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ARTICLE I.

AN APOSTOLIC MISSIONARY IN CHINA.

About ten years ago, a young man was quietly ordained to the foreign mission work in a small church in Montreal, Canada. He had been from boyhood an enthusiast as to missions, and having now finished his preparatory studies, was ready to go forth as an ordained medical missionary to China. No public attention was aroused by his ordination, and there were but few to bid the young missionary God-speed, though there were some, even then, who were deeply impressed by the quiet intensity with which he spoke at meetings which he addressed before leaving the country, and who long after remembered him as one especially characterised by apostolic faith and fervor. He was the first missionary whom the then "Canada Presbyterian Church" sent forth to the heathen in the regions beyond Canada, which, of course, is a wide mission-field in itself.

The Rev. Principal Grant, of Queen's University, Kingston—then of Halifax—happened to be in Montreal, and to be present at the dedication service, and he thus describes the impression produced on him at the time: "The committee had not selected one of the large churches for the service, probably because it estimated rightly the amount of public interest in foreign missions. The small church was not filled. The missionary-elect, a small, dark young man, seemed to make little impression on the con-

gregation, though there was a simple earnestness in his manner, and an occasional pathos or Highland wail in his tones, that touched a brother Highlander. But, to judge from remarks made by some near me, there was not much faith in the mission or the missionary. Others believed that the young man was walking *by faith*, and that wherever faith was, even miracles were possible.”

In 1880 Dr. Mackay returned to his native land to give an account of his stewardship. The hearts of thousands in Canada have been deeply stirred and impressed by the simple unadorned recital of his experiences in Formosa, which reads more like a chapter from the Acts of the Apostles, than from the history of an age which, we are so often told, is one “of little faith.”

Being left free to choose his own field of labor by the committee which sent him to China, Dr. Mackay left Canada in October, 1871, and landed at Hong-kong early in 1872. There he met an old friend who strongly recommended him to go to Formosa. He accordingly went thither, and first visited the interesting mission of the English Presbyterian Church in southern Formosa, which has its headquarters at Tai-wan-foo, the capital of Formosa. Here, a medical Mission and hospital had been established under Dr. J. L. Maxwell, who also translated the Bible into the “Roman Colloquial,” a work largely helpful to Dr. Mackay, as well as to the southern mission. Tai-wan-foo is a large fortified city of 70,000 inhabitants, inclosing a circuit of five miles. Here and at Takao, another city, the English Presbyterian missionaries had been laboring since 1865. Dr. Mackay took counsel with Dr. Maxwell and Mr. and Mrs. Ritchie, and decided that they should divide the land, and that his mission-field should be northern Formosa. As the island is about 250 miles long and 90 in width, with three millions of a Chinese population, exclusive of 60,000 or 80,000 aborigines, there was abundance of room for two missions to work without the slightest interference. He accordingly proceeded northward to Tam-sui, or Hobe, a town of about 8,000 inhabitants, a treaty-port at the mouth of a river of the same name, which has ever since been his headquarters. It is beautifully situated on the slope of high hills rising directly from the river, and divided, about 200 feet above

it, by a table land, on which now stand the houses of two missionaries, near four others belonging to the few foreign residents. On the low land by the river lies the Chinese town, "like all Chinese towns, full of filth and horrible smells."

Of the beauty of the island of Formosa, Dr. Mackay, who has travelled through the continents of Europe and America, and a large part of Asia, speaks in the most glowing terms, as of a land of glorious mountains, lovely valleys, grandly picturesque passes, placid lakes, in a word, "the most beautiful island in all God's earth." Its great natural beauty, indeed, led the early Portuguese explorers to give it the name of *Isla Formosa*, which it has ever since retained. The eastern portion consists of a ridge of lofty mountains, called by the natives "Ta-shan," or Great Mountains, reaching at some points an elevation of 12,000 feet.

This rugged mountain tract is the abode of the still untamed aborigines of the island, who have been gradually driven back by the Chinese to this natural fastness, from which they have repelled all attempts to dislodge them; a fierce warlike race of Malay origin, at deadly feud with the Chinese, who live among their sugar and rice fields and their tea and indigo plantations on the western side, divided by ninety miles of sea from the main land of China. The island was known to the Chinese from 1430, though it was only in 1652, on the expulsion of the native Ming dynasty by the Tartar one, which has ruled China ever since, that they began to colonise it. The Spaniards had previously made some attempts to plant settlements and missions, and the Dutch had, in 1624, founded a settlement protected by two bastioned forts at Tam-sui and Kelung. Their missionaries, George Candidius and Robert Junius, seem to have been very successful in converting the natives to Christianity. The latter is said to have baptized about 6,000 converts on profession of faith, and to have planted twenty-three churches, besides schools in which about 600 children received a Christian education. The arrival of many thousand loyalist Chinese emigrants eventually proved fatal to the Dutch colony, as Koxinga, a dreaded pirate, disaffected to the Tartar dynasty, was attracted to the island in the hope of driving out the Dutch, and usurping the sovereignty over the

Chinese population. After an heroic resistance, the brave little Dutch garrison was overpowered, and many prisoners massacred, including three ministers; the remnant of the garrison, after holding out for nine months, was forced to retire to Batavia.

A century later, a Jesuit traveller found still existing among the natives some traces of the Dutch language and of some Christian doctrines, relics of this first successful mission to Formosa. But at the period of Dr. Mackay's arrival, though there was an interesting English Presbyterian mission in southern Formosa, the population of northern Formosa, whether Chinese or aboriginal, presented a dense mass of unbroken heathenism.

He had been preceded by three Spanish priests, who had labored for three years without success, and had left the island a few months before his arrival. The people boasted that they had driven away these "foreign devils," and that they would soon drive away this new "foreign devil" too. When Dr. Mackay landed at Tam-sui, he had difficulty in obtaining any kind of shelter. There was no inn, good, bad, or indifferent, and it seemed that there was literally no room for him in the place. His first quarters were a small damp bath-room, which he soon exchanged for a hut or cabin that had been used for the temporary stabling of horses by an Englishman who had been engaged in the tea trade, horses not being ordinarily used in Formosa.

His first work, of course, was to learn the Chinese language. The people avoided him in general; but he went out to the hills, and learned many words from the boys herding cattle there. At first they, too, fled from him, calling him "foreign devil," and casting stones at him; but he gradually won their friendship, and found them useful teachers, while he in turn tried to teach them. As the rainy season approached, his hut proved anything but a comfortable abode. The rain, pouring down continuously, found its way through the roof in such quantities as to lay the floor under water, frequently to the depth of two feet, so that he was obliged to place several layers of boards under his mattress in order to secure a dry bed. In this miserable damp lodging he found his home for many months. Without, the hostility of the people remained unabated, or rather, grew more bitter. His

worst enemies were the *literati*, or educated portion of the people, a class answering to the Pharisees of Jerusalem in the time of our Lord. He had posted the Ten Commandments, in Chinese, on his door. The last six met with the approbation of the *literati*, but the first four they indignantly rejected. They spared no means of exciting the poor ignorant people to hatred, and even to violence. They issued vile placards, containing slanders, and used to attach these to the door of his hut. They circulated the most absurd stories concerning him, which the populace believed. They represented him as a political agent, sent to beguile the people into friendliness preparatory to a hostile descent, and as a poisoner; exciting so great a prejudice against him that he often had to walk miles inland in order to procure rice and leeks for his subsistence. The ignorant people were even made to believe that he had a long knife for cutting out their hearts, and an iron hook for pulling out their eyes, and that he spent his nights in packing them up in boxes for exportation to England for the manufacture of opium! Soldiers, sailors, and the lowest of the people, came to his hut to revile him, spit upon him, and heap upon him all kinds of insults, and two mandarins even threatened with imprisonment any who should show kindness to the “foreign dog.”

Still, the solitary missionary worked on, undaunted and undiscouraged, making use of his medical skill to win by degrees the confidence of the people. As they began to understand what he could do to relieve sickness and suffering, they came to him in crowds for advice and medicine. During one summer he gave medicine to 3,000 people, and sent home appeals for another medical missionary to take charge of a hospital at Tam-sui. In 1873, he rented a house to serve as a hospital, being encouraged by the arrival of an English physician, Dr. Ringer, who gave his services gratuitously to this useful work. Another ordained medical missionary, Dr. Fraser, was sent out from Canada in 1874; and during the following year upwards of one thousand patients received medical treatment.

In the meantime, Dr. Mackay had at last the joy of finding that his persevering labors had awakened some interest in the truth which he proclaimed. A tall, stalwart, fine-looking young

man, named Giam-chheng-hoa, began to come to him, like Nicodemus, by night, to ask questions and discuss Christian doctrines, bringing his objections written out. After many such conversations, Dr. Mackay was cheered by hearing him declare that he was ready, despite the threat of death pronounced against any who should embrace the “new doctrine,” to receive and follow Christ as his Saviour and Lord. The two knelt down together in Dr. Mackay’s hut, and the young man prayed, with the simple and intense earnestness of a perishing man beseeching help, “O Thou, the *true* God, that I did not know a few months before, help me to know more of Thee, for I now know that these idols which our people worship cannot save. From the bottom of my heart I thank Thee for bringing Pastor Mackay to Formosa. Help him, by the Holy Spirit, to bring many to Jesus.” Dr. Mackay had waited long and patiently for his first convert, but he gladly owned that the salvation of even this one soul was worth all he had endured—“worth more than the world round and round.” And A-hoa has ever since proved an invaluable helper in leading his countrymen to Christ. A recent letter from Dr. Mackay’s present colleague, Mr. Junor, thus refers to him: “Especially A-hoa’s power in preaching, and his tact and decision of action and character are something remarkable. Any church in Canada would listen to his preaching with pleasure and profit. His advice is invaluable.” With the assistance of A-hoa, after nine months of patient teaching, Dr. Mackay was enabled to put in execution his long-cherished plan of an evangelistic tour through northern Formosa. It was the rainy season, and the two men set out on their mission tour, braving the violence of the rain, for the fierce winds make it impossible to carry an umbrella, and with trousers rolled up to the knees, bare-footed often, at other times wearing basket-work sandals, of which two or three pairs are sometimes worn out in a day, as nothing else will do for the clammy sticky mud of the paths over the hills. Here, certainly, the kingdom of God came not with outward observation. And as they went on their toilsome way, from village to village and from town to town, they did not find a population waiting with outstretched arms to receive the gospel. They still

met with the same bitter hostility. The people, instigated by the *literati*, pursued them with insulting cries, pelted them with mud, and set dogs upon them, while little bands of soldiers followed them at a distance. The authorities, too, were against them. One place to which they came they found in a wild commotion, excited by noisy heathen rites then going on. Scarcely had he obtained temporary quarters, when he received a peremptory notice, in substance as follows: "You foreign devil, with your disciple, must either leave here to-morrow morning by daybreak, or stay in the house for three days; for we are going to sacrifice to our ancestors" (the principal feature of Chinese worship). Dr. Mackay promptly replied, in the spirit of the apostles in similar circumstances: "We, the worshippers of the Lord Jesus, will not leave this place by daybreak, nor will we remain in the house for three days, but, by his grace and power, will preach his everlasting gospel in your streets for several days." A-hoa readily promised to stand by him, faithful, if need were, unto death, and they held their ground, although the excited mob surrounded his house, even climbing on the roof and shouting for his destruction. Next day he preached as he had said, after dispensing medicine to those who would receive it. One of his first converts was a man who had stoned him; another of these had headed the opposition against him. The first is one of his native preachers; the second is the best elder in the place to-day.

They usually began their preaching to the people by singing a hymn in Chinese—"A Day's March nearer Home" being one of their favorites. At other times they sang the well-known paraphrase, "I'm not ashamed to own my Lord," in circumstances which gave it a special significance. As Dr. Mackay began to attract crowds to hear "the new doctrine," the *literati* were aroused to more open opposition, and challenged him to public discussion. He studied, night after night, the sacred books of the Buddhists and Confucians, and then met them in public argument. On one occasion he held a discussion before an audience of 3,000; afterwards he sang a hymn, and preached salvation, full and free in Christ. One of the leading arguers on the side of Buddhism became a convert to Christ, and has proved a most

useful preacher, carrying the gospel into the very temples of the Buddhists. Another, who had been a Confucian, was, in like manner, led to the true Saviour. He had a mother so bigoted that he feared she would kill him when she knew of his change of belief, but, through prayer and divine grace, she also was, in two months and a half, brought to confess her faith in Christ. An ambitious young man, who was studying to be a mandarin, was attended by him in sickness, and also became a convert to the Christian faith. He confessed his faith to his father, who sent him back to his studies, but he had no heart to continue them. Dr. Mackay joined with him in prayer that his father's heart might be turned from his opposition. The prayer was answered, and the father is now one of the best elders of the church in northern Formosa, while the son is a native preacher.

The missionary's medical skill was an invaluable aid to his preaching. On one occasion, in a place where they met with fierce opposition, Dr. Mackay relieved a soldier from severe toothache by extracting a tooth with a primitive instrument extemporised by him out of two sticks, when the attitude of the people immediately changed to one of friendliness. At another time, a plot was formed to throw himself and his helpers over an aqueduct; but his successful treatment of a child, whose head had been cut by a stone thrown by a performing conjuror, completely overcame their opposition, and he was soon able to preach to 9,000 people. That place is now one of his most promising mission stations, its membership increasing so fast that it must soon become self-supporting.

After visiting many villages and towns of the Chinese, Dr. Mackay, with A-hoa, daringly resolved to penetrate to the haunts of the fierce barbarian tribes in the mountains. One portion of the aborigines, the Sek-hoau, have submitted to Chinese rule, and dwell in villages over which Chinese mandarins preside. They are partially civilised, and shave their heads in token of submission, but practise no art save agriculture in its simplest form. They are, however, like the North American Indians in similar circumstances, a dying race. But the Chi-hoau, or aborigines of the mountains, are still fierce and untamed, wearing long hair,

tattooing their slender olive bodies, and blackening their teeth with betel. They are described as good-natured, frank, and faithful to each other, but hating the Chinese with a deadly hatred; occasionally rushing down upon a Chinese village to destroy, and rating the valor of their warriors by the number of *heads* they could bring home from a raid. Such religion as is to be found among them is a rude paganism, presided over by priestesses. They dwell in habitations simple, but neat and clean, built on posts of observation, for the petty tribes into which they are divided are for ever waging war among themselves.

When Dr. Mackay and his faithful A-hoa set out on their adventurous journey, the soldiers who followed them at a distance rejoiced in the expectation of their destruction. Following the mountain path that led up among the mountains, some of them 11,000 feet high, they came at last upon a party of mountaineers, who advanced threateningly towards them and covered them with their guns. Dr. Mackay thought they were about to fire upon him, when suddenly the chief dropped his weapon and drew near with his hand upon his heart. The reason for this sudden change was—they afterwards found out—that the chief had discovered, from his want of a cue, that he was not a Chinese, and therefore he claimed and protected him as a kinsman. His companion they spared for his sake. Dr. Mackay and his helper sang hymns to the savages, and then preached the gospel. Not a few converts were made among this “barbarous people,” and several martyrs sealed their testimony with their blood. Four other converts belonging to a little church he had built in the woods of Mount Sylvia, were waylaid by heathen savages and beheaded. Dr. Mackay, coming up soon after, saw their headless bodies and buried them there, marking their last resting-place with a blue stone, on which was inscribed, “Blessed are the dead who die in the Lord.”

Time would fail to tell all the interesting incidents of this apostolic mission. In training his converts to become native preachers, as in other things, Dr. Mackay followed very close in the footsteps of his Divine Example. He took them with him on his pedestrian mission-tours, in parties of from five to fifteen, teach-

ing them by the way, and expounding to them the Scriptures. Other things besides scriptural knowledge were taught in this peripatetic college. The little band would sit down together, sometimes under a shady bamboo by the way, sometimes on the rocks by the sea-shore, sometimes on the lonely mountain-side, while Dr. Mackay would give them practical instruction in the botany of the plants around them, or in the geology of the rocks, or in natural history or geography or anatomy. They were drilled, also, in systematic theology, studied Horne's "Introduction," and Boston's "Fourfold State," and became very thoroughly acquainted with the history of missions and such missionary biographies as those of Dr. Duff and W. C. Burns, whom, by the way, Dr. Mackay, in some respects, much resembles, especially in his determination to identify himself thoroughly with the people among whom he labors. Dr. Mackay has now, in all, twenty trained helpers or catechists, officiating as native pastors in as many chapels, which have been built by degrees at the various stations where the nucleus of a Christian congregation has been formed. Dr. Mackay expects that, ere long, these will all be self-supporting native congregations, leaving the resources of the mission free for the evangelisation of the still heathen portion of the island. This training of a native ministry is in every way the best for the people, as well as the most economical method of meeting their spiritual needs, since six native pastors can live on what would be necessary for the support of one foreign missionary. A few of the principal mission-stations, after Tam-sui, the headquarters, are Yokokah, Sin-kang, Chiranik, Santing-po, Toa-lung-pang, Kelung, Teck-cham, and Bang-kah.

At Tam-sui, besides the chapel, a hospital has also been built, the gift of a lady in Canada. At Kelung, near coal-mines worked by English miners, a hospital was opened in 1879, under the kind care of Dr. James Mann. Of the blessed work done by such hospitals in the cure of disease and the relief of pain, in a country where medical aid is almost unknown, it would take many pages to tell. One traveller says that the scenes he witnessed in a single day at Dr. Maxwell's hospital in Tai-wan-foo made him feel perfectly appalled, when he "reflected on the

groans of unalleviated pain which must constantly rise from the poverty-stricken millions who swarm over the plains of China.”

The Rev. Dr. Fraser, Dr. Mackay's first colleague, was obliged, by the death of his wife and his own impaired health, to return to Canada, after three years' service. The Rev. Kenneth Junor went out in 1878 to assist Dr. Mackay, and, as soon as he had made sufficient progress in the language, undertook the visitation of the chapels. During the summer following his arrival, malarial fever visited the little mission band severely, cutting off the only child of Mr. and Mrs. Junor, a lovely boy of four. Dr. Mackay's own strength has been much undermined by frequent attacks of the fever, and by his constant exposure in all kinds of weather; but this is no matter for surprise, when the amount of labor undergone by him is taken into consideration. Some idea of it may be formed from the following summary, given by himself at one of his meetings. He has travelled 45,000 miles, for the most part barefooted, over hills and dales; he has ministered relief to 30,000 patients; he has extracted 10,000 teeth;—besides his more purely spiritual labors, in training native pastors, forming the nuclei of congregations, and admitting 323 persons into the Church by baptism, after long and careful instruction. Add to this the labor of learning to speak freely in such a language as the Chinese, and the whole presents a record of one man's work in eight years which is simply marvellous.

It is pleasant to be able to state that, while Dr. Mackay, in common with all missionaries, has found in the conduct of careless Englishmen abroad one of his greatest obstacles in commending Christianity to the heathen, he has also been refreshed by finding not a few examples of a very different class. Of the British consuls at Formosa he says: “Every one of them in turn was very kind to me, and they did all they could for myself and the work. I will ever feel grateful to Messrs. Frater, Baber, Allen, and Scott, all of them British consuls, for their kindness and help; also to my dear friend, Dr. Ringer, who did so much for the mission; and, indeed, to the entire foreign community for their kindness to myself during the early stages of

the mission, when any help was of value. They also showed great kindness to my students and converts. Once, when I was ill in the country, two Englishmen came to bring me food, a Chinaman carrying it in a basket.” Mr. Frater’s testimony concerning Dr. Mackay is thus given in his official report, dated February, 1877:

“As I am about to leave this port, I take this opportunity to say a few words regarding the only Protestant, and, in fact, the only, mission in the north of Formosa. It was established in 1872, by the Presbyterian Church of Canada, which then sent the Rev. G. L. Mackay to this port. He has proved himself to be one of the most zealous missionaries I have ever met, and his prudence in dealing with the Chinese I cannot too highly extol. Even the Chinese officials of the district regard him as a singularly upright man, and he is adored by his converts, who are prepared to suffer much for his sake. His system of operations is unique. He has, I may almost say, no fixed place of abode, but wanders from place to place, taking with him on all such occasions a band of students, whom he instructs in science, geography, history, etc., as well as religion, and he has more than once walked with them all the way to Tai-wan-foo, in the south of the island, and back. Constant exposure to all kinds of weather has filled his system with ague, and I fear he will soon have to rest from his labors. Candidates are not admitted by him until after a probation of several years, and all such are frequently reminded by him that, though they have become members of a foreign religion, they have not ceased to be Chinese subjects. Dr. Mackay is never molested in his travels, but always finds the people friendly wherever he goes.”

Soon after the arrival of the Rev. K. Junor in Formosa, he performed the pleasant duty of uniting Dr. Mackay in marriage to a Chinese lady, Kai-chhang-mia, who, of course, had been led by him to embrace Christianity. They have now two little girls, one of them born in Canada, Mrs. Mackay having accompanied her husband on his visit to his native land. Dr. Mackay has, therefore, in all respects, identified himself with the people among whom he has chosen his life-work. Mrs. Mackay, whose manner is pleasing and engaging, has already given much assistance to her husband among her own sex in Formosa, many of whom are already earnest Christians, some of them most zealous and devoted in winning others to Christ.

The contrast between North Formosa in 1872 and North Formosa in 1880 may be briefly glanced at. When Dr. Mackay landed, it was one unbroken mass of dark heathenism and degrading superstition. Now, besides the 323 members of the twenty churches, there are some twenty thousand people at least partially enlightened and shaken in their allegiance to heathenism, most of whom will, doubtless, ere long, be Christians. *Then*, he was hated and scorned as a "foreign devil." *Now*, he is respected everywhere, and besides being ardently beloved by his converts, he meets with almost as much kindness from the Chinese generally as he does in Christian Canada. He expects that there will soon be in Formosa a native Church on the Presbyterian model of church government. He is collecting funds for a native college, which will train a native ministry. He rejoices in the hopeful future of Formosa, the land of his adoption, and very close to his heart. To it, hundreds of new Chinese colonists come every year, attracted by the great capabilities of the island for the growth of tea, the export of which grows immensely from year to year. Dr. Mackay speaks most warmly of the good qualities of the Chinese, their native intelligence, industry, docility, family affection, reverence for parents, which, under Christian influences, will make them a great people. He has studied the ancient writings of China, and has a profound respect for Confucius as an earnest reformer, who devoted his life to reviving among the people the moral maxims contained in the "old classics," dating back to remote antiquity, possibly to the time before the influence of the primeval revelation had been wholly lost. He eloquently denounces the cruel injustice done to the Chinese by England and America, at home and abroad, while the success of his labors alone is sufficient to scatter to the winds the infamous figment of unbelieving minds that the Chinese cannot be Christianised. Dr. Mackay is determined, by God's grace, to show its falsity still further, by winning Formosa, *as a whole*, for Christ. He walks by faith, finding him faithful who hath promised. Why should not greater wonders be done in his name?

AGNES M. MACHAR.

