two of us had plied our chop-sticks in silence for a little, I suddenly called out to my colleague, " Hello ! there's something wrong " ; and, on looking down into the jar, we did indeed see what appeared to be the five-fingered palm of a little baby sticking out of the soup. I at once shouted for the Precious-Treasure, who came in, smiling and greasy as usual. " What have you got in the pot here ? " said I. As his face only deepened into a still broader grin, I stepped smartly over the form to

emphasize my enquiry, but he ran off into the wattle-and-dab cooking hut, and passed quickly through the back door into Cimmerian darkness. Whilst I was *swithering* for a moment what to do, he came back again carrying the spread-out hide and the gruesome head of an old monkey; adding the explanation that, as our Gu-khun-soa brethren knew we were coming, they had formed a party to go and hunt for venison, but that God had exceeded their expectation by enabling them to capture this big monkey. And yet, very little discernment was needed to see that it was nothing more nor less than a case of one for us and three for themselves; for native medicine-sellers are always willing to give exorbitant prices for monkeys' bones. The noticeable thing was that only a few days before I had been reading Darwin's *Origin of Species*, in which that learned scientist seems to make out some sort of a close relationship between human beings and those creatures which were now in evidence upon our dining-table.

XXIV

LIVING ON POTATOES AND WORMS

AT one time I paid a missionary visit to Couch Island (of the Pescadores group), which lies about fifteen miles off the south-west coast of Formosa. It contains not more than a hundred inhabitants, and no Christian worker had ever been amongst them. As the sea got up soon after my arrival, I was storm-bound there for fully a week. The Chinese islanders are an extremely miserable class of people, who derive a precarious living from the produce of the sea, and the cultivation of small patches of ground, on which they raise a coarse kind of millet and sweet potatoes. They all listened very sympathetically when I preached or spoke to them individually about God and His love for us in Jesus Christ. Their resources were much strained in providing sleeping accommodation for me ; but the former want was met by getting two or three planks laid on the earthen floor of a road-side shrine, and I said I would be delighted to share their meals of grated potatoes and salt fish. After two or three days of this experience, I was seized with severe stomach-ache, and discovered the cause on managing to crawl along to the coral-built shanty where the potatoes were cooked. I saw there a very large basket of bamboo splints, which could contain at least six months' supply of potatoes ; and, on looking inside, was surprised to see the contents moving in a curious sort of way. At that moment, too, the woman dipped in her ladle to get a

supply for our mid-day meal. A closer inspection revealed the presence of whole masses of whitish worms among the potatoes. On excitedly calling attention to this, the old husband only stupidly stared at me ; but, after insisting that he should stand up and see for himself, all he said was, " Oh, it's the worms you mean. Why, they contain any amount of fat, and nothing could make the potatoes go down more easily." I was helped to the little boat which took me over to Amoy, and fell twice on the way up to Mr. Macgregor's, where Christian kindness soon put me right again.

XXV

MY ONLY ATTEMPT AT JAM-MAKING

DURING the years when I had only one colleague at Taiwan-fu, our duties led us to be often apart ; he attending to his work in the Hospital, and I going about evangelizing and caring for our scattered little Churches, where native helpers were stationed who had received only a most imperfect training for their work.

After returning from one of my long outings, the two of us agreed that we must give more attention to our comfort ; and that it would be a good commencement to get a couple of large basketfuls of wild berries from the hills for making a liberal supply of jam. The process of manufacture having been committed to me, I began by sending a sturdy fellow for the berries, and telling our coolie to clean out a large iron boiler we used for heating bath-water, soaking clothes, and cooking heaps of rice for the many native visitors who always loved to sojourn in the out-rooms of our Chinese house. I also purchased a liberal supply of good-sized clay jars, in which the jam was to be stored up under paper covers firmly fastened down with buffalo-hide glue.

At last the fateful day arrived, when a loud knocking at the gate of the outer court announced the return of our two burden-bearers with the berries. Having but little knowledge of botany myself, I was guided by the native brethren in rejecting some of the fruit brought out, had a little cleaning done, and then told them to transfer everything into the water of the slowly-heating boiler.

The heap having been soon reduced to a semi-fluid state, I began adding one large bowlful of dark sugar after another till the brimming point was reached ; after which, an aboriginal brother was told to keep using his bamboo *spurtle* without intermission.

At that moment, I was called away on important Church business, and returned to find that the contents of the boiler resembled a mass of dark molten asphalt. About three times too much sugar had been put in, and the strictly-enjoined process of stirring had been given up, with the result that even our great misshapen house-mastiff " Puddin " would not look at the jam, which had to be thrown out at some distance from the house.

XXVI

PO-TSAI "AYE FINNIN' BITS O' THINGS"

As some of the foregoing Notes make a somewhat free use of the name of Precious-Treasure (my cook), I should like here to part from him with the gentlest of thoughts. We roughed it together for many a year, and I ever found him to be obedient, good-natured, and obliging. It is the custom for any foreigner out here to pay a monthly wage to such native servants, from which they make arrangements for providing themselves with clothes, and for cooking the supplies of food they lay in for their use. The allowance given in this case was certainly insufficient for any one to spend his days in riotous living ; so that the Precious-Treasure's position with me must have been like that of the Scotch servant-lass, who answered her prospective mistress's apology for the smallness of the salary offered by saying, " Oh, niver min' ; it'll dae, fur I'll aye be finnin' bits o' things." Now, although Precious-Treasure was thoroughly honest in the Pickwickian sense of the word, I have reluctantly to admit that he must have been " aye finnin' bits o' things " for himself in my own very modest little larder. For example, it was some time before I could understand why he was never satisfied with buying the usual daily fowl for me when we would be sojourning at any of the country stations, and why he kept urging that it would be much better for him to secure good-sized goats, in order that each of them might last for several days at a time.

Another curious thing was that the goats he bought never appeared to have more than two legs, or three at the very most. It was at one such juncture he went away some distance on an errand, and I had occasion to go into our small kitchen, when a sight met my eyes which gave promise of more food for reflection than for the stomach. The floor had on it three deep soup-pots in full blast, while the tiny table and two forms were covered with dishes containing the head, trotters, outer integument, and internal organs of my recently purchased goat; the whole reminding me of that passage in Leviticus where reference is made to "the fat of the ram, that which covereth the inwards, the two kidneys, and the caul above the liver, with the purtenances thereof." On Precious-Treasure's return that night, I did not say anything, but thought it as well he should be allowed to enjoy his midnight gourmandizing in peace.

XXVII

GRAVITATION PILFERING OUR CANDLES

THE missionaries in China do not seem to have much of a Servant-question to trouble them. This may be because (1) they require to learn the language of the people around them ; and (2) because a higher level of morality may reasonably be looked for from youngsters who make a profession of Christianity when coming into service. I am quite aware of the opinion sometimes expressed by mercantile and other foreign residents that so-called Christian servants are morally much worse than those who make no profession of religion ; and, when one considers the weakness of poor human nature in all of us, there can be no doubt that cases of the kind must occasionally be met with. An instance recently occurred at Hong-kong, where Mr. Tan refused to leave his post without obtaining a certificate of character, and was supplied with one to the following effect :—“ I certify that the professing Christian, Tan Ching, has been employed in my kitchen for eighteen months ; and that, with honesty, cleanliness, and some knowledge of his art, he might ultimately become a good cook.”

Although of a somewhat different type, I may here refer to another case, in which the chief actor comes before us neither as a professing Christian nor an illiterate coolie. Mr. Loa was a native scholar, who was engaged to do copying work, and to drill us into the mysteries of the

spoken and written language of China. He wore a long blue robe with wide sleeves ; came to our house every day at 9 a.m., and remained till noon, during which time, at intervals, he had to be left by himself whenever we were called away to attend to other duties. He had already been several months in our service when my colleague one day remarked to me that some member of the establishment must have fallen into thievish habits, as candles and other small articles were continually disappearing. He added that he was not at all assured of the reliability even of Mr. Loa ; but to this I replied by saying that our Teacher was surely far too serious-minded and gentlemanly a man to be associated with such charges. About a week after this, the two of us were again chatting in our verandah, when Mr. Loa passed us at the close of his labours for the day ; but, before going through the outer gate, my colleague stepped forward to say something to him, saw a long foreign candle inside his sleeve, pulled it out, and simply held it up in front of His Moulviship. I confess I felt exceedingly uncomfortable, and wondered what form the humiliating confession and apology would take. Confession and apology ! There was nothing further from Mr. Loa's mind, for he only looked at my colleague, straight in the face, and said, " Now, sir, as you know everything about gravitation and the secret laws of Nature, will you tell me how that candle came to be there ? " He also appeared grieved to think we should demean ourselves by harbouring any kind of unworthy thoughts about himself ; so that, receiving no answer to his enquiry, he quietly went out and left us to our own reflections. Of course, we were thrown off our guard a little at the composure, the fertility of resource, and the abysmal impudence which could thus easily raise an act of vulgar theft into the high region of philosophic speculation. And yet, the rich and precious—although still

unworked—materials for discipleship were certainly there; the possibilities of the whole incident reminding one of Saul of Tarsus, who began life by being an arch-persecutor of the Church of God, and ended by becoming the very chiefest of the Apostles.

XXVIII

CHINESE PATIENTS CAN BE GRATEFUL

THE Notes I am now writing have more than once referred to the share which our medical colleagues have in contributing to the progress of Christianity in Formosa. Their work shows the immeasurable superiority of Western methods of healing over those of the native practitioners ; and the people soon come to see that it is ever gone through in a humane and generous way for the good of all classes. Whole volumes could be written on this subject ; but what I wish to point out now is that Chinese patients are not only capable of deep gratitude, but oftentimes become helpful in leading others to a knowledge of those Christian truths which they had first heard themselves from the Doctor or his assistants.

An illustrative case occurs to me at present. When walking through an inland town one day, I came within sight of a man who seemed to be getting along comfortably enough on a bamboo leg. His appearance immediately suggested two thoughts : (1) That this man must have come under the treatment of some foreign surgeon, as no native practitioner would dare to undertake the removal of anyone's limb ; and (2) That Nature sometimes steps in to make substantial compensation for the losses we sustain. I suppose that a well-jointed cork leg at home would cost from ten to fifteen pounds sterling ; but this man had simply inserted his stump into a piece of light, carefully selected bamboo, fastened it there, and

commenced to walk about at a minimum of expense, and with at least some degree of comfort. On coming alongside of him, I politely asked if he had any objection to my making a few enquiries about the loss of his honourable leg. "Are you Mr. Campbell?" was the form his reply took. After answering in the affirmative, and saying that I was now on my way to a village twelve miles further north, he at once pressed me to come to his house for my mid-day meal. It turned out that during one of my long evangelistic tours in the country, he had come as an *in-patient* to the Hospital at Taiwan-fu in great distress about his leg, that the Doctor had saved his life by removing it, and that the poor fellow had received still greater blessing by being brought to know Him who came to heal the broken-hearted, and to give His life a ransom for many. On my return journey, I came to know of the way in which this grateful Christian patient was giving his testimony for the good of others. The neighbours told me he was not always nagging at them, and reproving them for this, that, and the other thing; but that he was himself greatly changed for the better, being quiet, and modest, and very forbearing under the petty persecution with which he was treated by some people of the baser sort. The story was quite a familiar one to me; for experience had proved over and over again that the most potent influence for spreading the saving truths of Christianity amongst us was not the preaching of the missionary or his trained assistants, but the altered lives and humble witnessing of unsalaried—oftentimes illiterate—native brethren, to whom the "Gospel came, not in word only, but also in power, and in the Holy Ghost, and in much assurance."

I should remark here that although it is not easy for our medical missionaries to get away from the heavy responsibilities which keep pressing upon them in their Hospitals,

they do sometimes find it possible to take a journey into the country, with results which are always much appreciated by the people. On such occasions, a small stock of medicine and other accessories is made up, and several of the Hospital students or assistants accompany their Chief.

Let me, therefore, now refer to the case of an *out-patient*, who came under the helpful ministrations of the Doctor in a village about two days' travel south from Taiwan-fu. We had long been attempting to begin stated preaching work in that region, but the turbulent Hakka population frustrated our efforts, and would not permit their fellow-clansmen to meet for Christian worship. In these circumstances, it was thought desirable that a special conciliatory visit should be paid, and that my colleague, Dr. Lang, should accompany me in order to embrace any opportunity for the practice of his healing art. Our head-quarters were made in the chapel at Taw-kun-eng, from which village we made short journeys in various directions. The people were quiet, and always received us in a frank, open way. One day we met a man whose appearance at once arrested attention. He was evidently a travelling barber, as could be seen from the outfit he was carrying ; but it was the dreadful unsightliness of his face which impressed us. From his upper lip there hung, well down over the mouth, a mass of purplish-coloured flesh, which gave the man an almost hideous appearance, and must have caused him any amount of discomfort. Indeed, his own imperfectly spoken words informed us that for many years the process of eating or of using his opium-pipe had been an all but intolerable one for him. I asked the Doctor what he thought, but he wisely would not commit himself till he knew more about the possibilities in our present situation. As this travelling barber had been hearing some favourable things about Dr. Lang's skill and kindness, he readily

consented to accompany us to the chapel to see what could be done. A long and very minute investigation took place that afternoon, and our friend was told that if he returned next morning the Doctor would undertake an operation, which would almost certainly free him from his awful misery. We were greatly pleased that he kept his promise to come ; thus enabling us to make arrangements for him to have two days of complete rest and taking in as much nourishment as possible, before coming in contact with the lancet. He was an hour and a half under chloroform, and I thought that the courage and cautious, skilful work of my young colleague were a great credit to him. I need not here go into such details as picking up the gushing blood-vessels, or deft needling of the flaps ; but may add that, at the close, I had the excised mass put into a wide-mouthed glass jar, immersed in strong native spirit, and a label fastened outside giving a concise account in Chinese of the whole transaction. Our patient was not allowed to get up for a week, during every hour of which he was attended to by one or the other of us, both by night and by day. When he began to feel somewhat comfortable, a small looking-glass was placed before him, but had to be immediately removed, as the broad, grateful, and joyous smile which spread over his features was too great a strain on the stitches. I do not know if the result of all this was what might be called the " conversion " of our humble friend, but it is simple truth to say that he shed copious tears of gratitude on parting from Dr. Lang, and would even have worshipped him if he had been told to do so. We really must have a place for that stage where men are seen only as trees walking. The poor barber may not have added many names to our Baptismal Roll, but may God send us many more such strenuous experiences as we had that time in the secluded little chapel at Taw-kun-eng !

XXIX

MORE ABOUT THE CANADIAN MISSION

I HAVE just had an opportunity of going over a good part of the Canada Presbyterian Mission field in North Formosa ; but, before referring to what is being done there, it may be well to state a few things about our own stations I visited while on the way going up.

It was on 3rd September, 1878, that the junior colporteur and myself set out from Taiwan-fu. We passed the first night with our brethren at Hwan-a-chan, and halted for lunch the following day with a member of our Ka-poa-soa congregation. He told us that since the burning of the chapel in his village by Gaw-chi-ko's men, the enemies of the Church had been much quieter. They evidently saw that the Authorities were now compelled to use a firm hand in dealing with those constantly recurring anti-Christian outrages, while the indemnifying process of erecting a new chapel at the public expense assured them that their day of reckoning had come. It would certainly take a long time to recount all the persecutions we have witnessed in this region during the past few years.

On arriving at Ka-gi city, the County Magistrate paid me an official visit, during which I expressed to him our satisfaction that the decision of the recent Court of Inquiry was being faithfully carried out. That Court was held at Giam-cheng, under the presidency of two officers of superior rank, and for the express purpose of dealing with the Peh-tsui-khe troubles of 1875, the murder of Brother

Un Ong, the chapel-burning at Ka-poa-soa, and many other acts of assault and plunder of the native Christians. Proceedings were carried on in a large Temple, and had rather an imposing appearance, about two hundred armed soldiers being present as a body-guard. At one stage some of these were told off to accompany the Second Commissioner to have the mouldering remains of Un Ong taken up for examination. This item of our complaint was altogether new to those high-class mandarins, as the local *Thong-su* had failed to report the matter. At the close of a very long examination of witnesses, and on my stating that several well-known persecutors were still openly boasting of what they would do, the Second Commissioner at once replied by saying that the heads of those law-breakers would be sent down to Taiwan-fu to-morrow. It was ultimately agreed that all the ring-leaders should be seized for punishment; that the *Thong-su* and *Goa-in* of the district should be degraded from office; that the Authorities should have a new chapel erected in Ka-poa-soa, and that suitable Proclamations should be posted up all over the county. I need only add that the services of Consul Frater have been simply invaluable at this time. Under God, it is to his firm and considerate action that a brighter day has now commenced to shine for us in the Ka-gi region.

On Thursday, our party halted at several large towns, where crowds of people were addressed, and hundreds of tracts were readily purchased. Tau-lak is the name of one of these towns. It lies about thirteen miles to the north-east of Ka-gi city, and would make a very good stage on our journeys to or from Po-li-sia; being, moreover, a place where we have always been able to reckon on having large companies of attentive hearers. We spent that evening in the village of Liu-liu-pan. There was no inn here, but the local civil officer kindly secured

accommodation in a neighbouring little temple. After supper, the people gathered into the open porch in front, to whom we preached and sold tracts till about midnight.

It was on the following day we passed through the market-town of Lim-ki-paw, where several dollars' worth of books and tracts could easily have been sold, had it been possible to halt for an hour or so. We met with unusually heavy rains during the afternoon of that day, and the crossing of a number of mountain torrents also helped to retard our progress. Darkness found us wandering about on a stony plain, where roving bands of head-hunting savages occasionally make their appearance. The right path had somehow escaped us, and the people were all in bed when we came straggling into the little hamlet of Tsui-li-khe.

Po-li-sia was reached late on the evening of the following day, still in the midst of heavy rain ; and this, with the dampness of the room in which I was put up, brought on cold and a sharp attack of aguish fever, which kept me rather weak for several days. I was glad to learn that the three Po-li-sia Churches continue to show signs of true spiritual progress. On this occasion, it was my privilege to examine thirty candidates for baptism, and twelve of these were gladly welcomed to the table of the Lord. Arrangements are now being completed for building a new chapel at Aw-gu-lan, and for using the present chapel as a schoolroom. One source of much concern to the Po-li-sia people now is the hostility of the neighbouring savages, who keep lurking about the base of the hills, and rush out whenever the opportunity of obtaining a head presents itself. One of our Church members was very recently cut off in this way, and the people dare not go out to their daily work in the fields without carrying their weapons with them.

I think it probable that, before long, very important

changes will take place in Po-li-sia. The Chinese settlers still continue to increase in number ; the walls of a new city are now being built, and our Sek-hwan brethren are sure to find it difficult to hold their own under the new order of things. It is, however, very reassuring to know that the Christian worshippers now scattered over the Po-li-sia villages number about a thousand, and that we often hear of their good conduct even from those who have no thought of abandoning their idols. There has been a recent addition of several families to two of the congregations, and only one person had to be placed under Church discipline at this time.

I cannot but refer here to the satisfaction with which our brethren still speak of the late visit of Mr. and Mrs. Ritchie to Po-li-sia. It was the first occasion on which a European lady had travelled so far north. Her short stay at each of those distant churches has given a decided impulse to the educational work among the female portion of our people, and friends at home are little aware how much we are indebted to Mrs. Ritchie's unfailing cheerfulness, good sense, and activity in helping on the cause of Christ in Formosa.

I remained two Sabbaths in Po-li-sia, and started for Toa-sia on Thursday, 19th September, arriving there on Saturday the 21st. It was my privilege to baptize three adults at this station, and dispense the Communion on Sabbath the 29th. During the intervening days, several short missionary tours were made to the neighbouring towns ; those visited including Gaw-chay, Gu-ma-thau, Haw-law-tun, and Tang-si-kak ; in each of which open-air meetings were held and tracts sold. With several of the brethren a visit was also paid to Lai-sia, where great changes have taken place within the past few months. I would be almost afraid to say how many of the Church people with other natives have recently

been murdered by savages. Indeed, the position has become so dangerous that our brethren have determined to abandon the place, and are now engaged in removing their goods and furniture to Toa-sia, only the able-bodied men remaining to act as soldiers till the present crop of rice be gathered in. The savages are quite aware of this intention, and my fear is that some general massacre may take place before harvest-time. During my stay on the present occasion, it was almost impossible to sleep at nights owing to incessant beating of the watch-signals. Three persons were murdered shortly before my arrival, including Elder Bun-liong, and one brother lost his head only two days before I left.

Having thus gone the round of our own stations in the Chiang-ho County, I continued my journey northward to Tamsui, which was reached on the afternoon of our fourth day's walk from Lai-sia. Of course, Brother Mackay gave me a right hearty welcome, and accompanied me on a tour of inspection through all his stations. This included a six days' travel over what is called the Kaban, Kap-tsu-lan, or Gi-lan, Plain, on the north-east coast of Formosa.

At Saw Bay I obtained permission to go a day's journey further south in a Government junk, but the officials became suspicious as the captain and myself were going on board, and prevented me from leaving. The territory occupied by the savages south of Saw Bay was then in a very disturbed state; but, from the place to which the junk was going, a comparatively safe road ran across the mountains to Heng-chun, and from that on to Yaiwan-fu.⁷ I was, therefore, much disappointed at this interruption, although all that could be done was to table my passport, and say to those underlings that they had better be careful what they were about. Our two nights at Saw Bay were spent in a large dirty damp temple, where we had some

interesting conversation with the resident priest, who was sick, and nearing the end of his earthly course. Poor, comfortless, lonely man! He was somebody's son, and my heart was truly sad for him.

There seemed to be a fine opening all along the Gi-lan Plain for the Canadian Mission to go in and possess the land. Mr. Mackay was received as an old friend in some places, although he had paid only one or two previous visits. There are at least four large towns there; in every one of which, if at home, one would be sure to find several congregations of the Episcopalians, Congregationalists, Baptists, Methodists, Mormons and Free-thinkers; with all sorts of Missions and Societies for the benefit of saints and sinners alike.

As to that part of the Tamsui Field where work is now going on, I have already seen ten of the churches, and my intention is to start from Keelung on Monday first to visit the remaining five. In addition to these fifteen churches, there are six or seven schools in operation, two Bible-women at work, and six students in daily attendance on Mr. Mackay's instructions. I am told that the entire adult Church membership is at present a little over two hundred; the two finely situated missionary bungalows, with a Mission Hospital about to be erected at Port Tamsui, also showing the prosperity of our sister Mission in North Formosa. And yet, it is not from any such bare enumeration we can see how much has been accomplished during the past seven years. One requires to see the chapels, to have some acquaintance with those fifteen preachers, and to mingle among the Church members and much larger body of adherents, in order to judge correctly of a work, not less remarkable in extent than it is singularly healthful and well developed in all its parts.

There can be no doubt that, so far as the Field itself is concerned, the lines have fallen in remarkably pleasant

places to the Canadian Mission. A few hours' sail in one of the river boats brings one to the greater number of the out-stations, the scenery in every direction is really grand, the climate colder than at Taiwan-fu, and extreme poverty and ignorance among the people less frequently to be met with than in other parts of the Island.

With all this, however, it is necessary to get introduced to God's main instrument in accomplishing the results above referred to. Mr. Mackay is a little man, firm and active, of few words, unflinching courage, and one whose sound common sense is equalled only by his earnest devotion to the Master. He began by labouring to know the language well himself ; and came soon to think that, so far as he dared to give it direction, his work had better for a time be confined to the Chinese part of the population. During the first year of his stay at Tamsui, he began an educational and evangelistic training movement among the young men who came about him, and this has been greatly blessed throughout that northern part of the Island. Moreover, the chapels there are well grouped together, our brother going on the plan of very gradual extension, with occasional long evangelistic tours into the territory which is still unoccupied. On such journeys, his work has been greatly helped by practising as a dentist in the towns and villages through which he passed. From the chewing of betel-nut and other similar habits the Chinese suffer much from decaying teeth, so that Mr. Mackay is thus able, on a short, passing visit, to do a maximum of good to the bodies of the people, with a minimum amount of entanglement in extraneous matters. I noticed, too, that great attention is paid to the praise part of worship in the Tamsui churches. The singing among the brethren is distinct, hearty, and frequent ; while our brother himself generally begins any open-air service by singing one of our appropriate Chinese hymns.

XXX

FRENCH BLOCKADE OF FORMOSA

THE Franco-Chinese War of 1884-5 came very near to us, and I can now give only a short statement of some things which took place. It was early in September of the former year that the people of Taiwan-fu were startled to hear that the northern port of Keelung had been bombarded, and that French men-of-war might be hourly expected to commence hostilities in the southern part of the Island. As the missionaries were the only European residents in the capital, their position soon came to be somewhat uncomfortable, if not even quite dangerous. The unsettling rumours which got into circulation had plainly some foundation of truth in them, and if these had been followed up by the threatened attack of rowdyism and anti-foreign hatred, it is easy to see that, humanly speaking, our escape would have been all but impossible. In such a case, the privilege of British nationality could not have saved us, as the Chinese are unable to distinguish one outer-barbarian from another, even although they wished to do so. I still remember the mistakes which were constantly made when the Japanese landed a punitive force against the savages of South Formosa ten years ago. It was then a thing of daily occurrence even for intelligent Chinamen to ask if we and the Japanese inhabited the same country, spoke the same language, and were all subjects of the same *Hwan-ong* or Foreign-king. And so at this time ; for the strong feeling and opposition shown was far less anti-French than it was anti-foreign.

About the middle of September, matters became so critical in Taiwan-fu that the Authorities interdicted us from continuing the visitation of our country stations ; while soon after we were unanimous in thinking that, for a time at least, our students should be dismissed to their homes. I may add that, for weeks before, hundreds of well-to-do people had been removing their families to places of safety in the low-lying hill region eastward from Taiwan-fu. Our work was thus brought virtually to a standstill ; and it was during that interval of prayerful, anxious waiting we received an official circular from Takow which seemed to call for still more decided action upon our part. This circular was sent to us by the Commander of a British gun-boat then stationed at Takow ; and began by stating that, from information received, an early bombardment of the southern ports might be looked for, but that protection would be afforded to Europeans by coming on board within one hour after notice had been given by the sounding of an alarm bell. The circular went on to say that, when the Takow people were all on board, the gun-boat would immediately steam up to An-peng to give similar opportunity to any residents there who wished to avail themselves of the protection of the British flag. The position of our mission party will be better understood if I add that Taiwan-fu is situated fully three miles inland from the port of An-peng, while vessels anchoring require to lie in the open roadstead about two miles off from the shore.

In keeping, therefore, with the offer now made, and acting on the advice of our Consul, we at once arranged to have the ladies of the party brought over to Amoy ; it being also decided that only as many of the missionaries should remain in Taiwan-fu as would secure a continuance of the work carried on in the Hospital. I brought over the archives of the mission with those colleagues who came

to the mainland ; but, a few days after our arrival there, tidings came of the bombardment of Tamsui, with an official notice that the French had placed the whole western side of Formosa under what was called " a pacific but strict blockade." Dr. Anderson and Mr. Thow have thus been shut up in Taiwan-fu for the last six weeks, and we sojourners at Amoy have repeatedly been refused the opportunity of relieving them, or communicating with Formosa in any way whatever.

About a month ago Dr. Mackay, of the Canadian Mission, passed through Amoy to join his family at Hong Kong. He then supplied us with a very graphic and a very sad account of what had been taking place in the northern part of the Island. It was estimated that the French must have poured upwards of a thousand shells into Tamsui alone. Their firing was criticised as having been of the most wild and reckless nature. Every European house was struck, and nearly every member of the small foreign community was exposed for whole days to the most alarming danger. A piece of a shell, upwards of thirty pounds in weight, smashed through the roof of Dr. Mackay's house and buried itself in the floor of the hall at a place where people were constantly passing. Dr. Mackay also stated that a widespread and serious outbreak had taken place against the native Christians. Two of them had been speared to death by Chinese rowdies, and no fewer than seven of those fine northern chapels had been levelled to their foundations. May God send speedy deliverance to His people ! We rejoice to learn that, till five weeks ago, our brethren in South Formosa have been preserved from such painful and bitter experiences.

Of course, it is impossible to say when we may be able to return to Formosa, or what may be the conditions under which our work will be resumed. The general

opinion seems to be that severe fighting must take place all over the Island before long, and that any foreigners who are still there will be compelled to leave or run the risk of being slaughtered.

To refer now to Amoy. Nothing could exceed the kindness of our missionary friends there when, somewhat empty-handed, we arrived amongst them. Dr. Maxwell did not come over with the first party, and a good deal of sickness lay upon us for more than a fortnight, but nothing could exceed the self-denying kindness of Dr. MacLeish. He endeared himself to us by his sympathy and constant attention.

Another item which presented to us the bright side of things was the fact that, in coming to Amoy, we came to mingle among native brethren who speak the same colloquial as our own people in Formosa ; at a time, too, when it grieved one to see this oldest centre of our Mission with only four colleagues to undertake an amount of work which might well have taxed the energies of ten. For my own part, it has been a great joy and privilege to visit such places as Peh-tsui-ia and An-hai, and to see there fully organized congregations having their own native pastors and teachers, and carrying on a work which is bringing light and gladness into many a poor heathen home.

My recent two weeks' sojourn in the Chin-chiu and Eng-chun prefectures was truly a time of great privilege. The last occasion on which I travelled over this road was with Dr. Douglas in 1874. Every one knows that it was a favourite journey with him. Ah, yes ! How he prayed, and toiled, and waited for the coming of Christ's kingdom in that region, and how it would have rejoiced his heart to see the way in which it is now opening up to the gracious and healing influence of the Gospel ! What a grand old city is Chin-chiu ! In our Field there is nothing

at all to compare with it: its ancient history, literary renown, and large population being far ahead of anything to be met with in Formosa. Our colleague, Dr. Grant, has his Hospital there, and he is the only European resident in the city. I have never met with any man who seems more thoroughly beloved by people both inside of the Church and out of it. His abundant labours in the Hospital are fast opening up a large and magnificent region inland from Chin-chiu, about which our mainland brethren will have something interesting to say before very long. I was myself charmed with the country all along the north bank of Chin-chiu river, while the Eng-chun valley seemed to be simply an ideal spot in which an inland branch of the Mission might be established at some future time. The old Church Elder who was with me knew the region well, and led on through the district city to a number of large villages, where the people gladly listened to all we said to them.

On our return journey to Amoy, we halted for a night in the house of Brother Kiat, who attends the services at Sian-wan. He accompanied me to the chapel there on Saturday, and it was my privilege to receive him and another man into Church membership on the following day. In various out-of-the-way places are met with persons who had been inmates of the Hospital at Chin-chiu; and the roll of patients kept, shows that thousands of such people must be scattered throughout this part of the country. What a pity that two or three married missionaries cannot now be spared to go and take up their residence in Chin-chiu! Why does not the Church at home send out a like-minded clerical brother to labour with Dr. Grant?

XXXI

PLEASANT BANISHMENT TO AMOY

THE French blockade still continues, and there is no getting over to Formosa. It is a great comfort that, during this season of exile, the Island missionaries do not require to remain in idleness. Our Amoy brethren give us every facility for being useful, and we have no linguistic difficulties in speaking with the Chinese around us. As, therefore, work among them is quite identical with our own, some notes of a recent journey may appropriately be inserted here.

I left Amoy on the 14th of last month, and reached Peh-tsui-ia about noon the same day. It is usual for the missionaries to halt at Peh-tsui-ia on their way to stations further inland, in order to confer with Pastor Tan Swan-leng about little matters which are always arising at one or other of the country churches. I spent about two hours with him on this occasion, and could not but see what a most helpful man our Amoy colleagues have in this worthy Chinese co-presbyter.

Going on afterwards to Iu-boe-kio, I arrived at the chapel there a little before sunset. Tek-tsu is the preacher at present in charge there. He is one of the older members of the Mission, and while sitting late with him that evening after worship I listened with much interest to the account he gave me of the early history of his little congregation. Tek-tsu himself is a fine sort of man, active, well-informed, and with, I should say, a good deal of quiet

enduring earnestness about him. It is quite evident he has been deeply impressed with the example of our pioneer missionary, the Rev. W. C. Burns, M.A., and it was very refreshing to listen to his reminiscences of that devoted servant of God.

On Sabbath, the 14th, I was up betimes, and after prayer with a few friends who came in, started for the village of Aw-sai, to enter the chapel there just as the brethren had concluded morning worship. At the afternoon service I addressed an attentive audience on St. Paul's statement about having learned, in whatsoever state he was, to be content. We had a smaller meeting in the evening, when a further opportunity was given me of exhorting the brethren to adorn the doctrine of God our Saviour in all things. It may be well to mention here that the congregations at Iu-boe-kio, Aw-sai, and Liong-bun-si are united under one Session, thus making it possible to have the Sacraments dispensed once a month at each place in rotation. The brethren were now looking forward to having their next general united meeting at Liong-bun-si on Sabbath first; and I engaged to undertake whatever pastoral work might then be necessary, and occupy several spare days in visiting the Church members in their homes, and evangelizing throughout the region.

On Monday, the 16th, I was much pleased to find that two colporteurs and three of the preachers had arrived to join me in this much-needed work among the villages. We had an early meeting for prayer, and a short consideration of Christ's charge to His twelve disciples, and then left for a village about two miles distant; doing so in good hope that favourable opportunities would be given us, and that God would use our message for stirring the hearts of those who are perishing for lack of knowledge. On entering, we found that many of the people were out at

work in their fields, but no sooner went to the village temple than the building became filled with women and children, and about a score of elderly men. I began by saying that we had come with good news to them that morning, even to tell them how they could all be made holy and happy, both for time and eternity. The first twelve verses of chapter v. of St. Matthew's Gospel were then read, and a long address followed on the way by which even *they* could attain to the character and the blessedness of the man therein described. It was very encouraging to observe the respectful attention paid by the female portion of the audience, one old woman especially giving earnest heed to the words which were spoken ; and, at the close, asking me if all I had been saying were really true. Several short addresses from the others were afterwards given, and before leaving the people purchased from us over two hundred *cash* worth of Christian tracts.

We then removed to a village about three miles off in another direction, one object of our going there being to have some conversation with a Church member who required to be spoken to about his long-continued absence from public worship. I was glad this brother took in very good part all we said to him. He did not attempt to justify himself, but frankly admitted that he had been living in a careless way for years past, that during all the time he had been very unhappy ; but that, with God's help, he would again try and walk worthy of the vocation wherewith he had been called. After this, more than an hour was spent by us in addressing a crowd of the villagers who assembled at the foot of a tree, and who listened to our message with much apparent intelligence and goodwill. One man asked what kind of ceremonies should be used in the worship of God—if it was necessary to burn incense-sticks or gilt-paper in presenting any petition to Him. Of course, the Chinese know nothing whatever of worship

in the Christian sense of the word, and it is almost impossible to get them to understand what is meant by adoration, or praise, or spiritual communion with God. They offer brief petitions to their idols only when threatened with evil, or in order to obtain some mere worldly good ; so that the sight of a Christian company engaged in lengthened prayer or praise to vacancy—as it seems to them—is always a puzzle to the heathen mind. I remember the Sek-hwan of Lai-sia telling me long ago that, when Dr. Maxwell paid his first visit to them, great doubts were entertained on their being asked to close their eyes while trying to join in with the prayers that were offered. The worthy Doctor probably little thought that, for some time during the earlier days of Christian work there, a number of those hardy mountaineers kept their weapons at hand, and took their turn at watching him through their open fingers during prayer, in case any injury might have been done to them.

On the way back to Aw-sai for some refreshment, we halted at a third village, and it was there that Colporteur Ham agreeably surprised me by giving a most thoughtful, interesting, and spirited address. The people were immensely pleased with his rather humorous way of putting some things, and seemed to be just as much impressed when he spoke to them of their sinfulness, and of the salvation provided for them in Christ Jesus. Poor Ham is one of the three brethren who received three hundred blows from the lictor's bamboo before the District Magistrate for helping to secure chapel premises in the neighbouring town of Chang-pu. I put him down as being dull and somewhat listless in his work, but had now received a lesson on the mistake of making up one's mind too hastily, and in judging from a regard to mere outward appearances. While trudging along to Aw-sai that afternoon, Brother Ham seemed to be much pleased

with the few encouraging remarks I made about his really good address.

The latter part of the afternoon was occupied in visiting a number of brethren who are under Church discipline for neglect of ordinances ; some of them for conduct even much more unbecoming. It should be remembered that such lapsed members are exposed to very great temptation, the wonder being that their spiritual life should hold out much longer than a day amid the adverse influences which surround them. One thing is certain that, when they do begin to absent themselves from public worship, their downward course is usually only a question of time. Few of them are able to read the Scriptures for themselves, by far the greater number being wholly dependent on the discourses of the preacher for their knowledge of Christian truth. It is thus very evident that, besides faithfulness, one requires to have a very tender, loving heart in dealing with such brethren ; and oh the need of God's own Spirit of grace to impart life, and bring back those poor erring ones to the love and service of our Lord !

The whole of Tuesday the 17th was spent by us in itinerating among a number of villages to the north-west of Aw-sai. We returned in the evening with hoarse voices and tired limbs, but feeling glad and grateful that the Lord had opened for us so wide a door of entrance. The people everywhere were most friendly, and seemed to think themselves highly honoured in being visited by a deputation consisting of one foreigner and five well-dressed fellow-countrymen. At nearly every halting-place they brought out chairs and forms for use ; and in one village, the kindly simple-hearted people had a table placed outside, on which were provided for us little dishes containing tea, and the choicest collection of sweetmeats that could be had. I suppose that our audience of Whiteleaf Grove must have numbered about two hundred.

They seemed very much interested in all the short addresses which were given ; and, at the close, purchased from us between two and three hundred *cash* worth of tracts.

Wednesday the 18th was a day of pouring, continuous rain, and early that morning I told my hearty little company of workers to begin their preparations at once, as I intended to examine them in the evening on everything they could find out about St. Paul's Epistle to Titus. The examination was to be given *viva voce*, but in order to economize time, all the questions put to them would be written out. I have seldom seen so much diligence shown in preparing for any examination. In order to lay a good foundation, and in the hope that nothing would escape them, the colporteurs made the most strenuous efforts to commit the whole Epistle to memory ; while the preachers, fearing lest the attack might come upon them from another direction, dived into the meaning of the Chinese characters, made out all sorts of indices, and ransacked the Acts and other Epistles for notices of Titus and the Island of Crete. We had evening worship at 7 o'clock, and then retired to an upper room of the chapel, where two and a half hours were spent in examining, and in giving as complete and accurate an account as I could of the contents of the Epistle. Their answers came quite up to my expectation, and I can truly say that every one of us benefited by this effort to know more of Titus, and of his interesting and important work.

The morning of Thursday the 19th found us all similarly occupied with the Sermon on the Mount ; but about 10 o'clock the rain ceased, and the sky brightened with the promise of a beautiful afternoon and evening. We accordingly called a halt to our studies, and were soon on the way for a group of villages which had not yet

been visited by any of the preachers. On nearing the first one, we could not explain the presence of an unusual number of men, but learned that when driven from their work by the rain, they had betaken themselves to gambling in several large empty barns, and were by no means disposed to hasten to their fields when an opportunity was given them for doing so. They listened to us for a short time, but it was evident that the gambling had much more attraction for them than the doctrine. I fear we did little good in that village. Nor had we much success at our next halting-place, the interruption this time arising from scores of mischievous boys, who kept up so much shouting and excitement among themselves that it was impossible to obtain a patient hearing. The barking of several coarse, wolfish-looking dogs also contributed to our annoyance and disgust. A much better reception awaited us at the next stage, where about a hundred of the villagers came out and quietly listened to us. The majority of them were women, a class it is almost impossible to reach except by evangelizing in this way, or by lady missionaries speaking to them in their own homes; the absurd practice of foot-binding being one of the Devil's own devices for preventing the women of China from walking any considerable distance to attend our chapels.

It was with regret that, after prayer on the morning of Friday the 20th, we all prepared to separate, the preachers to prepare for their Sunday services, the colporteurs for another throw of the net down south, and myself for a Session meeting in view of the Communion services at Liong-bun-si on Sabbath first. I spent the whole of the following week with several native brethren in this preaching and visiting work among the villages of the Khi-boe region, and reached Amoy just in time for the

meeting of Presbytery, which was held during the opening days of that month.

I returned with a deep conviction that our present position in China very much requires that we should aim at some such combination of evangelistic, pastoral, and teaching work as has now been indicated. Many of our preachers have to be sent out after a most imperfect course of training. They are stationed in villages where they often meet with very little sympathy from their neighbours, and even with opposition from those who ought to be their warmest friends. What I feel therefore is, that we should try and be away from our residences for months at a time, gather together five or six of the preachers of some district, and carry through with them special courses of Bible study and open-air preaching. The work carried on in our Theological Colleges and High Schools is certainly of great importance, and we require a great deal more of it, but the branch of service I am now speaking of is that which must have gone on among the Galilean hills, or as the little company came down south, or extended their journeyings beyond the Jordan. Nothing, too, like united work of this kind for developing the latent energies of the missionary himself. In the Seminary or School, obedience is the order of the day; but once let a man take the road with five or six sharp earnest young fellows, and he must be either an angel or an ass who will not require his whole wits about him!

From the present experience, there is at least *one individual* who would do well to attend to the following points:—*First*, the need of more careful preparation for a missionary journey like this—preparation for work among the Church members and office-bearers, for class-work with the preachers, and especially for going out to speak to those who are still sitting contentedly in the region

and shadow of death. *Second*, the need for giving greater—much greater—prominence to the written Word on every occasion. Let there be less answering of heathen objection, of moral discourse, and even of mere expounding; but far more prayerful selections from, and clear distinct reading of, God's own message to the poor sinful people He wishes to bless.

XXXII

PIONEERING ON THE PESCADORES

THE Pescadores, consisting of over twenty inhabited islands, besides several islets and rocks, lie off the south-west coast of Formosa at a minimum distance of about twenty-five miles, the entire group being set down on the charts as extending from latitude $23^{\circ} 12'$ to $23^{\circ} 47'$ N. and from longitude $119^{\circ} 19'$ to $119^{\circ} 41'$ E. They form together the Dashing Lake (Phi-aw) County or *Ting* of the Taiwan (Formosa) Prefecture, and are placed under the control of resident civil and military mandarins, who report to their superior officers at Taiwan-fu.

According to surveys made by the late Captain Collinson, R.N., the largest island is forty-eight miles, and the second largest seventeen miles, in circumference. The former of these occupies a north-east position, and is known in native statistical books by the name of Great Island ; while the latter is situated at an average distance of fully three miles west from Great Island, and is called West Island by the Chinese, and Fisher Island by Europeans.

Ma-keng, on the south-west end of Great Island, is the principal town of the group. It overlooks one of the inlets of the large, well-sheltered harbour of the same name, and is the headquarters of a considerable junk trade which is carried on between those islands and the west coast of Formosa. The passage between Great Island and Fisher Island is narrowed very much at its

northern end by the land trending inwards from both sides, and to the deep lagoon or bay thus formed the Chinese apply the name Dashing Lake ; which, as already stated, is also given to the whole county. The other large islands are all found to the southward of Great Island ; first, Rover Channel, about six miles broad ; and then, Steeple Channel, about three miles broad, having to be crossed before any boat leaving Ma-keng Harbour, can go on to Junk Island, the southernmost limit of the group.

As seen from a distance, the Pescadores present an appearance which is decidedly bleak and unimpressive. In no direction does the land rise higher than three hundred feet above sea-level ; the greater part of it being even much lower than this, of table-like flatness, and almost wholly destitute of trees and bushes. It is only on closer inspection that the larger islands especially come into a more favourable light. Those bare, sandy-looking plains are then found to be under a high state of cultivation ; and although, on account of strong winds, drought, and uncongenial soil, a rice field is scarcely to be seen, this want is never felt while gazing upon those broad, waving fields of Barbadoes millet. The numerous villages, too, having clean and substantially built houses of coral walls and tiled roofs (instead of the familiar bamboo frame-work and grass-thatching of Formosa), add to the attractiveness of the scene. The villages are usually situated in snug little bays, or up some quiet little creek, where boats obtain both shelter and a ready outlet to the sea.

The population of the Pescadores is stated by intelligent natives to be about eighty thousand, and there seems less difficulty in coming to a fairly correct estimate upon this point from the fact of the inhabitants being parcelled out into so many islanders, amongst whom there is constant inter-communication, and whose circumstances

are all thoroughly well-known to the merchant and official classes at Ma-keng. As in the case of Formosa, the great majority of them are the descendants of settlers from the southern half of the Fokien Province.

Most of the farming work is done by the female portion of the people, while the men are engaged in their fishing-boats, or in conducting the extensive bartering trade between Formosa and the Pescadores; the export articles of this trade, consisting chiefly of salted fish, ground-nuts, pigs, fowls, and eggs, which are given in exchange for rice, sweet-potatoes, fruit, salt, and other such commodities. A matter for much regret is that, with the importation of those necessary articles, a large quantity of opium is also brought over. In an isolated place like this, it would not have awakened any surprise had the use of the drug been altogether unknown, but this is far from being the case, as opium is in much greater demand here than it is in the fishing villages of Western Formosa. By way of explanation, the people said that stormy weather would sometimes place them in enforced idleness for weeks at a time, and that many of them smoked opium to obtain relief from rheumatism and severe headaches.

It ought to be added that the young people in the Pescadores receive an amount of education which is very gratifying. Nearly every village has its school, and I was informed that it is quite an ordinary occurrence for more than one hundred youths to go over to the examinations for Chinese degrees which are held triennially at Taiwan-fu. Graduates of the first degree are frequently to be met with, and even *Ku-jin*, or second degree men, have their ancestral home here, while an insignificant little island was pointed out to me as the birth-place of one who obtained his much coveted third degree at Peking.

The Pescadores came first prominently under the notice of western nations in the early part of the seventeenth century. It was in 1622 that the commanders of an expedition from *Holland* were repulsed in an attempt to establish a settlement at Macao, and it was during the course of the following year that their small fleet sailed up the coast of China, and took possession of these islands. The resistance offered to them must have been very slight. Trade with Formosa was still a question of the future, communication with the mainland much less frequent than it is at present, and the inhabitants of the Pescadores, then few in number, were dependent almost exclusively upon their own slender resources for sustenance and protection. The conclusion, therefore, arrived at by the officers in charge was that it would be madness to engage in conflict with those powerful strangers, and that no alternative was left but to see the Dutch flag unfurled over what was afterwards to become the Dashing Lake County of Taiwan.

Of course, intelligence of what had taken place was soon conveyed to the Provincial Governor. Captain Collinson thus continues the narrative: "The Authorities at Amoy and Fuh-chau unsuccessfully endeavoured to drive out the new-comers; but failing to do so, they urged them to leave for the much richer island of Formosa. This was at first declined, but after a series of negotiations, ruptures, hostile attacks, and specious treaties between the parties, and the landing of four thousand Chinese soldiers to garrison a fort on the largest island of the group, the Dutch agreed to move over to Formosa, where they built Fort Zealandia. Their conduct had been so harsh towards the natives of the Pescadores, and such prisoners as they had captured, that the people on the mainland refused to trade with them."

One thing made clear during the course of this struggle

was the very manifest preference which those early European adventurers had for the Pescadores over the fertile and immensely more extensive territory of Formosa. The reasons are somewhat apparent. The Pescadores have abundant harbour accommodation, whereas Formosa had much better be shunned by any one attempting to escape from the treacherous currents and roaring typhoons of the China sea ; while their recent experiences at Macao made it natural that the Hollanders should unanimously decide in favour of the Pescadores. Here they would be only one day's sail from the mainland ; here they would be within easy distance of the great northern markets ; and here, above all, their insular position would secure them against daily annoyance and the fear of a sudden attack.

As it turned out, however, this grand scheme of the Hollanders for crippling the Portuguese, and enriching themselves by the establishment of an immense shipping and commercial depôt on the Pescadores, was not to be realized, and the old ruined Dutch fort on the south side of the entrance to Ma-keng Harbour still remains an appropriate witness to the unscrupulousness and futility of their attempt.

A long interval of fully two hundred and fifty years has to be bridged over before reaching the only other occasion when those islands became invested with anything like a national importance. One quiet afternoon during the Spring of 1885 the people of Formosa were startled on hearing what seemed to them the sound of distant thunder. It was not thunder, but the ponderous iron-clads of *France* engaged in demolishing the fortifications over against Fisher Island and Ma-keng. Those fortifications were mounted with good-sized guns of foreign make, and occupied by several thousands of soldiers who had been hastily called from various centres on the main-



ADMIRAL COURBET. (Died at Ma-Keng, 1885.)

land. It all availed nothing. Fighting was to be conducted in a very different style from that of other days; and, sure enough, the large floating batteries of the French fleet loomed in sight.

According to popular report, no time was lost with any kind of preliminary formalities. The Chinese commenced to fire on the advancing ships, which continued steadily and with ominous silence to press forward in the direction of Ma-keng. When within about rifle-shot range, there burst from them such a tremendous discharge against the large fort outside of the town that many a heart must have been filled with terror and amazement. Indeed, some say that on witnessing the fearful havoc caused by this opening volley from the French guns, both officers and men began to scamper off from the entrenchments; a statement which, however, cannot be altogether correct, since the number of soldiers suffering from frontal wounds, who afterwards found their way to the Mission Hospital at Taiwan-fu showed conclusively that not a few of those poor matter-of-fact Chinamen must have made a noble stand against the invaders of their country.

So soon as the French had taken possession of Ma-keng Notifications were issued to inform all whom it concerned that what was taking place arose out of a quarrel between two great nations, for which quarrel the people of those nations were in no sense responsible; that efforts had been made to shield the innocent from all kinds of needless suffering; that peaceably disposed natives had now nothing to fear; and that whatever might be asked from them in the form of goods or labour would willingly be paid for at the current rates.

It must have been about this time that the name of Admiral Courbet—*Kok Tai-jin*—came to be so much respected by the inhabitants of the Pescadores. Under

his firm hand anything approaching to excess on the part of the French seamen was instantly checked, and every means were taken to make it known to all that protection to life and property might be depended upon so long as the new Authority lasted and the people themselves remained quiet.

A good many of the shops and houses in Ma-keng had been destroyed either by shells thrown from the ships, or by retreating Chinamen who wished to leave as little as they could for the French ; and who, perhaps, wished to do a little looting on their own account. Be this as it may, the tumble-down condition of the buildings did not prevent hundreds of those who fled at the commencement of hostilities from returning, nor lessen their eager desire to earn as many as possible of those good, clean, Mexican dollars which now streamed in upon the place. The French made liberal use of their services as coolies and boatmen ; builders and carpenters also finding ready employment ; while the large daily supplies of fish, meat, and vegetables brought in were purchased at prices which rejoiced the heart of John Chinaman himself. It speaks very much to the credit of everyone that, during this more peaceful period of their relations, there was an entire absence of anything like oppression from the European side, or of wanton retaliation from that of the Chinese.

Towards the close of their brief occupation, the French erected two substantial wooden jetties at Ma-keng. They allowed those jetties to remain when the place came to be evacuated, even although formed of excellent timber, and capable of being easily taken to pieces. They also allowed the little mortuary chapel building overlooking the town to remain intact. It is just a matter for sincere regret that, either selfishly or considerately, they did not carry away with them the many unexploded

shells which may still be found embedded in the earth, or lying on the open ground in the neighbourhood of Ma-keng. No fewer than five accidents, causing the death of a least twenty persons, have taken place through the recklessness of avaricious Chinamen, who will persist in trying to make money from those dangerous articles. They succeeded in unfastening one of the shells, and in selling the powder inside for three hundred *cash*, but their usual method of procedure is to hurl heavy stones at them, in the hope of obtaining a larger sum for the broken pieces of metal which may afterwards be picked up. At the latest of these tragic occurrences, one young man survived the accident, but two of his companions were blown into a thousand fragments. I happened to be near the spot at the time, and I called upon the District Magistrate to suggest that all the remaining shells should be carefully taken on board a fishing boat and dropped into twenty fathoms of water, but His Honour's only response was a faint smile.

Another somewhat mournful fact which may be mentioned here is suggested by the sight of the three lonely cemeteries containing the remains of those officers and men of the French force who died from sickness or from wounds. The further off is situated at the foot of the low-lying hill opposite Junk Bay, the two others being on the plain overlooking Ma-keng and within full view of the waters of Dashing Lake Harbour. Considering the shortness of their stay on the Pescadores, and the total number of graves to be seen, the death-roll of the French must have been a very alarming one. The Chinese themselves admit that this was not wholly on account of the fighting, and they still speak with something like genuine sympathy of the frequency with which victims of fever and cholera were carried out to their last resting-place. The walls, gates, wooden crosses, and other property connected with

the three cemeteries continue to be kept in perfect condition so far as any interference from the natives is concerned, and it was one day about the middle of last June that I stood with a large crowd looking in through the gate at an obelisk of dressed coral which loving hands had raised to the memory of Admiral Courbet. The people around me were all very obliging and communicative, and the following were some of the remarks they made about him whose memorial stood now before us : *I chin ho-ta* (he was exceedingly brave) ; *I put-chi giam* (he was very strict) ; *I gau' the-thiap kan-khaw lang* (he was good at sympathizing with miserable people). Brave, just, compassionate. What a noble testimony ! Coming also from those to whom he stood in the relationship of Conqueror ! Could the ambition of any true knight reach higher ? There was at least one head uncovered in that little crowd.

But it is time now to make some reference to the Pescadores as a field of labour for the Christian missionary. About two hundred and fifty years ago Rev. John Lutgens died there after several years of devoted service ; and about fifty years ago, the well-known Mr. Gutzlaff halted there on his way to Formosa, but his stay must have been very brief, and entirely limited to the distribution of tracts and copies of the Scriptures. These are the only such visits of which any record can be found till the one from which I have just returned.

I left Taiwan-fu about four months ago, and after overtaking the usual visitation of the Chiang-hoa stations, had the way opened for me to engage in some evangelistic work among the seldom visited towns and villages of our wide field. It occurred to me then that this would be the best time for me to carry out a long-cherished wish to go over to the Pescadores. On mentioning the matter to Preacher Tiong, he at once expressed an eager

desire to accompany me, and we made arrangements to start from Toa-sia about the end of May.

Three days' walk in a south-westerly direction brought us to the coasting village of Teng-chioh, where we found a junk about to clear for Ma-keng. My application for a passage seemed to awaken very suspicious and avaricious thoughts among those on board; but after much jangling, an agreement was come to, and we set sail. I spent three most miserable days in that wretched little junk. Five of the eight sailors were opium-smokers, and their constant devotion to the pipe so filled the small tank of a cabin with black smoke that it was impossible for me to remain below. Another was that, as we were slowly moving down the river, a heavy gale set in, which held us prisoners at the mouth of the creek, and often threatened to send our old craft bowling over the sand around us. The weather greatly moderated at the close of the third day, and after a rather pleasant passage of some ten hours, the boat quietly anchored in Ma-keng Harbour on Sabbath evening, the 6th of June.

We went ashore next morning, and were immediately surrounded by a large crowd of curious and interested spectators. As rumours were in circulation that the French wished to return to the Pescadores, it caused no surprise when messengers from the Magistrate's office arrived to enquire who I was and what was my business. We were busily engaged in selling Christian tracts when they came forward, and they seemed quite satisfied when I informed them that we belonged to the Church in Formosa, and wished only to preach the doctrine here.

After a few necessary preparations, we set out for the native village of *Lim Kiam-Kim*, who was at one time Tutor of our Christian College in Formosa, and an earnest preacher of the Gospel, but who died in his own home a few years ago. We remained at this village of Lam-liau

for two days. It contains about a thousand inhabitants, has a number of other villages in the immediate vicinity, and would be a most desirable centre for carrying on the ordinary branches of missionary work. Although no very marked traces of Mr. Kim's work were met with on the present occasion, the people seemed to entertain an unmistakably respectful feeling for the memory of our departed brother, and they certainly listened to the message now brought with no small degree of sustained and discriminating attention. At our opening meeting, about three hundred persons sat till midnight as we preached to them of man's sin, and of salvation through a crucified and risen Redeemer; and, before separating, the numerous questions which were asked gave us most encouraging proof that our words had not been spoken in vain. On the following day, equally good meetings were held, while scores of people who kindly called upon us were spoken to more personally about the things that belonged to their peace. I noticed that the children were much pleased on having had front places assigned to them at all our gatherings, and on a few of the elder lads being presented with neat little picture leaflets. This part of Great Island is ripe for having a preacher stationed in it. At least four persons knew something of the Gospel from missionary addresses they had listened to elsewhere, and through those friends there would be no difficulty in securing suitable mission premises.

Our next halting-place for a short time was at Chia-kham, the most northerly town on Great Island, and one of the small centres which carry on trade with the fish-stores of Formosa. The people had already heard of our work in and around Lam-liau, and were so far prepared for our arrival. Probably every house in the place sent its representative to meet us that evening in the Temple up from the shore. No one could desire more attentive

audiences ; and here, too, it was midnight before we could persuade them to disperse.

After visiting a number of other places, I sent Brother Tiong to preach in two more villages, while a little boat was engaged, and I set sail myself for Kiat-poe-su, the Bird Island of the Admiralty charts. I was very desirous to see this island. Nearly all the numerous wrecks in this part of the China Sea take place at its northern end, and several persons told me that the inhabitants were most friendly to foreigners owing to the British Consul having lately come in a man-of-war and handsomely rewarded those who had more than once risked their lives in rescuing ship-wrecked people. As our little boat drew near, and it was seen that the only passenger on board was a foreigner, many of the islanders turned out to learn the object of my visit. On walking up from the beach, the first intelligible sound which reached me was the voice of a man calling out, *Bok-su ! Bok-su !* (Pastor ! Pastor !) It was indeed an answer to prayer, one of many we had been receiving during the past few weeks. The man who addressed me in this way had paid several visits to Taiwan-fu, and knew something of the nature of our work. Later on, I preached to the crowd which gathered on the sea-shore ; and, while doing so, a small sailing-boat was seen approaching, having faithful little Tiong on board, who was both able and eager to help me. We soon had before us an audience of about four hundred and fifty persons, for I roughly counted them as they sat in rows on the dry sand. Tiong's address that night was one of much power, and was delivered with great warmth and tenderness.

Next day, we landed on Wan-poe Island, and remained there preaching and speaking to the people for several days. Sand Island was afterwards visited, and then we had rather a risky little voyage in crossing to begin work

among the thirteen villages of Fisher Island. The opportunities presented there were both numerous and most inviting. Never can the sight of those crowds, listening with rapt attention for the first time to the words of eternal life, be effaced from my memory. Some of our meetings were held under the clear moonlight, but were none the less impressive on that account. Indeed, past experience convinces me that the time of full moon during summer is one of the choicest for village-preaching in China; provided always, of course, that the matter be gone about in a right way. An important condition is that the people require to know beforehand of our being in the neighbourhood, and of our desire to meet a large company of them that evening in some temple or meeting-place outside. The irrepressible and ubiquitous boy-element should also be taken into account, as I have more than once lost favourable opportunities through bands of mischievous urchins calling in the aid of every village cur to the Pandemonium of noise which drove me from the place. It is better to treat with them at once; a little management being all that is needed for gaining them over as friends, or even converting them into most willing and useful little allies.

At the close of a week's hard and pleasant work in this way, I thought it best to return to Ma-keng. The opening in every direction seemed so unmistakable that I wished to rent or lease some house that might serve as a local headquarters for further developments; my intention also being to continue our journey to the islands of the southern, or Rover Group. We accordingly again hired an open boat, and after fully six hours of tossing and tacking, were able to land at the mouth of Ma-keng Harbour. Many were our prayers that God would raise up some friendly native who would help us. Of course, we were entire strangers and had no one we

could call upon. As our small *impedimenta* lay on the street, Tiong came back after making enquiry to say that the people were afraid to show us hospitality, in case the *yamen*-runners came to apprehend them for doing so. An elderly man then invited me into his shop and said the people of Ma-keng had all heard of our work, and were favourably disposed towards us, but fear of the Mandarins kept them under restraint; and, all the more, in view of the recent bombardment of Ma-keng by the French. At last, a man came forward and said he would accept the responsibility, and try to find us a lodging-place, and in an hour after we were in our own hired house—or stable, as some people might have called it, for it was dark, very damp, and very filthy—receiving all who came to us, and preaching daily to the crowds which assembled outside.

It was while thus engaged I began to suffer from the coarse Chinese fare and unsuitable sleeping accommodation we had been compelled to put up with; and here I now lay, suffering intense agony and with no one at hand who could understand or minister to my wants. Even yet, I hardly know how they succeeded in getting me put on board a small Government steamer that was crossing to the mainland. Tiong remained to carry on the work, and I left empty-handed and alone.

My sickness lasted for about ten days, but as soon as possible I returned to Formosa, and walked down the long journey from Tamsui to Toa-sia, where most kind and brotherly messages were awaiting me from my colleagues in Taiwan-fu. Their letters stated that the Pescadores visit had awakened so much interest among our brethren in the South that they were already offering funds to begin a permanent mission of their own to those islands. The Toa-sia church had a crowded missionary meeting on the evening of our arrival, at

which I recounted the details of our work on the Pescadores, and informed them of the interest which this visit had already awakened among their fellow-Christians in the South. At the close of my address, one of the most respected and influential church elders rose and said that surely God had been answering their prayers, and that, with regard to this mission to the Pescadores, he would only be too willing to help, were it not that those present had long been wishing to see work commenced in their own county city of Chiang-hoa, and that, to begin a mission there, he was now prepared to hand over not less than thirty dollars. Thereupon, one of the members rose and said he would add ten, a third promised five; and within the next forty-eight hours, it was decided that the Toa-sia church should commit itself to the establishment of stated Christian work within the walls of the neighbouring city of Chiang-hoa.

It may be as well here to complete the narrative of the foregoing pages by stating that, before long, it was most encouraging to see the unanimity and heartiness with which the churches in South Formosa carried through this proposal to have a mission of their own on the Pescadores. After raising a sufficiency of funds, they elected two of the preachers to go and take up residence there, in order to have the movement put upon a permanent basis. Those brethren are now meeting with much to cheer them; so that, even already, it would be difficult to over-estimate the high Christian influence which this effort is having on the Chinese and Aboriginal converts of Formosa. They look upon the mission to the Pescadores as being an undertaking of their own, and we simply cannot place any limit to the possibilities which are suggested by such a new and most hopeful departure.

XXXIII

IN JEOPARDY AT CHIANG-HOA

THE county city of Chiang-hoa is one to which our longing eyes have been often turned. Its inhabitants are known to be a very turbulent part of the population, and more than once have our attempts to preach to them ended in confusion and general uproar. Through the Hospital at Taiwan-fu and otherwise, some of them knew about the church, so we frequently thought that stated preaching work there would be a step in the right direction, had it only been possible to obtain some kind of place in which to meet.

The initial step of trying to secure mission premises in any of the large cities of China is nearly always attended with no small amount of difficulty, and sometimes even of danger. It has been truly said that officials and literati dislike the missionary, and they easily succeed in getting the people to oppose his work. The recent action of our Toa-sia brethren in raising funds to attempt the establishment in Chiang-hoa put the matter in a new light, and made us feel that now, if ever, was the time for facing the question hopefully and determinedly.

I happened then to be spending the summer in that region, and was only too thankful to have the opportunity of lending a helping hand. Several of the native brethren accompanied me on two or three preliminary visits to the city, and as the result of our enquiries, it was found that a certain house-owner was in monetary difficulties

and willing to treat with us. One of his properties consisted of two shops in a quiet part of West Street, which, after some necessary alterations, would provide ample accommodation for dispensary and evangelistic work. Meanwhile, we found temporary lodgment in two dark little back rooms in an inn, which proved to be one of very evil reputation, and a general rallying-place for all the vermin and noxious smells of the neighbourhood. Will anyone tell me how it is possible that human beings can live and thrive in any of those inns? Such expressions as insanitary, ill-ventilated, untidy, or unwholesome, convey no adequate description whatever of their condition, and one is puzzled to know why cholera-morbus, black-plague, and every form of deadly epidemic, can ever be absent from them. And on this occasion I could hardly venture out of doors, as strong opposition set in when it became known that an attempt was being made to found a "Jesus-Church" in the city.

We began by handing over fifty dollars as part payment to our impecunious friend, and got him to sign a little document which gave me a sort of *locus standi* in the transaction. I question if it dawned upon him then that matters would actually come to our getting possession of his property. Chinaman-like, he grasped at the money, and trusted to the chapter of accidents for some kind of excuse that would free him from the obligation of delivering up the title-deeds. The fifty dollars were squandered the very day they came into his hands, the title-deeds were scattered among relatives who had advanced money upon them; and when it was noised abroad that further sums would be forthcoming from an influential (as they thought) foreigner, a number of creditors pressed in to insist on the payment of their debts.

At this stage the strong anti-foreign and anti-missionary opposition in the city became every day more manifest. When one of the native brethren of our party went out for the daily supply of food, he was invariably recongized and followed by persons who threatened to take his life. On several occasions I was myself mobbed and jostled about in a very unpleasant way; and once, when walking on the city wall, so many stones were thrown at me that I had to make a hasty retreat into the street, and run through a network of back lanes into our dreary little den. Two days after, some men of the baser sort banded themselves together, and came to the inn where we lodged with the determination of hounding us off. They burst in the main door of the establishment, and loudly began to denounce and threaten us. It was then about two o'clock in the morning, but the dark street was lighted up by many torches which they carried. I at once ran out and tried to talk to them pleasantly about being away from their beds at this untimely hour, the reply to which was a great shout against the setting up of any foreign Church there. The excitement died down after a little, but only for the crowd to carry out its declared intention of devising some other way of thwarting us; for one could plainly see that only the first blow was needed to have the street drenched with our blood.

I hardly knew what to do. Old Church Elder Au-na of our party was beginning to break down under the strain and from want of sleep, while we all admitted that if once our position were abandoned, the renewal of any attempt to gain a foothold in Chiang-hoa would be well-nigh impossible. Many were the prayers we offered that God would open the way before us, but everything seemed dark and unpromising; and it was with very little hope of success that I at last made up

my mind to call on the County Magistrate to see if he would not interpose and have the negotiations completed in our favour. At most, I thought he would only do as others in his position had repeatedly done before, namely, give a polite promise to enquire into the case, and afterwards inform me that there were insuperable difficulties about our obtaining a legal title to the property. I first sent my Chinese card with a request that the attendants at the *Yamen* would take it in, but they said to my messenger that His Honour was busy; another card brought the reply that he was asleep and must not be disturbed; and a third they refused to accept. Thereupon, I marched down the street myself, passed through an excited crowd into the main gate of the *Yamen*, crossed the first and second courts beyond, and then stood at the door of His Honour's own private apartments. He must have seen me coming forward, for I saw him hurrying into an inner room, and hastily fastening his official robe about him. When he did appear, it was not long before I had a feeling of almost inexpressible relief and astonishment to find that he was a man I had met eight years before under very different circumstances.

A correct understanding of this development can be obtained only by making a short digression here. In 1878, I travelled down through the Heng-chun County to visit several of the uncivilized tribes in that region. While then in the vicinity of South Cape, a small company of people and officials were seen on this seldom-visited shore in a state of considerable excitement over what was said to be the wreck and the plunder of an American ship by the savages. The enquiries made led me to think that there was something very unaccountable about the conduct of those who were in charge of this ship. She was run into

Kwa-liang Bay one evening, and when natives put off from the shore to ask what was wanted, rifles were levelled at them, and all attempts at communication peremptorily forbidden. On a messenger informing the Magistrate at Heng-chun City of the circumstance, officers were at once sent down, who also rowed out but only to meet with a similar repulse. And here emerged a very strange development of affairs. Just before dark, and while the messengers from Heng-chun were still at hand, another ship made its appearance in this rarely-visited spot, and anchored about three hundred yards from the first ship. Apparently every man on board the first ship then hurriedly left in a small boat for the second; and had no sooner done so than the former blew up with a loud explosion. From the expectant attitude of those in the little boat, it was quite evident that what took place was a pre-arranged affair.

After paying a visit to the Ku-a-lut savages at that time, I came north again, crossed over for a little evangelistic work on Lambay Island, and continued my journey up to Takow. On reaching the port, I was a good deal surprised to see indications of an unusual stir in the neighbourhood. Three large men-of-war were anchored outside the harbour. Probably never before had so many naval officers and bluejackets been seen there, while long-robed Chinese officials with military attendants appeared to have quite taken possession of the place. I had scarcely reached the Mission House before the British Consul informed me that a ship had been wrecked and plundered at South Cape, and that the Court now being held was dealing with the American captain's claim for enormous damages from the Chinese Government. I don't know what made me do so, but at that moment, two things came into my mind: *First,*

a recollection of the fact that, several years before, the Chinese Government had paid half a million of dollars to the Japanese under similar circumstances; and *Second*, that there seemed something exceedingly queer about the proceedings of this American compatriot.

Mr. H. E. Hobson, the Commissioner of Customs, was also on the alert that day, for no sooner had he heard of my arrival from that remote southern part of Formosa than he got me to say all I could tell him about the one unvarying story of the *two* ships, the cargo of *coal* in the one which was destroyed, the wreckage washed ashore, and the lonely tent at the water's edge for accommodating the guard sent from Heng-chun to tender every assistance in their power. In short, I attended the Court (presided over by my old friend Consul Henderson) on the invitation of His Excellency Governor (*To-tai*) Ha; and among all the Chinese officials present, none gave me a more joyful welcome than the Magistrate in whose county the alleged wreck and plunder had taken place; the result of the whole being that my carefully prepared written statement had its own share in leading to the apprehension and imprisonment of the American captain for wilful fraud.

This Heng-chun Magistrate, then, was the same man before whom I now stood on the back verandah of the Chiang-hoa *Yamen*. He had been promoted about a year before to administer the affairs of this much larger county. He was somewhat stiff when I entered, but the circumstances under which we met eight years ago were no sooner recalled than the manner and very appearance of the man completely changed. He at once caught me by the arm, led me gently into his private apartment, told an attendant to bring in refreshments, and then asked what he could do for me. I told him about the difficulty we were having with a certain land-

lord in the city, that this man had already received our money for the lease of his house, but seemed either unable or unwilling to carry out his part of the agreement. The Magistrate then and there ordered two *Yamen*-runners to go and have the man brought before him, and meanwhile he chatted with me on all sorts of subjects. When our needy friend arrived, His Honour very impressively told him that if he did not instantly take steps to implement his part of the bargain, he would be most severely dealt with. Poor fellow! I was truly sorry for him, he was in such a state of abject terror.

I then rose and was about to thank the Magistrate before leaving, but he came out, accompanied me down the middle walk of the inner court, the two great folding doors in front being opened, and the crowd giving way as we crossed the outer court to the main entrance of the *Yamen*. Here, in presence of many hundreds of the people, he parted from me in the most cordial and polite way. There can be no doubt that the news of this favour spreading throughout the city did much to alter our position in the eyes of many. Indeed, we were afterwards told that the Magistrate remarked to those around him that I was an old friend of his, that I had rendered good service to the Government eight years ago, and that he would not allow me to be molested.

Although this interview and the widespread knowledge of it virtually settled the case, we had still an immense amount of trouble in getting actual possession of the property. I had to see the Magistrate on two subsequent occasions, being treated with the same respect and kindness as before. At the last interview, he told me that he was soon removing to another county and would be replaced here by that officer before whom I appeared half naked one morning twelve years ago

after my narrow escape from the chapel-burning at Peh-tsui-khe.

The last item in this narrative is that the Magistrate to whom, under God, we are indebted for our present foothold in this anti-foreign heathen city of Chiang-hoa, now lies in his *Yamen*—a corpse! The chapel premises had just been secured, and there were still a number of details to settle when this tall, active officer, of about forty-five years of age, unaccountably took ill and died in a few hours. I do not give any weight now to the rumours in circulation that poison was used for bringing about the tragic event.

Our opening meeting there, when the place was filled with willing listeners,* was an occasion of much rejoicing. We had all along tried to act in a straightforward, patient, and forgiving way with this people, and the result is that many of them now seem really well-disposed towards us. The work commenced among them will continue for some time to have very modest dimensions; but, whether as regards the action of the Toa-sia Church in providing funds for it, or the fact that our residence in the city is now made legally secure, we feel profoundly thankful and very hopeful for the future. My Chinese friends doubtless thought I then took a rather strange way of showing this. I had not seen a European face for nearly four months, and was preparing to start at daybreak for Po-li-sia, but felt it impossible to leave without repeatedly singing out the Scottish version of a Psalm which has now become so closely associated in my mind with the "Battle of Chiang-hoa" that I shall here write down every word of it:

* The Presbyterian Synod of Formosa was formed at Chiang-hoa on 24th October, 1912, Mr. Campbell having been unanimously invited to become its first Moderator.

Now Israel
 May say, and that truly :—
 If that the Lord
 Had not our cause maintained,
 If that the Lord
 Had not our right sustained,
 When cruel men
 Against us furiously
 Rose up in wrath,
 To make of us their prey.

Then certainly
 They had devoured us all,
 And swallowed quick,
 For ought that we could deem ;
 Such was their rage,
 As we might well esteem ;
 And, as fierce floods
 Before them all things drown,
 So had they brought
 Our soul to death quite down.

The raging streams,
 With their proud swelling waves,
 Had then our soul
 O'erwhelmèd in the deep.
 But blessed be God,
 Who doth us safely keep,
 And hath not given
 Us for a living prey
 Unto their teeth
 And bloody cruelty.

Even as a bird
 Out of the fowler's snare
 Escapes away,
 So is our soul set free :
 Broke are their nets,
 And thus escapèd we,
 Therefore our help
 Is in the Lord's great name,
 Who heaven and earth
 By His great power did frame.

Postscript.—Two incidents in connection with the foregoing account of pioneering Christian work in Chiang-hoa may be mentioned here. First : On returning shortly after on furlough, the late Rev. R. W. Barbour, of Bonskied in Perthshire, asked me to furnish him with fuller particulars of the movement in Chiang-hoa ; with the result that he handed over to our Foreign

Missions Committee ample funds, in order that the interest might permanently maintain a Mission Hospital in this central prefecture of the Island ; a Hospital in which, for sixteen years now, Dr. Landsborough's skilful and gracious work has been carried on with the very manifest blessing of God. Second : After years of friendly negotiation, commissioned representatives from Tainan and Tamsui met in the spacious chapel at Chiang-hoa on 24th October, 1912, and united both Missions under one Presbyterian Synod of Formosa, over which the present writer was unanimously elected to preside as Moderator. Rev. W. M. Macphail, the General Secretary of our Church from London, was present, with the Christian Prefect of Chiang-hoa, delegates from the Synod of Amoy, and others, to offer their congratulations and good wishes. To God be all the praise !

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FIRST MEETING OF THE SYNOD OF FORMOSA.

XXXIV

WELCOMED BY THE TSARISEN TRIBE

THE Chinese use the name Ka-le in referring to the savages occupying the south-eastern part of Formosa, and I have just returned from a visit to several villages of the Tsarisen tribe. It was during the course of my recent stay at Lam-gan I found that the mother of the Church Elder there belonged to that tribe, and that he himself was familiar with its language and customs. The information he gave me regarding them only whetted my desire to ascertain personally how far they differed from the Bu-hwan, Ban-hwan, and Kan-ta-ban tribes I lately visited in the mountain region east from Po-li-sia. It happened, too, that I had then a few spare days on hand before going on for the Communion service at Tek-a-kha ; so that, with the preacher from this station, and a good sturdy burden-bearer, I started shortly after daybreak on the morning of 25th *ultimo*.

The hills stand out well towards the West in the neighbourhood of Lam-gan, but it required a stiff walk of fully five hours before we reached the point at which our climbing commenced. While still a good way off, it was with some surprise we saw a great crowd of natives in front of us, who were shouting and hurrying about in rather an alarming way. There were no villages at hand, and no way of escape from being mixed up in what seemed to be a serious clan-fight. On coming up, however, we were relieved to find only a mob of

Chinamen eagerly engaged in bartering with the savages ; who, sure enough, were now to be seen with loads of charcoal, firewood, skins, and other such commodities. Considerable delay was caused by the barterers spreading the report, that we wished to go inland only for the purpose of injuring the people, and it was not till a small reward was offered that several stalwart Ka-le undertook to lead us to their settlement at Ka-piang—an arrangement which suited very well, as that place was said to be the head-quarters of a Chief who ruled over eighteen of the surrounding villages.

Soon after, we were toiling up the side of a very high hill, from the summit of which a most magnificent view was obtained. The plains away to the west appeared to be one immense rice-field, broken only by occasional clumps of tall feathery bamboos, while on before, the great wooded mountains rose range upon range as far as the eye could reach. Our guides said that a commencement had been made there, and that those mountain-sides yielded them fine yearly crops of millet, tobacco, and sweet potatoes. About an hour before sunset, we halted on another ridge in view of Ka-piang ; at a lonely village in the midst of glorious scenery, and where we had the unspeakable joy of telling its inhabitants for the first time the story of Jesus and His love.

We no sooner entered Ka-piang than the cleanliness and appearance of rough comfort arrested our attention. The houses are built of stone, and tiled with huge slabs of a slaty kind of rock often met with in Central Formosa ; while inside, they all seemed nicely fitted up with accommodation for sleeping, and cooking, and storing up things for household and personal use. The people themselves were found to be a finely-made, healthy-looking race ; their faces free from tattoo marks, and

all of them wearing a reasonable amount of clothing—not a few, indeed, being rather prettily arrayed in bright-coloured dresses, and ornamented with earrings, bangles, and necklaces of cornelian stone.

Of course, we were at once conducted to the residence of the Chief—a long low substantially built house on the left, with betel-nut palms in front, and a wide paved court, into which had gathered a very eager and expectant crowd of the villagers. Another noticeable building we passed was the storehouse or granary for preserving the common stock of rice, millet, taro, and sweet potatoes; our attention having also been called to a spacious stone platform under the wide-spreading of an immense four-trunked banyan, and which the by-standers told me was used as the Judgment-place or general Palaver-house of the tribe.

I have referred to the Chief, but was not prepared for a couple of stately-looking dames coming forth to meet me in that capacity. It appears that in South Formosa it is no uncommon thing to have women acting as chiefs and village-elders; an arrangement I do not remember to have met with among any of the northern tribes, but one which appears to work here with complete success. The two women who now welcomed us were sisters, had bright intelligent faces, and were quite evidently accustomed to receive the respectful obedience of the people around them. As already stated, their rule extends over eighteen villages; although it should be observed that, in addition, each of those villages has also its own resident head-man or head-woman, as the case may be.

Messengers having been sent on before to announce our approach, the natives were there in strong force; and at the critical moment of introduction, as well as during our subsequent speechifying and interviews

on more serious matters, the linguistic aid of an old Chinese-speaking villager was found to be most helpful. The proceedings of the first half-hour were somewhat interesting, and conducted with an amount of ceremony I was scarcely prepared for; one influential tribesman after another rising to assure us of their friendship and hospitality. The clear musical ring of their language was very pleasing, and immediately suggested a resemblance between it and the language spoken by our Sek-hwan brethren in the North; although the remark was afterwards made that people from the two regions engaged in speaking could not make themselves intelligible to each other.

I tried to get through my part of the ceremony by making a statement in Chinese to the effect that all present were children of the one Great Father; that I had often heard of their beautiful country, and now appeared amongst them as a true friend; that the land I came from was very far from this, but some of the people there thought of them, and prayed that they might obtain the help and blessing of Him away up in the skies above us; that it was God our Father who dwelt in those glorious heavens; that He wished us all to become His children—and so on.

The elder of the two sisters was now understood to say that I was very welcome; that there were few things in their poor land to attract me, but that they would do everything they could to make me comfortable. I then again endeavoured to convey to those willing listeners a few of the simpler truths of the Bible, and felt much encouragement in doing so from the close attention which was paid, and the hearty expressions of approval which greeted every statement from our useful interpreter.

At length, a few of our presents were produced, including about twelve yards of highly-coloured cotton

print, which at once called forth the admiration and joy of every spectator. It was a piece of the flimsiest Manchester stuff, with great staring flowers on a frightful pattern of scroll-work ; and yet, that bit of cloth produced an almost profound impression on the minds of those people. All formality was now laid aside. I was looked upon as having had some share in the manufacture of this wonderful production. The word was passed round that a first-class Medicine-man was now standing amongst them, and their pent-up feelings found relief in the issue of an order to have supper prepared forthwith.

Later on, there was an even larger gathering of the tribe, and here again I tried to make good use of Ku-a-mih, the interpreter. The advance was made this time of telling them about prayer to God, and of how our voices were to be used in singing to His praise. They were greatly charmed with the Sek-hwan Po-li-sia tunes, which were sung to several of our sweet little Chinese hymns. These had to be repeated time after time, this native music being more intelligible to the Ka-le than any specimens from our home collections. We did not retire that evening till midnight, and I shall long remember the occasion as being one when God enabled us to make a substantial acknowledgment of the unaffected kindness of this people.

While moving about the following morning, my eye caught sight of a village across the ravine, and beautifully situated on the brow of a hill south-east from Ka-piang. It seemed populous, too, and the journey there and back to be a matter of very easy accomplishment. On asking for a guide to go with me, the people at once raised many objections, and said that it would never do for me to go wandering about. They added that the road was longer than I imagined ; that the inhabitants of that village were not on friendly terms with them ; that I would get

nothing to eat there ; and that no one present was willing to accompany me.

As their manifold reasons against my going only increased my interest in this village of Pun-tih, I very willingly faced the task of persuading them a little, with the result that, in about an hour after, I was fairly on the way. The preacher and an experienced old native came with me, and we had gone but a very little distance when it was found that certainly no exaggeration had been made about the steepness and roughness of the road. We went scrambling and sliding down, down, and still further down ; and any narrow platform we did reach seemed but the commencement of a yet more difficult stage of the journey. About half-way up the side of the opposite hill, a curious kind of stone enclosure containing the skulls of murdered Chinamen arrested our attention. It must be understood that the natives here conform to the practice of head-hunting. On the very morning of the day I am now writing about, I pointed with strong disapprobation to a freshly broken-in skull before a number of the Ka-piang villagers, but they immediately and with great emphasis shouted out, *Lang-wah! Lang-wah!* meaning that all their customs in connection with this practice of head-hunting were not only blameless, but greatly to be commended.

After all, there was not very much to reward us in this village of Pun-tih ; less, no doubt, than if we had been accompanied by our obliging old interpreter. The resident Chief there also is a woman ; a young person, who, when called for, came out and sat down at some little distance ; the grown-ups gathering round and giving us every assistance they could. I wrote down a number of their words. It seems evident that a close bond of connection runs through all those widely-differing aboriginal languages of Formosa ; so much so,

that an intimate knowledge of one would furnish a key for the easy acquisition of any other, and even itself be of service for communicating with many thousands of the people.

High as the village of Pun-tih stands—of Ka-piang also, for that matter—it was pleasant to observe the abundance of cool, clear water with which the inhabitants were supplied. We relished it all the more on this occasion, because there was no attempt to offer us anything more substantial; the hint being dropped that, having ourselves come empty-handed, the Chief and her councillors thought it best to discountenance so objectionable a precedent by withholding all commissariat supplies. They could not, however, prevent our eyes from feasting on the truly grand scenery spread before us in every direction; nor from seeing two other snug little hamlets away on the other side of the valley, and within only a pleasant walk from our head-quarters at Ka-piang.

As next to nothing could be done in the way of speaking to the people, an immediate return was decided upon. We felt very hungry indeed; had once more to go down the one side and up the other of that great inevitable V; while another evening among the people at Ka-piang seemed to be the best way of turning my visit to most account. Our friends gladly welcomed us back again, and spoke in rather a complimentary way on the rapidity with which we had performed our short, although somewhat difficult journey. I expressed my desire to visit about a little more, and was pleased to see that no further objections were raised; that, on the contrary, virtue was made of a necessity, and an arrangement come to that the Head of the tribe herself, with Ku-a-mih, and a number of young braves, should accompany me on a visit to the two villages we had seen from the outskirts of Pun-tih.

Meanwhile, a number of hours still remained of that Tuesday, and I resolved to devote at least a part of the time to making out a short vocabulary of the words made use of by this people. A stone seat under the big banyan was chosen ; five or six boys with a little knowledge of Chinese drew near ; old Ku-a-mih was within call ; every one was willing to help, and the work soon proved to be both a pleasant and an easy one for all concerned. As in Malay, the " a " sound predominates very largely in their speaking ; and, although many of the words they use are quite differently pronounced, there could be no mistaking the general resemblance of the language to that spoken by the Po-li-sia Sek-hwan and by the savage tribes living further east from them. On this point, and taking into account some facts collected during a recent visit to the Ku-a-lut aborigines at South Cape, I should say that, with very little extra work, a good knowledge of the language spoken by any one of those native tribes would be everywhere available on the eastern side of Formosa, and turn out to be by far the readiest way of gaining the confidence of the people. Surely what took place on that Pentecostal occasion implies that the Church should declare unto all men the wonderful work of God *in their own tongue*. Indeed, without this power of speech, no kind of improvement can be effected among a people like the Formosan aborigines. The plan now being tried by the Authorities of opening schools, and imparting a knowledge of Chinese, has not been successful, the words being difficult to pronounce, the written characters an entire mystery, and the lads very frequently obviating all further trouble by running off again to their wild and roving life among the hills.

By the way, it is quite impossible not to like the nice, frank, healthy-looking boys met with in those eastern villages. They have much of the fun, and all the natural-

ness and faith, of English boys. How they did laugh at my mistakes that evening when writing down their words ! And what a time we had while I scattered among them the contents of five small confection bottles ! I suppose the brave little fellows would have gone anywhere with me ; the elderly people were compelled to be good-natured, and our visit will doubtless be something to look back upon for many a day to come.

It was on the evening of the second day that a general muster for Christian worship took place, the few who made up our own party beginning with a few hymns, and then thanking God for bringing us here, and asking that the light of the knowledge of salvation through Jesus Christ might soon dispel the darkness of this place. I followed with an attempt to convey one or two of the more leading truths of Scripture, our little friends meanwhile looking up with their big, trustful, wondering eyes, and the adults uttering an occasional expression of approval as our interpreter tried to " give the sense and cause them to understand the meaning." They seemed again to be very much taken up with the praise part of our worship ; on which I sang " The Lord's my Shepherd " and " The sands of time are sinking " ; although it was mostly through the hymns from our own Chinese collection we endeavoured to interest and instruct them.

On the following morning, we started to visit the two villages seen from Pun-tih, the nearest of which they told me was Tu-kuh-vul, and the other (about half a mile further on), Ka-la-lutch. The preacher remained behind, and the Chieftainess was accompanied by myself, my servant-boy, the interpreter, and a small armed party acting as a guard of honour. I remember one time looking round to see the handy—if somewhat undignified and primitive—style of locomotion adopted by the honourable one of the party. A sturdy fellow had

brought with him a long continuous ring or band of cloth (perhaps it was hide), one end of which was placed over the front part of his head ; and the other, dangling down behind, made to serve as a support for the knees of Her Ladyship, who was thus being simply carried along on the man's back, looking as erect, and trying to feel as comfortable as possible in this rather *uncanny* position. I may add that the dress of this aboriginal lady was appropriately much finer in material, and more tasteful in form, than that of the other female villagers ; another of her marks of distinction being the long knife or dagger which hung from her side, the wooden scabbard of which was beautifully ornamented with a profusion of brass scroll-work. On coming within sight of Tu-kuh-vul, several guns were fired to announce our approach. I happened to be walking in front at the time, and was the first to meet the villagers who came out to bid us welcome. The one who seemed to be the leader of this party was truly a stout, fine-looking man ; Head of the village, as they afterwards told me, and none other than the husband of my hostess. He wore a very glossy leopard's-skin coat or long jacket, which was furnished with a number of little brass bell-like ornaments, so arranged that a perpetual, though not unpleasant, jangling sound accompanied him in all his movements.

Like our Ka-piang friends, the people here also seemed to be tolerably well-off in a worldly sense ; there being at least no doubt as to the frank and liberal way in which they treated us on the present occasion. In the Chief's house a large—shall I say distinguished?—party met, nearly all of them intent on doing justice to the huge bowlfuls of steaming soup, the junkets of fat pork, the sweet potatoes, and the not unpalatable millet-porridge on which those villagers may be said to live and thrive. All this indoors, while outside—and all in our honour, I

suppose—the most prominent feature appeared to be a pretty general sort of tipping in weak spirits which was briskly going forward among the men. I observed that they made use of a peculiar loving-cup, or rather two cups carved out of one long piece of wood, so as to allow of two persons putting their arms round each other's neck and drinking close together at the same time. From anything I saw or could learn, I do not think they are at all what one could call a drunken people, as the sodden Tsui-hwan and Ku-a-lut savages are. We did not remain long after dinner, but went on to Ku-la-lutch, a somewhat larger village than Tu-kuh-vul; and where, too, the people treated us in a very respectful and generous way.

Our brief stay there was spent under the shade of a great tree overlooking the Palaver-ground, where many of the villagers soon gathered. They commenced proceedings by inviting me to partake of a yellowish brose-like compound I thought it safest to decline; but which, with much apparent relish, was speedily drunk (or eaten up, as one might say) by the male portion of the grown-up people. It appeared that when we arrived, the discovery was made of there being no supply of native spirits on hand wherewith to make merry; so that, rather than omit this mark of hospitality, they had resolved on using the contents of the few big jars before us. They contained a wet mass of the millet already referred to in the earlier stages of fermentation; suitable enough for the purpose intended, but certainly neither safe nor pleasant for consumption in its present raw state; and yet, it was remarkable the extent to which some of the older hands be-slobbered themselves.

On returning to Ka-piang, it was found that a considerable number of people from other villages had assembled in view of our departure the following morning;

among them being a party from Tu-kuh-vul, where we had been in the earlier part of the day. We had more singing, and further attempts to enlighten them as to the main object of our visit. I said they should pray that, before long, some one would come and teach them all to become the true children of God. They should not go on as they had been doing. God knew everything, and was very grieved when they did wrong. He was willing, however, to pardon their sins if they only asked Him, for Jesus' sake, to do so. Jesus, as I had been telling them, was the best and truest Friend we ever had, or could have. If they only trusted in Jesus everything would go well with them. They need not fear anything then. Jesus would lead them at last to Heaven. Heaven was a good place, and they should all ask Jesus to lead them there. Of course, it was impossible for me to know the exact change which such simple sentences underwent when interpreted by Ku-a-mih, while we were still more in the dark as to what conceptions his words gave rise to in the minds of those poor benighted brethren of mankind. We could only feel thankful that they all remained so quiet, and appeared in a kind of general way to follow the drift of our meaning. Alas! one's helplessness even with all appliances! May the Lord indeed, by His own gracious Spirit, soon find a way of bringing them to the saving knowledge of Himself!

Before separating that evening, several of the villagers presented me with a few small tokens of remembrance; including one of the before-mentioned drinking cups, a large knife having an ornamental sheath from the Chief of Tu-kuh-vul, a rudely carved wooden box, with a number of smaller articles from some of the younger people. My presents had already been made, but I took occasion to round off this part of the business by presenting our Tu-kuh-vul friend with a brightly-coloured

coverlet, in the middle of which was woven in a large representation of the British crown. By signs and otherwise, I explained that this was the distinctive decoration of our beloved Chief in far-off England ; at which he smiled, and seemed to think that he, too, had now also obtained something that would enhance his authority, and call forth the respect of all around him.

We were up betimes the following morning, and had a good walk over before the sun appeared from the top of the hills behind us ; our first real halting-place being at that bartering station I referred to on the inward journey. We rested here for a little time, during which the crowd of petty traders came eagerly about, wishing to know everything about our reception by the natives, and whether we thought that gold and other such valuables existed amongst them ; many Chinese having still the belief that on a journey like this, we could have nothing else in view than to *chu-po*, or search for precious things. As the bustle of the day had not yet commenced, and the preacher with me could make himself intelligible to the large number of Hakkas present, we took our stand on the top of a large stone, and soon had the crowd listening to our feeble account of Him with whom " all things that may be desired are not to be compared." Oh, the joyous privilege of being His ambassadors in such a cause ! The preacher spoke with a great amount of pointedness and freedom.

Resuming our journey, it was not long before we reached our station at Lam-gan, which had been the starting-place for our expedition.

XXXV

OUT AGAIN BY THE HIGHWAYS AND HEDGES

OUR evangelistic work in Formosa is very much confined to opportunities which present themselves while visiting our out-stations. It is certainly to be regretted that this important duty of carrying out the words of the Great Commission should occupy so subordinate a place ; but the labourers are few, while the pastoral and educational work to which we already stand committed take up so much of our time that it is difficult to see how matters could well be otherwise. Occasionally, we do arrange for preaching work in towns and villages off the beaten track, and during the opening days of the Chinese New Year we always try to get out by the highways and hedges of the regions beyond. No other time of the year is more favourable for such work. For twelve months, the people everywhere have been engaged in one incessant grind at their worldly occupations ; but on the last day of the twelfth moon, young and old all over the Empire call a halt, and spend the few succeeding days in visiting their friends, in pleasure-seeking, and in idling about. They will then gather round in great numbers and listen to our preaching. No doubt, many of them devote the holidays to gambling and the opium-pipe, but others allow better counsels to prevail, and wait upon us for hours.

The preaching tour from which I returned a few days ago was very encouraging, and showed both the need for such work, and the beneficial effect it has on all who take

part in it. A few of the native brethren accompanied me, and we left Taiwan-fu unfettered by any engagement, and very much in ignorance as to where we might spend the nights. A crowd of about two hundred persons assembled in the market-town of Wan-nih, to whom a hundred and ninety leaflets were sold, and the Word preached in front of one of the temples. We halted, also, for more than an hour in Tiam-a-khau, and endeavoured to show many in this place of evil repute that, unless they repented, there was nothing for them but to perish in their sins.

One is often put to sore straits in thus labouring among purely heathen audiences. The people are wholly in darkness regarding the nature of sin in its Bible sense; they know nothing of God, or of holiness, or heaven, or hell, or of any one distinctively Christian truth. We speak to them of the true *Siong-te* or God, and they at once conclude that reference is made to one of their own divinities; of sin, and they tell us they are not a bad people, but poor, decent working men and women; of the immense blessedness of being saved, and some anxious soul will immediately ask how much the fine cloth of your coat cost a yard, or how many dollars a month you get for going about preaching in this way. Amid all discouragements, however, we often feel strengthened in recalling the command and the promise of our ascended Lord. Besides, the joy has already been given us of seeing some from among this carnally-minded people made living epistles of Christ Jesus, and it is the belief that this will take place again and again which renders our work not only bearable, but of all others the most pleasant and exhilarating.

We afterwards went on to Thaw-khaw, a town where one of our party—Brother Tiau, student of the Theological College at Taiwan-fu—was formerly well known,

and where he now renewed some friendships among people he was intimate with before he became a Christian three years ago. We reached this town on Wednesday afternoon, and at once noticed the improved appearance of the place and people as compared with what is seen in other Chinese and aboriginal centres. It was really remarkable to miss the long rows of gambling tables at this time of the year. There seemed to be no occupation of the kind going on at all ; and on enquiry it turned out that Tan *Toa-lo*, the local mandarin, was one who exercised the strictest discipline on all offenders who were brought before him. Opium-smoking was sternly discouraged, and he simply would not tolerate gambling on any account.

Being off the main road to the North, Europeans seldom visit this town, so that curiosity must have been the leading motive in now causing such large crowds to follow us. On saying we had come to preach to them, they cried out that the largest temple was unoccupied, that if we went there they could hear better, and we would be out of the way of interrupting other people. To this temple, therefore, we went, and in less than half an hour, there met before us an audience which our senior colporteur characterized as being the largest and best behaved he had ever addressed in Formosa. The temple-keeper kindly brought out a bench, and on this we alternately stood while addressing the dense crowd which filled the temple, and every part of the first court.

I think that the three of us who spoke received the aid of God's Holy Spirit, and it was most delightful to witness the entirely manful yet modest way in which Brother Tiau was enabled to speak. It was his first visit to the place since he left Ka-gi. He was then a poor ignorant lad, who had no hope of rising above the position of an ordinary coolie or petty hawker ; one, too, who was both

pitied and hated for having accepted the invitation of the foreigner that he should come for Christian training to Taiwan-fu. Indeed, some of the Thaw-khaw people seriously believed that we had made away with Mr. Tiau, and that there was no likelihood of his ever being seen again. In spite, however, of all their absurd rumours, he was here amongst them once more ; and although he had departed for a season, it would be difficult to infer from his neat, genteel appearance, or the brave, earnest words he spoke, that the Church was an institution for harming people, and giving them hearts of beasts, as some of the Chinese firmly believe.

Brother Li Pa, the senior colporteur, also spoke with great liberty, his address occupying more than an hour. It was while noticing the effect which their fervent evangelical words produced, that I felt increasingly the importance of having a band of well-trained natives to assist us in our work. Oh, that we had even one such man stationed in every town and village of the island ! Although our meeting was a protracted one and we were feeling very tired, the people urged us to begin the sale of tracts to them, and were quietened only when we promised to remain a day longer that they might have another opportunity of hearing and obtaining copies of our publications. We, accordingly, had three large open-air meetings on Thursday, at which about five hundred tracts were readily purchased.

It was also about this time that three of the students and myself had rather a good day at Sin-kang, a large Chinese market-town about eight miles northward from Taiwan-fu, and interesting as having been the headquarters of the Dutch Mission to Formosa during the first half of the seventeenth century. Many of the present inhabitants had been inmates of the Taiwan-fu Hospital at one time or another ; and, only a few weeks before the visit

now to be referred to, Deacon Bi of Bak-sa had been there, when the *Thong-su* or civil officer of the local colony of Pi-po-hwan (civilized aborigines), with quite a number of his neighbours, expressed a strong desire to hear something more about this new "Saviour-Lord doctrine."

It would be about 6 a.m. when we issued from the Great North Gate. The morning was cloudy, yet delightfully fresh and cool, enabling us to dispense with the usual sun-spectacles and umbrella. What a heavy dew we have in Formosa here! And how very inspiring the thought as we now left the city that, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; so, before noon that day, the rich blessing of our gracious God would be descending upon this beloved land of our adoption! Mr. Barclay was away in the thick darkness of the Ka-gi region; Mr. Smith some fifty miles further south at Takow; our worthy Doctor, assisted by the senior colporteur and others, was ready for action at Taiwan-fu; while in the far north Messrs. Mackay and Fraser, with their band of well-trained preachers, would also be waiting to see another day of the Son of Man.

We seldom halted by the way, and reached Sin-kang just as a party of over thirty travelling play-actors entered the town to prepare for a great torchlight performance which was to be held there that night. They certainly seemed to have the advantage of us so far as outward appearances went. A large awning had been put up in front of one of the temples; there were dresses, and weapons, and other such articles in abundance; and one could easily see that the people were only too eager to become spectators of the idolatrous and unholy entertainment. But, knowing that the Lord of Hosts was upon our side, we did not hesitate long. Weak and timid enough in ourselves, we looked up, and, like

Abraham's servant of old, breathed a silent prayer that God would send us good speed that day, and use our poor words to some purpose among the weary and heavy laden ones of Sin-kang.

A crowd had already commenced to follow us, which increased rapidly as we wended our way through the busy market-place, on to a wide vacant piece of ground, where we halted to commence our work. As a matter of course, all sorts of questions and suggestions were made as to the object of our visit ; some thinking we had merely stopped to rest on our way to the North, and that our sedan chairs and baggage would be following on behind ; others, that we had come to practise the healing art ; a few, that we were here from one of the *Hongs* or European warehouses to seek new openings for the sale of opium, and so on. They appeared to be quite satisfied when I told them we had no such object in view, but were now amongst them to speak about the true God, and the way they could become possessed of lasting happiness—a statement which brought one face to face with the exceeding difficulty of addressing a Chinese heathen audience on the truths of Scripture.

In the first place, their minds keep incessantly active on matters not having the slightest reference to spiritual things ; and then, when they do pay some attention, it is only to fall into all sorts of mistakes as to the meaning of one's imperfectly spoken words. On this occasion, we tried to be as short and pointed in our addresses as possible ; each speaker confining himself to the statement and illustration of one particular point at a time. I made as good a commencement as I could by trying to show that there was only one living and true God ; who was everywhere present, who knew all things, was holy, merciful, and good to all His creatures, and who would ultimately reward every man according to his works.

There were several interruptions while I spoke ; a somewhat officious individual always coming in as a kind of interpreter by saying that it was *Thi-kong* I was exhorting the people to worship, this *Thi-kong* being only a high-class deity of their own creation.

One of the students followed with a very homely and practical address on man's sin against God ; as shown in failing to acknowledge Him, in worshipping dumb idols, and in the wrong-doing and misery seen everywhere around us. The awful curse of opium-smoking having been referred to, a person took occasion to remark that it was our foreign country in which the " flowing poison " was cultivated. His meaning was that there would have been no opium-smokers among the Chinese had foreigners not first supplied them with the drug. In such oft-recurring cases, I find it best as a rule simply to say that we do greatly regret that a few of our countrymen are engaged in the trade, but that this fact in no way exonerates them from the sin and folly of using opium as they do. The explanations are generally received in very good part ; but it is impossible for one to overcome a feeling of shame in thinking of our countrymen as being so largely accountable for flooding China with an article whose hopeless victims can now be numbered by tens and hundreds of thousands. We remained there about two hours, preaching and conversing with many people, who both questioned some of our statements, and expressed a desire to know more about the matter we had been speaking about. At the close, from thirty to forty small Christian books were readily purchased.

We then moved away to that before-mentioned temple where the play-actors had taken up their quarters, to find that nearly all of them were busy gambling in front of the idols. I tried to say a few words to the people who came after us, but the confusion was too great ; so

that we came down again to the market-place, had a little refreshment at one of the rice-stalls there, and afterwards took up our stand outside of a large unoccupied building, the wide awning of which served as a grateful shade from the fierce heat of the mid-day sun. It was especially at this spot I was made to feel that our visit to Sin-kang had not been altogether in vain. Not that there was anything striking in the way of people confessing their sins, or receiving the doctrine as something they had long been in search of. No! the Chinese mind is most terribly carnal, and slow, slow to move in the direction of things that are spiritual. I just mean that at this second halting-place we were enabled to speak with more liberty than before; our audience also being a little more intelligent and appreciative-looking than we had at the other end of the town. Our sale of books, too, was brisker—so much so, indeed, that the demand soon exceeded the supply we had brought with us.

It was well on in the afternoon before we started on the return journey to Taiwan-fu, which was reached just a little before dark; all of us feeling that now, with more missionaries and students in the city than heretofore, Sin-kang might well come in for an occasional preaching visit without any weakening of our hands in the more regular work of the Mission.

XXXVI

SEED AMONG THORNS AND ON GOOD GROUND

TEK-A-KHA is a Chinese village about ten miles southeast from Takow, in which Christian work has been carried on during the past six or seven years. At first the movement was greatly indebted to the influence of a military graduate of the place, whose sincere profession of discipleship led many of the poorer people to become interested in the Gospel. The present condition of things there will be seen from the following Notes of a recent visit.

I arrived on a Saturday afternoon, and at once began the examination of several candidates for baptism, who were all somewhat unresponsive, and had little that could be said either for or against them in the matter of their daily conduct. It is when dealing with people of this class we often have much difficulty in knowing the precise course to take. Any answers they do give show some familiarity with the saving truths of Scripture, there is nothing positively blameworthy in their lives, and here they are of their own accord applying for admission to the Church of Christ. It is very evident one must either accede to their request, or have some presentable reason for keeping them back. Not that one is able in every case just to place the finger, so to speak, on the answer or that particular part of the conduct which not only justifies but enjoins our refusal. There is a great deal in a man's appearance and manner, and much may be learned of his present

movements from the light of the past. Moreover, surely no one will attempt to fix the extent to which the Spirit of God may help us whilst sitting with those candidates. In short, we need to remember that our responsibility here does not end by taking care lest hypocrites and the sinfully ignorant be received, but reaches also to the danger of closing the door against those for whom Baptism and the Lord's Supper are more especially intended. A table is spread for the hungry, and it is the weak who claim most of our kindness and attention. On this occasion, I could see my way to receive only Brother Thiok, and one woman who had been a worshipper for some time, but whose Christian character was said to be very much in advance of her knowledge of Scripture.

After our examinations, the native preacher came to me about a certain matter. He said that since the death of the only Elder and Deacon of the congregation, he was feeling very much alone, uncomfortable in having the Church's small income and outlay in his hands; and conscious of his own weakness in visiting among the people. Would it not therefore be well that Brother Ui-jin should be appointed to the deaconship to-morrow? I told him there was certainly nothing wrong in his proposal; that, on the contrary, we all sympathized with him, and would do anything we could to strengthen his hands. As to Mr. Ui-jin, all I knew or could find out about him was to his advantage. He was baptized several years ago by Mr. Ritchie, and up till now had borne the character of being a sincere, well-behaved sort of man, and one who had all along been most exemplary in the matter of Church attendance. The result was that I agreed to appoint him to office should the brethren unanimously desire it—a mode of procedure which may not have been quite in keeping with Presby-

terian order, but one which is simply unavoidable in any place where the harvest is ripe and the labourers are few.

The congregation on Sabbath morning was much thinner than we had been accustomed to, although one felt encouraged to go on from the careful way in which three or four brethren turned up a number of Scripture passages I referred to. After the baptisms, only a very short statement was required in the matter of Ui-jin's election. I said they all knew the need there was for having the vacant offices filled up; and that, meanwhile, the appointment of even one Deacon would help the Church, and prepare the way for something better. I added that Ui-jin had been spoken of by some of us as being eligible for this office, but they must remember that the election rested wholly with themselves. I then said I would retire to the sitting-room in order that members of the congregation might have an opportunity for stating objections, or suggesting the name of any other one to fill the office. After an interval of about half an hour, a few of them came to say that there were no objections, that no other name could be suggested, and that all of them would gladly welcome the appointment of Ui-jin. Seeing that arrangements had been already made for our Communion service in the afternoon, I just detained them a little longer and proceeded with his formal installation to office. It was a very simple ceremony, and included the reading of relevant portions of Scripture, with suitable remarks, our brother's affirmative reply to the questions put, supplicatory prayer, giving the right hand of fellowship, a short address to the people on the duties which they had now undertaken; and the whole concluding with further prayer, praise, and the benediction. We had a very helpful meeting in the afternoon.

About thirty of us sat down at the table of the Lord, and to some at least it was a time which recalled that word spoken by the disciples of old, " Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures ? "

During my subsequent stay with the brethren there, I was grieved that Church matters with them were not by any means in what could be called a prosperous way. It seems that the Sabbath attendance has considerably fallen off, while hardly anyone is found willing to come near the chapel on week-days for instruction. It should no doubt be borne in mind that the Tek-a-kha people are very poor, and dependent for a livelihood on their daily work, which usually begins at daybreak and lasts on till about dark. Another thing is that, as a rule, they are quite unable to read or write, even the few educated persons amongst them being sometimes unable to catch the meaning of sentences in the Chinese written character. With these facts before us, it is obvious that in all our dealings with such brethren we cannot but attach a very special value to their diligent attendance on the means of grace.

It need hardly be added that such brethren occupy a very different position from worshippers at home, where church-going comes in very much as a mere matter of course ; and where not only the opportunities, but the positive inducements to a life of progress in the knowledge of Christ, may be said to hedge one round on every side. Take the very ordinary case of Brother Thiok, who was baptized on the occasion of this visit. He is a man of some thirty years of age, unable to read, and earns his living as partner in a little grocery business in the village of Khe-chiu, about two miles from Tek-a-kha. Now, supposing this man to be insincere in his profession, all one can say is that, considering the pres-

sure under which it is maintained, his discipleship cannot continue very long. Either the preaching of the Gospel will be made to him the savour of life unto life, or he will fail to obtain the worldly good he looked for, become disappointed, and end by going back again to his old heathenish practices and beliefs. On the other theory, that Thiok has indeed "obtained mercy of the Lord," surely his position in that village, and his whole after-course, become invested with no slight amount of interest. One wishes then to know how he stands affected towards the chapel services at Tek-a-kha; since irregularity there cannot be made up by intercourse with villagers who think it wrong to become a Christian; or by merely possessing the Bible, in Chinese, which is of the same use to him as one in Hittite characters would be.

And, as with individuals, so with those poor, uneducated, and scattered little congregations. The loss which their members sustain by absenting themselves from public worship becomes apparent at once; just as their appreciative waiting on the means of grace—because frequently kept up under conditions of peculiar difficulty—brings with it any amount of blessing to them, being both the accompaniment and the harbinger of all true spiritual progress. As to our congregation at Tek-a-kha, one cannot forget that the recent death of their only Elder and Deacon has had a depressing effect upon both members and adherents. The former office-bearer was a remarkably active man, and occupied some commission in the military service of his county. He spent much of his time in visiting the Church members, and I was greatly pleased to hear of his constant willingness to go and pray for those who were in sickness. I should not be at all surprised if some of the worshippers have forsaken us on the deliberate conviction that there

could be no good luck attending a movement which was deprived of its leaders in this way. The Chinese are an exceedingly superstitious people, and such a thing would be quite in keeping with this feature of their character. Of course, therefore, the general falling off is to be accounted for in the usual way; some had left because from the very beginning they had no real part nor lot in the matter, while the bulk of them had become careless when deprived of the oversight of our two much lamented office-bearers.

Before leaving, I visited a number of outside villages with the native preacher, including one about a mile off where several members live, and a few former worshippers who had gone back again to idolatry. Two or three of this latter class received me in a kindly way, acknowledging the doctrine we preached to be good and their intention to resume attendance at Tek-a-kha, adding with a sigh "Ah, how this world does involve us!" Some said they were very poor and could not afford the time for worshipping God; and one old brother frankly said he was a bad man and unworthy to come. Of course, we everywhere did our best to answer objections, explain difficulties, and repeat the invitation of our longsuffering and gracious Master. Yes: blessed be God! "Yet there is room" for you, and for *you*, and for YOU, too, my poor ignorant sinning wanderer. We went on to another village much further off from Tek-a-kha, where one of the members has long been trying to originate a Church movement, but I am sorry to say that his efforts do not commend themselves to us. He is plainly an unsafe man, said to be immersed in any number of questionable undertakings, and will probably have to be put under Church discipline before long.

I had very mingled feelings during my two days'

return journey to Taiwan-fu. I had seen multitudes perishing for lack of knowledge, and our insufficiently cared-for little congregations scattered abroad as sheep having no shepherd. Lord, come to our help, and send forth labourers into Thy harvest !

I had a later journey further north on which more encouraging experiences were met with, and a few Notes about it may not be out of place here. One of our very promising students named Ang-khe accompanied me, and we started early on Thursday morning, our intention being to visit in the county immediately north of the one in which Taiwan-fu is situated. This county of Ka-gi occupies the middle part of Formosa on its western side, and stated missionary work was commenced in it about the beginning of 1872. There was a good deal of opposition at first, but we have now no fewer than six little congregations in the Ka-gi region, while there seems good reason to hope that all this is merely the firstfruits of a much more rapid and even healthier extension of the work.

On the day Ang-khe and myself set out, several halting-places furnished us with very good opportunities for wayside preaching. This was particularly the case at Hm-kang-be, a straggling market-town about sixteen miles to the north of Taiwan-fu. We spent more than an hour there in front of a shop whose sign-board had the two large characters for "Complete Happiness." Friends at home would scarcely think that a descriptive title like this should be found over the door of an opium-shop ; yet such was the case. The use of the drug has fearfully increased of late years in Formosa, and many of the people have long since given up all sense of shame in owning their connection with its sale or use. They regard opium as being simply indispensable for their comfort, while opium-shops are

found to be so money-making that every means is taken to increase their number.

We spent the first night at Kiam-tsui-kang, said to be one of the largest towns in the Island. It stands about three miles in from the western coast-line, and an equal distance from the direct main road to Ka-gi city. The place has been frequently visited by us, and a good many old Hospital patients are to be found in the neighbourhood. The result, however, is that, so far as we know, Kiam-tsui-kang still remains shrouded in spiritual darkness. After our arrival on this occasion, I preached to a large crowd till the lateness of the hour compelled us to disperse. There was no little interruption from time to time, one or two hearers remarking that we were merely French spies; others, that we were foreigners trying to find new openings for the sale of opium; a few, that we were travelling-doctors; but the greater number, that we were good men going about exhorting people to the practice of virtue.

We started again on Friday morning, and after about three hours of tiresome travelling, arrived at the large village of Gu-ta-wan. As we had arranged to spend the night there, and as this name is likely to become a familiar one in our Mission, it may not be out of place to add a few words about the object and results of our present visit. Six months have not yet elapsed since we came first to know that an interest in the Gospel had been awakened in Gu-ta-wan. None of us having ever visited the place, and the name being new to us, it was described as being a considerably-sized Chinese village some twelve miles south-west from the county city of Ka-gi. More definite information was obtained from three of our theological students after returning from their summer holidays. They halted for several hours at Gu-ta-wan on their way to Taiwan-fu, and

saw enough to convince them that the villagers sincerely desired to obtain Christian teaching, about thirty of them having renounced all connection with idolatry, and being daily engaged in the study of the New Testament and hymn-book. I was therefore quite prepared for the warm welcome given us that evening. The people abandoned their fields on our account, provided a suitable lodging for us, brought forth substantial materials for our comfort, and took every way of showing their joy and thankfulness at our presence amongst them. They also conducted me to a neighbouring village, where five or six entire families had ceased the worship of idols, and were now receiving such Christian instruction as could be obtained. A general meeting was speedily called of all those who had cast in their lot with us, many outsiders having responded, and every one showing an amount of sympathetic interest that was truly encouraging. As the building in which we met proved much too small, a large table was placed on the open ground outside ; and, standing in rotation upon it, we preached till we were thoroughly tired. It was the time of full moon, and I have seldom spoken under circumstances more stimulating and impressive. After much interesting conversation at the close (for the people were unwilling to separate), one brother offered a site, while about twenty others offered to put up a place of worship at their own expense. It was agreed that a building of bamboo framework would be quite sufficient to meet present requirements.

So far as I could learn, it appears that the beginning of this movement among the people of Gu-ta-wan dates much further back than the present year. They told me that, about three years ago, a number of the villagers were wandering about in search of employment ; that two of them found their way to the Christian village

of Giam-cheng, where Deacon Tsu-ong met them, treated them with kindness, spoke to them about obtaining salvation through the mercy of God, and presented them with a copy of the hymn-book used at our prayer-meetings. It was also about this time that a Gu-ta-wan man went to Ka-gi city, and was spoken to by a Church adherent about the blessings laid up for him in Christ Jesus. Our Elder there, Se-keng, then went down to Gu-ta-wan to find that many of the villagers were making a profession of Christianity which both surprised and delighted him.

Before I left on Saturday morning, our friends requested that Student Ang-khe should be allowed to remain for eight or ten days to see after the building of the chapel, and to have reading-classes with them every evening after worship. I readily assented to this, and parted with them soon after with something of the feelings of a man who has just discovered a silver-mine. I have no doubt that many of the fine promising lads at Gu-ta-wan will yet be able to give a good account of themselves; for several of the grown-up people are already speaking of sending their sons to the Middle School at Taiwan-fu.

One or two things arrested my attention in connection with this fresh extension of our work: *First*, the instrumentality which God's Spirit has used for bringing it about has been the Christian character and faithfulness of the native brethren themselves. *Second*, the value of our simple little hymn-book as a medium for the conveyance of spiritual truth. It is a small collection of only 59 hymns prepared by the missionaries at Amoy; and contains a remarkably full statement of all the leading doctrines of the Bible, arranged in regular order of development, and in language which is easily understood. Might it not be a good thing

for brethren at all the churches to spend part of every Sunday in finding out passages of Scripture illustrative or confirmatory of the sentences in our hymn-book? *Third*, another interesting thing I noticed at Gu-ta-wan was the fact already hinted at, namely, that the worshippers are nearly all made up of entire families who have—still doubtless with much imperfection—declared themselves to be on the Lord's side. We were very sorry to part from each other; and had it not been that arrangements were already made for my having special services in the county city on Sabbath, I should most gladly have prolonged my stay with them.

Starting, therefore, on Saturday morning, I was able to reach Ka-gi in good time to examine the candidates for baptism who had been brought forward. Of these, it was decided that two should be received, one of them being that Gu-ta-wan brother who had come to take up his quarters in the city. The Ka-gi office-bearers were able to give me a very favourable report of the continued prosperity of the Church in this important centre. There were no cases of discipline, and the brethren were still showing an encouraging amount of sincerity in their Christian profession. The services on Lord's day were well attended; and, altogether, my visit was a very profitable and cheering one to myself. For a few days at the beginning of the week, I was occupied in visiting the brethren in their homes, and otherwise trying to make the most of my stay.

On Thursday, I started for a large market-town called Tau-lak, about a day's journey to the north of Ka-gi city, and lying on the direct route to our stations on the Po-li-sia Plain. We had often halted there for open-air preaching in the public squares, but with no apparent result till the Spring of 1883, when several persons

commenced to manifest an interest in the Gospel. Mr. Barclay was privileged to baptize three men from Tau-lak about six months ago. In all, some thirty persons meet stately for worship ; so that there, too, there is good reason to look forward with gratitude and hopefulness. The whole region is a very populous one, and such a light as this would be sure to bring guidance and peace to many who are weary and heavy-laden. On the occasion of my present visit, about forty persons listened attentively to an exposition of the miraculous draught of fishes as recorded by St. Luke.

I returned to Ka-gi on Friday afternoon, and on the following morning started south to be in time for baptismal and communion services at Giam-cheng on 4th *inst.* A part of my preliminary work included the examination of five candidates for baptism. One of them was Lim Chiah-be, a young man who has been worshipping with us for some time. He is now acting as schoolmaster at Giam-cheng, and has certainly suffered a good deal on account of (no other apparent reason than) his sincere profession of Christianity. I believe myself that Chiah-be is a genuine man although unable to see my way to admit him on this occasion. After being under examination for about half an hour, he became strangely excited, and evidently nothing could disabuse his mind of the belief that the Holy Ghost, in the form of a bright object, was always hovering in front of him. I do not lay much stress upon this. It is quite plain that the poor fellow is in a very weak condition of health, and what was of far more value from an evidential point of view is the fact that our resident preacher, who had been in close fellowship with him during the past five months, is convinced of the sincerity of Chiah-be's desire to become a follower

of Christ ; so that, on the occasion of our next pastoral visit, there is every likelihood that he will be received. I baptized two men and one woman at this time, besides setting apart two brethren as Deacons, and two to the office of the Eldership. The Church people at Giam-cheng are much annoyed at present by bands of lawless characters roaming about, and levying blackmail on anyone they are able to pounce upon. Several of the brethren have already suffered severely from this form of oppression, and it was very trying to listen to their piteous accounts without being able to help them.

On Monday the 6th, I started from Giam-cheng and arrived at our chapel in Ka-poa-soa about mid-day. There, the Church membership rolls were revised and corrected to date ; and there also, I am sorry to say, I failed in my efforts to bring about a better understanding between Sister Chia and her husband. When I was in Ka-gi, he came and made a most dolorous complaint to me about his wife refusing to live with him, and always running away to her relatives in Ka-poa-soa. On the other hand, she affirms that her husband has failed to provide necessary articles of furniture for the house, and that he is continually blaming her when his words ought to be those of gratitude and encouragement. It was clearly a case of there being faults on both sides, and would be hardly worth referring to were it not to give an opportunity for remarking that we find little domestic squabbles of this kind to be not less frequent than they are a cause of most serious hindrance to the progress of our work. The whole system of Chinese betrothals and marriage arrangements is certainly not conducive to the peace and comfort of anyone's home. We shall probably make detailed reference to this whole subject at one or other of the meetings of our approaching General Conference.

I had a pleasant meeting with our Hwan-a-chan brethren on the Monday evening, and reached Taiwan-fu on Tuesday, feeling thankful for nearly everything I had seen, and more than ever hopeful for the progress of our work throughout the county of Ka-gi. To God be all the praise!

XXXVII

REPORT FROM COLPORTEUR LI PA

OUR senior colporteur, Brother Li Pa, has just supplied me with his Report of a two months' book-selling and preaching tour in the Chiang-hoa region, from which some extracts may be given here. He made our chapel at Toa-sia his headquarters, always returning there when the heavy rains prevented him from moving about, or when his knapsack required a fresh supply of books and tracts.

He states that, on 14th April, he journeyed west to the market-town of Gaw-che on the sea-coast, where he met with some little opposition, but also with much encouragement. While he was preaching in the public square of the place, a poor drunkard stumbled into the crowd to cause no small disturbance, and one man took the opportunity of stealing a number of his books. In spite of this, however, he managed to sell one hundred and thirty-six little pamphlets and tracts, to have several open-air meetings, and have much conversation with the people in their shops and houses. One scholarly wealthy-looking man showed a spirit of great kindness, while another friend considerably invited him to dinner.

On 1st May he set out for the walled town of Tai-kah, a place where the people are terribly given up to the opium habit, but containing a few who have heard the Gospel either at Toa-sia, or in our Mission Hospital. There, three men pretended to be much interested in what was said about the doctrine, obtained the large

supply of books they asked for, and went away for the price of them, but poor Pa might have waited till the Greek Kalends for their return ; thus causing a great deal of quiet enjoyment to the on-lookers. After preaching for some time there, the proprietor of a large grocery shop invited our Brother to come in and rest himself ; on which many of the neighbours gathered round with any number of questions about the " Doctrine " ; all of which supplied further opportunity for explaining matters, and exhorting all present to repent of sin and trust in the finished work of Jesus Christ. He sold one hundred and one books in Tai-kah.

On 3rd May he was off again, this time to the market-town of Pai-a, where the people gladly welcomed him, and listened attentively to his preaching. A poor wretched beggar bought three leaflets. This man seemed to be very much impressed ; although there was good reason to think that, on reaching the outskirts of the crowd, he re-sold the leaflets for double their price ! There was also some trouble in a pawn-shop into which the Evangelist had been asked, and where an attempt was made to intimidate him against thus going about in the interests of a foreign church. One intelligent and well-to-do-looking woman asked Pa with much apparent sincerity if what he had been saying was really true, and if these books were all about this doctrine. He sold fifty-four books in this place, among them being twenty copies of Newman's " Come to Jesus " translated into Chinese.

From the 7th till the 9th he was engaged in itinerating among a number of villages to the north-east of Toa-sia ; besides visiting the towns of Thau-a-ke and Sa-tsap-tiu-le ; in the former of which he sold thirty-nine, and in the latter fifty-nine tracts. At all these centres, he had also large audiences in the open-air, and many oppor-

tunities for speaking personally to the people about things pertaining to the Kingdom.

On 14th May he went to the thriving town of Tang-si-kak where, among the intelligent Hakka population, he says that "God set before me an open door, and enabled me to speak the Truth with a warm heart." One hundred and nineteen little pamphlets were sold in this place; fifty-four of them having been purchased by a man in comfortable circumstances for distribution among his friends and neighbours. An old native doctor, the sign of whose shop is "Golden Longevity," was particularly pleased to listen to all that was said, and showed no small degree of hospitality to the preacher.

That same day, he journeyed on to Tang-toa-tun (now called Tai-tiong or Taichu) and there, too, he was strengthened to preach the Word with love and boldness. In one part of this important centre, a great many persons were busily engaged in gambling, but they were not at all displeased when our Brother asked them to hear what he had to say. Their attention was at once arrested when Pa began by declaring that he was formerly a notorious gambler himself, and guilty of much more wickedness in the sight of God.

I well know how it would go on. He would tell them a great deal about himself, past and present. He would have them in shrieks of laughter the one minute, and anxious lest they should lose a word the next. The compassion and the grace of God working in his own life, and ready now to bring blessing unto them, would be the burden of his message. He could not but speak of the things which he has both seen and heard. There is not a little of the born orator about Mr. Li Pa, and it is a rich treat to watch the provoking good-nature and shrewd mother-wit with which he can reply to all objections. I have known him now for many years, and rejoice over

him as a brother beloved who serves the Lord Jesus in sincerity. He does not spare himself in his abundant labours for the good of others. We have been in many a tight corner together, and his preaching has always impressed me as coming from a man who really believes what he says. While still connected with a travelling company of play-actors, he entered our Taiwan-fu chapel one day when dear old Elder Bun was preaching on the destruction of Sodom and Gomorrhah; and, from soon after, having obtained help of God, he has continued until this day a consistent and most useful servant of the Church. May God raise up many more fellow-workers like Mr. Li Pa!

XXXVIII

STUDENT LAU-SENG IN THE PULPIT

DURING the earlier years of our Mission, the staff of foreign workers was so small, and the requests to open new places of worship so urgent, that native brethren had occasionally to be sent forth as preachers without having received anything like an adequate training for their work. As those brethren were very illiterate to begin with, it is to be feared that many of their expositions and discourses must have been unsatisfactory, if not even misleading at times. An illustration occurred some time ago, which would not have been referred to here, were it not that I wish readers to have as full-orbed a view of things as possible. The illustration was used by an elderly brother, whose loquacious ingenuity in spiritualising the simplest statements of Scripture awakened no end of interest and aspiration in the minds of his younger colleagues. One evening this middle-aged expert rose to address a large congregation, and chose for his text that passage in which believers are exhorted, as new-born babes, to desire the sincere milk of the Word ; and, with all the calm assurance of one who was on firm ground, he made his introductory sentences to run somewhat as follows :—“ Yes, my friends, in this text let us see the beauty and the aptness of the types of Scripture. Can any object be more interesting than a new-born child ? Think of the vicissitudes and the

possibilities gathered up there? What is it that this child longs for and must have? Nourishment. What kind of nourishment? Milk; pure, unadulterated, and life-giving milk. Where does it get the milk? From its mother's breasts. How many breasts are there? Two, and only two; one typifying the Old Testament, and the other the New; so that, when the dear little babe has been partly satisfied at the left or weaker side, we have only to turn it round that it may obtain rich abundance at the other; for it was to the *right* side of the ship that Jesus told His disciples to cast their net for a great multitude of fishes"—and so on. I feel here I should apologise to the reader for burdening my pages with exegetical slag of this kind.

In order to furnish better opportunities for training work, a proposal was made several years ago to send some of our promising lads over to the Theological College at Amoy, but it was found that this arrangement would not work well, and that the Island missionaries would themselves require to do the best they could in the circumstances. This led to the abandonment of Takow as a separate branch of the Mission, and to Taiwan-fu becoming our only headquarters in Formosa; a change which gave our students the benefit of almost continuous missionary supervision in the class-room and outside. Another important addition soon after was the engagement of Mr. Law Liong as resident Chinese Tutor. He had been baptized at Amoy many years before, and was a man whose abilities and character were worthy of all respect. His labours here have given us entire satisfaction, and we hope that even greater advance will be made in this important department of work when we have taken possession of the new college buildings now in course of erection.

There are seven students now under training. They

attend classes five hours a day, but their voices may often be heard reading aloud, as the Chinese do, far on into the night. Of course, the missionaries take general superintendence of their studies, giving short simple lectures on Scriptural and other subjects, and conducting the examinations which are held from time to time. For example, they are busy at present in trying to find out everything they can about the origin and contents of the Epistle to the Philippians, and it falls to me to examine them on the last day of this month, both orally and in writing.

The young men are sometimes invited to accompany us on visits to our more distant stations. The exercise is a very bracing one for them, for, during such intervals away from the class-room, they have capital opportunities for getting acquainted with the practical side of the work to which they are looking forward. I was greatly pleased with the little sermon delivered by one of them who came with me on a recent journey. We arrived on Saturday at the Taw-kun-eng chapel, and Mr. Toh Lau-seng was asked to conduct our forenoon service on the following day. He is a Pi-po-hwan aboriginal from Poah-be, and has been under training during the past three years, but is still a mere lad. His words were addressed to a company of about sixty Christian worshippers, and it was in something like the following strain he spoke on "The race that is set before us":—

"Now," said he, "I am very inexperienced, and you must be all asking God to use my weak words for instruction and stimulus, so that every one present may be brought to follow the Lord Jesus more faithfully than ever he has done.

"The *Preparation for this race* is what I wish to say a few words about in the first place; because, in order to be a runner here, we are told to lay aside every weight

and the sin which doth so easily beset us. Why, to gain even an earthly prize, it is thought necessary, and men are found willing, to labour and deny themselves. What should we say of the man who had such a contest in view, either forgetting all about it, or giving himself up to every indulgence of the passing hour, till the time came when his folly would be made manifest to all? And so we too, brethren, must be up and doing. To run in the way of God's commandments, we must enter in at the Strait Gate. We must be born again before we can live to the praise and glory of God. Friends! you should see to it, and search your own hearts, lest you may be deceiving yourselves, and come short in the end. God's grace is offered to all, but you must ask desire, and wisdom, and strength, to receive it. He is willing to save to the uttermost all who come to Him for the sake of Jesus Christ.

“The next thing we have to consider is, *How we are to run the race* that is set before us; and we do not require to go far for the answer: we must run with patience, looking unto Jesus, the Author and Finisher of our faith. In these words the Holy Spirit teaches us that God's people must be fully persuaded in their own minds, both as to the great reward prepared for them, and the certainty that, by Divine grace, they shall be kept through faith unto salvation. Although their spiritual foes be numerous, crafty, and strong, there is no need for serious alarm. They that be with them are more than all their enemies, and the one whose mind is stayed on God may live continually in perfect peace. God's people only require to be diligent in every good word and work. Their chief concern should be to look unto, to consider, and to imitate the Lord Jesus Christ in all things. He is the only One set before us, and it is to Him alone we should look by faith. Thus looking, we shall be changed

into His likeness, and triumph over every obstacle till God shall call us to Himself.

“As to the last particular, *The end of this heavenly race*. How can I find words to speak of it? The Scriptures say ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.’ In this world, God’s people cannot hope to escape many trials; nay, because of their faith in Jesus Christ, they may have to pass through greater affliction than other people. But there will be an end to all this. When they have finished their course, they shall obtain rest and a great reward in the Kingdom of their glorified Lord; which reward is one that will be ‘incorruptible, undefiled, and that fadeth not away.’ This, then, is what awaits the successful runner of whom we have been speaking, and this is the reward now placed within the reach of every one. May all friends here to-day be enabled to choose so good a part!”

The foregoing sentences give a fair, although very incomplete account of Lau-seng’s address, and show nothing at all of the simplicity and unassuming earnestness with which he spoke.



ORDINATION OF MR. TSAN AT AW-GU-LAN.

XXXIX

ORDINATION AT AW-GU-LAN

IN order to give completeness to the present sketch, I may remind my readers that the Po-li-sia Plain lies among the mountains two days' journey eastward from Chiang-hoa city. There are some thirty little villages scattered over it, having an aggregate population of ten thousand adults. They belong to the Sek-hwan branch of the civilized aborigines of Formosa ; the other (southern) branch being the Pi-po-hwan, or aborigines of the level country, as the name implies. Mr. W. A. Pickering, late Government Protector of Chinese at Singapore, was the first European to bring those Po-li-sia aborigines within notice of the outer world ; for it was while travelling in Central Formosa that he induced three or four of them to set out on the long walk to our Taiwan-fu Mission Hospital, then in charge of Drs. Maxwell and Dickson.

The name of a devoted colleague, the late Rev. H. Ritchie, ought also to be remembered in connection with the commencement of Christian work in Po-li-sia. He accompanied the first missionary party to the place, and baptized the earliest converts there in 1872. The work thus begun at the village of Aw-gu-lan soon spread to other centres, until we had four little congregations meeting every Lord's day in as many of the villages ; those congregations having collectively an adult baptized membership of about one hundred and sixty persons. As the Sek-hwan are a simple, easily-influenced people,

and are being continually over-reached by the wily Chinese settlers around them, it goes for the saying that any influential foreigner coming amongst them would be welcomed and treated with even lavish hospitality; a position of things which so far accounts for their rapid and widespread profession at the beginning. But be this as it may, a time of reaction set in when it was seen that there must be a cessation of the old superstitious beliefs and practices, that the Kingdom of Christ is a spiritual one, that strait is the gate and narrow is the way which leadeth unto life eternal. This decadent condition of the Church in Po-li-sia continued for some years. A hopeful change for the better was brought about through the labours of Preacher Tsan Chi-heng, and it is to his ordination at Aw-gu-lan in April 1905 that the following Notes refer.

Mr. Tsan was my own servant-boy for several years, and was then always diligent, obliging, and willing to help others. After he had been with me for some time, he set himself each day to get through his work smartly, and afterwards retired to his room under my study, where I often heard him working at the Chinese written language late into the night. In this, and other studies, he made so much progress, that he was admitted into our Theological College when the time came for me to leave upon furlough.

Having completed his four years' course to our entire satisfaction, Mr. Tsan was sent to take charge of our station at Sia-thau, where he did good work during several years, even although he suffered much from the dampness of that place, and from a troublesome affection of the eyes. When sent to Po-li-sia two years ago, his health immediately improved in that bracing mountain air. He instituted a house-to-house visitation in Aw-gu-lan and the adjacent villages. The deserted prayer-meeting

was revived ; the scores of children met with everywhere were brought together for instruction and hymn-singing, while great pains were taken with the Sunday services, which were made as bright and attractive as possible. Mr. Tsan was ever on the move among the further-off villages enquiring for lapsed worshippers, and speaking words of kindness to all who would listen. A few faithful workers gathered around him, and he was much cheered.

The missionaries soon came to know that a decided change for the better had taken place at those distant stations. Mr. Barclay went on a visit. He baptized twenty-two adults, set apart ten brethren as Elders and Deacons, and sent down a most hopeful Report of the greatly improved state of things. Several months later, we heard that Mr. Tsan and his office-bearers were evangelizing in the Gaw group of villages. They lie about a day's journey south of Po-li-sia, and this was an initial attempt to open up that region to the influences of the Gospel.

But we have now reached a further development of the Christian movement in Po-li-sia. The brethren there knew after a residence of two or three years at one station, it was our custom to remove preachers to another ; and, accordingly, they sent in a request that Mr. Tsan's services should be permanently secured by having him ordained as their pastor. This led to his coming to Taiwan-fu for examination before becoming a Licentiate of the Church. Having passed successfully and been duly licensed, the Aw-gu-lan Session then applied for leave to proceed, and the Tainan Presbytery appointed Mr. Campbell-Moody with others to make arrangements. The " call " having been unanimous and enthusiastic in favour of Mr. Tsan, his ordination at Aw-gu-lan was fixed for the 13th of April, I being asked to preside, and

Pastor Lim Chiah-be of Chiang-hoa to deliver the ordination address. As an illustration of the difficulties which sometimes arise in tropical climates, the Resolution of the Presbytery had this qualifying clause:—"Should heavy rain make it impossible for a quorum of the Presbytery to meet in that distant region, those who can be present are hereby empowered to make such arrangements as they think best in the circumstances." Happily no such untoward event interfered with the interesting function.

I set out from Taiwan-fu on 7th April, Mrs. Campbell and my daughter Mary accompanying me. We came by train as far as Wan-lim-koe, and spent that night in the rooms of our chapel at Chau-e-tun, five or six miles further east. Next day, our journey lay over a new road into Po-li-sia, and we reached Aw-gu-lan about 5 p.m. My time was very much occupied the three following days with meetings and in the examination of candidates for baptism, and then came the great day. There had been heavy rain for weeks before, and as the hour drew near, we got a little anxious at the non-arrival of Pastor Lim; but just as we were about to begin proceedings, he made his appearance, travel-stained and hungry, but glad to be in time. There were no vacant seats in our large chapel that forenoon. There were plants and decorations in abundance, and the spacious platform was occupied by the members of Presbytery. The service lost nothing in impressiveness from its simplicity; and as Mr. Tsan knelt in sight of the congregation, and was solemnly ordained by the laying on of hands, not a few eyes were wet with tears of joy and gratitude. "Then said they among the heathen, the Lord hath done great things for them; yea, verily, the Lord hath done great things for us, whereof we are glad."

XL

OUR LANGUAGE PROBLEMS AND LITERATURE

THE symbols now used for writing and printing by the people of Formosa are: *First*, the universally-diffused Chinese characters; and, *Second*, the Japanese script, which latter is chiefly made up of Chinese characters, with about fifty semi-alphabetic phonotypes placed alongside as an aid in expressing their sounds and their meaning.

Now, some *foreigners* have said a great deal about the impracticability of the Chinese method of writing, but few persons are more entitled to speak on the subject than the veteran missionary, Dr. A. H. Smith, and this is the testimony given by him:—"It may safely be said that Chinese is a less difficult tongue than Japanese, Arabic, Tamil, and Turkish, not to mention others. To whatever extent the Chinese language has been a barrier to outsiders, it has certainly been a bond to those who have used it. The Chinese themselves are unconscious of its deficiencies. They greatly admire its terseness, its ductility, and its pictorial beauty, which often flashes its meaning through a descriptive character, as a dark lantern lights up a path through a thicket. There can be no doubt that the Chinese language is undergoing a process of expansion to meet modern conditions, and there is no good reason to suppose that it will be—or could be—superseded by any other."

As showing, too, how people of even moderate capacity can acquire a passable knowledge of the ideographs

when deliberate attempts are made to help and encourage them in doing so, the following extract from a published Report of missionary work in Manchuria is interesting: "For many years, Manchuria has surpassed all the provinces of China in the number of Bibles and Testaments sold, and other Christian literature has been not far behind. One of the many indirect effects of Christianity has been the creation of a desire to be able to read. Many men and women of all ages who, before their conversion, could not read, have now a good working knowledge of their own written language. One missionary's baptismal register, covering the numerous baptisms of ten years, indicated that of the catechumens who could not read before conversion, ninety *per cent.* learned to read all or part of the Catechism and some of the New Testament before their baptism. In all but exceptional cases, some knowledge of the character has been made a condition of baptism."

The victory of Japan over her unwieldy opponent in 1905, and the more recent upheaval in China, gave a much wider impulse to all forms of educational work in both countries. Government schools and improved methods of teaching were started everywhere, and the colossal yearly output of books, periodicals, and daily newspapers in Chinese and Japanese came to be something almost bewildering. It need scarcely be added that the rapidly increasing literature thus created contains substantial contributions in every department of human knowledge: educational, historical, scientific, and religious.

Nor was Formosa overlooked in this onward march of affairs; for the education of children from eight years old has now all the force of a binding law; every good-sized village has its Government school, in which free tuition is given in Japanese and Chinese; daily

newspapers in both scripts are also issued at Taihoku (the new capital of Formosa), at Taichu or Tai-tiong in Mid-Formosa, and at Tainan (formerly Taiwan-fu) in South Formosa ; while our latest-arrived missionary began work by spending his first two years at Tokyo in studying the spoken and written language of Japan.

Of course, the English and Canada Presbyterian Missions have not been slow to see the bearing which this changed position of things has upon the progress of their work ; and, particularly, in acknowledging the absolute necessity which has arisen for a much better educated class of native ministers, preachers, evangelists, and teachers. The foreign workers here feel that they have reached a stage when all temporising must be laid aside ; when the Church should no longer be satisfied with a large ignorant membership, and salaried brethren who are not fitted to instruct and to influence the people around them. Some fresh hopeful development would soon be made had we only an increase of missionaries and of funds. But we cannot complain ; seeing that the congregations in England and Canada stand by us so well in the face of their own heavy responsibilities, and seeing that the Home Boards are really responsive to the very limit of those opportunities which are placed within their reach.

XLI

CHURCH PRAISE IN FORMOSA

A GREAT deal of importance attaches to the praise part of worship at our mission stations in the East. Many of the native brethren are poor and ill-educated, but with some simple ready way of getting them to grow in Christian knowledge, and give expression to their own spiritual hopes and desires, it is wonderful what progress can be made under conditions which are well-nigh impracticable. Hence, our little Hymn Book comes to have a value belonging to it which is all its own.

The collection made use of by the Church in Formosa (*Iong sim sin si*) during many years contains only fifty-nine hymns, some of them being original compositions, and others translated from the Book of Psalms or other well-known hymns in circulation among English-speaking Christians. So far as can be ascertained, all of them seem to have been composed or translated by the earlier missionaries at Amoy.

It was at one of its recent meetings that the South Formosa Presbytery decided to arrange for the preparation of an enlarged Hymn Book that would more adequately meet the wants of the Church. Repeated attempts had previously been made to co-operate with the three Missions at Amoy in this direction, and during that time some useful material was brought together; but our insular position, with the infrequency of communication, made it apparent that independent action would have to be taken if the work was to be completed in a way that would satisfy us.

Accordingly, the Presbytery appointed a committee, with myself as Convener, to use diligence in preparing the proposed Hymn Book, in order that its use might be sanctioned at one of our meetings six months hence. The result was that when we did assemble in October 1900, the printing of the new book (*Seng si koa*) at our Mission Press was so far advanced that the Presbytery unanimously recommended its adoption by every congregation within the bounds. Of course, the tunes to which some of the hymns should be sung will be unfamiliar, but only for a time. As regards our more backward aboriginal brethren at the Hill stations (the Pi-po-hwan and Sek-hwan, as they are called), who are very fond of singing, their own native airs, as heretofore, will be made to serve a Christian purpose. In passing, I may remark that some of those native tunes have much plaintive sweetness about them, while others lead off with a dash of triumph and hopefulness which is truly inspiring. They were used during their pre-Christian days while sitting round the camp-fire, at celebrations of marriage, or while out on some hunting expedition or other. I have often suggested to our lady missionaries that one of their number should undertake to make out a written collection of those native tunes.

By way of affording a glimpse of the process of hymn-making in China, my version of "Rock of Ages" in the new book is given below, not in Chinese characters, but having the words spelled out in Roman letters, with an italicised literal translation in English between the lines:—

BAN-SE-POA, thoe goa phah khui
MYRIAD-AGES-ROCK, for me struck open
 Tsun goa bih, chiah bian lian-lui
Suffer me hide, thus escape involvement
 Tsu si liar, peng chhak heng-hah
Lord die having, soldier pierced side

Huih tsui lau chhut tui hit tah
Blood water flow out from that spot
 Chin-chia si ho goa thang siu
Very truly enables me to receive
 Sia tsoe i-kip chheng-khi-siu
Pardon sin together with cleansing.

Sui-jian goa chin-lat tloh-boa
Although I very much labour
 Kam oe than lut-hoat chit poa
How can obey Law one half
 Na jiat-sim, ng-bang chin-cheng
If zealous, hoping make progress
 Na thi-khau, til-tit bo theng
If sobbing, continuously without pause
 Che long-tsong boe siok goa tsoe
This altogether cannot expiate my guilt
 Chi-u Kiu-tsu Ia-so oe
Only Saviour-lord Jesus can.

Goa khang chhiu chhin-kun Kiu-tsu
I empty hand approach Saviour-lord
 Tok-tok sip-ji-ke kui hu
Solely cross relying upon
 Goa thng-theh, I ho goa chheng
I naked, He gives me dress
 Goa soe-bi, ho goa toa heng
I broken-down, gives me great reviving
 Goa la-sam, pek-oa tsui-pi
I filthy, press near fountain side
 Kiu-Tsu soe, chiu goa bian si
Beseech Lord wash, then I escape death.

Goa si-mia hek-si iau oah
My life, whether still existing
 Hek lim-chiong, kap se-kan soah
Or near end, with world finished
 Hek boat-jet, seng kau kek hng
Or last-day, ascend arrive very far
 Khoa goa Tsu che-ui sim-mng
See my Lord sit-throne judging
 BAN-SE-POA, thoe goa phah khui
MYRIAD-AGES-ROCK, for me struck open
 Tsun goa bih chiah bian lian-lui
Suffer me hide, thus escape involvement.

XLII

WOMEN AND CHILDREN OF THE ISLAND

BEGINNING with the earlier inhabitants, our remarks here will refer to the high-hill tribes or savages ; then to the civilized Sek-hwan and Pi-po-hwan aborigines, and afterwards to the nearly three millions of Chinese in Formosa.

As might be expected, the women of the unsubdued tribes lead a very laborious life. The men being usually engaged in the chase, or in hunting for human heads, the women have not only to attend to their children and household duties, but work hard in cultivating the little patches of land on which they raise crops of taro, millet, sweet potatoes, and vegetables. Their time is also taken up in preparing thread to be woven into cloth for making jackets and aprons ; and sometimes they accompany the hunting-parties as burden-bearers and cooks. As those savages are a strictly moral people and much attached to each other, their women are treated with consideration and even with kindness. Courtships are carried on among the younger people with more proper sentiment than among the stolid Chinese, and the marriage ceremonies have not much that is objectionable about them, were it not for the too liberal consumption of native whisky. Having no written language of their own, the men as well as the women of those hill-tribes are completely innocent of anything in the form of education.

It may be mentioned here, however, that several girls from one of the savage tribes were induced to become pupils in the Girls' Mission Boarding School at Tamsui.

They soon became quite accustomed to their new surroundings, and showed a very fair amount of diligence and receptivity. It should also be noted here that the Government Schools for aborigines like the A-mi-a and other tribes in East Formosa which have surrendered to the Authorities, are carried on with an encouraging degree of success.

As to the boys in those scattered little mountain hamlets, their out-door life and plain nourishing diet cause them to develop into fine promising lads. The two pastimes they become most expert at are wrestling and practising the art of head-hunting. For the latter, a company of five or six is required. Two or three of these provide themselves with sticks to serve as ploughs or little hoes, and pretend to be Chinamen out working in their fields; while the others keep lurking behind trees and bushes, till they make a blood-curdling yell, and dash out for the much-coveted trophy. Should those attacked be able to knock down their assailants, or escape by making a clean pair of heels, then the sides are changed next time; with the result that, if the attacking party comes out victorious, they triumphantly thrust some big round calabash resembling a human skull into their head-bags, and proceedings conclude with riotous fun and general jubilation.

The chief features of those who make up the civilized tribes of Formosa (the Sek-hwan and the Pi-po-hwan) are the narrowness of their lives in being poor crofters or hired cultivators of the soil, their illiteracy, and the laxity of their customs as regards marriage and divorce. This being so, it is evident that we cannot have much to say about their women and their children. No doubt cases do occur where families live together in unity, and with some measure of comfort, from their own point of view; but very much more is needed to make them

cleanly, intelligent, and helpful to others. It is no uncommon thing to meet with young girls who have had three, or even four, husbands; for when any little tiff or trouble arises, they at once begin to pair off with other partners. Indeed, all their adults have much less stability of character, shrewdness, and plodding perseverance than the Chinese. Consequently, owing to idle habits, tipping, and borrowing money at exorbitant interest on the title-deeds of their land, the Chinese have gradually encroached till the poor Hwan have been driven away from their productive rice-fields to the cultivation of little potato-patches on the hill-sides. The Hwan children are all very far back in the matter of education, their parents requiring them to lead about the water-buffaloes, used in ploughing, to where they can get pasture, or wallowing in the water-ditches.

A few remarks have now to be made about the largely predominating part of the population. They are made up of over two millions of settlers or the descendants of settlers from the Province of Fokien; with some two hundred and fifty thousand Hakkas from the Canton Province. The latter are a somewhat crafty, pushful race; although their females differ from the Fokienese in abstaining from the pernicious custom of foot-binding; thus enabling them to spend much of their time in the open-air, and to earn a fair income as burden-bearers or as coolies. As the Hakkas strive to become proficient in the arts of reading and writing, their women and children compare favourably with other classes of the community in these respects. It is quite the rule for children to be pushed forward for education, either at private schools which have been sanctioned by the officials, or by regular attendance at the Government Primary Schools. We much regret that there is not yet any missionary in the Island who has learned the spoken

language of the Hakkas. There is a fine opportunity for evangelistic work in that direction, and our fervent hope is that full advantage may be taken of it before long.

Regarding the numerous Fokienese men and women of Formosa, it may be well to note here a few social customs which throw much light on the position. One of them is that their arrangements for marriage are always made by the parents on both sides, or by some middle-woman whose services are called in for the purpose. In other words, the two young persons chiefly concerned in each case never court each other, or promote intimacy by the interchange of love-letters, as in Western lands. It should also be observed that betrothals frequently take place when the future husband and wife are still in their infancy. Marriages are of two kinds, (1) those in which the bridegroom "leads-out" the bride (of course, in a strictly closed-in sedan-chair) to her new home, where also her father-in-law and mother-in-law usually live; and (2) those in which the young man is "invited in" as a son-in-law of the girl's parents. The "lead-out" marriages, including all their preliminary details, are the only valid ones in the legal sense of the word; while the "invited-in" young man occupies a rather subordinate place in such matters as controlling the property on his wife's side, and has usually no other place in the family than that of a hired servant.

Another significant thing is the prevalence of concubinage, and the facility with which divorces or desertions take place. For example, no Chinaman would render himself liable to an action-at-law if he dismissed his wife for failure to bear male children, or for talkativeness. Further, people among the Chinese are sometimes referred to as having two or three wives; but that is an incorrect way of speaking, as the first lady who has been "led-out" is the only wife, all other females called into

the household being mere concubines. It is easy to see what an unsatisfactory state of affairs such practices give rise to ; the most serious being that it robs many decent well-behaved women of rights which nothing else can replace.

I feel constrained here also to mention the fact that, especially within recent years, many young women and even girls in their teens, are being lured into an organized system of immorality which appears to flourish in every town and good-sized village of the Island. This evil certainly did exist when Formosa was under Chinese domination, but less publicly and within much narrower limits ; whereas, now-a-days, licensed brothels and licensed harlots are met everywhere ; one painful feature being the positive attractiveness which is made to en-halo all the ramifications of this vile traffic. I certainly have no desire to be censorious, or wish to ignore the fact that similar sights may be seen in cities like London, Paris, Vienna, and Berlin ; but that is a very poor defence to make of what I am now referring to ; and surely every true lover of Japan would give almost anything to see Tokyo and other populous centres connected with it wholly purged from such a pernicious system, no matter how money-making it is, or however much it may be encouraged and condoned.

Although it may be only like comparing little things with great, I cannot conclude this sketch without calling attention to the way in which Christianity is already beginning to have an influence in bringing blessing to the women and children of Formosa. Even at the close of fifty years' work, our converts do not number more than thirty thousand, and we dare not say that these are all earnest disciples who can render good reasons for the hope that is in them. That leaves well over three millions who have still to be evangelized ; but we

do not despair, for the little Church in Formosa is a living, growing institution, and one which is the sincere helpful friend of all ranks and conditions of men.

As to the women members of the Church, our lady missionaries recently invited them to meet for a three days' General Conference at Tainan. We were not at all prepared that so many would respond to the invitation, but it was the calm, intelligent, and practical way in which those country-women who stood up as speakers and addressed their sisters in the faith that caused us most surprise. Their short speeches—one following another in rapid succession—were on such subjects as the duty and the blessedness of being believers in Christ; the importance of prayer and of searching the Scriptures; temptations that assail us and the way to overcome them; our duty towards relatives and others; and how to make the women's Tuesday afternoon prayer-meeting at our widely-scattered stations a more potent influence for good. The benefit of those meetings and the fresh elevating thoughts they set in circulation were a great stimulus to us all.

I may add here that our Day Schools and Boarding Schools for boys and girls are regarded with much favour both by Church people and by outsiders. The Primary School in Tainan has now about one hundred and fifty pupils, and could easily be enlarged had we only an increase of trained teachers and of funds. Many non-Christians send their children to this, and our schools elsewhere, because (as they say) the missionaries are very painstaking in the correction of evil habits and the development of good conduct among the young people. The Mission Boarding Schools are also continually sending out pupils who generally set a good example when they return home at the end of their four years' course. This is especially seen in the Girls' Boarding Schools at Tamsui and Tainan. Many of

those become the wives of teachers and preachers ; and, in that position, the fine example they set is most helpful and encouraging.

In all these various activities, it is doubtless still the day of small things with us in Formosa, and there is no room for anything like boasting upon our part ; although we are full of hope, and very grateful that the Authorities give us every reasonable liberty in the carrying on of our work. May that One, with whom alone the increase lies, continue to manifest His favour towards this beloved land of our adoption !

XLIII

EDUCATION AND WORK FOR THE BLIND

It is now fully thirty years since I was led to take up this branch of work through help supplied by Mrs. Graham, a daughter of the late Bailie Alston, who had been Honorary Treasurer for many years of the Asylum for the blind in Glasgow, and who had the honour of having prepared the first complete version of the Scriptures in any language for the blind.

As many Church people in Formosa are familiar with the romanised Amoy vernacular, I thought it would be advantageous to make a beginning at least with books in that form, only simplifying a few of the letters as those in the Moon alphabet are. Dr. W. Wright, Editorial Secretary of the British and Foreign Bible Society, then asked me to prepare the manuscript for an edition of St. Matthew's Gospel, and other books were added. These were all found to be suitable enough for elderly people, and as an introduction to the quite unknown process in Formosa of getting blind people to read by the sense of touch.

Even at this early stage, however, Dr. Wright kept urging me to make an adaptation of the Braille point-system to our form of the language, and thus greatly reduce the size of books, besides supplying blind people with the means of writing out anything for themselves. The adaptation thus made proved to be a very workable one, and was willingly accepted at other centres of the mission field in South China. It is an alphabetic

arrangement ; its twenty-four letters being all of full-space size, so as to conserve the Braille numeral and punctuation signs for their original purpose, and thereby avoid the confusion of using those signs also as word-symbols.

During my furlough soon after, and while visiting some of those congregations in Scotland which for many years have been helping our English Presbyterian foreign mission work, an invitation reached me to address the Glasgow Free Church Students' Missionary Society, and I had no difficulty in readily complying ; with the result that the handsome sum of £525 was sent by that Society to assist our work among the sightless 17,000 people of Formosa.

On returning to my post at Taiwan-fu (now called Tainan), our Mission Council approved of my taking a five years' lease of rooms adjoining the Ang-kong Memorial Hall, where we entered upon more systematic work than had hitherto been possible. My chief assistant during most of that time was Mr. Lim Ang, whose mere glimmering of sight made him wholly dependent on embossed books and the Braille method of writing. He rendered good service while in charge of the School, and his pupils still cherish his memory with gratitude and affection.

A further little development took place about this time. Miss Graham (of our Amoy Mission, and a daughter of the late Walter Graham, M.P. for one of the districts of Glasgow) wrote to me stating that she was often meeting with blind people, was interested to hear about what we were doing, and would be thankful to know if we could send over some one to begin similar work in the city of Chin-chiu. Our correspondence resulted in my sending Mr. Lim Ang, who remained for several months at that important centre, and gained

the respect of all for his modesty, and the effective service he was able to give. The School for the Blind at Chin-chiu was afterwards put in charge of Mr. Cook, a blind teacher who was specially brought from England to superintend this department of work.

Meanwhile, our efforts in Formosa continued to make progress till the time for another furlough began to loom in sight. I happened then to be on a visit to Tokyo, where Count Kabayama sent me a courteous invitation to call upon him—he was at that time Minister for Education, and had been the first Governor-general of Formosa. Through the Rev. Mr. Hosokawa as interpreter, that kind-hearted and popular gentleman expressed himself as being much pleased to hear of the prosperous condition of things in Formosa, and seemed especially interested in what was being done for the blind people there. It was at that moment I summoned up courage to ask if His Excellency could not do something towards placing our work on a basis for its better consolidation and enlargement. He replied by saying that his present Administration did not extend to Formosa, but that he would willingly furnish me with a favourable letter to Viscount Kodama, who was then at the head of affairs in the Island; and, a few days after, I presented this letter myself at Headquarters. It appeared at once to produce a very good impression; for the Governor-general assured me that no time would be lost in making necessary investigation, and that he hoped it might be possible to establish a Government School for blind boys and girls at Tainan. Of course, I rendered all the assistance I could about apparatus and methods of teaching; and, in less than six months, the School was opened at Tainan with Mr. Akiyama of our Mission High School as its first Principal. Viscount Kodama was a man of small stature, and it was during

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MR. AKIYAMA AND HIS BLIND PUPILS.

the Russo-Japanese struggle the world got to know what a consummate genius he was in the art of war, but that did not lessen his keen interest in humbler things as could be seen when he came to visit the blind boys and girls of Tainan. His statue in Cararra marble now stands in a beautiful grassy plot surrounded with trees, only about five minutes' walk from the School he established. At this stage, I thought it best to suspend my own work for the blind, but was able to do so with a balance of £120 of the Glasgow students' donation still in hand as a nest-egg for future contingencies.

The Tainan Government School was recently removed into more commodious premises, into which fifty boarders can be received; but ground behind has already been bought where apartments will be built to accommodate fifty more. No objections are raised when any of the lady missionaries go down to give a Bible Lesson, or to teach Christian hymn-tunes, *out of school hours*; and we have always a goodly company of those sightless worshippers in attendance at our services in the neighbouring Thai-peng-keng chapel.

I feel grateful that it is possible to continue the foregoing narrative by giving particulars of a still further little development. It was while at home on furlough in 1910 an invitation came asking me to address the Westminster College Missionary Society at Cambridge; and soon after the Secretary forwarded £170 to our London Treasurer for what he described as "the furtherance of Mr. Campbell's work in Formosa." Before returning to the East, I used part of this money in purchasing a supply of coloured diagrams and other educational apparatus; but, on reaching Tainan, my attention was called to the increasing need there was for something to supplement the work that was being done in the Government School for the Blind.

The education there is almost all carried on in Japanese while the books provided for pupils are (in keeping with the laws of Japan) entirely of a non-religious character. Another thing is, that it is only the boys who are trained to go out as *masseurs* at the close of their four or five years' course. It should also be noted here that Miss Graham's enforced departure from Chin-chiu, for health reasons, cut off the supply of hand-punched Christian literature in that southern half of the province of Fokien. I therefore felt shut up to make some attempt at supplying this lack of service, without committing anyone to the establishment of another Institution to which boarding pupils and a staff of resident teachers would have to be called in.

A room was rented in the city as a resting-place for the blind people who are always walking about; and Mr. Saw Hai—a blind Church member, and an expert writer of embossed books in the Amoy vernacular—undertook to receive visitors, to turn out as many copies as he could of the minor books of Scripture, and to write dictated letters to those whose names and addresses were on our List. The fruit of all this was so far quite satisfactory, as it brought us into touch with a number of blind friends in Formosa and South Fokien we knew nothing about before, and gave us a little collection of hand-prepared Hymn Books for which there had been a constant, although still very limited, demand. But there were a few drawbacks; one being that when idlers going about came to see that our room was in sole charge of a young man who was sightless, they quietly stepped in and helped themselves to any articles that were lying about; another drawback being that the writing or punching-out of books by hand turned out to be both a tedious and an expensive process; at least more so than the production of books from brass sheets made on that stereotyping board I presented to the Government School.

I am thankful to add that those difficulties were overcome in a very unexpected way. On hearing that a machine for printing embossed letters on both sides of every sheet of a book *from movable types* had been patented at Kobe, I lost no time in going there, and in making arrangements with the patentee for a duplicate to be made. It is now at work in one of the lower rooms of my house, and Mr. Saw Hai is well advanced with an edition of our enlarged new Hymn Book (*Iong sim sin si*). We are also about to issue the first number of an Amoy vernacular periodical in raised type; because no better means could be taken at present for supplying blind readers here and on the mainland with that information which they are longing for.

Let it, however, be clearly understood that getting the blind to become good readers, writers, and arithmeticians, does not entirely solve the problem herein set forth; for we dare not leave those brethren in a condition of hopeless dependency by failing to open up some way whereby they will be able to earn a living for themselves. Many experiments have already been made by us in Formosa, but with results which have been somewhat disappointing. Such handicrafts as the making of strings and cords, straw-sandals, fish-nets, and little baskets, can be carried on by old country women and others for a wage which reaches down almost to the starvation point. Some new departure is what is needed, and medical massage, when properly followed out, has served a most useful purpose. In Japan proper, the people have been trained to resort to this for its healing qualities, and the blind are allowed very much to have a monopoly of the profession; but the Chinese of Formosa know little about massage, and there are comparatively few Japanese residents in the Island. Still, the thirty *masseurs* now at work obtain fairly good fees; although continuous graduation from

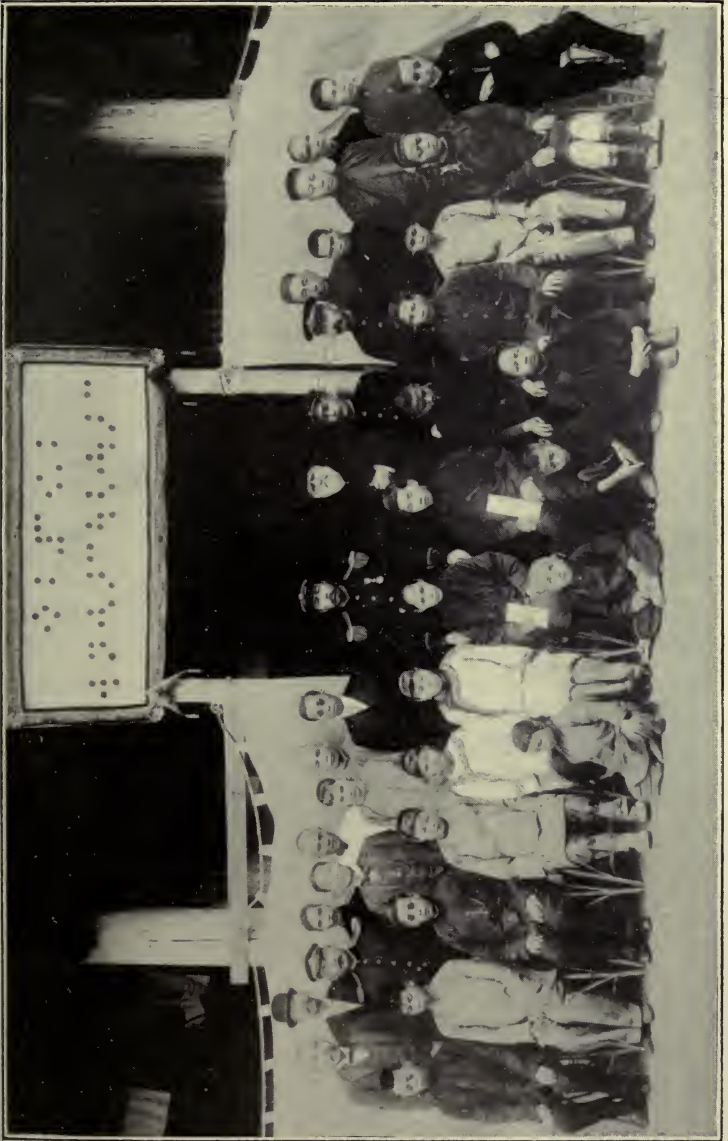
the Tainan School must soon bring about a serious change of the position. I have tried repeatedly to awaken the interest of Government officials to the good work which blind lads might render as interpreters in the hundreds of offices connected with the Prefectural, Law, Police, Post-office, Customs, Railway and Medical services in Formosa. Many of those blind Chinese youths are really good speakers of Japanese, and are able to write it swiftly and accurately. We have not given up hope that some such help may yet be extended to them.

The most urgent need is found among the healthy, intelligent blind girls between sixteen and twenty years of age. As those girls do not hope to earn a living at massage, and few of them have relatives who can support them, what are they to do? Full answer to that question would lead to the recital of many a tragic story. In the reasonable hope that it may soon bring some measure of relief, I have asked a Manchester firm to send out one of their knitting machines which are specially constructed for blind workers. This action was not taken without much enquiry, both here and at home, and one encouragement is that the Prefect of Tainan has more than once expressed an interest in the possibilities of this attempt.

I hope the prolixity of these remarks may not prove to be rather tiresome. My only apology is that our efforts to spread Christianity in the East must take a very merciful and a very practical form. No doubt our Mission Hospitals are veritable fountains of blessing, but they leave untouched wide areas where leprous, blind, incurably deformed and insane people are met with, besides millions of healthy children who are perishing from destitution and neglect. I have often thought that the Roman Catholic Church sets a good example in the extensive work she carries on among orphans and cast-away infants.

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SCHOOL FOR THE BLIND AT TAINAN. (The Prefect of the City is on Mr. Campbell's right.)

XLIV

A RETROSPECT AND A FORECAST

UNTIL 1895, Formosa formed the nineteenth and only insular province of China, but after coming briefly under a Republican form of government, it became an integral part of the Empire of Japan. Even from the geographical standpoint, rapid changes of this kind carry with them a good deal of interest; but when one thinks of the effect throughout China and elsewhere of those further changes which the Japanese have already commenced in their newly-acquired territory, it will be admitted that no apology is needed for submitting a few remarks about this important and very productive Island.

Roughly speaking, it stands about a hundred miles out from the Chinese mainland; the south-eastern part of the channel being occupied by the small Pescadores group, which formerly made up a *Ting*, or sub-prefecture, of Formosa. A careful calculation from the latest Admiralty chart makes out the area of the Island to be 14,982 miles, its length from north to south 245 miles, and its greatest width 80 miles; the whole extent being thus larger than Holland, and about one-half the size of Scotland.

It is now well known that the eastern side of Formosa is very mountainous, that its long, bisecting middle range attains a height of over 13,000 feet, and that several spurs away to the north-east form the highest sea-cliffs in the world. Those lofty masses, rising some 7,000 feet sheer from the water's edge, and wooded to the

summit, present a sight which the beholder will probably never be able to forget.

The great drawback to Formosa is the want of good harbour accommodation, with the fact of its rivers and streams being navigable only to a very limited extent. Excepting the small inlets at Saw Bay and Black-rock Bay—which are suitable only for junks, and incapable of extension—the entire line of the East Coast is rock-bound, shelterless, and impracticable. Keeling Harbour on the north-east no doubt possesses good depth of water, and is open at all tides ; but it, also, is too narrow, and too much exposed during the winter monsoons, to be a considerable centre of trade. A somewhat similar remark applies to the north-western Port of Tamsui ; as that is the mere estuary of an insignificant river, with a shifting troublesome bar which ocean-going steamers do not attempt to cross.

With all its disadvantages, the lagoon at Takow on the south-west coast is likely to become the head-quarters of the import and export trade of Formosa. Its complete shelter, and good holding-ground in a part of the world where coral reefs abound, are important ; while the very easy process of widening the entrance, and dredging out several sand-banks within, would secure an enormous extent of shipping accommodation. Consul Hurst's recently issued Report remarks on this subject as follows :—" A natural lagoon exists at Takow, about seven miles long, by an average breadth of half a mile, and divided from the sea by a narrow spit of coral throughout its whole length. The dredging of this lagoon, and its conversion into a splendid harbour, would be a simple and not very costly operation ; but the Government have not yet been induced to take any step in this direction beyond ordering a preliminary survey some five years ago." Since, however, the issue of Consul Hurst's

Report great progress has been made ; so much so that steamers of 3,000 tons can now anchor within the lagoon. It should further be noted here that any deficiency of harbour accommodation in Formosa is amply made up for at the Pescadores. Steamers reach the safe and spacious anchorages among those islands in about five hours from the Port of An-peng, and the Japanese knew well what they were about when they insisted that the Pescadores also should be ceded to them.

One other remark under this head is that the only fresh-water lake of any size in Formosa lies among the high mountain ranges some two days' journey south-east from the city of Chiang-hoa. The first European to visit it was the present writer, who named it Lake Candidius, in memory of that Dutch pastor who began Protestant missionary work in Formosa about the year 1624. Regarding the river-system of the Island, it should be remembered that owing to its geological formation, most of the streams on the western side flow from the eastern mountain region, across the plains, and without much winding to north or south, on their way to the sea. Of course, the rainy season brings down great volumes of water, which oftentimes rush with so much force as to be quite uncrossable by boat or catamaran. That considerable river which debouches at the market-town of Tong-kang in the South, has a direction more from north to south than any of the others ; its general course being down through several valleys near Lau-long and La-ku-li, and some miles further on, till it flows out into the more level country of the Hong-soa region. As a matter of fact, large quantities of rice, sugar, camphor, rattan, charcoal, and other products, are brought to market over the streams and rivers of Formosa by means of long bamboo rafts ; the bamboo of the rafts themselves being also disposed of at the same time. Those

rafts draw only a few inches of water and great loads can be placed upon them. It may be added that the general lie of the land all along the western sea-board is such that much use can be made of the streams for irrigating purposes; and were more effort made in storing up water along the base of the mountains, and thence distributing it over the low-lying fields of the west, the result could not fail to be a satisfactory one. Several such undertakings have already proved to be both easy of accomplishment and highly remunerative to the originators.

There is nothing very special to remark about the climate of Formosa. From October till March the weather is mild, often bracing; with occasional showers in the north, but very few throughout the southern regions. The highest temperature and the heaviest rainfall are to be met with between June and September; although even then the thermometer seldom registers more than ninety degrees in the shade. Severe storms sometimes occur during midsummer, but those terrible typhoons which start in the Manila region and travel northward usually slant off at South Cape to drive with full force across the low-lying Pescadores, or over the islands of Botel Tobago and Samasana, to the east of Formosa. There are no active volcanoes in the Island, and only slight earthquakes are of frequent occurrence, especially in the neighbourhood of Tamsui and Keelung.

It is safe to say that Formosa is an exceedingly rich island, because the alluvial plains of the West, far-stretching and well-watered, offer simply illimitable opportunities for raising sugar-cane, rice, sweet-potatoes, ground-nuts, indigo, turmeric, and such-like products. Moreover, its present fruit trade is sufficient to show what an abundant increase would follow the introduction of any kind of general and systematic method of cultivation. Large beautiful pine-apples can be had almost for the

lifting, and probably not a more palatable fruit could be found anywhere than the Sai-le loose-skinned oranges, or those juicy and delicious little pumelos from Bun-tan. During 1894 (the last complete year of Chinese rule), twenty-one million pounds of tea, and over forty thousand hundredweights of camphor, were shipped from Formosa. It has been found that rich coal-fields exist, not only in the north—where they have long been worked in European style—but in the A-li-kang region, twelve days' journey to the south of Tainan. The petroleum wells at Toa-kho-ham, and the sulphur deposits near Tamsui, could also be turned to great account; while it was owing to the recent war between China and Japan that negotiations were broken off between the Government of Formosa and the representatives of a Chinese syndicate for conveying exclusive right to work the gold-mines in the Island. In short, the wealth of this still undeveloped country may be seen on considering that, during 1893, trade to the value of four and a half million pounds sterling passed through the ten or twelve European houses doing business there.

Within the limits of this sketch, it is not possible to make anything like a complete statement regarding the history of the Island. Traders from the mainland of China began to visit it about the middle of the fifteenth century. On nearing it, the sight presented was a wide level shore in the foreground, with lofty mountains rising range upon range into the interior, and this suggested to them the Chinese name which it still bears, that of Taiwan, or Terrace-beach. It was the same sight, a hundred years later, which led some Portuguese adventurers to shout out "Ilha Formosa!" or Beautiful Isle!—another descriptive name which has now become current all over the world. At that early time, the Island was found thickly peopled by an aboriginal race, or

rather a collection of non-Mongolian tribes widely differing from each other in their appearance, language, and customs. Of course, no strictly accurate account of those tribes can be looked for in the notices of this period ; so that one has surely some right to complain of the extent to which theorising is carried by writers like Professor Delacouperie, who says all sorts of things about the dwarfs, the black giants, and even the tailed men, of Formosa.

Like many other good things, our earliest knowledge of the Island comes from the Dutch. Wishing to share with the Spaniards and Portuguese in the lucrative trade of the Far East, their East India Company effected a settlement on the Pescadores in 1622 ; but the resident and provincial Authorities strongly objected to this, and did not cease their opposition till the new-comers removed to the then little known, but much larger, Island of Formosa. Dutch rule lasted there from 1624 till 1661 ; and, during those thirty-seven years, small military establishments were set up, and authority exercised from Long-kian in the south, up along the western sea-board, and on as far as to what is now called the north-eastern county of Gi-lan. Civil affairs were managed by a Dutch Governor with the members of his Council, who had all to report to colonial head-quarters at Batavia ; and one interesting feature of their work was that efforts were made, not only for the furtherance of trade, but also for bringing the natives of the Island into the knowledge and obedience of the Christian faith. No fewer than thirty-seven ordained ministers were sent from Holland to engage in this latter service ; who, besides attending to their more official duties as chaplains and servants of the Company, superintended the labours of the Dutch schoolmasters, and reduced at least four of the aboriginal dialects to a written form.

Indeed, the very success of the colony began to awaken the envy and covetousness of people living under less favoured conditions. China was then passing through that epoch-making crisis which resulted in the overthrow of the Ming, and the usurpation of the present Manchu-Tartar, dynasty ; so that the unsettled times led many of the Fokien Chinese to cross the channel and try their fortune under the rule of those Western barbarians, of whose influence and generosity they had been hearing so much. True, the Formosans were represented to be a warlike race, but it was believed that sharp-witted refugees like themselves would be sure to hold their own against people who were looked upon as being mere savages.

All this, however, was but the beginning of trouble in the thriving little colony of Taiwan ; for that great Chinese patriot or pirate, Chieftain Koxinga, came himself to be so hardly pressed by the invading Manchus that he, too, began to think of Formosa as a place of rallying, if not even of probable possession. His first move was to send over repeated messages from the Pescadores with the view of fixing a quarrel on the Dutch ; but all pretence was set aside when he placed himself at the head of an immense flotilla of war-junks, both seaworthy and well-provisioned, as well as manned by thousands of daring outlaws, who thought less of the fight than of the idleness and plenty they hoped to find in this newly-discovered retreat.

Meanwhile, Governor Coyett was shut up in anxious consultation with his Councillors at Fort Zeelandia. Frequent were the warnings, and most urgent the appeals for help they sent to Batavia ; but other influences were at work among the higher officials there, so that reinforcements which ought to have come never reached Formosa, thus compelling the comparatively small

garrison to find shelter within the Castle walls ; in which position both soldiers and civilians were found when Koxinga appeared to demand their unconditional surrender.

The sturdy Hollanders held out for nine long, weary months, during which time they made several damaging attacks on the enemy ; who, however, retaliated by perpetrating most shocking cruelties on such Dutch people as were scattered throughout the Island, even clergymen being tortured to death, either by impalement or by crucifixion. Contemporary records unite in singling out the case of Rev. Antonius Hambroek, who was sent by Koxinga into the Castle under a flag of truce to propose terms of submission, and told to back them up with threats of awful vengeance if they were rejected. Mr. Hambroek was forced to leave his wife and two children (one of them described as a sweet and comely maiden of eighteen) in the invader's camp as pledges, which sufficiently proved that any failure of his undertaking would be a most ominous signal for those poor defenceless ones. And yet, this noble man was so far from persuading the garrison to capitulate, that he encouraged them to continue the defence by hopes of relief, assuring them that Koxinga had lost some of his best ships and men, and was beginning to be weary of the siege. When his speech was ended, the Council left it to his own choice either to stay with them, or return to the camp, where he could expect nothing but instant death. He had also two daughters within the Castle, who hung upon his neck, overwhelmed with grief and tears on seeing their father decided to go where he could not escape the merciless foe. But he reminded them that having left his wife and two children as hostages, death would be their certain fate if he returned not ; so, unlocking himself from his daughters' arms, he exhorted

every one to a vigorous defence, and cheerily said as he left the Castle-gate that God might make use of him in bringing deliverance to his poor fellow-prisoners. Koxinga received his Report sternly ; and, without further delay, issued an order for the massacre of all Dutch captives, and of every native who persisted in the profession of Christianity. Hambroek himself was put to death by decapitation, and the before-mentioned daughter was compelled to become a member of his murderer's harem.

At length, worn out with disappointment, fatigue, and famine, the little garrison was compelled to surrender ; all the public property falling into the hands of the enemy, and the brave but heavy-hearted defenders being allowed to depart in their only remaining ship. Strong feeling was shown by the Home Authorities over the loss of so rich a colony ; and, therefore, on arriving at Batavia, poor Coyett was arrested, and a long trial ended in his being banished to the desolate island of Pulo Ay. A vindication ought yet to be made of the character of this noble but deeply wronged man. As for Koxinga, he died a miserable death after having been King of Formosa for only a few years.

Ching-keng-mai succeeded his father on the throne, and reigned for about twelve years, but was often in trouble owing to his ships being attacked by subjects of the now dominant Manchu ruler of China. It was in the hope of fortifying himself against this enemy that Royal circular letters were sent out to European merchants frequenting those seas, in which tempting facilities were held out if they would only come and open warehouses in the neighbourhood of Taiwan.

Such an offer from Ching-keng-mai would scarcely be worth referring to here were it not that the only response to it came from a very unexpected quarter.

It certainly is not generally known that, during the latter half of the seventeenth century, the English East India Company had one of their factories on Formosa for a number of years ; but there can be no doubt about the matter, because the old yellow documents which were courteously produced for my inspection at India Office abundantly prove it. The representations made by " Mr. Wm. Cambell, a Scottishman, then serving with the Dutch," may also have had something to do with this development ; for our British Company gave as large an *honorarium* for his written Statement to them as Milton received for his manuscript of *Paradise Lost*.

One of the letters preserved in India Office, London, is dated 1670, and is addressed to the King of Tywan ; its opening sentences running thus : " Charles, by the grace of God, King of England, Scotland, France, and Ireland ; having most graciously licensed severall of his Merchants to trade into all the habitable partes of the World, amongst whom Sir Wm. Thompson, with some other Merchants, to trade into these Eastern partes. Now for the directing and overseeing their Affairs at Bantam and partes adjacent, they have appointed mee (Henry Dacres) Agent. The said Henry Dacres, therefore, on behalf of the said Sir Wm. Thompson, Governor, sends greeting unto your most Excellent Majesty ; and having seen your most gracious Letter directed to all Merchants in Generall, inviting them to trade into the partes under your Majesty's Jurisdiction, has, without delay, sent this small Ship and Sloope with Mr. Ellis Crispe, Cap^t to acquaint us with the Merchandise desireable to bee Imported, and of Merchandise proper for us to Exporte, and when wee shall bee acquainted therewith by him, and have the permission of Friendship and Affection of your Majesty (which wee moste humbly desire) wee shall requeste the said Sir Wm.

Thompson's leave to sollicite your Majesty ; and because we would have your Majesty know that wee are Englishmen, and a distinct Nation from Hollanders (some people of which Nation about ten years since were driven out of your Land by his Majesty your Renowned Father), we have sent on this Shipp Cap^t. Soake, with eight other Chinamen, who have for long time traded and been acquainted with us and our Nation." There follows a long table of conditions for the establishment of the Factory ; while subsequent letters report concerning the reception of the Supercargo, and of a very favourable commencement having been made. It would appear, however, that the King's desire to benefit himself out of this trade soon gave rise to a great amount of friction, and led ultimately to the following peremptory mandate being issued from the London Court of Directors to their representatives at Bantam :—" 28th February, 1682 : As to the Trade of Tywan, we hereby expressly require you that, if you have made no better earnings of it before this comes to your hands, you do order our Factors to desert the Place, and bring off what they can with them. To which purpose we have written a menacing Letter to the King, and probably may send a Ship to be with you in March or April next, to go down to Tywan to fetch off our Servants ; and, after that, to use some forcible means for our satisfaction of the debt he owes us." This "satisfaction" was obtained with interest.

It remains only to add here that Koxinga's grandson was very young when he succeeded his father in the government of Formosa, and that his officers found it increasingly difficult to maintain their independence alongside of the great Manchu authority. Accordingly, the young Prince ended the trouble by tendering his submission in 1683, thus bringing Formosa under direct control of the Emperor at Peking.

And now begins a long period in the history of the Island, during which it emerges only now and then in such a way as to attract the notice of Western nations. On the cessation of its own monarchical government, it and the Pescadores were joined on as a prefecture to the opposite province of Fokien ; the insular officials, both civil and military, having all to report to their departmental superiors at Fuh-chau. For administrative purposes, that portion of the Western region occupied by the now numerous Chinese was made up of what might be called the Metropolitan County of Taiwan-fu, the county of Phoenix Hill or Hong-soa, immediately to the south of it, and the Variegated Net-hill County, adjoining it on the north. As to this last-named county of Tilosen or Tsu-lo-san it may be remarked in passing that, on the occasion of a rebellion there, when most of the people remained faithful to the Imperial cause, the Emperor graciously changed its name to the one on our present-day maps, that of Ka-gi or Established Righteousness.

Within the boundaries, then, of those three counties, the population was divisible into two great classes : (1) The Chinese themselves ; by far the bulk of them being immigrants or the descendants of immigrants from the Chin-chiu and Chiang-chiu prefectures of the Fokien Province ; and (2) Those agricultural aborigines who rendered a general allegiance to the Chinese, conformed to many of their customs, and knew more or less of their language ; but who lived somewhat independently in small townships or hamlets of their own.

There was very little intercourse between this population and the unsubdued tribes who inhabited the high mountainous eastern side of the Island ; certainly much less than existed between those tribes and the early new-comers from Holland. The Chinese did not dare to

venture amongst them, because long years of oppression and trickery on their part had quite appropriated that Western region where the native was wont to fish and to hunt, and where many of his little villages and hamlets nestled in comfort and security; whereas, although sometimes acting towards them in a very high-handed way, the Dutch had come to adjust inter-tribal quarrels, to act fairly, and to prove an unspeakable blessing to the aborigines of Formosa.

The Chinese Formosan annals of this time, and for long after, contain much that is very dry reading; being chiefly made up of vague topographical details, with an account of official appointments, clan fights, rebellions and disasters; to which is added any number of wonderful stories about the inhabitants and productions of the Island.

A valuable monograph has come down to us from one of the Jesuit Fathers, who spent some time in Formosa during the first half of the eighteenth century. De Mailla writes in a very sober and interesting way about what he saw, and cordially testifies to the traces of Christianity which survived from the period of the Dutch occupation. On this subject he says:—"Before leaving Amoy, we had been informed that there were Christians in Formosa. Accordingly, we made enquiries, and certainly there are none among the Chinese; but there are traces as if Christianity had been known among the aborigines from the time when the Dutch were in possession. We met several who were able to speak the Dutch language, who read Dutch books, and who, in writing, used Dutch letters. We even found among them fragments of our four books (probably the Pentateuch) in Dutch. These natives worship no idols as the Chinese do, and have a horror of anything approaching to such an act; and yet they perform no religious rites,

nor recite any prayers. We spoke to several who acknowledged a God, Creator of heaven and earth—a God in three Persons: Father, Son, and Holy Ghost. They told us that the first man was called Adam, and the first woman Eve; that these, having disobeyed God, had drawn forth the Divine anger upon themselves and all their posterity, and that it was necessary to have recourse to baptism to efface this stain; of which rite, too, the very formula is remembered to this day.”

Coming down to more recent times, we find that certain events which took place in Formosa during 1842 attracted the notice of many Europeans at home and abroad. The first Anglo-Chinese war had just been closed by the Treaty of Nanking, when two small British trading ships were driven by stress of weather on to the north-west coast of the Island, the wretched persons who came ashore being brought to await instructions from the local Chinese officials. After consultation, those civil and military underlings concluded that the opportunity was a very favourable one for enriching themselves, and obtaining substantial promotion in their respective services. They commenced proceedings by a wholesale plundering of the two ships, and by inflicting as heavy fines as possible on any private individuals who had been found looting on their own account. Those miserable sailors and passengers who had escaped the dangers of the sea were then marched down the Island to Taiwan-fu, were most scandalously treated during four months of imprisonment there, and over fifty of them led out for execution beyond the Great North Gate of the city.

The official Report sent up to Peking quite ignored the cessation of the war with Britain, represented that two of the enemy's battleships had attempted to land troops on Formosa; but that, during a severe engagement, the Imperialists proved equal to the occasion, attacking and

vanquishing the foreign barbarians with great loss of life. Trophies of war were also forwarded in the shape of articles which had been stolen from the two ships, while marks of the Imperial favour were besought for those who had conspicuously distinguished themselves in securing this most glorious victory.

Of course, there was a terrible outburst of feeling amongst Europeans in China when the real facts of the case came to light. Some would have at once proceeded to overthrow the dynasty, and few dissented from the proposal that the services of the still present British squadron should be made use of; but wiser counsels prevailed in the end, for in the face of a profound expression of regret from Peking, the condign punishment of many of the officials in Formosa, and the peace which had only recently been proclaimed, it was felt that the questions thus raised could not well be taken out from the region of diplomatic treatment.

An incident of much greater fatefulness to the Island took place during the Autumn of 1860. Once again there is war between Great Britain and China, and this time hostilities are terminated by the Treaty of Tientsin. In accordance with Articles VIII and XI of that Treaty, two Ports in Formosa are declared open to foreign trade, and British subjects professing or teaching the Christian Religion are made free to go anywhere beyond those Ports, if supplied with Consular passports counter-signed by the local officials. The result was that Consular offices were speedily opened at Takow and Tamsui; sub-offices being also provided at Taiwan-fu and Keelung. Before long, too, European warehouses and bungalows were established at those centres, with accommodation for the European officers who were to administer the Chinese Customs' Service. To meet the religious wants of the people, a Dominican Mission had already been

working for several years ; but in 1865 the English Presbyterian Mission broke ground at Taiwan-fu, to be followed seven years later by the only other Protestant Mission in the Island, that at Tamsui from the Presbyterian Church of Canada. These various developments furnish conclusive evidence of the progress which had been made since the time when only a relatively small part of Western Formosa was included in the Chinese Empire. The very fact that they were possible in a land then overrun by savage tribes shows that the Chinese population must have steadily increased, and is a testimony to their possession of at least some qualities which cannot be undervalued. No doubt instances did occur where the aborigines adapted themselves to the new order of things ; but, generally speaking, how was it possible that such tribes could increase and thrive in daily touch with a shrewd, industrious, and plodding race like the Chinese ?

What threatened to be a very serious interruption to the later prosperity of Formosa took place towards the close of 1874. About two years previous to that, a boat from the Luchuan part of Japan was wrecked on the east side of the Island, and its crew murdered by the Baw-tan savages. Soon after, the Japanese Authorities presented a claim for compensation to the Government of China ; but it was met in a very evasive way, and the interchange of several plainly-worded despatches was followed up by a curt intimation from China that she refused to be held responsible for the action of savages inhabiting an extra-territorial region like the east of Formosa. The response called forth by this was a sufficiently startling one, for the people of Japan itself were ignorant regarding the destination of a certain warlike expedition which left their country under sealed orders about that time. In a word, Japan accepted the ultimatum from

Peking, caused the mysterious expedition to be landed on South Formosa, and very soon succeeded in chastising those whose cruel treatment of shipwrecked people had become a byword. Hereupon, however, China entirely changed front, and made loud complaints of what was described as sending military forces into the territory of a friendly Power. All right! said the Japanese, our forces will be at once withdrawn when China acknowledges her responsibility, and meets the expense of sending them to Formosa; which concession was ultimately obtained through Sir Thomas Wade, the British Minister at Peking.

The outcome of all these proceedings was a desire shown by the Chinese Government to adopt measures for more thorough development and defence of the Island of Formosa than had ever before been contemplated; and, accordingly, instructions were issued to Tang Tih-chiang, Governor of the Province of Fokien, an officer who was known to be as just and capable as he was free from the superstition and hide-bound conservatism of his class. No wonder, then, that under this Administration, and especially during His Excellency's repeated visits to Formosa, a great amount of progress was made and many reforms decided upon. For example, roads were opened across the Island, several of the mountain tribes were subdued or pacified, coal-mines were opened, telegraphs and railways introduced, and Formosa was raised from being a mere Department of Fokien to be an independent Province of the Empire. Indeed, had Governor Tang's life been prolonged, and still more Imperial favour been forthcoming, there is some likelihood that Formosa might yet have remained a rich Chinese possession, and a strong defence against any hostile foreign fleet.

The next occasion when Formosa emerged from obscurity was during the Franco-Chinese war in 1884.

Many stirring events took place then, including the bombardment of Tamsui and Keelung, with that strict blockade which French men-of-war kept over the Island for a period of nearly six months. A very outstanding figure all through the struggle was Liu Ming-chuan, who directed the operations against the French, and who afterwards became the first Chinese Governor of Formosa. Whatever effect this war had elsewhere, it left China with one more opportunity for acting in a generous and enlightened way while legislating for the further development of the Island. And it cannot be denied that the Governor's forward policy did receive a certain amount of encouragement; but the man was evidently far in advance of those puissant old reactionaries who control everything at Peking. They ought to have abundantly backed up their really capable Representative, and who knows but Formosa might have been acknowledging his authority to-day?

It was under Liu Ming-chuan in 1885 that that fresh and all-inclusive division of territory took place which held good for some years. According to this scheme, the whole of Formosa and the Pescadores were made up of four prefectures; these, again, being sub-divided into eleven counties or districts, and five sub-prefectures, two of the latter including all the eastern side of the Island, and one of them the whole of the Pescadores group. The native names given to them were as follows:

I. The northern prefecture of TAI-PAK, made up of the three counties of Sin-tek, Tamsui, and Gi-lan, with the sub-prefecture of *Keelung*.

II. The middle-western prefecture of TAI-WAN (where the new capital was to be), made up of the four counties of Hun-lim, Tai-wan, Chiang-hoa, and Biau-lek, with the eastern sub-prefecture of *Po-li-sia*.

III. The south-western prefecture of TAI-NAN, made

up of the four counties of Heng-chun, Hong-soa, An-peng, and Ka-gi, with the sub-prefecture of *Phi-aw* (the Pescadores).

IV. The eastern prefecture of TAI-TANG, made up of the two sub-prefectures of *Pi-lam* and *Hoe-lian-kang*, with head-quarters at the middle-eastern centre called Tsui-be.

If the objection be made that this distribution must have embraced a large extent of country occupied by independent non-Chinese tribes, the reply is that Liu Ming-chuan did everything in his power to make it a reality and not a mere name; for his efforts were unceasing to bring those head-hunting savages within the restraint and protection of the common law. Nor was he satisfied with simply issuing orders for the accomplishment of this; for on at least one occasion the writer was an eye-witness of the Governor's self-denial and pluck in directing operations against wild tribesmen whose midnight raids had depopulated one of the inland valleys. At that time His Excellency had been living in camp a life of hardship, and next year the *Peking Gazette* was able to report that 478 villages, containing an aggregate population of 88,000 aborigines, had already given in their allegiance. It should be added that by far the majority of these made voluntary submission, severe measures being resorted to only when all other expedients had failed; for the Governor was determined that, no matter what be done or left undone during his term of office, this hurtful and most scandalous practice of head-hunting must be stamped out.

Another matter which had much attention given to it during Liu Ming-chuan's Administration was that of providing Formosa with railways. The aim was to have one main line all down the west side of the Island; adding on branch lines as they came to be called for.

The surveying work was promptly carried through, although the raising of funds caused much more delay, but railways in Formosa eventually became an accomplished fact. The general terminus was fixed at Twat-tiu-tia, a town on the northern bank of the Tamsui River. From that centre, one line crossed the country for about twenty miles over to Keelung, while another ran down the Island some fifty miles, to the county town of Sin-tek. Of course, the completion of the work even thus far has given an impetus to trade, and has added greatly to the convenience of the people.

And now, it is quite time for me to say a few words about still more recent and more sweeping changes than any that have been yet referred to. I happened myself to be travelling through Japan when that culminating point in the Chino-Japanese war was reached by the fall of Port Arthur. The appearance of the lounging, well-fed Chinese prisoners who were then at Osaka was noticeable, and those regiments of tight little fellows who were in marching order for the field of action seemed fit for anything. There could be no doubt as to what was coming; for every one believed that the proud, unwieldy, and traditional foe of the country, would soon be suing for peace at any price.

At that time, it was surely an insult to Japan, and the very height of folly, for the Chinese to take the initiative in this direction by sending over Mr. Detring, a foreigner in their employ, to try and arrange matters with the *Eh-law* or dwarf slaves, as the Japanese are often called in China. The officials at Hyogo would have no dealings with him, but simply gave orders that he should be shadowed by policemen till he left the place. Nor was the next Commission much more successful. It was made up of several high-class mandarins—including the Governor of Formosa—but as no proper credentials had

been given them, negotiations were not even entered upon. The third attempt was made by the mighty Li Hung-chang himself, whose powers at once led to the Treaty of Shimonoseki ; according to which peace was restored by China consenting to pay a war-indemnity of thirty-five million pounds sterling, and ceding to Japan the southern half of the Liau-tung peninsula, with the island of Formosa and all its dependencies.

There is reason to think that the proposal to occupy Liau-tung was a piece of mere diplomacy on the part of the Japanese ; because so far as natural resources are concerned, the place is useless, while huge warlike establishments would have been necessary to retain it. It was otherwise with Formosa ; for that is a country rich in agricultural resources, and one which completes the line of islands reaching up through Miyáko Shima and the Luchus to Japan itself ; one, moreover, whose occupation had long been a cherished aim of the subjects of the Mikado. Wishing, therefore, to make sure of the Island, this additional demand was made, about which discussion was sure to take place ; and so, Japan gave up the Liau-tung peninsula, on the European Powers guaranteeing a further sum of seven and a half million pounds of indemnity, no objection being made at all to the cession of Formosa. The whole transaction may become more intelligible to us on remembering that the Oriental mind is very fond of working in curves, its method of obtaining any desired object being to say a great deal about something else.

That treaty which ended the war between China and Japan was signed at Shimonoseki on 17th April, 1895, but three weeks earlier, Japanese men-of-war had bombarded the Pescadores, and it was about this time that the Island-Empire was much blamed for long delay in carrying out the decisions which both Powers had agreed

to. Chinese rule in Formosa quite ceased on its having been formally ceded to Japan, but it was months after that before anything was seen of the New Authority throughout the region south of Chiang-hoa, and it is easy to understand how that position of things led to an amount of lawlessness which brought suffering and death into many homes of the unoffending people. No doubt, local order of a kind was maintained by the establishment of a short-lived Republic in the walled city of Taiwan-fu ; where, it may be mentioned, the English Presbyterian Mission has its headquarters, the few missionaries being the only European residents there. This effort at self-government was chiefly due to the fact that thousands of soldiers who belonged to the Black-flag division of the Chinese army were still prowling about without occupation. Their officers conferred with some of the leading citizens, and all agreed that Brigadier-General Liu Yung-fu should be proclaimed President of a Republic, and that every one concerned should co-operate in trying to thwart and drive away the invaders of their country. As might have been expected, however, the whole movement ignominiously collapsed when a Japanese force landed near Taiwan-fu to prepare for the attack. Many of the Black-flags ran off to the hills, and Liu Yung-fu himself escaped in the disguise of a woman carrying a baby.

After this, the four great gates of the city were closed, and an ominous silence brooded over it, people going about carefully, as if treading on the thin crust of a volcano. There seemed no way of averting the approaching doom, for the Japanese soldiers were irritated at having been compelled to fight every stage of their way down this newly-ceded territory, and it was known that terrible reprisals would be made where the Black-flags had entrenched themselves. I happened to be then in

England on furlough but was kept well informed about the progress of events.

It was on the Saturday afternoon of the President's flight that a deputation of the leading citizens of Taiwan-fu called upon my colleagues and pleaded with them, for God's sake, to go out and beseech the Japanese army to come into the city in peace. The undertaking was anything but free from risk, because it was difficult to ascertain how far this request indicated the wish of the people, and because native Christians in different parts of the Island had been cruelly murdered on a charge of being in collusion with the Japanese. However, another and even more influential deputation came forward to say that they would put their request in writing, in order that any one might see where the responsibility lay, and that this service was being rendered by the missionaries at the people's own urgent desire.

The sun was just setting when all the needful preparations were made, but not an hour was to be lost ; and, therefore, taking the stamped document with them, my colleagues went out from the Great South Gate on their errand of mercy. The stars were shining brightly, and stillness reigned everywhere, till the party was startled by the *ping* of a rifle, and the loud challenge of a Japanese sentry. Signals were made, but they were immediately surrounded, and led to the presence of General Nogi, who consulted with his officers, and afterwards informed the missionaries of the acceptance of the invitation they brought, and that the army would begin to move before daybreak, having Mr. Barclay with the nineteen Chinamen in front, and Mr. Ferguson with several officers marching in the rear. It was also plainly stated that, on the slightest show of treachery or resistance, the soldiers would open fire, and the whole city be burned to the ground. The time occupied by that

long march back again was, indeed, an anxious one ; and as the missionaries drew near and saw the city gates closed, their hearts sank within them lest some fatal interruption had taken place. That sound, too, seemed something more than the mere barking of dogs. Could it be possible that the roughs of the city had broken out at last, and were now engaged in their fiendish work ? My colleagues looked behind, and saw only a wall of loaded rifles ; in front, but there was no hopeful sign ; and the strain was becoming almost insupportable, when the Great South Gate was swung wide open. Hundreds of gentry came forward bowing themselves to the ground, and in a minute more the flag of the Rising Sun was waving over the city.

It would be out of place to say much at present about the future of Formosa under the altered condition of things, and only a few remarks are necessary on changes which have already taken place, and others which are almost sure to follow. Among the former may be noted : (1) That the Mandarinate has now left the Island, bag and baggage. Now, it is no part of our duty to speak evil of dignities or of anybody else, but long observation has led to the conclusion that there are tremendous difficulties in the way of regarding Chinese Officialdom with anything like feelings of confidence and respect. No doubt some members of the class are capable (from the native point of view), unselfish, diligent, and really helpful to the people. Generally speaking, however, this countless host, from the Viceroy down to the lowest *yamen*-runner, goes on the fundamentally pernicious principle that the country was made for the mandarins, not mandarins for the country. (2) The influence of the so-called *litterati* has now gone for ever from Formosa. These are the gentry who swear by Confucius and all his opinions. They are held in high esteem, the common

people looking upon them as dungeons of learning, and as very fortunate in being able to make potfuls of money at teaching and every low kind of pettifogging. About seventy *per cent.* of their learning is a mere fraud, and consists in the power of memorizing the Chinese Classics, and in keeping close to the traditional comments which have been made upon them. Their anti-foreign tendencies are well known, and it would be difficult to find anywhere a more narrow-minded and impracticable body of men. (3) The Japanese Authorities soon issued a proclamation in Formosa forbidding the importation of opium, except for medicinal purposes. This action has not attracted much attention, although it is a very significant one. The first Chinese anti-opium edict appeared in 1729, having been directed against the use of the drug in Formosa, and ever since the Island has had an evil reputation in this respect. The importation during 1893 (the last year unaffected by the war) was 5,680 *cwts.* valued at £419,839. But everything is to be changed now, for the Japanese say that the whole traffic must be stopped and a clean sweep made of the opium. Their proclamation is very suggestive reading after the voluminous Report of our own late Royal Commission on the opium trade in India.

But it is unnecessary to make any further enumeration of changes already accomplished in Formosa ; and as for those which are still to come, one may forecast a little by considering, on the one hand, what Japan itself now is ; and, on the other, the expressed determination of its rulers that Formosa, body, soul, and spirit, must speedily be made an integral part of the Empire. Connecting these two things, then, it goes for the saying that, before long, good roads will be all over the Island, that the railway will be carried down from north to south and branch lines added on, harbours opened, and a proper

currency introduced, with parliamentary representation, upright officials, skilled native doctors, newspapers, and cessation of work every seventh day in all Government offices. Of course, too, there will be things to vex the soul of the European merchant and the ardent Christian missionary; but patience must be exercised, and great things still expected from such a people as the Japanese have proved themselves to be. The movements of population under the new order of things will be interesting, and be likely to appear in (a) the departure of many Chinese from Formosa; (b) steady increase in the number of Japanese immigrants; and (c) in the result of civilizing influences brought to bear on all the non-Chinese-speaking tribes. These and other details make up a problem of first-class importance, and one cannot but accompany Japan with gentle wishes through this critical, yet very hopeful, period of her history.

XLV

BRITISH ALLIANCE WITH JAPAN

As the present writer happens to be a missionary, some readers may think it would be better for them to follow Mulvaney's advice and "arst the shop next door" about matters relating to politics and trade; but it is not easy to repress one's feelings over this new Alliance with Japan. The flutter at headquarters in Tokyo will not yet have spent itself; for while our own "grand old man" has been receiving his meed of praise, it should not be forgotten that the other Marquis is also a "deep 'un," nobody being required to inform Ito Hirobumi how many beans make five!

Pleasantries apart, however, it would be well if our merchants and others concerned began to take the Japanese somewhat more seriously than they have been doing of late; to overcome mere irritation at their so-called interloping, and refrain from patting subjects of the Mikado on the back because of their cleverness. One's hope is that the people of our own tight little Island may not be too late in finding out that there is practically no limit to the lawful patriotic ambition of the Japanese, and that they are a much more level-headed, far-seeing, and pertinacious race than many Westerners suppose them to be.

Certainly this recent Alliance brings the search-light to bear upon Russian aggressiveness in Manchuria, but we Britishers cannot have it sufficiently dinned into us that its value to our Allies is the leverage it sup-

plies for their thorough exploitation of a "sphere of influence" which is meant to embrace, not the Yangtze valley only, but the eighteen provinces of China. And any simpleton can see the reasons which urge forward this peaceful conquest of the Middle Kingdom. For one thing, recent events have convinced the Chinese that the Old Dispensation must pass away, and they of themselves are unable to usher in the New. On the other hand, Japan has come greatly to the front since Marquis Ito signed the Treaty of Shimonoseki, and none have been taking more careful note of affairs than the high officials at Peking.

Of course, large room would have to be made for self-interests in any attempt to bring about the *rapprochement* now hinted at, but both sides could well afford to keep this in view on considering the geographical contiguity of the two countries, the racial affinity of their inhabitants, and the fact that any written or printed statement circulated throughout China is intelligible also in Japan. But all this, and a great deal more, has already been taken into account; so much so that the Japanese are now daily strengthening a position which has turned out to be both helpful to the Chinese and very profitable to themselves. One or two illustrations may be given in corroboration of this. Chang Chih-tung, the most influential and progressive of the Chinese Viceroys, lately dismissed an American expert, who was in charge of the Wu-chang Agricultural College, and put a Japanese in his place; and the same high official has sent a large number of Chinese students to Japan to be educated for Government service; while the following published statement was recently made by a foreign resident in China:—"A large school has just been established by Japanese near the Shanghai Arsenal in buildings which formerly served as that Chinese girls'

school about which we heard so much last year. About a hundred Japanese students are now domiciled there studying Chinese and English with a view, no doubt, to finding positions of usefulness in China before long. At the opening of the institution a few weeks ago, a company of Government functionaries was present, and letters of congratulation from Viceroys Liu and Chang were read ; all of which seems to indicate unmistakably that Chinese officials are highly pleased with the prospect of securing the assistance of Japan as a guide along the paths that China is forced to follow ; and, it may be, as an important aid in resisting the domination of the White Race in Eastern Asia. Again, the *Tung-wen Hu-pao* of Shanghai, and the *Jih-jih Sin-pao* of Tientsin are two leading Chinese newspapers which have a wide circulation, but both of them are owned and ably conducted by editors from Japan. Another noticeable item is that Translation Societies and Improvement Associations are now springing up everywhere in China, in order to popularize the educational methods and scientific achievements of the West ; the significant feature being that almost everything issued by these societies has been taken from books which were first published in Japan. Thus, Japanese scholars begin by appropriating all that is best in the literature of Europe and America, and then Chinese reformers pursue the less expensive and much safer plan of utilising this experience by making their translations from the Japanese ; a comparatively easy process, owing to the simplicity of the Japanese alphabetic system, and the enormous extent to which Chinese writing is made use of in Japan."

As regards commerce and trade, the Japanese are also showing much activity on the mainland of China ; their methods comparing most favourably with those of Europeans in several particulars, such as (1) the greater

economy with which their establishments are conducted ; (2) their knowledge of Chinese vernacular enabling them to dispense with the compradore or middleman system ; (3) their readiness to accept small initial commissions rather than be always on the look-out for ship-loads of tea, and tons of something else ; (4) their deliberate study of local customs and wants making it possible for them to place on the market articles which sell ; for instance, cheap clocks that will continue to go can be disposed of readily in China, but the Japanese improved on the German and American patterns by having Chinese numeral signs to mark the hours on the face, instead of those in the Roman or Arabic form, and by causing the alarum to sound out short well-known refrains which stir the native heart, just as " Hey, Johnnie Cope, are ye waukin' yet " does that of a Scottish Highlander.

By way of rounding off the foregoing paragraph, it may be stated that the Island-Empire is now herself able to carry on an ever-increasing cargo and passenger traffic to every important harbour of the world through such prosperous shipping companies as the Osaka Shosen Kaisha, and the still greater Nippon Yusen Kaisha (Japan Mail Steamship Company), with its £2,000,000 of capital, and a magnificent fleet of seventy steamers, whose aggregate capacity amounts to 200,000 tons gross.

Nor must it be supposed that Japan's sole desire is to obtain the biggest haul for herself in this open honourable contest which will bring about the " survival of the fittest." We Anglo-Saxons pride ourselves, not only on our commercial success, but chiefly on the elevating influence we claim to have exerted in countries like India and Africa ; but, whether we are generous enough to believe it or not, the Japanese have also proved themselves to be capable of disinterestedness and the following up of high ideals. Nay, more, many of their best living

thinkers, dissatisfied with the old native religions, have had the courage to confess that there is a widespread feeling of unrest throughout Japan at present, and that it will only be by a whole-hearted acceptance of Christianity their fellow-countrymen can hope to keep sand out of the sugar, and honestly strive to pay twenty shillings to the pound. They are aware also that we Britishers acknowledge this to be our creed, but that we do not always act up to it ; “ Wherefore let him that thinketh he standeth take heed lest he fall ” ; for “ Many that are first shall be last, and the last first.”

XLVI

EUROPEANS GET FAIR-PLAY OUT HERE

ON recently returning from a six months' sojourn in the Chiang-hoa region, I came to know that there had been some writing to the newspapers about the Japanese treatment of foreigners in Formosa, and as my residence there began over thirty years ago, I hope it will not be considered unseemly for me to submit a few remarks on the subject.

It may bring about a better understanding of things to note that the foreign community in Formosa is mostly to be found in the two northern ports of Tamsui and Twa-tiu-tia ; the others being located at Tainan in the South ; with the exception of two missionaries, whose station lies about eighty miles to the north of that. Moreover, while the Mission staff at Tainan numbers fourteen adults when all together—sixteen, when including the two at our Chiang-hoa sub-centre—their official and commercial fellow-residents number collectively only about five. Nor is the smallness of the latter class traceable to oppressive measures directed against them by our new rulers ; for “ the man in the street ” knows that South Formosa business houses and those connected with them were steadily decreasing during many years before Formosa was ceded to Japan.

With regard to the foreign community in the North, I am not myself aware that public complaints have ever come from it about anything like petty persecution on the part of the Japanese. On the contrary, residents

there seem to feel fairly content with their surroundings ; at least that was the impression produced on my mind when admitted to their kind hospitality on the occasion of my three visits within the past twelve months. I hope, too, it will not appear officious for me to add that, last January, they were much pleased at the Governor-general's recent gift of five hundred *yen* to their Photographic Club, and for his message that even the Emperor himself had graciously expressed an interest in its work.

Of course, we English Presbyterians are better acquainted with what goes on further south ; for thirty of our stations are scattered over Central Formosa and as far inland as Po-li-sia ; while we have forty-three more between Ka-gi and the Tang-kang River, besides four on the East Coast and three on the Pescadores. Nor need it scarcely be added that our constant visitation of those stations or churches brings us into direct contact with all classes of the people, and affords us exceptionally good opportunities for getting to know what is taking place. A glimpse of this is seen in the fact that, during my recent sojourn in the Chiang-hoa prefecture, I had to see to the registration of no fewer than fourteen deeds of Church property ; a troublesome piece of work which could never have been put through had not the officials of the various District Offices acted in a most obliging and helpful way.

In looking, therefore, at the charges which anonymous writers have lately been bringing against the Japanese for their harsh treatment of foreigners in Formosa, I should like to single out for comment one complete crucial statement from " An Occasional Correspondent " in the *China Mail* of 23rd June. After attempting to establish a somewhat far-fetched connection between the Boxer programme in China and such incidents as the

intemperate fallaciousness of a certain native newspaper in Tainan, which the Authorities had to suspend some weeks ago, this "Occasional Correspondent" goes on to say—the italics being his own:—"My object, however, is not to describe or protest against any *specific* display of anti-foreign feeling, as affecting any given individual or group of persons, but to attempt to show how, during the last three years, this feeling has been initiated, fostered, and intensified against *all* foreigners and everything connected with them."

Now, before offering any remarks of my own on the question thus raised, I should like to quote a few words from published statements of two of my colleagues. Mr. Barclay has been associated with me here for twenty-six years, and what he says shows also that the suicidal conduct of the natives of Formosa, before they had any experience of Japanese rule, greatly increased the difficulties of those to whom the Island had formally been ceded. He writes as follows:—"About five years ago, at the close of the war between China and Japan, the Island of Formosa was given over by Treaty to the victors. The people of the land bitterly resented this action; and when, by order of the Emperor, all the mandarins left, they set up a Republic of their own, and prepared to resist by force the coming of the Japanese. These latter sent at once a military force to the north end of the Island, of which they took immediate possession. They then marched southward, fighting the people step by step till at last their armies converged on Tainan-fu. A day was already fixed for the bombardment of the city, which would certainly have resulted in great loss of life. But just at this moment the leaders of the movement fled, leaving the people helpless. There were then three members of our Mission in Tainan-fu, and we were able so to mediate between the two parties that the city was

peaceably occupied without loss of life on either side. It was fortunate for our Mission that we were able so to act, as it gained us the gratitude of both sides. The chief point of interest to us here is as to how the changed state of affairs affects Formosa as a Mission field. And on this point I am glad to be able to speak. Both as regards the people and as regards the rulers, we stand in a much better position than in the old Chinese days.

“When I went to Formosa twenty-five years ago, a common taunt against the missionaries was that we were there to take possession of the Island. Now this has all been changed. The people have no feeling of loyalty to their present rulers; they have no desire to maintain the present state of affairs. On the contrary, the objection they make is that our country would not take possession of Formosa when the people all wished that we should. And not only are those prejudices removed but, in contrast to the behaviour of the Japanese, the people have come to appreciate the kind disposition of the missionaries. In many cases they are disposed to welcome rather than to resist the entrance of Christianity into their villages.

“So also in connection with our new rulers. They are a great improvement on the Chinese mandarin. The latter were no doubt required by law to tolerate Christianity, but they were ready to use underhand methods to hinder its successful propagation. The Japanese officials, on the other hand, even when not themselves Christians, know quite well that Christianity, as compared with Chinese heathenism, tends in the direction of civilization, good order, and enlightenment, the very objects which they are there to promote. Nor is this to them only a matter of theory. They have seen it exemplified in what they found in Formosa. When they took over the Island, there were in all between 3,000

and 4,000 communicants (i.e. Church members) in it, besides a much larger number of adherents. And the Japanese officials, Christian and non-Christian, bear testimony to the fact that, wherever they found Christianity established and a Christian community existing, the people were more honest, truthful, and law-abiding than their heathen neighbours. Some of these officials are themselves Christians, and have become good friends and helpers. And those who are not themselves Christians, and might possibly regret to see Christianity making much progress among their fellow-countrymen in Japan proper, feel less jealousy as to its spread among their Chinese fellow-subjects. Especially, perhaps, have the results of the work carried on among the civilized aborigines of the Island impressed them; as it has been, even from a worldly point of view, the salvation of those tribes, giving to them a greater manliness and independence.

“Of course, there are other elements in the situation less favourable to our work, which would require to be taken into account in a complete detailed view of the state of the case. But that the hopeful view taken above is on the whole a correct one seems to be proved by the recent history of our Mission. Before the Japanese occupation, the number of baptisms was about one hundred or more annually. Three years ago, the number amounted to 156. Two years ago, the number rose to 241. Last year, the number was over 360. During these years, the number of places for worship and of hearers and adherents also greatly increased. So that in South Formosa, the field for missionary labour is at present very hopeful.”—*Ecumenical Missionary Conference, New York, 1900, vol. i., p. 533.*

The other testimony is from Dr. Anderson, who is in his twenty-third year of service as the competent

medical man of our Mission ; and who, like Mr. Barclay, is a thoroughly trustworthy witness on the matters in question. While writing from Tainan last January he says :—“ Interest here, as at home, is largely concentrated on the Boxer troubles in the north of China. Everything is quiet throughout the Island, but there can be little doubt but that, had we still been under mandarin rule, the case would have been very different. The Japanese appear to be getting a better hold of Formosa of late. They are beginning to understand the people, and their rule is more temperate than formerly. They are consequently less disliked by the natives generally. Besides, the immigration from Japan brings a better type of character than we had at first. The coarse coolie element no longer predominates, and it is noticeable that there are fewer Japanese in a state of intoxication than there were a year or two ago. All this bodes well for the future peace of the Island, and for the harmonious relations of the two peoples. Some very decided benefits from the new rule are also apparent. For one thing, heathen bigotry on the part of the Chinese is not so intense, and public persecution of Christianity at least is practically a thing of the past. I suppose we would be free, so far as any fear of opposition from the people is concerned, to erect places of worship anywhere throughout the Island. The *fung-shui* superstition also received its death-blow when Formosa changed hands, and a proof of this which must have appealed powerfully to the natives was the piercing of the city wall lately for the railway between the north and the south. In the old days, such a thing would have made Chinamen stand aghast in horror ; now it is regarded, outwardly at least, as a matter of course. There is no doubt also that the Chinese generally are better off since the transfer of the Island ; for labour is more remunerative and produce

of all kinds obtains higher prices."—*Monthly Messenger of the Presbyterian Church of England for March 1901*, p. 73.

I hope I have not drawn too largely on the reader's patience by quoting these lengthened extracts. Some persons may think that much of what they contain is irrelevant here, but my point is this: if an extensive missionary work, covering two-thirds of the Island, and administered by three times as many foreigners as those belonging to the mercantile class, is not only tolerated but even encouraged, and this by officials who could easily put obstacles in the way, then I say that the position of "An Occasional Correspondent" in his statement of 22nd June is untenable, and that he cannot himself be regarded as a reliable guide in forming public opinion on the matters now under discussion. The puzzle to me is that this self-appointed spokesman on our behalf should exert himself so much in ransacking for materials to build up a case against the officials of Formosa, and especially against Dr. Goto, the Chief of the Civil Administration; and, while I have no desire to be uncharitable, it will not cause much surprise for me to state that others besides myself would be sorry if this sort of thing should go forth among cultivated Orientals as a sample of the way in which English gentlemen usually act. Further, I venture to say that the prospect which "An Occasional Correspondent" has placed before himself of moving "semi-public bodies like the Chambers of Commerce and the China Association," that they impress his views on the British Government, does not concern the Japanese very much; and for this reason, that, besides being shrewd men of business, those connected with such important Corporations, like our own Mission Convener, the late Mr. Hugh M. Matheson of 3, Lombard Street, are also sensible men of honour, who believe in both sides of the "Live and Let-live" principle; and who, therefore, may be trusted

to deal in a very cautious and discriminating way with any *ex parte* statements which interested individuals succeed in having placed before them.

By the way, to some minds it may have seemed as if the very foundations were beginning to shake when, in his issue of 22nd June, the Editor of the *China Mail*, "relying absolutely and confidently on the *bona fides* of 'Our Correspondent'" promised to begin his agitation by printing the contents of certain mysteriously important documents which had come into his possession. I humbly think, however, that "Our Correspondent" never rendered the Civil Governor of Formosa more effective service than by getting some one to translate those documents for publication; for, let any man first carefully read even the garbled version of Dr. Goto's words in the *China Mail* of 25th June *et sequitur*, and then compare it with the contributions of "Our Correspondent" to the same paper on this subject. Readers themselves can follow out the comparison, my own one word about the matter being that, in the former set of documents, we see no trace of the sea-lawyer or of any desire to further low personal ends, but the working of a mind which is accustomed to grapple with large complex problems; so that, whether we accept Dr. Goto's conclusions or reject them, few will deny that he states his case with consummate ability, and exactly in the way which every lover of his own country would wish to do. Why is it, then, that those who insist on "the open door" and "spheres of influence" denounce so vehemently this public and calmly-reasoned advocacy of a Japanese scholar and diplomat for closer relations between China and Japan? I leave others to furnish the few plain answers that could be given to that question; only asking them to remember that honourable rivalry in trade, coupled with frank acknowledgment of all generally con-

ceded national rights, is a maxim which has never received very much countenance from the British Philistine or Mr. Pecksniff.

But my remarks have already got beyond reasonable limits and must be concluded with only two items more : (1) It is quite admitted that recent changes have wrought to the disadvantage of a very few well-to-do Europeans in South Formosa ; such changes, for instance, as the camphor production having been taken under Government control, the Japanese supplanting of our welcome, although high-tariffed, little *SS. Thales* by a mail steamer of their own, and the hopeful attempt now being made by them to monopolize the profits of the sugar-trade. Surely, however, evolutions of this kind are but " the fortune of war " and should excite neither surprise nor ill-feeling in the mind of any right-thinking person ; (2) My own belief is that a more sympathetic attitude would be shown towards the Formosa Administration by outsiders were it known how much they have done since Dr. Goto's arrival for the betterment of all classes of the people. It is within my knowledge that millions of dollars have been spent on survey-work, road-making, trolley and railway lines, Postal Telegraph and Telephone stations, Military, Police and Civil establishments ; besides large Government outlay on Primary and Higher Schools, Hospitals and Lighthouses ; as well as in providing a regular service of steamers round the Island and to the Pescadores. And let it be observed that all this is but the harbinger of still greater progress in the near future ; for I am convinced that Formosa will yet become a most valuable possession ; and that, so far as my somewhat widely-extended observations go, the servants of the Government are faithfully and without noise striving to hasten the consummation.

It is just possible that readers who see nothing amiss

in the irresponsible fault-finding of the "Correspondent" whose statements I have been criticizing may regard these words of commendation from me as being in very bad form. Still, there *are* times when, like the early Christians, "we cannot but speak of the things which we have seen and heard."

XLVII

THE JAPANESE AS COLONIZERS

I HAVE just returned from six months' travel all over the Taichu Prefecture, and now make a few jottings for the benefit of those who wish to know something about the present condition of things in that region of Central Formosa. It is thirty years since I first visited Taichu, but I was there frequently afterwards till 1894, so that the visit now to be referred to is my first since the Island was ceded to Japan. To make matters clearer, it may be mentioned that the object I had before me in thus going north from our missionary headquarters at Tainan was to see how our thirty little churches of the English Presbyterian Mission in Taichu were prospering. My wife was with me all the time, and a cook was the only native servant who accompanied us. Had we travelled in sedan-chairs as formerly, with three coolies carrying our burdens, it would have taken at least four days to reach the Taichu Prefectural city from Tainan, while the expenses would probably have amounted to over a hundred dollars; that is, about ten pounds sterling. I am quite aware that many persons are inclined to speak slightingly of the trolley carriages which are pushed along by coolies here, but Mrs. Campbell and myself had no scruples upon that score, and were only too thankful to use them for going over the first long stage of our journeying in two days, and for about fifteen dollars only. People may say what they please about such a method of locomotion, but there can be no doubt that,

during the first five years of its working, our little Trolley Line from Takow to Sin-tek has been of the utmost service to Formosa. I may add that the officers of the Line always acted towards us in a courteous, helpful way ; and I was especially grateful for this on one occasion when my wife travelled alone from Shoka to Tainan, doing the double journey of one hundred and sixty miles in four days, a thing which would have been considered impossible under the arrangements of six years ago.

On arriving in the Prefectural city, I at once saw that there was a great deal to interest us in every direction. It occupies that place where my familiar little village of Tang-toa-tun stood long ago, but much of the ground over which the New City is now spreading was one wide expanse of rice fields when the Japanese took possession of the Island. I may say that, at an early stage of our sojourn there, I called on the Prefect, Mr. Kinoshita, to pay my respects. He sat with me for about an hour chatting on Formosa matters in general ; and I spent another pleasant evening at his own private residence. It may be remarked in passing that graciousness of this kind towards any wandering "Red-haired barbarian" was quite unheard of during the old Mandarin days. I valued very highly the kindness of Mr. Kinoshita, and it was no surprise for me to learn afterwards, in different parts of the Prefecture, that his subordinates serve him with loyalty and true devotion. A native friend accompanied me on my first extended walk throughout the city, and pointed out such buildings as the Industrial Museum, the Post-office, and the spacious Law Courts, now in course of construction. I confess, however, he nearly took my breath away when finishing up with a visit to the Telephone Exchange, and the offices of the *Taichu Daily News*! Why, at the rate of progress I had been accustomed to in this part of the Beautiful Isle, it would

have taken centuries to accomplish developments of this kind.

Several days after, I made a more leisurely inspection of two Government institutions which greatly interested me. Dr. Fugita, head of the Taichu Hospital, was kind enough to be my guide when I called, conducting me himself over the buildings, and showing the working of the whole establishment. He has several qualified doctors associated with him, and in-patients are attended to by a staff of trained female nurses. I also had the benefit of Dr. Fugita's explanations while leading me over the three large wards of the still incomplete New Hospital, which is to supersede the one at present in use. This much more extensive set of buildings will certainly be an ornament to the Prefectural city, and provide relief for many a poor sufferer. I could not but admire the cleanliness, and the quiet orderly way in which things were done in the Taichu Hospital; while even a cursory glance round the Operating Room and Pathological Laboratory was sufficient to show that the methods of healing are thoroughly up to date. Many people do not know what an improvement all this is on our experience of the past, for I have more than once seen wretchedly sick and wounded Chinese soldiers left to die like dogs by the roadside in Formosa.

The second Government institution which interested me was none other than the Prefectural Prison. Formosa has always contained a considerable proportion of bad characters, and it is by no means an easy task to find out the best way of dealing with them; for cruel severity drives away all self-respect, and leads only to reckless despair, while a do-nothing or too lenient policy tends to the increase, rather than to the diminution, of crime. *Ab alio expectes, alteri quod feceris.* Under the Chinese, it is safe to say that criminals in Formosa were treated

with the most shameful inconsiderateness and brutality. I was never then hindered from visiting prisons, or speaking a word of advice and comfort to their miserable inmates ; but such scenes of filth and iniquity were never witnessed by me anywhere else, and I have been in some very strange places during my long residence in the East.

When I called that day on the Governor of the Taichu Prison, he at once came with me from the Prefecture, where he had been visiting some of the officials, and placed himself at my service during the greater part of the forenoon. A ten minutes' walk brought us within sight of the strong, heavily-buttressed walls of the prison. Those walls are twelve and a half feet in height and enclose an immense amount of space, in which are grouped the open courts and main buildings ; those buildings being spread out like an open fan, and arranged with so much design that any officer sitting on the raised seat at the converging end has, practically, the entire prison under his eye. Let it be remembered that there might be over a thousand strong desperate fellows confined within those walls, and there can be no wonder at the precautions taken against fire, plague, sudden uprising of the prisoners, and every other contingency. No one may ramble at large within this huge interior ; for the passages and open squares are patrolled night and day by armed warders, and the heavy iron-bar gate at the ends of every long wide corridor will be unlocked by the sentry on guard only in accordance with strict rules which must be carried out to the letter.

With much thoughtfulness, the Governor led me first to where prisoners are received and submitted to all sorts of examination ; then to the extensive bathing quarters ; from which we went to the hall where culprits exchange their own clothes for prison garb ; and afterwards to the spacious workrooms, dormitories, dining-

halls and kitchen ; our peregrinations coming to a close in the commodious quarters of the prison Staff. The whole thing was very interesting to me ; because on every hand one could see the operation of high intelligence, firmness, and even of mercy, in grappling with evils which are found amongst the people of every land. Before coming away, the Governor remarked to me that the entire group of buildings, including the surrounding wall, was the outcome of convict labour ; and it did indeed seem to be a feature of the system followed there that no prisoner was allowed to shirk duty who was really able to work. Nor can any one question the soundness of this principle, for the healthful appearance of the large companies I saw engaged in the manufacture of straw-mattresses, and as brick-makers, builders, carpenters, and coolies, was in favour of it ; while statistics given me regarding those who had served their terms of confinement also showed that prison life in Taichu was both bearable and distinctly reformatory in its tendency. I was sorry I came away without learning the name of the obliging Chief Officer who had thus enabled me to see so much into the working of a Japanese prison. He truly seems to be the right man in the right place ; for, besides that quick eye, restless activity, and evident self-control, his whole manner conveys the impression that the more advisable course would be to obey his orders at once, without any questioning or delay.

It is easy to see that Taichu city is sure to become an important centre before long ; for, to mention only one thing, that great mountain region lying eastward will soon be pouring out its treasures into it. Indeed, a beginning has already been made in this direction, and I can still recall the pleasurable feelings with which my wife and myself stood aside one day when many tramway carriages passed us, on which were piled about

six hundred cases of camphor oil being taken away out westward for shipment near the little coasting-town of Thaw-kat-khut. The want of accommodation for shipping in this part of the Island is what is most to be regretted ; but, after huge undertakings like the construction of the Osaka Harbour, or the great sea-wall at Yokohama, something could certainly be done. A few hundred thousand dollars spent in dredging operations at Hwan-oah, Lok-kang, or Thaw-kat-khut, would work wonders by giving a great impulse to trade throughout the Prefecture. A glance at any of the recent maps will show the possibility of another scheme ; that of pushing ahead with even a narrow tramway line from the south-east corner of Po-li-sia through the Bu-lai Plain, and on round the base of the mountains, so as to connect with one or other of the rivers debouching at Hoe-lian-kang. Po-li-sia, with its thirty hamlets, has already become an important political centre ; which, under ordinary walking conditions, lies only a couple of days' journey from Hoe-lian-kang. Then, on the south side of Hoe-lian-kang itself, and at the mouth of that river which winds along the foot of the hills trending westward, no great outlay would be required to provide safe anchorage for a number of vessels. Of course, it will be said that harbour room at Karenko made accessible from the west as now suggested, raises the question as to how the head-hunting savages are to be dealt with ; but even this consideration does not present an insurmountable barrier, because I know that the Kan-ta-ban tribe, occupying the mountain ranges south-east from Po-li-sia, could be much more easily managed than the blood-thirsty Ban-hwan and Bu-hwan further north ; while from the base of operations at Karenko, it would not be difficult to make a safe movement into the mountains, so as to meet any party working from the Po-li-sia side.

However, from personal observation along the eastern and western coast-lines, I should like myself to see a beginning made to provide some harbour outlet for Taichu at such a place as Hwan-oah. In former years, a considerable carrying trade went on there, and within the natural harbour formed by neighbouring sand-banks—now much silted up on the eastern side—five or six good-sized junks could still ride out the severest typhoon.

On a visit I am now referring to, Mrs. Campbell and myself spent five weeks among the Po-li-sia villages, that inland region having been reached by us across the mountains from Taichu City, and travelling by way of Thaw-sia, Ku-a-thau, Pak-kang, and Sio Paw-sia. One thing which arrested my attention on the second day of our journey was the immense amount of timber which had been recklessly cut down and allowed to lie and rot on the ground; a very objectionable practice which the Authorities had put a stop to, as it was no unusual thing for the Po-li-sia Sek-hwan to destroy hundreds of most valuable trees in this way; their object being to give the savages less opportunity for making their stealthy murderous attacks upon travellers, or on deer-hunting parties out from Po-li-sia and the West. The sight of so much waste, and of the still untouched forests on every side, reminded me of the fact that, many years ago, two of my fellow-countrymen settled down at a place several miles south from Saw Bay in the hope of carrying on a profitable trade in preparing and exporting wooden battens which carpenters and wood-turners could work up into all sorts of articles; but who had to leave under orders from the British Consul just when their labour was beginning to yield very satisfactory returns.

I suppose it was this train of thought, with the dashing rivers we frequently crossed, which reminded me of another little incident I met with long ago in our own

beloved Scotland. Whilst walking through a country village there one day, my attention was arrested by a long wide building in which tradesmen were busy at turning-lathes, and at sawing, planing, and mortising wood for being made up into such articles as doors and windows ; but while all this work was evidently being carried on by means of some kind of motive power, I could not see any engine-house, or tall chimney for the emission of furnace smoke. And yet, there could be no mistake about the matter, for there before me was the long quickly-revolving shaft fastened from the ceiling inside, with the leather belts stretched from it which were keeping the several machines in motion.

My difficulty quite vanished when the obliging foreman conducted me into a small apartment at the end of the building, where he pressed an iron handle and almost immediately reduced the din inside to perfect silence. It appeared that every machine connected with the works was kept in motion by the action of a simple turbine or water-wheel, and a short description of this may be welcomed by some of my Japanese readers who have some knowledge of English. Let me premise by saying that very near the works in question, there was a deep ditch of clear, running water, while the ground behind fell some ten or twelve feet ; and that advantage had been taken of these conditions to set up the inexpensive machinery which was being turned to so much account. The main parts of the machinery may be enumerated as follows :—

First : There was seen a one-inch thick cylinder of cast-iron about eighteen inches in diameter, and twenty-four feet long—somewhat resembling a section of those large water-pipes which are laid down in cities. This cylinder rested upright on a foundation of heavy dressed stones. Its upper end had a metal cover screwed down

upon it, in the centre of which there was a two-inch opening bushed with brass. The side of the cylinder at its upper end had also an aperture with sliding iron cover for the in-flow of water, the lower end being similarly furnished for its out-flow ; while on the central part of the ground inside the cylinder there was fastened a thick plate of brass having a deep cup-like depression in the middle.

Second : Through the upper cover of the cylinder there was inserted a two-inch-thick malleable iron rod of twenty-eight feet in length, its rounded lower end being made to rest in the before-mentioned cup-like depression or socket ; while along nine feet of the rod inside the cylinder, and forming part of the rod itself, there was a spirally-arranged plate of wrought-iron bevelled towards its outer edge, and which wound round the rod for about eight inches from its surface ; this whole part of the machinery thus presenting the appearance of a huge flattened corkscrew. Moreover, the upper end of the rod—which stood about eight feet from the cover of the cylinder—had a strong cog-wheel firmly fastened to it.

Third : The next noticeable thing was a horizontal wrought-iron bar about forty feet long, and made to revolve in bushed iron brackets fastened under the ceiling of the adjoining workshop. The end of this bar outside the right-hand gable-wall of the building had also a strong cog-wheel, which was set in motion when the cog-wheel at the upper end of the before-mentioned iron rod was made to revolve, after the water had first caused the spirally-shaped turbine-wheel to whirl round inside the upright cylinder. Of course, too, at intervals along the horizontal iron bar there were hollow metal drums, over which leather belts were wound, so as to communicate motive-power to the turning-lathes, sawing, planing, mortising, punching, and drilling machines, which

were arranged on two long tables placed in the workshop.

I hope that the foregoing somewhat rough general description from a layman will give a fairly correct idea of my meaning. The principal item towards starting an undertaking of the kind in Formosa would be a sum of about five thousand dollars to provide the necessary plant, because buildings would not involve much expense if made of bamboo framework, wattle-and-dab walls, and grass roofing. Good sites could be found near Lau-long in the Tainan Prefecture, at the foot of the mountains east from Lim-ki-paw, or along the banks of the upper reaches of the Tai-kah River; for in each of those regions both thick forests are at hand, with good-sized streams for the conveyance of water-power, as well as for floating those long shallow catamarans which bring out all sorts of produce from the interior. There can be little doubt that the Authorities would deal in a liberal way with any such attempt to open up the country.

While crossing the high mountain ranges into Po-li-sia, there was one more reminiscence that came into my mind. It was that of an attempt made nearly thirty years ago by myself and my only colleague at the time to introduce the cinchona tree into Formosa. The Franco-German war had then greatly raised the price of quinine, and as this medicine was much in demand throughout the southern part of the Island, we thought it might be a feasible thing to have it introduced in this way. Accordingly, seeds and instructions were forwarded to us on request from the Government Gardens at Calcutta, and experiments were entered upon forthwith. These were successful to the extent of bringing up several plants to about a foot in height, although very careful work was needed in preparing the soil, and in regulating the proper amount of moisture and sunshine. However,

missionary duties became more pressing about that time, while an almost fatal necessity arose when the tender little saplings were ready for transplanting to some mountain region about three thousand feet above the level of the sea ; but our efforts were not given up till we became assured that the cinchona plant could be got to flourish in many parts of the Island.

Now, as the highlands of Formosa are much more accessible than formerly, what is there to hinder an attempt being made by the Government or some private company to the introduction of cinchona cultivation? After the coffee blight in Ceylon, the planters there immediately turned their attention to tea, india-rubber, cinchona, and other such products, with the result that the Colony is now in a more prosperous condition than ever it was. It would seem, however, that the Formosa Government is fully alive to all such possibilities, for Mr. Acting-Consul Wawn's last Report contains the following significant statement: "The Government has shown great energy in establishing [camphor] plantations, the first being made in 1896. When the camphor monopoly was established in 1899, fresh plantations were made ; and, in addition to the main plantation, there are now two plantations in Taihoku Prefecture, four in Taichu, one in Tainan, and one in the district of Gilan. The cultivation of camphor trees has lately been attended to with very successful results, the number of young trees suitable for transplantation reaching more than one million."

One of the matters which called for my immediate attention on arriving in Po-li-sia was to see what compliance could be made with a recently issued Government order that all Church property should be held under officially stamped deeds, and that these should be registered in the District Office of that Magistracy where the

property was situated. Now, in this remote part of our field there were four chapels and adjoining rooms, with little courts, the whole of which had been in use for Church purposes before even Chinese officials had taken up their residence in Po-li-sia, and at a time when legal transactions among the Sek-hwan were gone about in a very informal way. During those early years, both the village elders and people welcomed the missionary, and took the initiative themselves in erecting places of worship on ground which did not belong to any private individual, but to the whole tribal community. I stated the case to Prefect Kinoshita before coming in to Po-li-sia, telling him we had no title-deed for the property there, but that we had been in undisturbed possession for about thirty years ; to which he replied by saying that he would send instructions to the Local Offices to have our interests placed upon a proper business footing.

As to the tenure of land in Formosa, it may be remarked that, excluding those regions still under control of the savage tribes, foreigners are permitted to hold leases up to one hundred years in any part of the Island. I did not, however, take advantage of this concession in the present case, but saw the Japanese officials about having deeds made out in the names of several Sek-hwan brethren acting on behalf of the native Church ; but our carrying out of the subsequent details proved to be a very tedious, irksome task. The ground and buildings on each site had all to be carefully measured, and plans to be made out for accompanying the deeds we afterwards prepared ; which deeds, by the way, had to be written out in duplicate more than once before every condition was complied with. For example, one set was taken in for registration having a number of finger-marks of persons who could not write, but the papers were returned to us with the remark that such signs had a very unsightly

appearance beside the beautiful seal-impressions of the Prefect and his subordinates; so there was nothing for it but to order about sixteen little wooden seals, have fresh documents drawn up, and to cover them with an amount of red stamping that might have sufficed for the purchase of Westminster Abbey! I can truly say it was a relief to me when I was able to forward sets of the registered deeds of all our Po-li-sia property for preservation in the Mission safe at headquarters in Tainan. The same process had subsequently to be gone through at ten other towns and villages on the Western side of the Prefecture, but there also the officials acted in a very courteous and helpful way. This was found to be especially the case at Chiang-hoa and Tau-lak, where trouble could easily have arisen over informalities we found out in several of the deeds which were sent in. At last, however, every difficulty was overcome at the Registration Offices, and all the precious manuscripts were duly sent for safe keeping beside the packet from Po-li-sia.

During my stay at that last-named centre, another subject on which I had many talks with our Church people and Japanese friends, was that of Education. And there was no way of evading this because (1) our own little congregational school there had been closed owing to children of Christian families having all been compelled to become pupils in the free Government Primary Schools; (2) two young men who formerly were students in our Theological College at Tainan were now teachers in those Government Schools, while even Law-tek, the daughter of our Aw-gu-lan preacher, was teaching in a Government School which had been opened for the education of girls—those three young persons receiving very much higher salaries than our Mission had ever paid to such workers; (3) one day soon after my arrival in

Po-li-sia, a uniformed Japanese official called and requested me to write to Tainan with the view of inducing two Christian young women to come and carry on teaching work in Government Schools of the Taichu Prefecture. He was pleased to add that his observation of Church people in this neighbourhood had led him to think very favourably of their diligence and conscientiousness ; so much so that, if two such capable girls of about twenty years of age came here to teach, he could promise them comfortable quarters and good monthly salaries, without being asked to do anything inconsistent with the requirements of their religion.

At this point, one or two general remarks on the subject of Education in Formosa may make matters somewhat more intelligible. Under Chinese rule, the schoolmaster was very much abroad throughout the Island, but the officials took no notice of him ; whilst his own cumbrous methods, with his inability to teach such simple subjects as arithmetic and geography, placed the boys under his care at an enormous disadvantage. His pupils had also occasionally to go through certain idolatrous observances which professing Christian youths could never be brought to countenance. Of course, too, the idea of schools for girls never entered into the minds of people outside of the Church at that time.

The two Missions in Formosa have always admitted the advisability of giving much prominence to the educational part of their work. We do everything we can to encourage the formation of little local schools and reading-classes, at which the boys and girls connected with our congregations may receive a fairly good elementary training. Then, at headquarters in Tainan and Tamsui, there are Boarding Schools for boys and girls, where more advanced work is carried on, and where scholars are initiated into the art of teaching, or prepared

for that still higher course which is meant to fit young men for becoming the future evangelists and pastors of the Church. It need hardly be added that the Bible is constantly used in those elementary and advanced schools, and that all parents and relatives know of the distinctively Christian influence which pupils come under after their enrolment.

When the Japanese took possession of the Island, after its cession to them in 1895, they at once saw that measures on a very liberal scale were needed for educating those millions of people of strange speech who had thus been brought within the limits of their Empire; and, accordingly, when several Departments were created for Finance, Police, Public Works, Agriculture, and Communications (the latter taking cognizance of roads and railways with postal and telegraph work), an Educational Bureau was also formed, and soon entered upon its duties by opening Free Common Schools in every important township and district of the Island. At these, a prominent place was given to instruction in the Japanese language, as well as in arithmetic and geography; but qualified Chinese teachers were also engaged to carry on the teaching work they had been accustomed to. A thoroughly equipped Medical College was afterwards established at Taihoku, and other Technical Schools at the same centre for qualifying young natives to take up appointments in the Postal, Customs, and other branches of the public service. The great enthusiasm thrown into all this work will be understood on remembering that boys attending Common Schools who stand well in their examinations are passed on to one or other of the higher institutions at Taihoku, where they receive slightly larger monthly allowances during their years of probation than our Mission pays to unmarried young men who have gone out as preachers at the close of their

Theological College course. Another thing which shows the energy thrown into this work is seen in the immense number of publications continually being issued by the Education Bureau; those publications including thousands of volumes in every leading branch of knowledge, with dictionaries, maps, wall-sheets, and valuable Reports from other departments of the Government service.

I was, however, chiefly anxious to learn the influence our Church children came under when going to the Government Schools instead of to the Congregational Schools we had hitherto been dependent upon; and, so far as this was concerned, there seemed to be a consensus of opinion amongst the native brethren on several points. For one thing, those brethren thought that the profession which the Government made of granting entire religious toleration to the people of Formosa was a *bona fide* one; because, while the Bible was not used in their schools, all books which favoured Buddhism or any other form of native religious belief were also rigidly excluded. Moreover, no objection had been taken to Law-tek and others giving lessons from our Christian hymn-book to any pupils who wished for assistance of this kind; the only condition being that such assistance must be given privately out of school hours. Those brethren with whom I conferred also admitted that their children obtained many substantial advantages in going to the Government Schools, such as free tuition of a very effective kind, strict, but not severe, control of the pupils in fine airy buildings, instruction on subjects which would really fit them for future work, and opportunity for acquiring a knowledge of the Japanese language they could not get elsewhere. Much stress was laid upon this last-named item; for those converts were shrewd enough to have noted that any well-behaved young man of

ordinary ability, who could speak Japanese with fluency, might assure himself of well-paid interpreting or clerical work in any of the numerous Government offices scattered over the Island. On the other hand, my native friends told me they were not less assured of one fact more, namely, that it had a decidedly deteriorating effect for their children to be thrown much into the companionship of those who knew nothing of the precepts and the power of Christianity in their daily lives ; and, in corroboration of this, instance after instance was cited to me of boys, whose former conduct was irreproachable, having acquired the habit of gambling, and of using horribly obscene language in their ordinary conversation ; all this being traceable to friendships they had formed with the children of people who would not have anything to do with the Church.

Indeed, continued inquiry only increased the complexity of the problem thus placed before me ; at a time too, when our Church people were waiting for some word of guidance, and that courteous officer from the Education Department had asked for a reply to his request to be sent to him as soon as possible. I therefore at once sent down to my colleagues in Tainan an account of all the circumstances ; my letter also stating that the proposal to bring qualified young Church members for work in the Government Schools seemed to me a perfectly feasible one, as it would furnish them with a rare opportunity for becoming lights in the world ; and that, while such employment might carry some temptations with it, this was only what could be said of every other position in life. It was not so easy to advise our native Christians as to their duty in this matter, because any statement from me had to be made in view of the constant rumours then prevalent that an Official Order was about to be issued necessitating the attendance of all Formosan

children at the Government Schools. I commended their own view of the position, their appreciation of the substantial advantages provided for them in those schools, and their fear lest too high a price were paid for those advantages by moral injury being done to their children in the way they had pointed out. I also reminded them that the teachers of those schools in Po-li-sia—of whom three were members of our Church in full communion—had confessedly no sympathy with the evils complained of; and that, if the Christians there only did their duty with faithfulness, there was good hope that a better state of things might soon prevail. Thus, it was felt that no radical change could be entered upon at once, although every one agreed with several suggestions that were made. For instance, an Aw-gu-lan Church elder was in favour of the Christian teachers in Japanese employ meeting for an hour every Saturday afternoon with as many senior Church pupils as possible for prayer and the discussion of matters relating to their work. Another brother said that while the Authorities could not be asked to keep the Christian pupils in classes by themselves, the parents themselves should try and prevent evil companionship by having some guardian to accompany their children to and from school, or by making sure that the Christian children should keep as much as they could by themselves out of school hours. I dare say that some people may regard these details as being of very local interest, if not even trivial, but they show something at least of what goes on when colonizing takes place, and when Christianity first begins to reveal itself as “the expulsive power of a new affection.”

After coming out from Po-li-sia, our visitation of the churches led us in nearly every direction over the western side of the Prefecture. It was while thus engaged that my attention was repeatedly called to companies of

apparently far-travelled country folks marching along with bottles, and those short lengths of bamboo which are made use of in Formosa for holding liquids. On making inquiry, I was told that the people were all going to the village of Sa-te-chu in order to obtain a supply of "Genii-water" as a protection against plague and for cure of the opium habit; an answer which, of course, only excited my curiosity and made me resolve on proceeding myself to Sa-te-chu, so as to find out what was really at the bottom of this rapidly spreading movement. Nor need I withhold another reason which influenced me at the time; for there could be no mistaking the rumours then afloat, that those "Genii-water" gatherings might take a serious anti-Japanese form and result in injury to the Church itself; injury like that which took place several years ago in a village further south, where no fewer than nineteen Christians were cruelly murdered for their alleged complicity in bringing the Japanese into Formosa.

A remark or two before stating what I saw at Sa-te-chu may make matters a little more intelligible. For one thing, let it be noted that the pilgrims I questioned all seemed to agree as to the way in which this "Holy-water" cure had come about. Two humble, earnest-looking men had recently been seen worshipping in Koxinga's Temple near Sa-te-chu and in the meritorious act of sweeping it after finishing their devotions; but this so much impressed one of the villagers, who was passing at the time, that on reporting the matter to his neighbours they came out to find those two devotees in the act of blessing the well behind the Temple, just before they mysteriously vanished out of sight! It will be well also to remember that Koxinga was the great pirate-chief who expelled the Dutch from Formosa in the seventeenth century, and whose name again came prominently before the people of the Island so late as 1874. During that

year, the Japanese had a large military force in Formosa punishing the Baw-tan savages for having wantonly murdered a boat-load of their countrymen ; but, after this punishment was meted out, Japan declared that the victorious troops would not evacuate the place till China agreed to satisfactory terms regarding the payment of military expenses, and keeping her savage subjects under proper control ; whereupon some deep thinkers on the China side suggested the erection of a Temple in honour of Koxinga, their argument being that, if this pirate had expelled the Hollanders in former days, his daring spirit should be invoked against the present invaders of Formosa. There was only one little difficulty in the way. Imperial canonization is often a necessary condition of admittance to the Chinese pantheon, whereas Koxinga had been a notorious rebel at the beginning of the present dynasty. In the face of all this, however, the humble petition to the Throne on his behalf was graciously received, the *Advocatus Diaboli* lost his case, an Imperial Rescript was issued sanctioning the erection of Koxinga Temples ; and soon after, Japan did really withdraw her troops, scarcely any person in Formosa knowing at the time that this was due to the friendly intervention of Sir Thomas Wade, the British Minister at Peking, and not to any help derived from the spirit of Koxinga. The last thing to note in this somewhat long digression is that, before starting for the village of Sa-te-chu, I had met with many quiet indications of the rather widespread and deep-seated anti-Japanese feeling which exists amongst the people of Formosa at present. I do not say anything now as to the reasonableness or the unreasonableness of this feeling of discontent, but only remark that it does exist, and does manifest itself in very unmistakable forms from time to time.

The conditions under which my visit to Sa-te-chu was

being paid will thus be apparent. I was going to a Temple of Koxinga, and the crowds now making their pilgrimage to it were being comforted here and there with veiled remarks about Koxinga having served them well on a former occasion, and that it was hard to say what he might be willing to do for them again. I thought it as well that Mrs. Campbell should not accompany me to Sa-te-chu, so left her to await my return in a little market-town some five miles to the south of it, only a young native coming with me as travelling companion, and to assist in making observations. The village lies on the south bank of the Tai-kah river and is about three miles inland from the coast-line. It presented a busy scene on the day of my visit, for the usual daily four to five thousands of pilgrims were pressing in, all of them eager to engage in the various observances which others had gone through. These observances included the burning of incense-sticks and gilt paper inside the shrine, obtaining protection against the prevalent epidemic by suspending little packets of incense-ashes from their necks, and filling their bottles from the well behind the Temple. For several reasons, I did not consider the occasion a suitable one for open-air preaching, but I mingled freely amongst the people, who were quite communicative, telling me where they lived, what led some of them to come very long distances, and the benefits they hoped to derive from dosing themselves with the "Holy-water." The mass of them impressed me as being wholly innocent of uniting in any rising against the Japanese, although I believe that observant mischief-makers were not far off, and were prepared to turn things to their own advantage; a view of the position which seemed to be correct from the fact that, on several rival shrines having been set up in other places, the movement

spread to such an extent, and became so disturbing, that the Authorities put a peremptory stop to it.

My visit, however, was not fruitless in another direction, for the enquiries I then made threw some light on a subject which has been much canvassed of late—I refer to Japan's present policy with regard to the consumption of opium in Formosa. It was the frequency with which the Sa-te-chu pilgrims told me that their object in going there was to obtain deliverance from the opium habit which first attracted my attention, and led me to ask similar questions in other parts of the Prefecture; with this result, that about eight out of every ten of the devotees I spoke to confessed they were suffering from the use of opium, and would give almost anything to be freed from the bondage into which it had brought them. Before the arrival of the Japanese at the close of the war with China, it is well known that opium-smoking was very prevalent amongst the people of Formosa; the drug in its crude state being imported by foreign mercantile houses and then passed on to native dealers throughout the Island, after the heavy Customs' duty had been paid upon it. With regard to the quantity of opium then brought into Formosa, our British Consular Reports give the following figures:—In 1891 the opium imported was valued at £463,860; in 1892, £378,450; in 1893, £419,839; and in 1894, £365,813. These were the four last complete years during which this trade was carried on under surveillance of the Chinese Customs.

And here, it will be understood that there is no opportunity for entering into a calculation as to the exact amount of harm the trade in opium produces on those who engage in it, whether as sellers or as buyers. The subject is dealt with pretty fully in the Report of that Royal Commission which was presented to the British

Parliament a few years ago, but it came again to the front so late as last January, when the following very influentially signed memorial was forwarded to Lord Salisbury by the Archbishop of Canterbury : " With great respect, we invite your attention to an appeal for decisive action by Imperial authority with regard to the Indian opium traffic with China. We are convinced by manifold and weighty evidence, of the correctness of the following positions : (1) That British action with respect to the importation of opium into China has had disastrous results—(a) in injury to other branches of British commerce in China ; (b) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people. (2) That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can be met decisively by the public testimony of disinterested Chinese statesmen of to-day. (3) That, accordingly, it is unworthy of a great Christian Power to be commercially interested, in any degree, in the supply of opium to China. As a fact, while the cultivation of opium in India is on a larger scale than ever, with the exception of two years in the past, the revenue accruing from its import has sunk to two and a half quarter millions. This, however, is, in our opinion, only an incident of the position. Our affirmation is that it is the grave duty of the nation, as before the Supreme King and Governor, to purge itself anywise of connection with a great and public wrong." This appeal was signed by the Archbishop of Canterbury, the Archbishop of Dublin, fourteen home and colonial Bishops, Lord Kinnaird, the Marquis of Northampton, Lord Overtoun, Lord Polwarth, the Vice-chancellor and Principal of Aberdeen University, the Lord Provost of Glasgow, and by many other well-known public men who have access to the sources of information.

At present, however, we are more concerned with Japan's attitude towards the opium trade, the action which she took with regard to it after the cession of Formosa, and the way in which her policy there has been carried out during the past six years.

Little need be said about the use of opium in Japan proper, for the Government at Tokyo has never wavered in its opposition to the use of the drug as an article of commerce except for medicinal purposes ; and this stern opposition, coupled with a general knowledge amongst the people of the origin and consequences of the trade in it elsewhere, have led to the Japanese having kept themselves wholly clean from the enervating effects of the opium curse.

As to the action of Japan in this matter when Formosa was taken over, it should not be forgotten that before any decision was come to, the question was thoroughly discussed in the Japanese Press and Parliament, with the result that two main proposals were placed before the country ; one, that the use of opium in Formosa for other than medicinal purposes should forthwith be put a stop to ; and the other, that Government should gradually eliminate this gigantic evil, for which the Japanese were not responsible, by appointing officers to take the importation and sale of opium into their own hands, and so lessening the amount brought in every year that the traffic would cease at as early a date as possible.

Those who favoured the gradual method of extinction felt that there were serious objections to an immediate adoption of the root-and-branch way of going to work. For example, they said—as many Medical Missionaries have also affirmed—that the latter course would entail unspeakable misery on the opium-smokers themselves, and that the enactment of stringent laws in such circum-

stances would necessitate a fleet of armed cruisers round the Island to prevent smuggling, with Police establishments and Prison accommodation on a scale which simply could not be hoped for.

On this view of the position, the plan of gradually working up to entire cessation of the trade was commenced on 23rd February, 1896, when opium became an article of strict Government monopoly in Formosa ; this decision being followed soon after by the purchase with State funds of large quantities which foreign merchants had stored up at the time, the importation of crude opium by the Government on its own account, the erection of refineries at Taihoku to make it ready for use, the sale of licenses to a vast number of retailers and consumers, and the employment of many throughout the Island to deal with the evasions and infringements of the Regulations which had been published.

Turning now to the carrying out of this system, we find from Consular Reports that the Government importation of opium to Formosa in each of those complete years for which figures are available stands as follows :— During 1897, the amount thus imported was valued at £145,668 ; in 1898, at £204,439 ; in 1899, at £294,930 ; and in 1900 at £360,464. In addition, however, and remembering those large purchases which were made from foreign merchants in 1896, it should be noted that this rapidly increasing rate of importation does not show the recent actual dimensions of the opium trade in Formosa ; for, during 1899, the value of prepared opium supplied to licensed dealers by Government agents reached £447,524 ; and in 1900 to the enormous sum of nearly Four Hundred and Fifty Thousand Pounds sterling !

Nor is it easy here to forget three more facts : *First*, the Government's increasing financial embarrassment in

attempting to carry out an almost too generous policy of public improvements in Formosa ; *Second*, the substantial profit which the Government derives from its opium monopoly ; this profit amounting last year to more than One Hundred Thousand Pounds sterling, even after paying for the yearly surplus of crude opium, with all the expenses of refining and distribution ; and, *Third*, that, while 165,752 male and female natives of Formosa—or 6·18 per cent of the whole population—are now paying for licenses to gratify their pernicious craving, any Japanese subject who takes to opium-smoking thereby commits a crime, and renders himself or herself liable to penal servitude.

But it is time that these Notes were brought more into line with the title under which they have been placed. Not that I am conscious of having wandered very much, because the remarks already made proceeded on the assumption that it would be well to give, from personal observation, a preliminary glimpse of the Japanese actually at work in several of their colonizing undertakings in Formosa. Still, the subject is capable of more general treatment, and it is to this aspect of it I should like now to crave a little more of the reader's indulgence.

Let me begin by saying that Formosa is not the only field in which the Japanese have appeared as colonizers ; for while the Luchu Islands were till lately governed under a monarchy of their own, they now form the important Okinawa Prefecture of Japan ; and, despite the peculiar language and customs which were prevalent there, the process of absorption was accomplished both with quietness and to the great advantage of those islanders. Several years ago, Luchuans were scarcely ever seen in Formosa, but now they are frequently to be met with, and their well-stocked shops are to be found in all the more important centres of population.

Then, although the Sandwich Islands cannot be called a possession of Japan, the business-like way in which subjects of the Mikado's Empire are settling down there in ever-increasing numbers is certainly very significant. Sugar-growing is the great attraction, and 30,000 Japanese are engaged in this industry alone, as against 6,000 emigrants from China.

But it is especially in Korea we see the capabilities of the Japanese in their quest for adventure and wealth across the sea. In that little country of ten and a half millions of people, the Japanese have a Legation, a Consul-general, seven Consulates, and about eighty mercantile houses and trading stores. At most of the open Ports, they have also Municipal Councils of their own, Chambers of Commerce, Clubs, and Public Hospitals; besides a number of Chief and Local Bank Offices, as the currency is for the most part in Japanese notes and silver *yen*. The carrying trade also shows the extent to which the Japanese have established themselves in Korea. During 1899, the steamers which entered all Korean Ports belonged to four nationalities, their total numbering 1,666, with an aggregate of 746,020 tons gross. The distribution under each flag was as follows: Japanese, 1,159 steamers, having a total capacity of 602,227 tons; Korean, 442 of 88,589 tons; Russian, 61 of 51,863 tons; German, 4 of 3,341 tons; but which four German steamers were run under charter from the Japanese. It will thus be seen that considerably over two-thirds of the entire shipping trade of Korea is in the firm grip of our friendly, but very wide-awake Allies in the Far East.

We return now to their own important first Crown Colony of Formosa to see what further changes the Japanese have made for the comfort and good conduct of its inhabitants; and, at the outset, it should be remembered that, when they arrived in 1895, instead of being

allowed to take quiet possession, they found the people everywhere up in arms against them, and had literally to fight their way from North to South before anything like settled government could be established. Moreover, as the mountainous eastern half of the Island affords a ready asylum to fugitives from justice, it has always been very difficult to deal with insurrectionary movements there, this accounting for the firm measures which had to be employed at the beginning of the Japanese occupation.

Immediately after some measure of peace had been brought about, the Executive sent out qualified experts to engage in survey work and to report on the resources of their newly-ceded territory. At an early stage, periodicals were also started for receiving contributions from non-official scholars and explorers, on the natural features, topography, products, and ethnology of the Island. The materials thus brought in and now stored up in Government Reports, monthly and fortnightly journals, and the daily newspapers published at Taihoku, Taichu, and Tainan, make up a far more valuable bibliography than anything which has been produced by Chinese and European writers on Formosa. Thus, the Handbook of the Tokyo Geographical Society is full of information, while the Journal of the Formosan Association maintains its high character in being a perfect storehouse of facts on everything relating to the Island. There are also Philological, Folklore, Law, and Trade journals issued at Taihoku.

Running contemporaneously with it, and as an outcome from all this work, a complete census of the population was taken in 1897, 800 miles of roads were made, and a tramway line down from Takow to Sin-tek. This was followed by construction of the main line of railway from Keelung to Takow, about one-half of which has

already been opened for goods and passenger traffic. Three cables were also laid down, connecting Formosa with Japan, Fuh-chau and the Pescadores ; and, over the existing 1,500 miles of telegraph and telephone wires, immediate communication has been made possible with every important inland centre. The Post Offices recently opened in Formosa number over a hundred, and letters can now be sent to any part of the Empire for three cents each. Up till the close of 1899, one hundred and twenty-two Government Educational Institutions had been established, only nine of those being for Japanese, and one hundred and thirteen for natives. There are at present ten principal Government Hospitals in the Island, at which about 60,000 patients are treated gratuitously every year, while sanitary precautions and free vaccination have become so general that the danger from visitations like small-pox and plague has been very much reduced.

Furthermore, the Japanese are maintaining eleven light-houses round Formosa and on the Pescadores ; that one of the first order on North Island being the most important, and occupying a lonely spot in the neighbourhood of which between twenty and thirty wrecks have taken place within the period of my own residence in Formosa. It should also be noted here that Government is at present providing for the up-keep of four Meteorological stations in Formosa and one on the Pescadores. Those circular buildings were specially constructed for this purpose, and the skilled officials in charge have complete sets of instruments for enabling them to make hourly reports as to direction and velocity of the wind, rain, sunshine, earth-tremors, and all such phenomena.

In short, Japan has already spent about one hundred and fifty millions of *yen* in efforts to develop the resources of Formosa and add to the comfort of its inhabitants ; and of this amount, only some fifty millions have been

raised in the Island itself from taxation and every other such source of income ; although there is good reason to hope that dependence on the Mother Country will not last very long, and that the Revenue of Formosa will soon begin to exceed its Expenditure.

I may add that, excluding the Military, Police, and official classes, the Japanese population of Formosa for three years stood as follows : In 1897 there were 16,321 males and females in the Island ; in 1898 the number rose to 25,585 ; and in 1899 to 33,120 ; 22,392 of these being males, and 10,728 females. Of course, that region which includes the capital city of Taihoku has the largest number of Japanese residents, but the following analysis of those in the Tainan Prefecture alone may be interesting :—

OCCUPATIONS.	MALES.	FEMALES.	TOTAL.
Officials	2,462	591	3,053
Church teachers and schoolmasters	52	25	77
Farmers	7	1	8
Merchants	1,039	1,075	2,114
Mechanics	319	102	421
Labourers	305	29	334
Miscellaneous	702	497	1,199
No occupation	3	97	100
Total	<u>4,889</u>	<u>2,417</u>	<u>7,306</u>

Before concluding my remarks, it will not be considered out of place to refer to another matter, because I think every one will admit that successful colonizing is seen at most advantage when the people themselves willingly submit to the new authority, and when the change of circumstances has brought about a distinct improvement of the public morals. I quite admit that considerate care is needed in the application of our tests here ; for Japan faced a big complex question on coming to Formosa, and things among the large Chinese and aboriginal

population there are still, of necessity, in a very transitory state since affairs were taken in hand only six years ago. Besides, the testimony of any outside Britisher under this head should not be given in forgetfulness of the evils which continue to flourish in his own highly favoured Empire.

As regards, then, the attitude of the Formosans towards their present rulers, rather than bring forward any fragmentary evidence of my own, it may better serve the purpose for me to quote some sentences from the *North China Herald*, because that influential journal is one of the best-informed and most impartial in the Far East. About three months ago, its Tokyo correspondent wrote as follows: "The Japanese have a little South Africa of their own at the present moment in Southern Formosa. The number of bandits in the field is not large, but as the small army of occupation has to keep intact its lines of communication throughout a large tract of difficult and almost unknown country, some reverses are sustained by the troops of the Mikado. The Tainan garrison undertook an important sweeping movement which concluded on the 17th of December. The party sustained a loss of one officer and seventeen men wounded among the armed police who supported the column. The loss of the bandits is said to have been about 230. But, if the Japanese are evidently in grim earnest, it cannot be denied that their antagonists do not exactly deserve to be tenderly dealt with. About thirty of the latter attacked a public school at Mantan last month and murdered the Japanese teacher as well as his wife and child. On the other hand, a Japanese expeditionary corps made a sudden attack at Wanbansho some time ago on a gang of bandits, about 70 in number, who were under the leadership of Shiu-iku, who might be described as a Formosan De Wet. More than half the rebels were

killed, while the casualties on the Japanese side were three killed and eleven wounded, three of the wounded being officers. It seems that the Japanese did their level best to prevent this outbreak by concessions, but this policy is a mistaken one where semi-barbarous people are concerned, and when the mal-contented proceeded by way of a joke to murder Mr. Ichikawa, a Japanese Christian who acted as a medium between them and the Japanese Authorities, the latter thought it was high time to change their methods. Up to the present they have been too mild. Last year, there occurred 469 outbreaks among the discontented natives in Formosa. The district which suffered most in this connection was the Tainan Prefecture with 243 uprisings, and it is followed by the Taichu and Taihoku Prefectures with 142 and 48 respectively, while the Sub-prefecture of Giran, representing 36, brings up the rear. Considering the condition of affairs which these figures reveal, it is not surprising that the Japanese Government is reluctant to extend to Formosa all the constitutional privileges enjoyed by Japanese in Japan proper. In fact, it has just introduced to the Diet a Bill for investing in the Governor-general of Formosa, for three years further, the privilege of issuing and enforcing Orders in Council that take the place of laws and regulations enacted in the regular manner. It may be remembered that this special delegation dates back six years, and that the prescribed term, already renewed once, is to expire at the end of next month."

Now, it appears to me that any word of criticism that might be offered on this statement of the Correspondent from Tokyo should be in the line of showing that, while disorder in Formosa unquestionably exists, there is also a great amount of quietness, and even of willing subjection to the Powers that be. The condition of things is not

unlike that which was seen in 1888, when the Chinese Governor, Liu Ming-chuan, tried to obtain funds for his reforming schemes by the imposition of a Land-tax, but whose well-meant attempt so roused the people that a large military force and two gun-boats had to be called into action. I have myself no hesitation in giving it as my opinion that the industrious, the intelligent, and the more influential of the natives of Formosa are beginning to see that their bread is buttered on the Japanese side, so to speak. Some of the mal-contents I have spoken to are rebels through sheer ignorance, while others are "agin the Government" because they dearly love adventure which keeps the pot boiling, and does not bind them down to any kind of daily honest occupation. I think the Japanese Authorities have no desire to use harsh, cruel measures with their Formosan fellow-subjects, and that the present opposition—being without any real justifying cause—will soon give place to quiet, if not even grateful, citizenship.

The other point on which I wished to make a remark or two refers to that influence which the arrival of the Japanese is having on public morals amongst the people of Formosa. No doubt, some readers may think that this is going a little further than I have any right to, but I have really no desire to show how "Babylon the great is fallen, is fallen," or to express myself in any Pharisaic sort of way. I simply meant to enter a slight caveat against that style of representation which assumes material prosperity to be the *summum bonum* in all attempts at colonizing, and looks on everything as going on famously so long as Imports, Exports, and Income-tax returns keep steadily on the increase. But, if the Tariff claims its percentage on such Imports as opium, sake, courtesans, dancing-girls, singing-girls, and waitresses in houses of entertainment, it surely becomes more than

interesting to enquire into the amount and real value of the income derived from such sources. And the reasonableness of this enquiry is seen in my foregoing statements about opium-smoking, as well as in the friendly criticism sometimes made that a *visibility*, if not even attractiveness, is now being given to loose living in the Island, which cannot but lead to very evil results.

I should, however, be sorry to conclude these Notes in any other than a hopeful spirit about the future of Formosa. Its resources are very abundant, and its affairs are now under the control of a most vigorous, intelligent race. I am glad also to remember that there are Japanese Christian Churches at Taihoku and Tainan, while in remote country districts we sometimes meet with Japanese brethren who are not only rendering efficient service to the State, but are bravely trying to lead useful Christian lives. May God greatly bless those dear fellows, and hasten that time when "the little one shall become a thousand, and the small one a strong nation."

XLVIII

WORK OF THE EARLY DUTCH MISSION

ACCORDING to the narrative of the historian Valentyn, it was in 1624—when the Dutch East India Company had secured its position on Formosa, and had commenced to trade with the natives and to colonize the country—that the Authorities in Holland began to be solicitous about sending forth ministers of the Gospel to benefit their fellow-countrymen, [and to seek the extension of God's Kingdom among the rude heathen inhabitants of the Island.

To begin with, only two Scripture readers were sent out ; but as one of them, Michiel Theodori, was recalled to Batavia soon after his arrival, the carrying on of the work devolved upon Dirk Laurenzoon, who continued till May, 1627.

The first Christian minister designated to Formosa was the pious George Candidius. He arrived on the 4th of May, 1627, and entered immediately upon those labours which proved so helpful to the furtherance of a most gracious and widespread movement. Like a true zealot, he began by making himself familiar with the language and religion of the natives, and then led them into the right way of salvation, having much fruit amongst this poor people, and being the means, not without great toil, of bringing many of them from the power of sin and superstition into the glorious liberty of the sons of God.

After labouring thus for about two years, the Rev.

Robert Junius was appointed to assist him, and he also began by working hard at the study of the native colloquial and in the preparation of catechisms for religious instruction ; some affirming that he even succeeded in translating several portions of God's Word into the language of the aboriginal tribes.

In 1631, Mr. Candidius was called to Batavia, where he remained for some time ; but, still remembering the needy Church of Formosa, he returned to the scene of his former labours about the middle of 1633, and took up his abode with Mr. Junius in the village of Sakam, which afterwards developed into the large Chinese city of Taiwan-fu.

Two years later, those earnest, like-minded fellow-labourers were privileged to receive by baptism into the Church of Christ no fewer than seven hundred adults ; and on March 11th, 1636, they were able to report to Colonial headquarters at Batavia that, from observation made on a journey through the Island with Governor Putmans, at least fifteen additional ministers would be required to take advantage of the opening which then existed for the spread of the Gospel. Accordingly, on April 23rd, the Rev. Ahasuerus Hoogestein received appointment, and on July 26th the Kirk-session at Batavia decided to reinstate in office the Rev. Joannes Lindeborn and send him to this very inviting field of labour.

During 1637, Mr. Candidius returned to the Fatherland, the Rev. Gerardus Leeuwius went out to act as chaplain to the Dutch residents near Fort Zeelandia, and Mr. Junius was once more left alone at Sakam ; Mr. Lindeborn having been deposed from office on account of improper conduct, and Mr. Hoogestein having died when about to enter upon active service.

On July 11th, 1638, the Rev. Joannes Schotanus was called to share the work with Mr. Junius, and reached his

destination in due course, but remained only a short time ; for, on December 11th of the following year, he appeared in Batavia without proper credentials, having been suspended from office in presence of his ministerial colleagues by Governor van der Burg.

In January 1640, a letter was received at Batavia containing the sad news that Mr. Leeuwius had recently died, and that Mr. Schotanus still required to be kept under Church censure ; while on July 12th, the Rev. Joannes Bavius was called to Formosa, Mr. Junius having been granted leave of absence after ten years of faithful service.

On May 9th, 1641, the energetic Mr. Junius reached Batavia, and was asked if he were willing to return to Formosa at the close of a brief stay, or inclined rather to continue his journey to the Fatherland. He replied that, if considered necessary, he was willing to go back and resume his missionary work, on condition that he received an increase of salary, and that Governor Traudenius was instructed to cease from molesting him in the discharge of his official duties. Assurance having been given that orders would be sent to have everything conducted as under the former Governor, he further petitioned that the Rev. C. Agricola be made a Licentiate, and the Rev. N. Mirkinus be permitted to draw full stipend on his attaining a preaching knowledge of the language. As no Kirk-session had yet been established in Formosa, the opportunity was taken to ask Mr. Junius if he thought it desirable to form one ; his reply being in the affirmative, and conveying a request that this point also should be brought under the notice of the Governor. Thus, on May 13th, Mr. Junius engaged to return for three years to Formosa, receiving as salary one hundred and forty *guilders* a month, in addition to an allowance of ten *ryxdaalders* for house expenses ; His Excellency

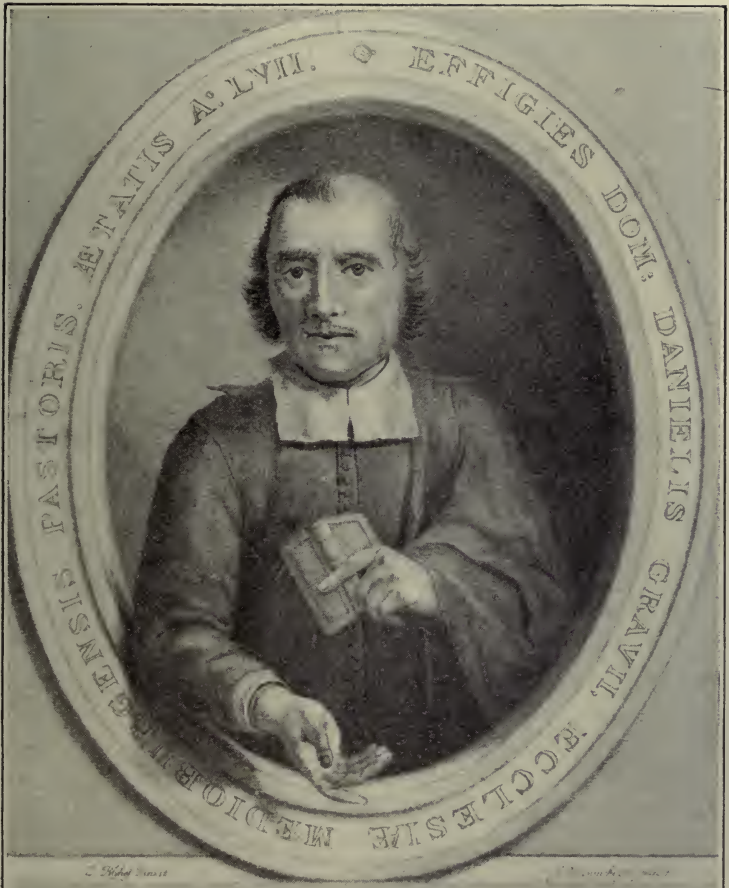
further assuring him that he would write to Governor Traudenius on the various matters alluded to, and promising that the names of the two brethren which had been mentioned to him would be put forward for promotion. And here it may be added that, although there was little delay in carrying out this latter item of the agreement, the Archives contain no further references to either of these brethren, except a brief notice to the effect that Mr. Agricola returned to Batavia on August 1st, 1644. They were both successful in gaining an intimate knowledge of the native language, and this was the reason which chiefly influenced the Council in consenting to their promotion.

In 1643, the Rev. Simon van Breen was called to Formosa, and on December 14th of the same year Mr. Junius again arrived in Batavia, leaving Mr. Bavius and Mr. van Breen, with the Licentiate, Rev. Hans Olef, in charge. He was earnestly requested to continue his services; but, although Mr. Bavius and the inhabitants of Soulang had also urged him to stay, he believed it to be his duty now to return home, and therefore modestly put aside this request of the Session; being careful, however, to make a number of valuable suggestions for the benefit of the now flourishing Church in Formosa, which were afterwards attended to by Governor Caron. He seems to have departed soon after for the Fatherland, where he died in 1656.

In 1644, the Rev. Joannes Happartius went out to Formosa, and on November 17th of the same year, directions were issued to draw up such rules as would be most suitable for the organization of the native Church, a further order of the Council being for the compilation of a "Sakams Dictionarium" which afterwards could be enlarged into a general Malay, Portuguese, German, and Sakams Dictionary.

In 1646, Mr. Bavius still abode in the village of Soulang, having also under his direction the work in the villages of Mattau, Dorco, Tilosen, and Tevorang ; Mr. van Breen was labouring in Favorlang and the neighbouring villages ; Mr. Happartius (of whom no further mention is made) being stationed at Castle Zeelandia, where he conducted the Dutch services, and attended to the interests of the congregations at Sakam, Tavocan, and Bakloan. Meanwhile, Mr. Olef remained among the Southern villages ; but, as this large parish extended from Favorlang to Pangsoia, the assistance of a colleague was earnestly petitioned for, and bitter complaints were made concerning the laziness of the teachers there.

During 1647, Mr. Bavius succumbed to serious illness, and Mr. van Breen received permission to return to the Fatherland. It was also about this time that the Rev. Daniel Gravius expressed his desire to serve the Church of Christ among the newly-converted heathen of Formosa. He was established as a minister at Batavia, a man of great talents, and much beloved both by the Government officials and his congregation. With many arguments and inducements, they tried hard in name of the Council and Kirk-session to dissuade him from his purpose ; but he remained steadfast in this—that, if they would release him from his official work in Batavia, he would at once proceed to Formosa. After many more fruitless attempts to alter his intention, he was at last set free, His Excellency the Governor-general commanding (however much he desired to keep him) that his praiseworthy and pious determination should no longer be hindered, but rather assisted in every way possible ; so that, having made a few needful preparations, Mr. Gravius said farewell to the Kirk-session of Batavia, leaving for Formosa on May 6th, amid the tears of his very sorrowing and attached congregation. He remained



*Dei Gratias dico tibi Domine deus David rex
 qui cum ceteris regibus non solum te colit sed etiam
 te adorat in spiritu et veritate. Amen.*
*Deus Daniel, qui cum ceteris regibus non solum te colit sed etiam
 te adorat in spiritu et veritate. Amen.*
*Deus David rex qui cum ceteris regibus non solum te colit sed etiam
 te adorat in spiritu et veritate. Amen.*
*Deus Daniel, qui cum ceteris regibus non solum te colit sed etiam
 te adorat in spiritu et veritate. Amen.*

Janus Martens sculpsit

REV. D. GRAVIUS.

in the Island of his adoption for four years, being of great service to the congregations there, because of his exceptional skill in the language of the native tribes. When this service had been rendered, he again filled the ministerial office at Batavia, and on February 5th finally returned to the Fatherland. Even so late as January 2nd, 1662, he gave proof of his linguistic skill and deep interest in the Mission cause, by issuing at Camp Vere his *Formulary of Christianity*, a laborious and careful work of about three hundred pages with the Dutch and Formosan printed in parallel columns.

On April 15th, 1652, the Rev. Gulielmus Brakel received appointment, and on July 3rd it was intended further to strengthen the Church in Formosa by calling the Rev. Gulielmus Pantherus, who, however, refused to go.

On March 7th, 1653, the affairs of this still prosperous Church were fully discussed in Batavia, and upon the Kirk-session urging the members of Council to send many more labourers into the quickly ripening harvest, instructions were issued that the newly-appointed Governor, Mr. Caesar, should at once proceed to make investigation and report.

On 26th July, 1651, the Rev. Joannes Lutgens was appointed, and afterwards laboured on the Pescadores, where he died and was buried; leaving four helpless children and his wife, who became Matron of the Christian Orphanage in Formosa. Valentyn gives few particulars regarding the nine ministers appointed to Formosa during the four following years, the last named on his list being the Rev. Gulielmus Vinderus, who was called to labour there on May 21st, 1657.

Indeed, for a considerable time previous to this, events had been taking place in China which were destined now to bring rapidly about not only the cessation of all missionary work on the Island, but the overthrow of the

Dutch authority, and the lapsing of the people back again into their former condition of heathenish ignorance and superstition.

The Ming dynasty was supplanted by the present Manchu-Tartar dynasty in 1644, and of all the daring spirits which those stirring times produced, none of them equalled in force of character the somewhat patriotic pirate Koxinga. He refused allegiance to the Manchu usurpers, collected a large fleet which swept the seas, and could number his adherents on land by tens of thousands. It was all in vain, however, for the stubborn fierceness of those Tartar hordes proved more than a match for him ; and so, after several years of open hostility, he was compelled to retreat from the mainland, and to turn his attention towards the large fertile Island of Formosa.

Operations were directed against it in 1661, Koxinga experiencing no real difficulty in landing his forces, and summoning the Dutch to an immediate surrender on pain of death by fire and sword. The Deputies who were appointed to meet him offered to evacuate the stronghold at Sakam, but Koxinga replied that, as Formosa had always belonged to the Chinese, foreigners must now agree to quit it, or to hoist the red flag. The war signal soon appeared flying over Fort Zeelandia, and the siege began. It lasted nine months, every attempt by the Dutch to strengthen their position being met with a more vigorous blockade, and the infliction of more terrible suffering upon all defenceless Hollanders who were scattered throughout the country.

Especially were the ministers and schoolmasters singled out for every form of cruel indignity and even death itself. Koxinga issuing orders for their arrest, and causing some of them to be crucified in those very villages where they had been prosecuting their gracious and self-denying work. One such incident is thus

described by Nieuhoff: " Among the Dutch prisoners taken in the country was Mr. Hambroek, a minister. This man was sent by Koxinga to Governor Coyett with terms for surrendering the Fort ; but, in case of refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambroek came into the Castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that if he failed in his negotiations, he had nothing but death to expect from the Chieftain. Yet he was so far from persuading the garrison to surrender, that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the Council of War left it to his choice to stay with them or return to the camp, where he could expect nothing but instant death. Every one entreated him to stay. He had two daughters within the Castle, who hung upon his neck, overwhelmed with grief and tears to see their father ready to go where he knew he must be sacrificed by the merciless enemy. But he represented to them that, having left his wife and two other children in the camp as hostages, nothing but death would attend them if he returned not ; and so, unlocking himself from his daughters' arms, and exhorting every one to a resolute defence, he returned to the camp, telling them on parting that he hoped he might prove serviceable to his poor fellow-prisoners. Koxinga received his answer sternly ; then, causing it to be rumoured that the prisoners incited the Formosans to rebel against him, ordered all the Dutch male prisoners to be slain. This was accordingly done ; some being beheaded, others killed in a most barbarous manner, to the number of five hundred ; their bodies stripped quite naked, and buried fifty and sixty in a hole. Nor were the women and children spared, many of them likewise

being slain, though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers. Happy was she who fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands. Among the slain were Messrs. Hambroek, Mus, Winsen, and Ampzingius, clergymen, and many schoolmasters, who were all beheaded. It must have been about this time that the Rev. Marcus Masius, who had been labouring on Kelang Island, near Tamsuy, made his escape to Batavia, after touching at Japan.

“At length, worn out with disappointment and fatigue, the little garrison was compelled to surrender at the beginning of 1662, all the public property falling into the hands of the enemy, and the brave but heavy-hearted defenders being allowed to embark in their only remaining ship.”

The following year, when the Dutch official, Mr. Bort, arrived with a fleet, it was found that Koxinga's son was already in power, who conveyed a message stating that the widow of Jacobus Valentyn, the Rev. J. de Leonardis with others, were still at Sakam, and that he was willing to restore them all, to throw open the trade at Formosa, and provide a settlement for the Hollanders at Tamsui, if only they would join him in a defensive alliance against the Tartars. Nothing, however, seems to have resulted from these negotiations, as the poor prisoners were allowed to continue their dreary comfortless days in exile.

It was not till September 2nd, 1684, that the Lord mercifully delivered some of those unfortunate captives, Alexander Schravenbroek, with his wife and two children; the widow of Hendrik Verbiest, with two children; Salamo Valentyn, with his wife and three children; Mrs. Susanna van Berehem, with her daughter; and

Mrs. Geertruy Focanus, with her two sons (which two widows with their children, being natives of Sakam, remained in China). Of these, Alexander van Schravenbroek, after twenty-two years' imprisonment, had so fully mastered the language that the Ambassadors Paats and Keyser engaged him as an interpreter.

Such are Valentyn's final notices of the Dutch Mission in Formosa, his paper concluding with the following list of ordained ministers who laboured there: capital letters indicating those who suffered martyrdom, and *italics* signifying a second term of service:—

Georgius Candidius	1627-31
Robertus Junius	1629-41
<i>Georgius Candidius</i>	1633-37
Assuerus Hoogesteyn	1636-37
Joannes Lindeborn	1637-39
Gerardus Leesuvius	1637-39
Joannes Schotanus	1638-39
Joannes Bavius	1640-47
<i>Robertus Junius</i>	1641-43
N. Mirkinus	1641-44
Simon van Breen	1643-47
Joannes Happartius	1644-46
Daniel Gravius	1647-51
Jacobus Vertrecht	1647-51
ANTONIUS HAMBROEK	1648-61
Gilbertus Happartius	1649-52
Joannes Kruyf	1649-62
Rutger Tesschemaker	1651-56
Joannes Lutgens	1651-56
Gulielmus Brakel	1652-56
<i>Gilbertus Happartius</i>	1653-56
Joannes Bakker	1653-56
Abrahamus Dapper	1654-56
Robertus Sassenius	1654-56
Marcus Masius	1655-61
PETRUS MUS	1655-62
JOANNES CAMPIUS	1655-62
Hermanus Buschhof	1655-57

ARNOLDUS A WINSEM	1655-62
Joannes de Leonardis	1656-62
JACOBUS AMZPINGIUS	1656-62
Gulielmus Vinderus	1657-59

The following unabridged account of Mr. Junius's work in Formosa (published at London in 1650) closely adheres to that copy of the original edition preserved in the Library of the British Museum:—

“Of the | CONVERSION | of | five thousand nine hundred | EAST-INDIANS | In the Isle FORMOSA | neere CHINA, | To the Profession of the true GOD, in | JESUS CHRIST | By meanes of M. Ro: JUNIUS, a Minister | lately in *Delf* in *Holland*. | Related by his good friend, M. C. SIBELLIUS, Pastor | in *Daventri* there, in a *Latine* Letter. | Translated to further the Faith and Joy of many | here, by H. JESSEI, a Servant of | JESUS CHRIST. | *Imprimatur*, JOSEPH CARYL. | LONDON, | Printed by John Hammond, and are to be sold at his house | Voer-against S. *Andrewes* Church in *Holborne*; and in *Popes-Head-Alley*, by H. Allen, 1650.

“To his Christian Friends, in *ENGLAND*, *NEW-ENGLAND*, or elsewhere, that pray for *the Comming in of the fullnesse of the Gentiles, that so all Israel may be saved*; H. Jessei wisheth from his soule, *encrease of joy, and peace in believing*:—*Dearly beloved, THERE are three things that (with many of you) I have greatly longed for; yea, foure that I am in travell with, and must not cease till they be brought forth: namely, First, that on Earth where the Lord's Name hath beene greatly dishonoured, there his Name may be greatly glorified, Psal. 113. 3. Psal. 67. 2. Mal. 1. 11. Secondly, that here, where his people have beene generally reproached, and their soules exceedingly filled with the scorning of those which are at ease, and with the contempt of the proud, Psal. 123. 4; that their reproach may be turn'd into honour and their mourning into the garment of prayse, Isai. 61. 3, 7. Isai. 35, 10; Thirdly, that the Earth may be so fill'd with the Knowledge of Jehovah, that all his people may be one visibly, and serve Jehovah*



REV. ROBERTUS JUNIUS.

with one shoulder ; and all *differences and envies amongst them may be removed farre away*, *Isai. II. 9. Zeph. 3. 9. John 17. 21, 23.* And *fourthly* for all the Ends before-said, *that the fullnesse of the Gentiles might come in, and that so all Israel* (the remainder of Naturall Israel being thereby provoked to emulation) might be saved, *Rom. II. 1, II, 25, 26. Luke 21. 24.* For which glorious time on Earth, the very *creature* (which hath no hope of Heaven) *groaning and being in travell, earnestly expecting, waits for, being subject to vanitie, untill that Glorious Libertie of the Sonnes of God : How much more may wee, whose Soules are already freed, wait for that appointment for his Sonnes, the freedome of our Bodies also from all Thraldome ?* as *Rom. 8. 19-23.*

“ Therefore, what great matter of refreshing was administered to my *Spirit*, when it was credibly reported by *M. Edw : Cresset*, (then of *Chelsey*, now of *London*) that *some thousands of Indians had of late beene converted, by meanes of a Dutch Minister conversing amongst them !* What hopes were hereby rayseed, that the *Fulnesse of the Gentiles was readie to come in*, and thereby of enjoying my Soules longings shortly ! I delayed not therefore to goe to *Chelsey*, to heare of this more fully from himselfe ; a man well reported of, and well knowne to *M. Lawrence*, of the *House of Commons* ; and to *M. Nye*, *M. Thomas Goodwin*, and *M. Simon*, and *M. Bridge*, lately of the *Assembly* : I found, that he and his household lived there, but himselfe, by a Providence, was then abroad : Enquiring therefore of *Mistris Cresset*, she certified as followeth ; which I writ downe :—

“ *That her Husband and she (with their Family) came lately from Delft in Holland, where M. Junius was then living, and of good repute among the Ministers and best People there. He told, of above foure thousand Indians that were brought to confesse Christ, and were*

Baptized : That himselve (being a Dutch Minister) was sent over many yeares agoe by the Dutch Agents to their Dutch-Plantation amongst the Indians : where, in some yeares space, having learn'd their Language, he preached to the Indians, and thereby many were brought to the professing of Christ, and by himselve were Baptized. And his wife dying there, some reasons moved him to returne for Holland. At his departure, the Indians showed great affection to him, being greatly desirous of his stay : But not prevailing with him, they desired him to promise either that himselve would returne to them, or else that he would instruct one in their Language, and send him over to them, to teach them further : This he undertooke. And at his departing from them, they brought him many Presents ; so that hee returned worth the value of about ten thousand pounds. M. Junius, since his returne to Holland, married againe ; and he hath endeavoured to instruct a young man in their Language, to send to them ; and hath Printed some Catechismes in that Tongue, to send over unto them : the substance hereof, M. Cresset had from his owne mouth, when they were at Delft.'

“ This was testified by Mistris Cresset to me, in the fifth Moneth, call'd July, about the seventh day, 1646. I return'd to London much fill'd with joy, upon this Relation by Mistris Cresset ; which was confirm'd by M. Cresset's Letter to me of the same Weeke ; for your better satisfaction, take his owne words :—

“ SIR—I was on Thursday at Tower-hill, with a desire to have seene you, but Providence hath otherwise ordered it for the present. I was very sorry I was not at home when you came hither : I was desirous to give you the best satisfaction I can about the worke you heard of. There is (or at least was very lately) living in Delft in

Holland (*and one of the Pastors of the Church there*) one surnamed Junius (*borne of Scottish Parents*) in Rotterdam. *The man I beleve to be godly, and he is very well reputed of by the better part there. The man lived divers yeares in the East Indies ; during which time, he gained so much knowledge of the Language there used, so that he was able to Preach to the Natives. Of whom, by his own report to my selfe, he baptized about foure thousand. How strong his Call was to leave them I know not ; But at his departure from them, they bountifully loaded him. He hath laboured to teach their Language to some young men ; and according to his promise, to send one over to them. And he hath gotten a Catechisme, and some other things, Printed in their Language, to send to them. Thus much I heard from him my selfe. Whilst I was writing to you, there came one to me, whose name is M. Halhead, who now lives at Kengington ; he lived neere two yeares in my house at Delft, and being a Scholar, had convers'd with M. Junius ; and he mentions all the same things that I have written, and thus much more : That about seventeene thousand of those Indians were turn'd from their Paganisme so farre, that in severall places they came to heare him willingly, and that he baptized above foure thousand of them. If it may be to your further satisfaction, I shall, God willing, by the first Ship write to him, and desire to know all, more particularly : which I assure my selfe, he will satisfie me in ; and then I shall willingly doe the like for you.*
EDW. CRESSET, Saturday, July 12th, 1640.'

“ Having read this Letter with joy in the Lord, I entreated his performance of what he had kindly offered ; viz., That he would write to M. Junius himselfe, that I might be the more fully satisfied in severall particulars which I mentioned in my Letter to M. Cresset : Which

he accordingly performed, in sending the same to M. *Junius* in Delft. For more full answer to which Particulars, M. *Junius* sent back to M. *Cresset* a Booke in *Latine*, in whose Dedicatorie Epistle to M. *Junius*, the same things are mentioned. Of the truth whereof, by his owne sending it back for such an end, he thus certified his approbation. M. *Cresset* having received this Booke, he left it for me with the honoured, the Lady *Mayerne* (Wife to Sir *Theodore Mayerne*, Baron of *Albone*) of whom having received it, I was so affected with it, that I delayed not to *Translate* it, out of *Latine* into our *English* Tongue, whatsoever in it was materiall to the purpose before said ; some other things—for *brevitie*—being passed over.

“ Touching this M. *Junius*, and also the *Author* of that *Latine Epistle*, I have further enquired of M. *Ed. Richardson*, now a Preacher in *Yorkshire*, formerly in *Delft* for some time together, who gives a *very good commendation* of them both, as good as of any Dutch Ministers he was there acquainted with, judging them *very credible persons* ; and said, that those two Dutch Ministers were *familiarly acquainted each with other*. And it seems this M. *Junius* was willing that this so Glorious a Worke, that the Lord had done by him among these *East Indians*, should rather be published by his good Friend, (to avoid *vain-glory*, and the *appearance thereof*) than by himselfe.

“ And now, from the *Epistle it selfe*, I will not longer detain you ; but onely to intreat you, That whilst you reade, or heare this Relation following, you would oft lift up your hearts to the God and Father of our Lord *Jesus Christ*, with *joyfull* thanks and *prayse*, and with earnest *prayers* to the God of *Mercie*, who is the *God of the Harvest*, that he would send forth his *Messengers*, to be his *Labourers*, to the *four*e *Corners of the Earth* ; and that you, who are the Lord’s *Remembrancers*, would give him *no rest*, untill he establish, and till he shall *make Jerusalem*

(that long hath lyen in the dust) to be a Prayse in the Earth, Isa. lxii. 6. And untill he performe the other *Three things* beforesaid; That so our joy may be full. In the beleiving whereof, (*in the midst of outward distractions*) exceedingly refreshed hath often been the heart of

“Your Companion in Tribulation, and in Witnessing of Jesus Christ, and in the assured hope of Glory with him,
H. JESSEI.

“The LETTER of MR. C. SIBELLIUS, Relating that EAST-INDIAN *Conversion* before-mentioned, here followeth: A Monument to the Glory of God, and the blessed *Memoriall of the Reverend man of God, very eminent in Pietie, and in Learning, M. ROBERT JUNIUS* lately of the Church of God among the Heathen, in the Isle FORMOSA, *best deserving; now of the Lord's Flock in DELPH, a most vigilant Pastour.*

“WHEN in the former yeare (*viz. 1645*) in the Name and by the Assignment of the Reverend Synod of the Churches of *Overisle*, I was present at the Honoured Synod of the *North Holland Churches at Harleim* (for the testifying and conserving *our* holy and firme Agreement :) There, with great applause of all, and with highest admiration, were those (*Glad Tidings*) received, which made mention of the happie state, and the encrease of the Churches of God (*among the Heathen*) in the *Easterne India*: Where, the unwearied diligence of the most Learned *JUNIUS*, and his singular Dexterity, accompanied with the Blessing of God, both in *Planting, Watering, and Governing* of Churches amongst the *INDIANS*, in the *FORMOSA* Island, publicly was spoken of, and commended.

“I presently concluded in my selfe, that this singular favour of God by meanes of him conferred upon those

blinde *Heathen*, was fit to be made knowne to the *whole World*, and that the Posteritie of all Ages should never be forgetfull of the same. And because, that hitherto this is not enterprised, much lesse performed, by any that I know of ; I shall briefly and faithfully set forth, to the glory of God, and the perpetuall memoriall of the things done ; *First* his *INGRESSE*, or *Entrance* into that holy Vocation ; then, *secondly*, his *PROGRESSE* in the same ; and *thirdly*, and *lastly*, his *EGRESSE* from the same.

“ I. *Of his* *INGRESSE*.

“ Touching his *Ingresse*, or his Call hither : This M. *Junius*, being ordained of GOD thereunto, was nominated by the Honoured and Pius Senate of the Famous Expedition of the *United Provinces* of the *Low-Countries*, for the *Conversion* of Easterne-Indians, for the bringing them to the Knowledge and Faith of Christ, and so for the furthering the *Conversion* of those *INDIANS* in particular, in the Island called *FORMOSA*, who wer blinde and miserable worshippers of the Devill, and slaves unto him. This great Taske and Charge, he readily and willingly yeelded unto ; and seriously considered of the diligent and faithfull administration thereof.

“ And certainly, nothing is more honourable to God, nothing more acceptable to all good men, nothing more conducible to the appeasing of Consciences, nothing more salutiferous to the *Heathen*, that sit in the darknesse of Idolatrie, and Errors, and wofull shadow of Death ; than the sending forth of faithfull, able, and painfull *Labourers into the Harvest* ; for opening the eyes of the blinde, and turning them from Darknesse to Light, and from the power of Satan unto God ; that they may receive remission of sinnes, and an Inheritance amongst them that are sanctified by the Faith that is in Christ. To be an

instrument of saving *one soule* (snatch'd out of the *jawes* of that *infernall Wolfe*) farre exceeds all other gaines. The faithfull *Servant* of the most High rejoyceth more in this, if he may gaine to Christ *a poore wretch*, that is most contemptible in the eyes of the *world*, than if all the Treasures of the world were offered unto him. *He that shall convert one sinner from the error of his way, shall save a soule from death, and shall cover a multitude of sinnes*, as the Apostle *James* saith (*James* v. 20).

“To proceed: M. JUNIUS being carryed by the good hand of God to the FORMOSAN Island in the East-Indies, preached in Dutch, his Mother Tongue, amongst them for above two yeares together, laying open the Mysteries of Salvation. But the Natives there not understanding *Dutch*, he being moved with an exceeding desire for their Conversion and Salvation, and of freeing and discharging his owne Conscience, with great paines and speedie diligence, in a short time, even now in his adult age, he happily learned the barbarous Language and rude *Idiome* of those *Heathen*, who were of differing Speech and Manners; and wisely framed himselfe to speake to their Capacitie and Edification. And there they heard him speaking to them plainly in their owne Tongue, wherein they were borne, the Wonderful Mysteries of the Gospel of Christ, for twelve yeares together [*viz.*, from the yeare 1631, to the yeare 1643].

“ II. *Of his PROGRESSE.*

“Now, touching his *Progresse*, or proceeding on and successe amongst them; he was unwearied in his constant dayly paines with them, for their soules health, both publikely and privately: and the Lord assisted him with speciall dexteritie, and gave a wonderfull blessing upon his paines amongst them. For (to say nothing of *Dork* and *Tirose*) in six of the most famous

Townes in the Northern parts of the *Formosan* Island, *viz.*, *Tavacan*, *Sincklan*, *Bachuan*, *Matthaw*, *Soulang*, and *Ternang*, the Lords Worke had such wonderfull Successe ; that it hath moved, and still doth move the greatest admiration to all Godly people, that have notice thereof.

“ As touching the *Fruit* and *efficacie* of the Preaching of the Word : by the Light of Heavenly Truth, Idolatrie, not to be named, brutish ignorance, horrible blindness, and most filthie worship of Devils being discovered and expelled ; very many of the inhabitants were brought to the saving knowledge of, and true faith in God, and the Redeemer, Jesus Christ. And so great and laudable *Progresse* both of men and women, young and old, chiefe ones, middle sort, and meane ones made therein ; that every one of them could not only rehearse without hesitating accurately the chiefe Heads or Principles of true Religion, but also were able to *Answer* wisely and solidly to most *Questions* about Religion that one would propound or put forth to them. And this Knowledge and Profession of Faith, many of them did so adorne, by their Pietie towards God, and Righteousnesse and Love to their Neighbour, and Sobrietie and Temperance in themselves ; that may cause shame and blushing to many amongst us, that are born of Orthodox Parents, and from the Child-hood have been trayned up in the Christian Religion.

“ Moreover, many of them are so able, in much fervencie of spirit, to poure out their prayers before God, Morning and Evening, and before and after taking of Meat, and in other Necessities ; and that with such comelinesse and fitnessse of speech, and with such moderation and decencie of gesture ; that may provoke tears to such as heare and behold them. And there are some of them, that being called to pray about many atter or businesse, are able to perform it in *conceived* prayer, *ex tempore*, so readily,

in such fit expressions, and with such arguments and pithinesse, as if they had been spending some houres for the contriving and so framing of them.

“ And when the *Prince of Darknesse* being molested by this glorious Light, so kindled and set up there, would extinguish, or suppress it ; he stirred up some, especially impudent wretched Women, Inchanters, Whoorish, deceitfull ones, covetous of filthy gaine ; that went about and endeavoured to turne these back to the worship of Devils and Idols, as their fore-fathers had done, and to abandon the Faith (*as a Noveltie, or new upstart Doctrine*). Some of these themselves, by the paines taken with them, were through the Lord’s goodness converted, and brought from the Power of Darknesse unto God ; and others of them were so convinced, or otherwise by the Pious Magistrate restrayned, that they could no longer hinder the Course and *Progress* of the Gospel amongst them.

“ And whereas the *Gentiles* or *Heathen* are first to be instructed and Preached unto, that they may beleeve, before they should be baptized ; This Reverend M. *Junius* tooke great paynes dayly, in first instructing them in the grounds of Religion, Catechising them, to bring them to beleeve : So that of persons grown up in that Isle of *Formosa*, *FIVE THOUSAND* and *NINE HUNDRED*, of both Sexes, gave up their Names to Christ ; and professing their Faith, and giving fit Answers to Questions propounded out of the Word of God, were *BAPTIZED* by him : (of which number of persons, so *Dipt* in Water, the Infants of persons in Covenant are not reckoned :) and to such persons in *Soulangh*, and *Sinckan*, and elsewhere, being instructed well in the Doctrine of the Lords Supper, was that Ordinance of Christ also administered with much reverence, joy, and edification.

“ And because the instructing of persons to Reade and to Write, tends much to further, not onely Civill and Political

good, but also Spirituall; herein also M. *Junius* tooke much paines, in furthering of both; instructing some to Teach others, and in Visiting and Ordering the Schollers. And besides a few *Dutch* men, that were Teachers of others; in the *Six Townes* before said, of the *Heathenish* Natives that he gained to Christ, about *Fiftie* of them he so instructed and fitted for this Worke, that excelled in Godlinesse, Knowledge, Industrie, Dexteritie, and Sedulitie; that before his Departure thence, they had taught *Six Hundred* Schollers to Reade and to Write; and that instructed, as well the elder as younger persons, in the Rudiments of Christian Faith. And it is not easie to judge whether the Schollers, for their docibleness and obedience, or their Masters, or Teachers for their paines and diligence were more to be commended. M. *Junius* in the meane time collected the chiefe Heads of Religion, and some for dayly Prayers, and translated certaine Psalmes into the *Formosan* Islanders Language.

“Also his care and paines was not onely in behalfe of those *Six* Northerne Townes there, beforesaid; but for the Southerne parts thereof also: where, in *three* and *twentie* Townes, he planted Churches, and furthered the worship of the true God. And the Lord vouchsafed such abundant Blessings upon his Labours and Endeavours amongst them, whom he both planted and watered, (feeding them with sound Doctrine, good Example, and Love unfained; not counting his Life too deare to venture in this Worke, for their gaining and building up) that he hath left such a Report and Memoriall behind him at his Departure as will be precious and blessed so long as this World endureth.

“ III. *Of his REGRESSE.*

“And now lastly, touching his *Regresse*, or Departure from thence; the *Occasion* and *Causes* were these: The

Churches there being so happily planted and watered, and they having divers Pastors, Teachers, and Overseers set over them ; his owne body war growne very weake, and more unserviceable by Diseases that were renewed, with which he was long and painfully afflicted : *First*, He was moved with a great desire of seeing his aged and most deare Mother ; before her, or his Death, whom hee had left in the *Netherlands*. And *secondly*, of seeing againe his own deare Countrie, that by the joyfull Tydings of the Lords Blessing his paines among those Heathenish *Indians*, hee might refresh the hearts of the Churches, Ministers, Brethren, and Friends : And *thirdly*, that he might the more promote and further (by meanes of those here, that had the chiefe managing and governing of those *Indian* Affaires) the proceeding on for the Conversion of the Lords *Vineyard*, that is alreadie Planted and Watered in the *Formosan* Iland, and for further helpe in propagation of the Gospell amongst them : Hee having declared to the Ilanders there these and the like *Grounds* for his returne ; [they being put into so good a posture for their good proceeding on, in their Churches, Schollers and every way] not without being greatly desired by them, at last they yeilded to dismisse him.

“ This so joy full a *Narration* of the Conversion of so many of the *East-Indians* in the Iland *Formosa*, is recorded and published in Latine by Master Caspar Sibellius, Pastor of the Church in Daventrie in the *Netherlands* : Being writ by him there, *July* 25, 1646 (himself being dearly beloved of, and acquainted with this blessed Instrument Mr. *ROBERT JVNIVS* :) and is prefixed to his Booke called *Antidotum Ambitionis*, beforesaid : [Printed at the Charge of I. Iansonius, Amsterdt :] Who so desireth, and such as would see more about this *Historie* and the certaintie thereof, they search and see these Letters, Acts, and publicke Testimonies extant, which confirme the

same, (out of which Mr. Sibellius gathered much of the *Relation* before said :) *viz.* The Acts of the Synod of the Northern parts of *Holland* held at *Harlem Anno* 1645, the twentieth Article. The Acts of the Visitation of the Churches and Schollers of the Northern *Formosan* Ilanders: which Three Faithfull Pastors of those *East-Indian* Churches, accompanying the Elder of *Tayouan*, two of the States Senators being present, ordered and performed in the yeare 1643, in the Moneths of *September* and *October*. Also, Letters from the Eldership in *Tayouan*, and from others, to the Classes in *Amsterdam*, and in *Walachria*, written specially about this business. To which may be added the excellent and most ample Testimonall, wherewith the Ecclesiasticall Assembly at *Soulang* the Eight of *October*, 1643, dismissed the said Mr. *ROBERT JUNIVS*. All these were seen and read, and examined diligently by me, *C. SIBELLIVS*.

“Upon my desire and request to have the clearest Evidence herein, with the particulars thereof most fully, the *RELATION* beforesaid (writ by Mr. Junius’s familiar friend) was sent by *Mr. Junius* himselfe, to *Mr. Cresset*, as is before mentioned, for me (*H. J.*). Before the *Eighth* Month *October*, 1649, the *Relator* hereof *H. J.* had entreated of the said *Mr. Cresset*, that he would write againe to *Delph*, to be informed of the further proceeds about those *Indians* in the isle *FORMOSA*; who, having written thither accordingly to *M. E. H.*, his friend in *Delph*, he received back the Account which follows:—

“ ‘ Sir ; I have conversed with *Mr. Junius* about your desire, how it goes with the *FORMOSAN INDIANS* : and he certifies me, that as he was there, alone ; so now there are foure Ministers alreadie : (Blessed be God for

it;) to the great encrease of his Church and People for his super-abundant Glorie and our great rejoycing and Comfort. For the Conversion of the Heathen, is according to his Promise in his sacred word . . . The Companie have concluded and agreed to send three Ministers more, whom they, with Mr. Junius, thinke most fit, to performe that great worke. And Mr. Junius doth instruct them that are to goe, in the Language; that they may (with God's mercie) bee the better enabled to performe that great Worke, which they are sent for, etc. Your loving Friend E. H. Delph 25, of Octob. 1649.'"

XLIX

PRESENT POSITION OF THE CHRISTIAN MOVEMENT

ACCORDING to chronological order, Christian work in Formosa was commenced and is now carried on in connection with the Roman Catholic Church, the Presbyterian Church of England, the Presbyterian Church of Canada, the Church of Christ in Japan (Presbyterian), and the Society for the Propagation of the Gospel.

For many years the Roman Catholic Mission derived much of its support from the Spanish Dominican Brotherhood at Manila, but since the Philippines were ceded to the United States of America in 1899, only some three or four foreign priests carry on work at the few churches under their care in Formosa. It has not been possible to obtain reliable statistics regarding the Roman Catholic Mission, and the other missionaries hear almost nothing about it when travelling through every accessible part of the Island. Nor can much be said now about the Church of Christ in Japan, or the Society for the Propagation of the Gospel. It is still the day of small things with them, as their efforts are confined to the relatively very few official and mercantile residents who have come from Japan proper. The first-named Community has a Presbytery made up of four or five native Ministers with commissioned Elders, and publishes a monthly Church paper in Japanese which is found to be very useful amongst those for whom it is prepared.

Our two British Missions divide between them the

western side and northern end of the Island; the Canada Presbyterians working up from Tai-kah River round to the north-east town of Soou, and the English Presbyterians down from that river as far as Heng-chun at South Cape, besides having two or three languid little churches on the Pescadores. In addition, both Missions have several small stations among Chinese-speaking settlers in the territory of the A-mi tribe.

A census-table of Church membership and Church attendances will be found in the following Appendix. It furnishes some suggestive particulars regarding the outward progress attained by both Missions; but every one knows that mere figures represent only a small part of the case in spiritual work; for, behind the figures, there may be a gracious preparatory work going on which will soon lead to widespread good results; while figures alone in this connection shed just as little light on such features as ignorance of Bible facts and doctrines, worldliness, money-grubbing, laxity of discipline, and woful lack of qualified leaders for sifting and shepherding among the crowds who are rallying round us at a time when Church membership has come to have a certain amount of respectability connected with it. I feel in no way called upon to write in a pessimistic way about missionary work here, because we have much, very much, to be thankful for. My only desire is to somewhat qualify the impression conveyed by this periodic "numbering of the people," this marked tendency to adumbrate the weak or seamy side of things, and the craving which friends at home have to be always hearing about *success*, more SUCCESS, and still greater SUCCESS. Had those converts of the early Dutch Mission really possessed the intelligence, stability, and zeal, attributed to them, it would not have been possible for Koxinga to wipe out their Church in a few months' time.

As regards our own English Presbyterian churches, twenty-seven are now without any resident preacher or evangelist ; those among the once flourishing Pi-po-hwan and Sek-hwan aborigines are in a very decadent state, while several among the Chinese are either dying or are already dead. Of course, we all acknowledge that it is God alone who can give the increase, but as He is pleased to work through human instrumentality, it seems obvious that our South Formosa Mission has been placed at a disadvantage in delaying so long to get alongside of that educational progress which the Japanese have been fostering since they came to the Island twenty years ago. Such action as was taken last year of bringing four illiterate brethren to receive forty days' instruction before being put in charge of as many of the country churches, brings very little real relief to the position. And the same remark applies in some measure to the fact that our Tainan Mission Press turned out 700,357 pages, chiefly in the dialect or brogue of South Formosa during 1913 ; our still scanty literature in that Western form being intelligible only to those converts who have learned the use of it ; the native population preferring their own written languages (Chinese and Japanese) for the production of books, periodicals, daily newspapers, correspondence, advertisements, and tradesmen's accounts. On this point, it may not be out of place to cite the testimony of two very competent witnesses. While writing (in the *Chinese Recorder* for November, 1908) of the great educational advance which has recently been made throughout China, Dr. J. C. Gibson of Swatow refers to " the constant need of books for the general public, which should be well written in Wen-li with, in many cases, Mandarin editions also " ; and Mr. G. T. Hare's exhaustive work on the vernacular of Amoy has the following significant comment :—" The great draw-

back to the Romanised colloquial is that it divorces the learner from the Chinese [written] character.”

Nor should it be forgotten here that many Middle Schools, High Schools, and Christian Colleges in other centres of the China Mission-field are rendering most effective service by furthering this very evangelistic work we have all so much at heart. Along that line, therefore, it may be said that the most clamant need in Formosa at present would be met by uniting our two feeble institutions where simple Bible teaching is given, into one strong, fully-manned Theological College. It is a proposal which was first brought before us by the Edinburgh Missionary Conference of 1910; was urged by Dr. Mott before our Executive Committees in London and Toronto, and has been repeatedly discussed at great length in the Synodical meetings, Presbyteries, and Mission Councils of Formosa. The main barrier to a definite settlement of the question seems to be that our Canadian brethren think the Union College should be beside themselves at Taihoku, the new capital of the Island; whereas the English Presbyterians favour its establishment at their own headquarters.*

I conclude these remarks by quoting a few words from Mr. Ferguson's paper in the *Christian Movement in Japan* for 1914. When taking a retrospective view of work in South Formosa he says:—"Medicine opened wide more doors than it was possible for the missionaries to enter. Besides medicine, street preaching has also been a favourite method of work. Whilst these two forms of

* Since the above sentences were penned, word has been received that the Synod of Formosa has unanimously decided to establish the Union Theological College at Taihoku, the new capital of the Island. It was the happy ending to what had become a most tiresome, difficult question; and at the close all present rose and sang the Doxology.

work from the first guaranteed a comparative success, they at the same time to a large extent decided the character of the Mission. Roughly speaking, wealthy Chinese, or Chinese likely to desire an education, do not attend a Mission free Hospital, and do not gather round a man preaching in the street. It was the poor—the fishermen and farmers, the carpenters and small shopkeepers, who from the first listened to the preacher, or received the bulk of the benefits from the Hospital, and it is this class which predominates in the Church roll-books of to-day.”

L

MEMORIALS OF SOME WHO HAVE GONE BEFORE

It is not easy to sum up the character of those with whom we have had fellowship in the past. Happily, I do not feel called upon to attempt anything of the kind here ; my only intention being to recall a few memories relating to several fellow-pilgrims I knew well, but who have at length got beyond the reach of all human praise or blame. None of those whose names I have selected from our Baptismal Roll occupied a leading place as regards social standing, mental endowments, or worldly wealth ; but they had no reason to be ashamed of their record ; and if their progress in the Christian life failed to call forth widespread wonder and admiration, it may certainly also be said that they themselves would have been the first to shrink from any claim of having already attained, or of being already perfect. Quietly and conscientiously, although sometimes with faltering steps, they served God and their generation, and passed hopefully into the presence of Him whose favour towards them had been more precious than life itself. Let me, then, place this tiny little wreath, so to speak, on that spot where their ashes now rest in peace.

I. MR. GAW BUN-SUI. I cannot but cherish the tenderest and most grateful feelings towards the memory of dear old Elder Bun. He was truly a spiritual father to me during my first three years' work in Formosa, but

I prefer to quote Dr. Maxwell's words regarding him. He says:—Our departed brother and Elder in the Church was a signal witness to what the grace of Christ can do in and by a Chinaman. Bun was not a man of superior gifts, and his education had been very meagre. For many years he had been an opium-smoker, and his employment as a tax-gatherer was not one in which the better qualities of Chinese human nature find much stimulus to development.

But on the other hand was the fact that, at his conversion, he had accepted Christ with his *whole* heart. The Master drew all that was in the man into His own service, and gave the new weapon an edge which increased in keenness with daily use. If other gifts were only common, there was at least a *rare spiritual* gift. His whole heart was in his Master's work, and constantly on the alert.

He accompanied the first foreign missionary to occupy, as was supposed, the humble office of chapel-keeper; but he speedily became the missionary's right hand in the work. He was ever ready to speak for Christ—in the chapel, on the streets, in the Hospital, but most of all to individuals; and this diligence in work for others was fitly matched by his unflinching delight in the personal use of the Word, and in secret prayer. His advanced years, even when he first reached Formosa, and the entire absence from his Christian character of anything like trifling, made his presence in the Mission of great value. Not only the members and adherents of the Church, but the outside heathen, learned to respect the Christian dignity of the old Elder. He became the constant referee in all matters of difficulty which arose amongst the native brethren. And other curious matters would occasionally come before him. Sometimes the missionary and his wife have welcomed the old man when he would

unexpectedly come in upon them at a meal-time, to find that his object was to have a little quiet talk with them about some servant whose ideas of rule and order were a little less strict than theirs, and who had carried his grievances to the worthy Elder. He himself was very forbearing and gentle. Only once in the course of six years' constant intercourse did the writer see Bun thoroughly vexed and angry. Our brother was earnestly addressing an audience in the Taiwan-fu chapel when a man quietly leant over the table and gave him a violent blow on the chest. The mean way in which the blow was dealt nettled the old man, and some of the friendly bystanders having seized the offender, he was held in rather a firm grasp till the missionary was sent for. On Bun himself being quietly appealed to, however, as to what course was most likely to advance the Lord's Cause, he at once calmed down and willingly consented that, with a word of caution, the man should be dismissed. The man had meanwhile become rather ashamed of his conduct, and promised not to repeat it.

When Elder Bun left Formosa, the well-thumbed Testament which he had so often used in chapel was given to Mr. Campbell as a parting remembrance. It is before me as I write, and I see that underneath Mr. Campbell's name he has indicated two texts, 2 Cor. i. 8-II, and 2 Cor. xii. 9. If the reader will take the trouble to consult them, and call to mind the very marvellous deliverance from "so great a death" and "in Asia" which Mr. Campbell had just experienced, he will realize the aptness of the old Elder's choice of the first text, and the preciousness also of its union with the second.

There are many in Formosa, and two or three in England, to whom the remembrance of Elder Bun will ever be as a sweet savour of Christ, and there are not a few—some already gone up higher, and more still living—who

will be "his crown of rejoicing in the presence of our Lord Jesus Christ at His coming."

2. MR. TE KA-LAI. He belonged to the Pi-po-hwan branch of the Sinicised aborigines, and had a little farm near the village of Bak-sa, lying some 26 miles east from the County City of Tainan. His baptism took place on 8th May, 1870, and he became an Elder of the Church soon after, continuing in that office till impaired health compelled him to resign when he was well over eighty years of age. Mr. Te lived a quiet consistent life in his narrow sphere, and was looked up to by all his neighbours as being a kindly, upright Christian, even the heathen regarding him with feelings of much respect. During his tenure of office, I spent many an hour with him at congregational and Session meetings attending to the interests of the Church in that region. He was not a talkative man, but had always something helpful to say when asked for an expression of his opinion. In the numerous cases of discipline we had to deal with, his difficulty lay between showing pity for the offender and a desire to maintain the purity of the Church. I never saw him losing his temper (as I sometimes did myself), or heard him speaking evilly of any one. The part he took at our prayer-meetings proved him to be possessed of a very meek, devout spirit. His death called forth many expressions of sorrow, and a gracious hopefulness that he had at last gone to be with Christ, which is far better.

3. MR. NG SE-KENG. This brother had a small farm near the village of Toa-khe-chu, about five miles from the County City of Ka-gi. He was about forty years of age when several relations began to speak to him about the things that belonged to his peace; this being followed by his whole-hearted acceptance of Christ, and his baptism

at Ka-gi by the Rev. David Smith on 9th November, 1879. Mr. Smith also presided at his appointment to the Eldership on 13th March, 1881, in which office our friend remained till his death on 11th February, 1904. Being very active, a man of good sense, and willing to render any Christian service he could, Mr. Ng was often asked to serve on Committees of Presbytery, and on such occasions he invariably acted in a conscientious and conciliatory way. One of his sons is at present Tutor in our Theological College; another graduated in the Government Medical College at Taihoku, and is now in private practice, while a third became one of our valued preachers at the close of his collegiate course in Tainan. This latter brother was a capable and most earnest young Christian, whose death a few years ago was greatly lamented by all who knew him.

4. MR. NG KA-TI. This worthy friend was baptized by the late Dr. Talmage of Amoy, and was admitted to Church membership at Takow in 1867, becoming soon after an assistant in the Mission Hospital there. He was ordained to the Eldership in 1878, and continued in that office till his death at Tainan on 11th June, 1911. His long faithful service under Dr. Maxwell, Dr. Patrick Manson, and Dr. Thomas Rennie, was the outstanding feature of Mr. Ng's career. His confession of Christ and efforts for the conversion of those around him were not forgotten in the midst of his pressing Hospital duties, and we believe that not a few regarded him as their spiritual father in Christ. Although he had little book-knowledge of the healing art, he went into private practice when the Hospital was closed owing to Takow having ceased to be a centre for missionary residence; but, being good-natured, easy-going, and somewhat loquacious, Mr. Ng's business did not yield him much of an income.

There were genuine expressions of regret when he passed away, and every one had a kindly word to say of him.

5. MR. KO THIAN-SU. His father was chief assistant in our Tainan Hospital, and had long been a respected Elder of the Church. Little Thian-su was baptized on 22nd September, 1872; and after receiving some elementary training, he was entered as a pupil of the Methodist College at Fuh-chau, where he held a good place through all his course, one of his acquirements having been quite a passable knowledge of English. It was, however, the earnest Christian character of those capable American Methodist teachers which God made most use of in guiding the proclivities of our young friend. He came back to us a tall nice-looking lad, and one could not be long in his company before seeing the prominent place which Jesus Christ had in his life, that it was his glorified Saviour he loved to think of and obey. Although he would have liked to follow the medical profession of his father, he was too conscientious a man to enter it without an adequate course of training; but seeing there was an increasing demand for Western medicines in Formosa, he qualified himself for doing business in that direction. This, however, by no means shut him out from continuing to be a voluntary Christian worker, both among Church people and outsiders. Every one of us knew that he rendered all this service for the mere love of it, and not for filthy lucre's sake or to get a name for himself. After Formosa was ceded to Japan, he returned to Fuh-chau, where he accepted the important educational appointment which was pressed upon him; but still kept up his Christian activity till he was cut off by illness in the prime of his life. Dear Thian-su left behind him a fine bracing example, and his memory will long be cherished amongst us.

6. MR. NG TSOK-PANG. He was a native of Toa-khe-chu in the Ka-gi region, and lost both his parents when a very little boy. On one occasion he took seriously ill, and a fortune-teller advised him to come to our Hospital, where the Gospel was explained to him for the first time. This so touched his heart that he began attendance at the chapel for more instruction; a course in which he persevered till there was satisfactory evidence that his request for baptism had to be granted. It was not long after that he was selected to become a student of our Theological College. He went through the full course, and in a way that made us very hopeful about him. We saw that he was a serious-minded young man; and we never heard him indulging in gossip, foolish jesting, or idle profitless talk; a feature which may have been partly owing to his weakly condition of health. His College course was followed by short terms of service at three of our northern stations, and at them all his Sunday discourses and work among the young were much valued. When having intercourse with others, he was always sparing of his words, gentle and unsuspecting, although he could be uncompromisingly firm if called upon to be so. It was chiefly through him that our station in the market-town of Haw-law-tun was opened. He paid many a visit to it from the Church he ministered to at Toa-sia, and on 29th October, 1907, conducted the forenoon service there, on which occasion every one present saw the tenderness with which he spoke in beseeching his hearers to a sincere acceptance of Jesus as their Saviour. On returning to Toa-sia that day he retired to his room after the mid-day meal, began to vomit blood, and was immediately called away to Him with whom was all his salvation and all his desire. Mr. Tsok-pang was a careful constant reader of the Bible, and his prayers had a rich spirituality about them. He was a brother

beloved, and his character was a very gracious and helpful one.

7. MR. LIM ANG. He had a fairly good schooling in his younger years, and could read ordinary books in Chinese character with ease. An affection of the eyes brought him to the Hospital, but nothing could be done for him, whereupon he began to study our Braille books in the Amoy vernacular spoken throughout Formosa, and soon became an expert reader and writer. He was baptized on 22nd June, 1891; and soon after was put in charge of our Mission School for the Blind at Tainan. His pupils loved him for the patient, kindly way in which he treated them. On an urgent request from Miss Graham of our Amoy Mission, he was sent over to begin work for the blind in the important city of Chin-chiu, where he remained for nine months, and gained the respect of those with whom he came in contact. As his eyesight gradually came back after his return to Tainan, and he was plainly a man that could be trusted, his name was placed upon our Preachers' Roll; and, in that capacity, he rendered good service at several of our country stations. His work was especially fruitful at Sin-kang, where he died on 22nd September, 1900, to the great regret of all who knew him. Having been brought into close fellowship with him in his work for the blind, I had good opportunities of seeing him both under cloud and in sunshine; and my firm belief is that he was a sincere self-denying disciple of Christ—to whom the word came that day at Sin-kang, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

8. MR. KA-PAU. This was the Sek-hwan Onesimus, or the "Quartus, a brother" of our Mission. In other

words, although holding no office in the Evangelistic or Educational branches of the work, he acted faithfully for many years by carrying letters, books, and sums of money over our wide field at a time when there was no Postal service in Formosa ; and St. Paul's Epistles show what an important place is given to those brethren who rendered such service to the Church. Others besides Ka-pau were also called to be our messengers elsewhere, but we were occasionally placed at a disadvantage when reports reached us of their letters having miscarried, or sums of money they carried having failed to reach their destination. It was never so with Ka-pau, whose duties took him over the six days' journey from Tainan to Lai-sia. He was always up to time, always full of good humour, and always very exact in carrying out the little commissions with which he was entrusted. Our friend was baptized on 24th March, 1872, when he was 44 years of age, acted as Deacon to the Lai-sia congregation for more than ten years, and died on 19th August, 1887. Even yet, the brethren have a very kindly remembrance of Brother Ka-pau.

9. REV. W. THOW. Soon after his graduation at Aberdeen University, Mr. Thow joined the English Presbyterian Mission, and arrived in Formosa on 20th of November, 1880. At the close of one furlough in the Homeland, he returned to his post, and died at Tainan on 24th June, 1894. Mr. Thow was both a capable and a most helpful fellow-worker, and perhaps I cannot do better here than copy out the notice which was inserted in our Minutes when he was called away to be with Him whom he had loved and served. It runs thus :—

“ In entering upon our Minutes a note of the death of Mr. Thow, we desire at the same time to record our sense of the great loss which, as individuals and as a Mission,

we have sustained by his removal from amongst us. Mr. Thow arrived in Formosa in November, 1880, his term of service thus extending to 13½ years. None who laboured with him during that time, whether Chinese or Foreigners, could fail to be impressed with the entire single-heartedness of his character in relation to God and man, with his willing consecration to his Saviour, and his whole-hearted devotion to the work to which from his youth he had given himself. While qualified by gifts and attainments to undertake any part of our Mission work, his memory will probably be mostly associated with his self-denying labours in the country among our various congregations. There he visited with ceaseless diligence, often with much personal discomfort; performing among them with loving firmness the duties of a faithful Pastor, both longing and praying for the development in them of a higher type of Christian life and character. He laid much stress also on the duty of preaching the Gospel to the heathen, in which connection he prepared a small sheet on *Saving Truth* which has already been distributed by tens of thousands throughout the Island. We desire to express our sympathy with his relatives in their sudden bereavement at a time when we were looking for many years of increasing usefulness from him. Especially do we sympathise with his Parents in their deep sorrow, asking for them at this time the consolations of the God of all comfort; that they may find peace in looking back over the record of the noble life now ended, and looking forward in sure hope of a glorious resurrection."

10. MRS. D. FERGUSON. As in the case of Mr. Thow, the following entry was made in our Minutes regarding her:—

"The Mission Council records with deep sorrow the

death of Mrs. Ferguson, L.R.C.P. and S. Edin. on 17 January 1901 at the close of an illness of some weeks, incurred while on a visit to Bak-sa. Mrs. Ferguson came to Formosa in the year 1892, her whole term of service thus extending to about nine years. Her speedy acquisition of the language enabled her to enter early upon work, in which her full medical qualifications put her in a position to render a unique service to the Mission. Both in the City and throughout the country she carried on an extensive and highly valued medical work in which her services were rendered freely to the Mission; the Women's Missionary Association, at the request of the Council, making a small annual grant towards defraying the expense of the drugs employed. In accordance with the earnest and repeated request of the Chinese, authorisation was sent from Home for the opening of a Women's Hospital to be carried on by Mrs. Ferguson. Owing to various circumstances this object, to the regret of many, was not accomplished. The result in one way was to leave her more time for visits to out-patients, ungrudgingly paid with no thought of self, and at all hours of the day and night, whereby she endeared herself to the hearts of very many in the City and neighbourhood, as was evidenced by the sorrow so widely expressed at her death, and the large concourse of Christians and others who followed the funeral to the grave. The Council return thanks to God for the services thus rendered by her to the members of the Mission during her too brief life amongst us; they express their profound sympathy with her husband and children, and with her parents and other friends at home, praying God to give them all needed comfort and direction."

As I happened to be on duty in the Chiang-hoa region when Mrs. Ferguson passed away I should like here to add my cordial endorsement to the above testimony.

Mrs. Ferguson was always bright, winsome, delightfully free from self-consciousness, and with no trace of a desire for special recognition because of her undoubted ability and abundant labours. She will long be remembered by the missionaries and our native friends as having been a very lovable personality.

“Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, that they may rest from their sorrowful labours; for what they have done goes with them.”

Weymouth's Translation.

A NEW MAP OF FORMOSA

SHOWING THE
LOCATIONS OF ITS INHABITANTS

By
Rev. W. Campbell, F.R.G.S.

EXPLANATION

Japanese & Chinese-speaking inhabitants

Aboriginal Tribes

- 1 Taiyal Group
- 2 Saisett " "
- 3 Ami " "
- 4 Bunun " "
- 5 Tsou " "
- 6 Peiyuna " "
- 7 Isarisen " "
- 8 Paiwan " "
- 9 Yami " "



KEY TO SIGNS

- | | |
|--|------------------------|
| Capital | ----- Prefectural Bds. |
| Prefectures | ----- Savage Tribes |
| Sub Prefectures | ----- Guard Lines |
| Savage Tribes | ----- Railways |
| | ----- Trolley Lines |

9 Kotō Shō
Botel Tobago

Lit. Botel Tobago

English Miles

0 10 20 30 40

APPENDIX

- I. LIST OF MISSIONARIES SENT TO FORMOSA.
- II. FORMOSA MISSIONS' CHURCH CENSUS, 1914.
- III. STATISTICS OF THE SOUTHERN MISSION SINCE 1877.
- IV. THE LORD'S PRAYER IN SEVEN DIALECTS.
- V. DESPATCHES RELATING TO FORMOSA.

I.—LIST OF MISSIONARIES SENT TO FORMOSA.

(Missionaries whose names are printed in SMALL CAPITALS are still in active service.)

(1) FROM THE PRESBYTERIAN CHURCH OF ENGLAND.

<i>Name.</i>	<i>Arrive.</i>	<i>Depart.</i>
<i>J. L. Maxwell, M.D., and wife</i>	1865	1871
<i>Rev. Hugh Ritchie and wife</i>	1867	1879
<i>M. Dickson, M.B., and wife</i>	1871	1879
REV. W. CAMPBELL and wife	1871	—
REV. T. BARCLAY, M.A., and wife	1874	—
<i>Rev. D. Smith and wife</i>	1876	1882
<i>P. Anderson, L.R.C.P. & S., and wife</i>	1879	1910
<i>Mrs. Hugh Ritchie</i>	1867	1882
<i>Rev. William Thow, M.A.</i>	1880	1894
<i>Miss E. Murray</i>	1880	1883
<i>Rev. James Main, M.A.</i>	1882	1884
<i>Rev. W. R. Thompson, B.A., and wife</i>	1883	1887
<i>J. L. Maxwell, M.D., and wife (2nd term)</i>	1883	1885
<i>Mr. George Ede and wife</i>	1883	1896
<i>John Lang, L.R.C.P. & S.</i>	1885	1887
MISS A. E. BUTLER	1885	—
MISS JOAN STUART	1885	—
MISS M. BARNETT	1888	—
<i>Gavin Russell, M.B.</i>	1888	1892
REV. D. FERGUSON, M.A., and wife	1889	—
<i>W. M. Cairns, M.B., and wife</i>	1893	1895
<i>Rev. C. N. Moody, M.A.</i>	1895	1908
REV. A. B. NIELSON, M.A.	1895	—
D. LANDSBOROUGH, M.B., and wife	1895	—
<i>Mrs. D. Ferguson, L.R.C.P. & S.</i>	1892	1901
<i>Mr. F. R. Johnson and wife</i>	1901	1908
J. L. MAXWELL, JUN., M.D., and wife	1901	—
MISS LLOYD	1903	—

<i>Name.</i>	<i>Arrive.</i>	<i>Depart.</i>
<i>Rev. A. E. Davies, B.A.</i>	1907	1910
REV. H. MONCRIEFF, M.A., and wife	1909	—
<i>Miss M. Learned (now Mrs. Landsborough)</i>	1909	1912
<i>Miss (Nurse) A. Benning</i>	1909	1911
MISS (NURSE) A. FULLERTON	1911	—
G. G. TAYLOR, M.B., and wife	1911	—
REV. E. BAND, B.A.	1912	—
MISS A. D. REIVE	1913	—
MISS A. A. LIVINGSTON	1913	—

(2) FROM THE PRESBYTERIAN CHURCH OF CANADA.

<i>Rev. G. L. Mackay, D.D., and wife</i>	1871	1901
<i>Rev. J. B. Fraser, M.D., and wife</i>	1875	1877
<i>Rev. K. F. Junor, B.A., and wife</i>	1878	1882
<i>Rev. John Jamieson and wife</i>	1883	1891
REV. W. GAULD, B.A., and wife	1892	—
<i>Rev. Thurlow Fraser, B.D., and wife</i>	1902	1904
REV. J. Y. FERGUSON, M.D., and wife	1905	—
REV. MILTON JACK, B.D., and wife	1905	—
MISS J. KINNEY, B.A.	1905	—
MISS H. CONNELL	1905	—
REV. D. MACLEOD, B.D., and wife	1907	—
MISS M. G. CLAZIE	1910	—
MISS J. M. ADAIR	1911	—
MR. G. L. MACKAY and wife	1911	—
A. A. GRAY, M.D., and wife	1913	—
MR. K. W. DOWIE	1913	—
MISS (NURSE) J. ELLIOT	1913	—

II.—FORMOSA MISSIONS' CHURCH CENSUS, 1914.

(1) CHURCH ATTENDANCE IN EACH PREFECTURE.

	FORENOON ATTENDANCE.			AFTERNOON ATTENDANCE.			Readers of Romanized.	Readers of Character.	Adherents and their families.	Villages.
	Men.	Women.	Children.	Men.	Women.	Children.				
SOUTH: Presbyterian Church of England.										
Taichu ..	814	557	533	794	676	533	1,084	168	4,140	244
Nanto ..	197	248	229	185	248	184	466	55	1,389	52
Kagi ..	611	404	440	566	457	463	833	101	3,222	168
Tainan ..	1,226	1,016	995	1,097	1,087	796	1,767	437	7,505	241
Akau ..	531	452	443	468	447	423	1,008	182	3,876	150
Taito ..	14	16	12	12	14	8	15	2	66	2
Karenko ..	59	64	92	58	58	108	167	21	680	17
Pescadores ..	15	35	30	18	35	31	42	8	124	14
Total ..	3,467	2,792	2,774	3,198	3,022	2,546	5,382	974	21,002	888
NORTH: Presbyterian Church of Canada.										
Taihoku ..	564	433	320	247	200	142	416	162	1,973	140
Toen ..	118	87	82	53	41	51	104	47	520	45
Shinchiku ..	378	277	217	249	145	149	186	166	1,199	101
Taichu ..	103	93	84	109	99	80	130	39	456	27
Giran ..	132	120	66	79	71	46	72	11	565	32
Karenko ..	19	5	6	10	3	5	15	4	76	3
Total ..	1,314	1,015	775	747	559	473	923	429	4,789	349
Grand Total ..	4,781	3,807	3,549	3,945	3,581	3,019	6,305	1,403	25,791	1,237

(2) THE NUMBER OF CHRISTIANS AND POPULATION IN EACH PREFECTURE.*

	Taipei.	Toan.	Shinchiku.	Taichu.	Givan.	Nanto.	Kagi.	Tainan.	Akan.	Karenko.	Taito.	Pescadores.
Population	449,715	214,274	312,566	558,899	134,443	115,911	532,901	535,303	244,667	27,462	32,938	54,142
CHRISTIANS	1,973	520	1,199	4,596	565	1,389	3,222	7,505	3,876	756	66	124
	one	one	one	one	one	one	one	one	one	one	one	one
	in	in	in	in	in	in	in	in	in	in	in	in
	227	412	260	121	237	83	165	71	63	36	499	436

Population of Formosa: Chinese 3,213,221. Christians: Members and adherents 25,791; that is one in 124.

* "Children" means hearers of twelve years of age and under.

The column headed "Villages" gives the number of towns and villages from which one or more persons come to worship.

The figures given are the result of actual enumeration.

On four previous occasions, in 1898, 1902, 1906 and 1910, similar enumerations of the E. P. Mission in South Formosa were made. These results in the South are arranged in the following table for purposes of comparison.

	1898	1902	1906	1910	1914
Forenoon Attendance	..	3,969	6,496	6,905	9,033
Afternoon Attendance	..	3,577	5,567	6,662	8,766
Readers of Romanized	..	2,000	3,244	4,079	5,382
Adherents and their families	..	..	..	..	974
(includes next two items)	..	10,758	12,945	15,925	21,002
Communicants	..	1,399	2,120	2,942	4,050
Baptized Children	..	1,368	1,808	2,211	3,924
Villages	..	..	..	742	886
Native Givings	Y3,732	Y7,460	Y11,954	Y13,300	Y27,568
Places of Worship	62	81	87	90	100
Preachers	30	38	52	59	66
Native Pastors	2	1	5	4	5
Missionaries, Men	7	9	9	7	10
Women	3	3	4	6	7

Presbyterian

Church of England

only.

* Population does not include Japanese nor savages.

III.—STATISTICS OF THE SOUTHERN MISSION SINCE 1877.

Year.	Baptized Adults.			Total Baptized Children.	Total Children and Adults.	Total Givings in Mex. Dollars.
	In full Communion.	Under Discipline.	Total.			
1877	950	81	1,031	169	1,200	618
1878	947	60	1,007	161	1,168	1,338
1879	985	71	1,056	224	1,280	1,793
1880	1,023	90	1,113	167	1,480	1,427
1881	1,172	76	1,248	465	1,713	1,320
1882	1,174	95	1,269	560	1,820	1,316
1883	1,167	91	1,258	553	1,811	1,358
1884	1,317	108	1,425	600	2,025	1,570
1885	1,412	108	1,520	800	2,320	1,662
1886	1,476	108	1,584	962	2,546	2,143
1887	1,348	119	1,467	937	2,404	1,641
1888	1,307	122	1,429	946	2,375	2,033
1889	1,259	140	1,399	1,017	2,416	2,603
1890	1,211	158	1,369	1,056	1,425	2,372
1891	1,179	186	1,365	1,094	2,459	1,814
1892	1,180	198	1,378	1,140	2,518	1,911
1893	1,225	186	1,411	1,210	2,621	2,130
1894	1,265	191	1,456	1,240	2,696	1,658
1895	1,256	189	1,445	1,297	2,742	1,815
1896	1,291	175	1,466	1,354	2,820	2,488
1897	1,399	159	1,558	1,368	2,926	3,752
1898	1,587	158	1,745	1,436	3,181	4,491
1899	1,875	163	2,038	1,583	3,621	6,222
1900	2,019	152	2,171	1,666	3,837	5,685
1901	2,190	152	2,342	1,708	4,050	7,460
1902	2,325	174	2,499	1,837	4,336	9,584
1903	2,551	165	2,716	1,898	4,615	8,031
1904	2,703	157	2,860	2,104	4,964	10,817
1905	2,942	151	3,093	2,211	5,204	11,954
1906	3,101	158	3,259	2,407	5,766	11,605
1907	3,250	165	3,415	2,583	5,908	14,693
1908	3,345	180	3,525	2,746	6,271	16,124
1909	3,445	153	3,598	2,901	6,539	9,539
1910	3,612	193	3,805	3,190	6,995	13,982
1911	3,773	197	3,970	3,434	7,404	16,401
1912	3,880	211	4,091	3,602	7,693	15,016
1913	4,050	202	4,252	3,924	8,176	19,685
1914	4,170	120	4,290	4,072	8,362	23,339

IV.—THE LORD'S PRAYER IN SEVEN DIALECTS.

(1) *From Gravius's Gospel of St. Matthew.*

"Raman-jan ka itou-tounnoun kow ki vullu-vullum; Pakou-tiktik-auh [lou-mou-louh] ta Nanang-oho. Pak-irou-au ta Pei-sasou-an-oho. Päämt-au ta kamoei-en-hou, mama tou tounnoun ki vullum, k'ma-hynna tou Næi. Ph'ei-kame wœ'i k'atta ki paoul-ian ka mams-ing. Atta-ral-a ki kæu-itting-en-hou ymiæn-an, mama ka atta-ral-kame ta ymi-æn ki kæu-itting-'niæn. Ka inei-kame dmyllough tou repung-an, râ haoumi-ei-kame ki Lit-tou. Ka a'mouhou ta Pei-sasou-an, ta pei-lpoug-han, ta keirang-en ki kidi tou yhkaquan myd-darynnough, Amen."

(2) *From Gravius's Formulier des Christendoms.*

"Rama-jan ka tou tounnoun kow ki vullum. Pakou-tik-tik-auh lou-moulough ta Nanang oho. Pa-irou-au ta Pei-sasouan-oho. Paamt-au ta kamoei-en-hou, mama tou tounnoun, kma-hynna tou Næi. Pei-kame wæi katta ki paoulian ka mamsing. Attaral-lâ ta kæuitting-en-hou ymi-æn ki kæuitting-nian. Inei-kame dmilough tou r'poung-in, ra haoumi-ei-kame ki Lyttou. Ka 'a-mhou ta pei-sasou-an, ta pei-lpoug-en, ta keirang-an ki kidi tou yhkaquan myddarynnough, Amen."

(3) *From Junius's Formosan Catechism.*

"Diameta ka tü vullum, Lulugniang ta nanangh oho, Mabatongal ta tao tu gou moho, Mamtalto ki kamoienu tu naly mama tu vullum, Pecame ka cagniang wagi kata, Hamiacame ki vari- viang mamemiang mamia ta varau ki, Tao ka mouro ki rüch emitang, Inecame poudanga dangach Souaja mecame. Ki lito, ka imhouato, ta gumaguma kalli puchang kasasamagang mikiqua, Amen."

(4) *From Vertrecht's Favorlang MS.*

"Namoä tamau tamasea paga de boesum, ipadasa joa naan. Ipa-saija joa chachimit o ai. Ipa-i-jorr' o oa airab maibas de boesum, masini de ta channumma. Epe-e namono piadai tora uppo ma-atsikap. So-o abo-e namo tataap a kakossi namoa, maibas channumma namo mabo tamasea parapies i namo. Hai pasabas i namo, so-o barras' i namo innai rapies ai. Inau joa micho chachimit o ai, so-o barro ai, so-o adas ai, taulaulan, Amen."

(5) *Present-day Sek-hwan Version.*

“Niam a A-bah kai-dih ba bau ka-wuss. Ni-suh a la-ngat tsah, ma-su-zau-u hau riak. Pa-pang-a-sai ni-suh-ah ki-nu la-an. Pa-pa i ta-du-i ki-ni-sui-a li-ni Xa-dan, di-ni da-Xuh hai-ki, ba bau ka-wuss. Ba-Xei au-no da-li-o nu-sau-a ki-na-sa-de-lan yam-i-kah, i-la a na pi-ter-ut-o niam-a-ki-na sa-de-lan. A-na pa-pa Xi-ta-lam-i yam-i-a ai-za sei-sei. Tu-tul-i niam-mih pa-ter-ia-di de-sa-del. Hhamoh ki-nu la-an, wa-rut Xi-na ria-ria-kan, ka kai-i swoan da-duah, mau sei-o ma-si-lo ba-zu ba-zoach. Lai-ki naim-a hi-niss-a Xi-na la-tu-dan.”

(6) *Romanized Chinese used by Christians in Formosa.*

“Goan e Pe toa ti thi-nih, goan li ê mia tsoe seng ; li ê kok lim-kau, li é chi-i tloh chia ti toe-nih chhin-chhiu ti thi-nih ; so tloh eng e bi-niu kin-a-jit ho goan ; goan sia-bian tek-tsōe goan ê lang, kui sia-bian goan é tsoe ; boh-tit ho goan tu-tloh chhi, tloh goan chhut phai ; in-ui kok, koan-leng, eng-kng, long si li e kau tai-tai ; sim so goan.”

(7) *Psalmanaazaar's Fictitious Version.**

“Amy Pornio dan chin Ornio vey, Gnayjorhe sai Lory, Eyfodere sai Bagalin, Jorhe sai domion apo chin Ornio, kai chin Badi eyen, Amy khatsada nadakchion toye ant nadayi, kay rodonaye ant amy sochin, apo ant radonem amy sochiackchin, bagne ant kau chin malaboski, ali abinaye ant tuen Broskaey, kens sai vie Bagalin, kay Fary, kay Barhaniaan chinania sendabey, Amien.”

* The late Dr. Terrien De Lacouperie gave widespread currency to his belief that the language represented here was not fictitious after all, but no satisfactory evidence has yet been produced to upset Psalmanaazaar's own confession of deliberate forgery. See *Journal of the Royal Asiatic Society*. Vol. xix, p. 413 ; the *Academy* for 9th April, 1887 ; and the present writer's *Articles of Christian Instruction in Favorlang-Formosan*, pp. xvii.

V.—DESPATCHES RELATING TO FORMOSA.

(1) *From Prince Kung to Mr. Wade.*

October 1, 1874.

The Prince of Kung presents his compliments to Mr. Wade.

The Prince is in receipt of Mr. Wade's Note of the 18th day of the 8th moon (28th September). It contains the fullest proof of Mr. Wade's very friendly feeling. While treating of what affects the common interests, it even more concerns the Chinese Government. The Prince is extremely grateful for it.

His Highness has learned from the Ministers with whom Mr. Wade has conferred, everything from first to last that has fallen from Mr. Wade; but as, in the questions in the Note under acknowledgment, there are some points that present difficulties, and some that require explanation, His Highness has arranged with the Ministers of the Yamen that they should proceed to the Legation at 1 o'clock on the 23rd day of the moon (3rd October) for a conference with Mr. Wade, when His Highness hopes he will receive them.

(2) *From the Japanese Minister to Earl Derby.*

Legation of Japan, 9, Kensington Park Gardens,

February 8, 1875.

My Lord,—I am instructed by Terashima Muenori, Minister of Foreign Affairs of Japan, to express to your Lordship the deep sense entertained by my Government of the assistance rendered by Her Britannic Majesty's Representative at Peking, in effecting a settlement of the recent difficulty between Japan and China, with respect to the Island of Formosa.

My Government has already stated to Sir Harry Parker its keen appreciation of the value of that assistance; requesting him, at the same time, to be good enough to transmit its thanks to your Lordship.

It is, therefore, my duty to repeat and renew the expression of that appreciation and of those thanks, and I beg your Lordship to be convinced that I could not possibly have a more agreeable duty to discharge.

I venture to hope that your Lordship will be pleased to acquaint Mr. Wade with the feelings which I have the honour to express here, and that he will accept for himself personally the thanks which my Government most cordially offer him.

I have, etc.,

WOOPYENO KAGENORI.

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