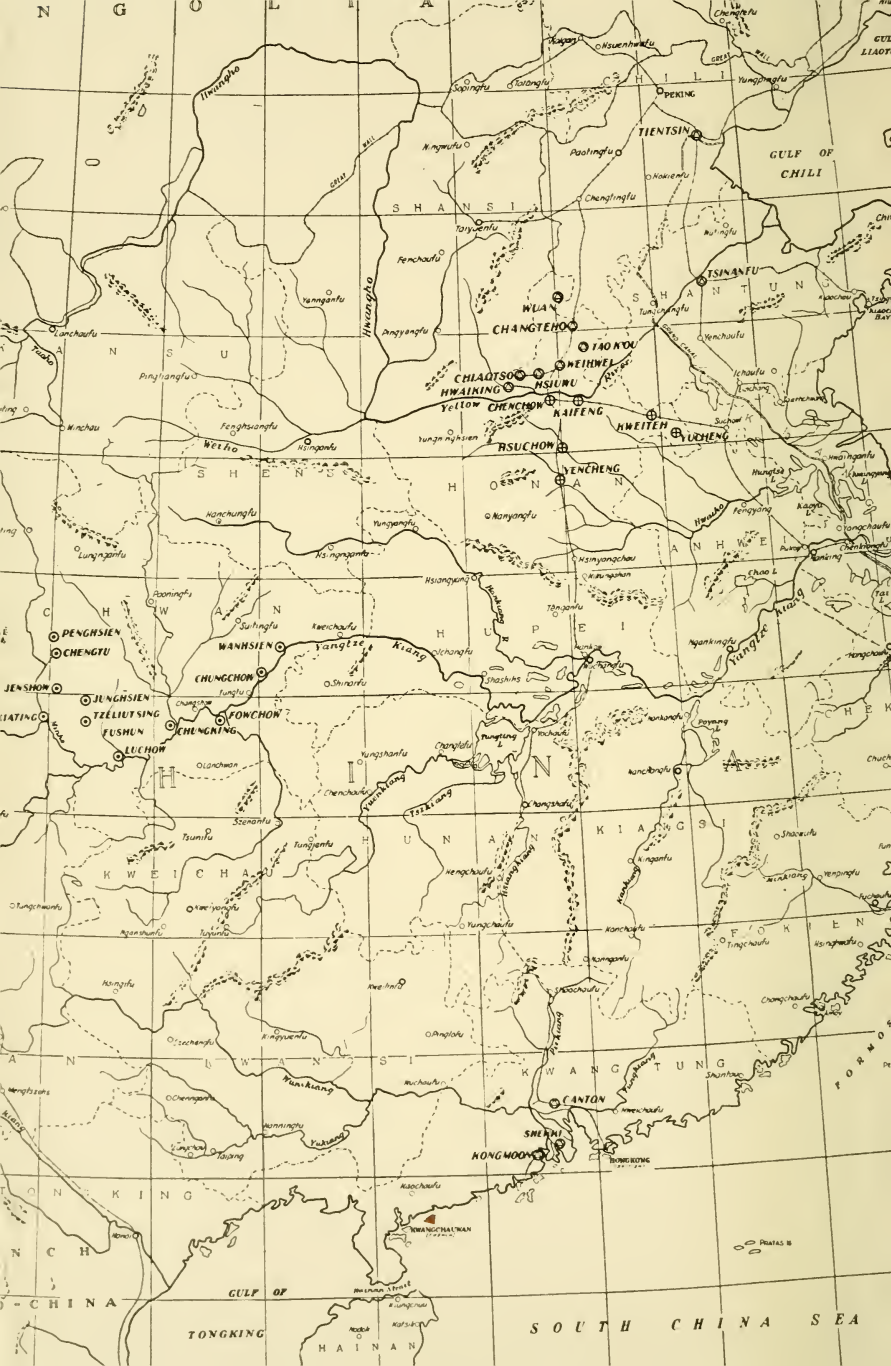
THE ISLAND BEAUTIFUL

BY DUNCAN MACLEOD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HAINAN
PRATAS IS

CHINA, JAPAN, KOREA AND FORMOSA

Showing Mission Stations of Canadian Churches

Mission Stations

Presbyterian .....

Methodist .....

Anglican .....

Provinces .....

Railways .....

The Great Wall .....

THE ISLAND BEAUTIFUL

Tamsui Harbor

The Island Beautiful

The Story of Fifty Years
in North Formosa

BY
DUNCAN MacLEOD

BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN CANADA
CONFEDERATION LIFE BUILDING, TORONTO
1923

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FOREWORD

THE last message from George Leslie Mackay to the Canadian Church was "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. With that thought firmly fixed there will be but one shout 'Blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and Amen.' "

The end is not yet, but the jubilee of the North Formosa Mission has come. Enough has come to pass in these fifty years to give the assurance that Dr. Mackay's confidence will not be put to shame. Beautiful Formosa will some day be "all glorious within." In this redeemed and glorified world Formosa will shine as a star in the firmament. One needs but to compare conditions as they then existed with conditions as they now are in order to recognize the rising tide. Some day righteousness will cover the earth as waters cover the deep.

When Mackay landed, he was alone, without home or friends and amongst an unfriendly people. Christianity was regarded as an evil cult, and the missionary was called a "foreign devil." Finding entrance was like besieging a city. The taking of Bangkah in "From Far Formosa" is a graphic description and typical of the general attitude and peril. Hatred expressed itself in violent persecution when opportunity offered as, for example,

during the French invasion in 1884. To-day all is changed. Persecution has ceased; officials are friendly, and many not themselves Christian recognize the social value of Christianity and co-operate in promoting the Church of Christ.

Amongst the impressive stories of striking conversions given in this book is one in which an official invited the missionary to open a mission because he found himself unable to suppress the vice that prevailed. The mission was opened, and the Gospel did what the law could not do.

Whilst there have been persistent appeals during the years for more foreign workers, and unquestionably larger results would have appeared had the staff been strengthened, yet there are at the present time twenty foreign missionaries with educational and medical institutions that have grown out of the one seed sown fifty years ago. It was a fruitful seed and has multiplied many fold. There is hope in the future. Staff and equipment and popular favour are full of promise. Even the heathen recognize the superiority of Christianity over other religions they have known.

When a cholera epidemic raged in 1919, the Mackay Memorial Hospital was used by the Japanese, and Christians and non-Christians were treated without discrimination. Many were dying daily, but it was noted that no Christians died who obeyed instructions, which they usually did. Christians were allowed to assemble, whilst heathen assemblies were forbidden. In the presence of

death Christians were cheerful, confident, hopeful, whilst the heathen were fretful, fearful, superstitious and thereby the more exposed to danger. The heathen acknowledge that Christians are happier in their homes, not given to opium or gambling, more cleanly in their habits and more sanitary in their surroundings. Upon such foundations what may not the harvest be when the centenary celebration comes! In the last analysis, however, notwithstanding all these advantages, all will depend upon the maintenance of that consecration of life characteristic of the founder of the Mission and of his successors.

To the Rev. Duncan MacLeod the preparation of this volume was a labour of love. Mr. MacLeod's national characteristics enabled him to understand and appreciate Dr. G. L. Mackay and his fellow missionaries as few others could. Furloughs are supposed to be for rest and recuperation for future work, but missionary furloughs are sadly invaded by invitations difficult to refuse, but to which the missionaries cheerfully respond.

The series of prayers, which so fittingly closes each chapter, has been prepared by Rev. J. Lovell Murray, D.D., Director of the Canadian School of Missions. Thanks are due to him for the valuable addition he has thus made to the book.

The editing and publication of this interesting story was placed in the hands of the Rev. H. C. Priest, than whom few are more capable. Mr. Priest's services in behalf of the missionary educa-

tion of the young people of all our Churches is generally known, but his large share in the publication of missionary literature for young people is not so well known. By his careful and accurate editing of this volume he has placed the Church under further obligation.

R. P. MACKAY.

THE ISLAND BEAUTIFUL

The Island Beautiful

Chapter I

"ILHA FORMOSA"

CHINESE geographers inform us that once upon a time some fierce dragons, which had dwelt for ages near Foochow, China, bestirred themselves into activity and, for a day's frolic, glided out unseen through the depths of the ocean. Arriving in the vicinity of the present island of Formosa, they became exceedingly playful, and after ploughing through the earth itself, they made their ascent, throwing up the bluff at Keelung head, and then, writhing their way towards the South, with violent contortions heaved up a regular series of hills and mountains, until at last, with a flap of their formidable tails, they threw up the three cliffs which now mark the extreme south of the Island.

Physical Features

Description and Location. The island of Formosa, called "Ilha Formosa" (Beautiful Isle) by the Portuguese mariners, who were the first Europeans to visit it towards the close of the sixteenth century, may be compared to an ill-shaped pear with a somewhat elongated stem at the south. Its position would indicate that the restless wave, the persistent ocean current, the frequent earthquake and the raging typhoon, through millenniums of activity, had gradually separated it from the rest of the islands in the Bashee channel to the south.

The island lies lengthwise, almost north and south, off the south-east coast of China, separated from the mainland by a channel about ninety miles wide at the north and two hundred miles in width at the south. From Amoy, China, the boat trip occupies twenty-four hours, from Hong-Kong three days, and from Moji, Japan, three days.

Formosa, in early days, was numbered among the Loochu Islands, and was once known by that name. For several generations the Chinese have called it Taiwan, or "Terraced Bay,"—a word that is thought by some to have been derived from "Tonghoan," meaning "Eastern Savages." It was probably on this account the Dutch always referred to the aborigines of Formosa as "East Indian Savages."

Off the west coast some sixty miles, lies a group

of sixty-three islands called the Pescadores. To the east likewise are to be found a number of islands, two of which are peopled by Chinese colonists, and a third by a very primitive race, lower in the scale of intelligence and paganism than even the savages on the mainland of Formosa.

Formosa is about 264 miles long and 80 miles in width, with a coast line of 710 miles, and an area of approximately 14,000 square miles. It is half the size of Scotland, somewhat larger than Vancouver Island, and about twice the size of Lake Ontario.

Two-thirds of the island is made up of mountain ranges of striking beauty, forming a majestic, unbroken ridge from the north to the extreme south. This mountainous territory has been associated, from earliest history, with the name of the Formosan head-hunters. The other third of the island consists of a strip of rolling arable land from twenty to thirty miles wide, occupied, for the last two or three hundred years, by Chinese colonists. This narrow strip of alluvial soil, starting in the foothills, drops gradually down till it disappears in the low-level plains that skirt the western sea-coast.

The interior and eastern section rises very abruptly from the western foothills, range after range vieing with one another in their mad, upward climb, till they reach, in places, a height of over thirteen thousand feet; then, as if their ambition for supremacy had suddenly subsided, they drop

precipitously, deep down where the waters of the Pacific lap the solitary crags beneath.

Many a traveller has tried to describe the wonderful sight of these famous "cliffs." Professor Chamberlain in his book, "Things Japanese," pictures them thus:

"The cliffs on the east coast of Formosa are the highest and most precipitous in the world, towering in places sheer six thousand feet from the water's edge.

"The scenery is of rare beauty. From the water's edge to the very tips of these mountains may be seen trees, large and small, shrubs and grasses of all sorts, growing in a most luxuriant manner. In some places there are marks of large landslides, but there are few places where the wild savage cannot find a path or at least a foothold, when chasing the deer and wild boar from out their mountain lairs."

Mountains. Directly inland beyond these lofty peaks, near Central Formosa and under the Tropic of Cancer, and rising to a height of 14,000 feet above sea-level, stands Mount Niitaka, also called Mount Morrison, the pride of Formosa. Few have ever reached its highest point, not only on account of the danger due to the presence of savages in the neighborhood, but also because of the expense of the trip, which cannot be undertaken without a large party of Japanese guards. These mountain tops are snow-capped for a good part of the year.

Lofty mountains are associated with deep valleys

and turbulent rivers. To this, Formosa is no exception. As the traveller stands on a mountain top, there stretches out before him one unbroken panorama of beautiful minarets, deftly carved by Mother Nature, foaming cascades, deep gorges, and a strange mixture of evergreen meadows, nestling in the restful lap of the lower hills and surrounded by young groves or primeval forests.

Lakes. Formosa can boast of but few lakes, the most famous being Lake Candidius, named after the first Dutch missionary. This lake, situated in one of the most picturesque spots among the mountains of Central Formosa, at an elevation of over two thousand feet, has become, in recent years, a centre of great interest. With a view to centralizing at this point all the electric plants of the island, the Formosan Government has undertaken operations on a large scale. Several hundred feet higher, a tunnel has been opened through which a mountain stream is to be turned for the purpose of raising the lake sixty feet higher than its original level. Between the lake and the valley below there is a drop of probably a thousand feet in the first two miles. Here a huge power house is to be erected that will supply the whole island with light and power. At the present time a railway is being opened which passes within a mile or two of the lake, and extends some distance beyond, into the heart of the savage territory.

Typhoons. Formosa is famous for its periodical typhoons. Indeed, there are those who credit

Formosa with creating these destructive agents. On the contrary, the lofty ranges of the island, two hundred miles long, often check the onward rush of the typhoon toward the Chinese coast, turning it from the north to the west and south, and thus causing it to pass away in a strange and mystic stillness, while the fear-stricken onlooker gazes at the mass of wreckage, the mad mountain torrents and flooded plains, which it leaves in its path. Following a typhoon, the Taihoku plain generally becomes a veritable inland sea, with Taihoku city a floating island in the centre. The rushing mountain streams overflow their banks, at times carrying away bridges and acres of paddy fields. Great efforts are constantly being made by the Formosan Government and large sums expended to protect life and property and counteract the damaging effect of these typhoons.

In 1920 Taihoku experienced the highest flood for forty years. The whole plain and city, including the mission compound, were several feet under water. Houses were flooded, and the Chinese, on rafts, scoured the district for lost property. As the Japanese policemen were engaged in their work of rescuing the people and bringing them to places of safety, they discovered the hospital caretaker, up to his waist in water, holding high in his protecting arms his precious pig. Not until his much prized possession had been safely locked in one of the upstair bathrooms of the hospital, where it was kept until the flood

had passed, did he respond to the call to assist in rescue work. Such treatment to this animal, so much despised in some other lands, is by no means uncommon in Formosa.

Earthquakes. Formosa is the centre of the Japanese and Philippine Archipelago, and is near the centre of the earthquake zone. Consequently earthquakes are quite frequent occurrences. They seldom, however, create much excitement or result in serious disaster, though a few months before the writer reached Formosa a very heavy earthquake in Kagi, a city in Central Formosa, destroyed many houses and lives; and the summer after his arrival a still more severe earthquake did considerable damage in North Formosa.

It is not generally known that the study of seismology was started in Japan. Leading European scientists were invited by the Government to come and study the phenomena of earthquakes on their own native soil. The result has meant much to architects and builders throughout Japan, while our own mission has reaped no small benefit, since more effective measures are now used to make secure the foundations of all our mission buildings. While this involves a heavier initial outlay, it ultimately effects greater economy and relieves any fear of actual danger from ordinary earthquakes.

Climate. The climate of Formosa varies from wet, bleak cold to extreme heat, with no frost or snow except upon the mountains. Generally speaking it is humid and hot the most of the year.

The climate in the north differs considerably from that in the south. In North Formosa, January, February and March are the cool winter months, whilst in the south this period is one of ideal, sunny weather. June, July, August and September are the hottest months throughout the island, while in October, November and December the heat moderates and the weather is enjoyable. The average temperature ranges from fifty degrees Fahrenheit in winter to eighty-five degrees in summer, but, owing to excessive humidity, the heat is more trying than in countries with a drier climate. The fact, however, that of the missionaries and business men belonging to the foreign community in the island, some have been living in Formosa from thirty to forty years, is evidence that to many foreigners, at least, the climate is not too unfriendly.

To escape the extreme heat of summer, most of the missionaries go to their mountain cottages, which are located about two thousand feet above sea-level, and are distant only two or three hours' journey from either Tamsui or Taihoku, where the two mission compounds of Canadian Presbyterians are situated. This summer resort is a great boon to the missionaries, and particularly to their wives and children.

Diseases. Among the various diseases that frequently become epidemic, malaria has been the most troublesome to the foreigner. The anopheles mosquito, however, which is the malaria fever carrier, is no respecter of persons, except in the

measure in which it seems to love fresh diet. Among the great services rendered by the Japanese has been that of reducing the mortality from malaria. At the present time, except in a very few swampy districts, this disease is not considered a serious hindrance to life or work in Formosa.

White Ants. White ants are not creatures that the missionary may overlook. Why does he waste time on them? Just because they waste his time and property more effectively than any other creature. They are the most destructive, yet the most fascinating, creatures we know. They carry on their work of destruction in silence and in obscurity, through day and night, in the earth beneath and on the earth above, and are not afraid to aspire to the most exalted elevations or the finest mansions.

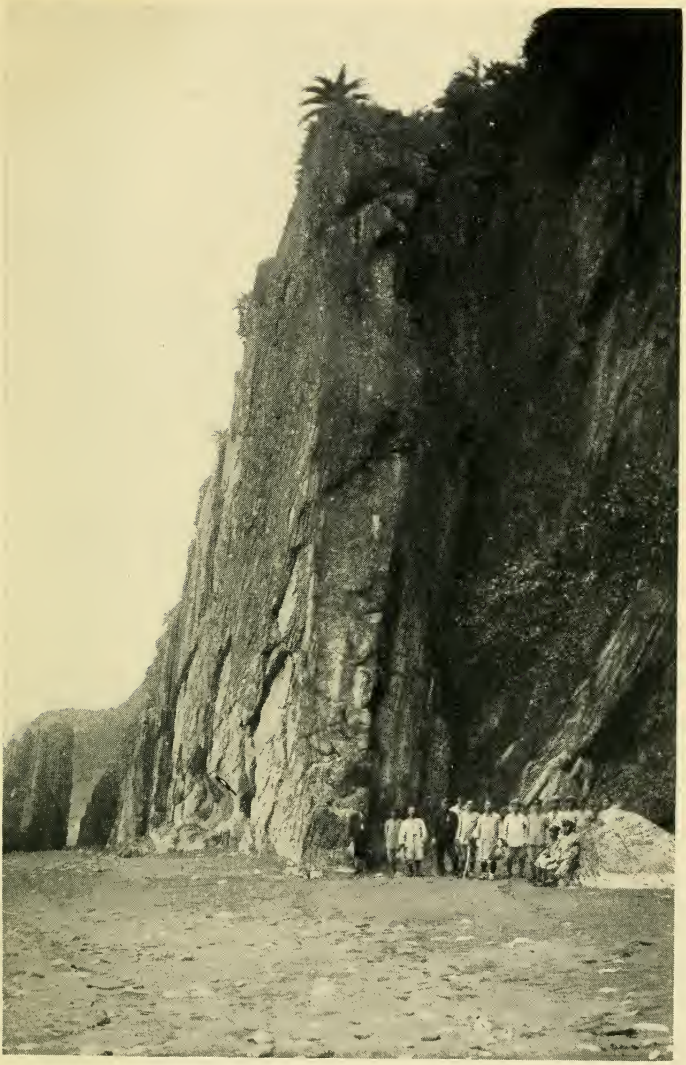
The instinct of this pale, soft, and innocent-looking little creature is amazing. He seems to find out, in some mysterious way, that a certain desirable article has been placed in some particular spot. A leader starts to discover a track, which may be through a small hole in a concrete foundation. He will bore through wood, or even lime plaster, with perfect ease. Once he has opened a small passage the size of his body, the whole army of his followers silently and in an apparently endless procession march on toward the object of attack. With wonderful precision they cut a hole through the floor and enter a box, a desk, the leg of a table or a bureau. The leader of the gang

evidently has no difficulty whatever in directing operations at the precise spot. Their work is accomplished so skilfully that, after the whole army has deserted the place, the destruction they have wrought will be known only by the hollowness of the articles they attacked. The Government of Formosa has for years made a careful study of this industrious little insect, and has been endeavoring to discover chemicals and oils that will effectively prevent its destructive operations. The white ant creates a serious and perplexing problem for the missionary architect, though experience is beginning to teach how it may be at least partially met.

The Mission Boards at home will have to bear in mind that these natural destructive agencies—white ants, earthquakes and typhoons—can never be completely overcome and that, therefore, to build solidly at first is the only wise policy.

Natural Resources

Agricultural Products. Formosa is rich in agricultural products. The land yields two full crops of rice a year, of which several million bushels annually are exported to Japan. Since Japanese occupation, the work of irrigation has been largely developed. Among the important products are camphor, sugar-cane, tea, millet, maize, barley, potatoes of all descriptions, indigo, pease, beans, peanuts, hemp, jute, and other kinds of fibrous grasses. The principal fruits are oranges, bananas,



THE FAMOUS FORMOSAN CLIFFS

GOUGING CHIPS FROM A CAMPHOR TREE

pumalos, persimmons, pineapples, plums, peaches, mangoes, and other varieties for which only the natives have cultivated a taste.

Camphor. Camphor production in Formosa goes back two hundred years, and at the present time is one of its most valuable industries, well over ninety per cent. of the world's camphor being produced in that island. The Chinese immigrants of earlier days, whose ancestors had already discovered the art of distilling camphor, as soon as their curious eyes caught sight of the primeval camphor forests of Formosa, gave themselves to its production. Later on, the more warlike Highlanders, the Hakkas, who were immigrants from South China, came. From the first they chose the strip of uncultivated foothills bordering on the territory of the wild head-hunters, and began to turn the hillsides into tea and sugar-cane plantations, potato patches, and paddy fields. The more aggressive of this sturdy and daring people took to camphor distilling.

For generations many deadly feuds took place between the Hakkas and their savage neighbors, who gradually were driven farther into the mountain fastnesses. Many of the Chinese were killed by these head-hunters. The savages would stalk among the lower hills for days until they got their game. Little time was lost in severing, with the knife which always hung from their belt, the head of their unfortunate victim. With pride they would carry back to camp the trophy of their success and valor.

The Hakkas themselves became experts at the same game. They, too, would stalk for their prey on the outskirts of the foothills, and in turn snipe the savage, taking, not the head alone, but the whole carcass, and feasting on it with satisfaction and relish. The current belief among them was that savage flesh was the choicest. There are many Hakkas, some of whom are now evangelists, who can recall such experiences.

The Hakkas constantly gained ground, until to-day they have the perpetual leasehold of a large tract of territory, once the lawful possession of the aborigines. Because of the unscrupulous way the camphor forests were being cut down by these colonists, the Japanese authorities have made the camphor industry a Government monopoly.

The process by which the camphor is extracted from the tree is simple, but interesting. The machinery is inexpensive. With the axe and saw the distiller first fells the tree. Then, taking a gouge-shaped hatchet, he cuts out of the tree small chips cross-wise. These chips are placed in stills which are heated by a fire underneath. The camphor vapor which rises is made to pass through iron pipes into boxes, where it is cooled by running water. There it condenses into crystals resembling hoar frost. This crude camphor is placed in vats, where, as it settles, the camphor oil sinks to the bottom and is thus extracted. The camphor then is put into bags and the oil into coal-oil tins, and sent to the factory at Taihoku.

The Japanese, with their keen sense of national development, are carrying on the work of camphor-tree afforestation on a large scale. Formosa is consequently likely to continue for generations to lead the world in the production of camphor.

Sugar. The sugar industry of Formosa was begun by the first Chinese colonists in the sixteenth century. It was considerably developed by the Dutch and later, as the records show, was much encouraged by the family of Koxinga, the first Chinese Governor. Under Japanese experts this has become one of the most thriving industries of the island. Japanese sugar companies have increased rapidly, and much territory has been secured for sugar-cane production. It is to the credit of the Formosan Government that of recent years laws have been enacted for the protection of private Formosan farmers against the injustice and coercion of these private companies.

There are now many large sugar factories, operated with up-to-date British machinery, where the services of all foreign experts have been dispensed with and where a most lucrative business is being conducted. In the mountains there may still be found a few mills of the old, crude type, operated by Hakkas, in which the cane is crushed by iron rollers, propelled by the water-buffalo. The change from the crude Chinese method to that of the modern Japanese mills is a striking illustration of the enterprising spirit of the Japanese people.

Tea. The Chinese immigrants were the original

cultivators of Formosan tea, the most popular blend of which is Oolong. The first European to discover the value of this special blend was Mr. Robert Swinhoe, the British consul at Tamsui. About 1867, the first shipment was sent to America. The export trade from the first has been largely in the hands of British, American and Chinese merchants, but, of recent years, the Japanese have entered the field. They tried, but without success, to develop green tea trade. Now they have several firms, the largest of which is the Mitsui Company, carrying on black tea trade.

Of late years the Formosan farmers have not shown much enthusiasm in tea plantations. They are finding other ways of making a livelihood and more profit from other agricultural products. Moreover, they are discovering that, whilst they cannot make tea-growing pay, the Chinese tea-brokers and middlemen are reaping huge profits. In this connection, it is gratifying to know that the British and American firms, which have been carrying on trade in Formosa for about sixty years, have always maintained a reputation for fairness and business integrity. The writer has often heard the farmers state that if Chinese middlemen were as fair and as honorable as Western merchants they would have no complaints to make.

Opium. In the ninth century opium was brought to China by travelling Arabs, and in the twelfth century was imported from India in sailing

vessels to the mainland of China. At a much later date, China was actually forced to open her ports and her markets to the opium trade. When the Chinese colonists came to Formosa they brought with them the opium and the smoking habit. At the time Japan took possession of the island about seven per cent. of the people were opium users. After much deliberation as to the future treatment of these drug addicts, the policy adopted was a system of licenses in order to bring about the gradual suppression of the use of opium. The licenses had to be secured within a certain time, after which no more would be issued. Thus, as the old users pass away, the number is being reduced. In spite, however, of the fact that any who use it without a license are imprisoned or heavily fined, there are still many of this class in the island.

The opium industry is carried on in Formosa as a profit-making Government monopoly. It is hoped that as the moral enlightenment of the nation advances, public opinion will become so strong that the Government will find this policy untenable and will effect the total prohibition of the trade. In China, although the opium trade has been illegal since 1917, the Chinese Government has been unable to enforce the law. Poppy fields have again begun to appear in many sections of that vast Republic, although there are encouraging instances of recent attempts at effective suppres-

sion. Unfortunately, the menace has appeared in another form, particularly in China. Opium in the form of morphia is being manufactured in large quantities in Britain and the United States, sold to Japanese firms and by them smuggled into China.

The suppression of opium in every form has become a problem of international significance. It has been under discussion at the Hague and recently at the Washington Conference. At present strenuous efforts are being put forth to secure the suppression of the opium traffic by the passage of the Miller Bill through the United States Congress. The League of Nations, through its Advisory Committee on Traffic in Opium, is endeavoring to secure that countries where the poppy is grown shall guarantee to restrict its cultivation to a quantity sufficient to supply only medicinal requirements. Many would rejoice to see the Formosan Government remove this blot from her good name and put the drug beyond the reach of her people.

Tobacco. The tobacco industry in Formosa has already become a Government monopoly. Probably more money is spent on tobacco in its various forms than on opium in its worst period. Men and women, young and old of every class, both Japanese and Formosan, are addicted to this habit, some of whom are cigarette fiends as incurable as opium smokers. Western nations,

however, while living in glass houses, dare not cast stones at Japan. Western tobacco and cigarette companies are exerting themselves to the utmost in seeking to develop their trade in China. In Formosa the barrier of an effective Government monopoly shuts them out. Nevertheless the process of moral and physical injury goes on without let or hindrance.

Mineral Resources. In addition to her agricultural products Formosa can boast of valuable mineral resources.

Coal. Coal in large quantities is to be found on the island. It is a new formation, and though generally used for household purposes, is more suitable for steamships, general manufacturing plants, and electric power houses. This abundance of coal makes possible many electric plants throughout the island. When the territory of the aborigines is explored, it is possible that in those unknown mountains large quantities will be discovered.

Koxinga, the famous Chinese pirate, knew the value of coal, but the superstitious Chinese opposed the idea of digging into the earth and thus disturbing the multitudes of demons who might be offended and molest the defenceless inhabitants. No wonder they opposed the first coal-miners in the neighborhood of Keelung! Was it not here that, centuries ago, those sport-loving dragons glided in a frolicsome manner out of Foochow harbor, and, skimming the surface of the Formosan

channel, stuck their horny heads under the northern hills, bored their way in a wild and tortuous fashion and tossed up in their onward march the majestic mountains which to-day form the backbone of this picturesque island?

It was left to the Japanese, who have never shown much respect for the foolish superstitions of the Formosan people, to develop this industry. To-day, however, the majority of the mine-owners are Formosans. During the recent "Great War" Formosan coal was exported to all the seaports in the East.

Gas and Petroleum. Natural gas and petroleum also have been found, but, as yet, have not been developed to any great extent. Three years ago, near the city of Taihoku, a group of men, when digging for water, struck a vein of gas. A superstitious old lady, fearing they had let loose the fumes from the nether world, took a bundle of joss-paper to the spot, and set fire to it, at the same time imploring the gods for mercy. Her appeal must have been unheard by the gods, for suddenly her hair caught fire, and but for these same well-diggers she would have perished.

Petroleum was first discovered near Byoritsu, in mid-Formosa, by an American. Several wells are now operated in that district by a Japanese Company. Natural gas, which is available in the same district, is used for operating the oil-wells. The oil is inferior to Western oil, but this is probably due to the need of a better refinery.

Sulphur. In the neighborhood of the Daiton range, in North Formosa, are found many hot sulphur springs. Half an hour by train from Taihoku brings one to the popular resort of Hokuto, where hundreds daily enjoy the hot sulphur baths.

Gold. The presence of the treacherous head-hunters in the region of the Karenko plain, makes gold-mining in that section a dangerous enterprise, though it is carried on to some extent. The chief gold mines are near Keelung. A few years ago there was a great rush to this Formosan Klondyke. While the rush has subsided, these mines are still in operation, and produce a fair amount of gold. As in other lands, the gold mines have brought physical, financial, and moral ruin to many. Stories of the wreckage of human life in this district are many and varied among both Japanese and Chinese youth.

Trade and Industry. The trade and industry of Formosa have been rapidly increasing in recent years. Keelung harbor is becoming a centre of considerable importance because of the amount of valuable export trade that passes through this seaport.

A Prophecy and a Challenge

Thus briefly have we reviewed the marvellous beauty, the main physical features and the natural resources of Formosa. Interesting as those are, in these studies we are concerned with them mainly in their relation to the extension of Christ's King-

dom. Formosa is yet one of the "isles that wait for His law."

As those brave voyagers of early days, sailing along the coast of the island and catching a glimpse of its mountain peaks, its glimmering cascades and its terraced plains, exclaimed with glad surprise, "Ilha formosa! ilha formosa!"—(Beautiful isle! beautiful isle!) shall not we of later days take these same words as a prophecy of the time when Formosa's people, as followers of Him who is the "Fairest among ten thousand," shall know the beauty of the Lord, and when, in a vastly wider, deeper sense, the island shall indeed be Ilha Formosa.

Prayer

GOD, our bountiful Creator, accept our gratitude for this world of beauty in which Thou hast placed us and for the sense of beauty through which Thou canst speak to us of Thyself. All of Thy works praise Thee; and we whose eyes have been gladdened by the wonder and loveliness of the things which Thy fingers have fashioned would also offer Thee our loving praise.

MAY all who remain in ignorance of Thee throughout the world and especially those who dwell in the Island of Formosa be brought to know that Thou hast made them for Thyself and that only through Thy redeeming work can the ugliness and disorder of sin be removed and the radiance of the divine image come into their possession. May the beauty of holiness enter into their lives as they open their eyes and their hearts to the light of the knowledge of the glory of God in the face of Jesus Christ.

AND wilt Thou grant, O fairest Lord Jesus, that Thy message may be conveyed more and more widely throughout Formosa, that Thy spirit may be communicated rapidly from life to life, until all of the Island Beautiful shall be radiant in the beauty of holiness and shall blossom with Thine own fairness as a garden of the Lord. Grant this for Thine own Name's sake. AMEN.

Chapter II

THE PEOPLE, THEIR RULERS AND RELIGIONS

WHO are the people living in the Island Beautiful? What is their history, and what do they believe? These are questions that at once arise, and to which we must have some answer before discussing mission work there. Naturally we think first of the early inhabitants.

The Aborigines

Various Groups. The aborigines of Formosa may be classified into three main groups. First, the Chhi-hoans, or "green savages," who have become famous on account of their head-hunting propensities, and who may be divided into nine distinct tribes, all of which differ, to some extent, in customs and dialects. The second group is made up of the Ami and Lam-si-hoan tribes, who inhabit the Karenko and Pinan plains along the east coast of the island. These are semi-civilized, and,

since the arrival of the Japanese, have engaged in farming.

The third group consists of the Pepohoans, or "savages of the plain," and the Sekhoans, or "cooked savages," who, of recent years, have become quite civilized. Some of them were brought into contact with Christianity during the Dutch occupation, while most of them throughout the island have been influenced by the mission work of modern times. It was among the Pepohoans and Sekhoans that the English Presbyterian Mission, in South Formosa, to a large extent, had its first entrance, while in the north these tribes were brought under the influence of the gospel during Dr. George Leslie Mackay's lifetime. They are, however, fast passing away, and the survivors are being rapidly assimilated, through intermarriage, with the more virile and progressive Chinese race.

Their Origin. The origin of these aborigines is clouded in mystery. There are no records to inform us who the immigrants were that first set foot on Formosan soil. Some claim that they were Negritos from the Philippine Islands. There are traditions to the effect that their ancestors came from the south, being driven north in the typhoons. The existence of so many tribes, differing in customs, folk-lore, and dialects, has so far proved a knotty problem for the students of ethnology. It may be safely assumed that the aborigines of Formosa have a mixture of Mongol (Proto-Malayan) and Indonesian blood. The island, doubtless, was

originally inhabited by some of the same people who moved northward on the general wave of migration and occupied the Philippine Islands as well as the southern part of Japan. There are evidences of some distant blood relationship between them and the inhabitants of the southern islands of Japan. At all events Japan, without doubt, had some intercourse with Formosa even in prehistoric days. Very early in historic times, Japanese pirates scoured the Pacific coast as far south as Macao. How they could miss this large island it would be difficult to surmise.

Their Isolation and Cruelty. Though we have no accurate record of their earliest intercourse with the outside world, there is abundant evidence that for generations these tribes were accustomed to carry on warfare with one another. The only policy on which they agreed was their stubborn resistance to all outside political interference. Japanese, Chinese, British and American ships came to grief on the stormy coast of Formosa, but scarcely any of their unfortunate crews ever survived, owing either to the cruel waves, or to the more cruel savages.

So far no Christian work has been done among the savages. For years the two missions, South and North, have been keeping this most urgent call before the home churches in England and Canada. Surely the evangelization of a hundred thousand savages is a problem to challenge the heroic young people of our land.

The Dutch Regime

In 1624, the Dutch East India Company took possession of Formosa. The policy of the Dutch in regard to their colonies was to send out, not only governors to take charge of civil and political affairs, but also missionaries to look after the religious welfare of the natives. Accordingly, three years later, in 1627, the Rev. George Candidius arrived, the first missionary to make known the Christian faith in the island. During the first half of the seventeenth century, Spanish and Portuguese priests had tried in vain to gain an entrance. The Dutch East India Company, the special purpose of which was to create trade in the East for the Dutch Republic, soon found the influence of the missionaries very helpful, with the result that before long the Church and State policy of Holland became its policy in Formosa.

The Work of the Dutch Missionaries. Great credit is due these missionaries for the work they accomplished. During the thirty-seven years of the Dutch rule, over thirty missionaries, besides teachers, were sent to Formosa. Preaching and the teaching of catechisms specially prepared for these primitive people were the methods employed. They transcribed the language into Romanized script, and through this means taught some of the natives the art of reading and writing. Some of the young men, indeed, went so far as to learn the

Dutch language. It was required that on Sundays they should dress in Dutch fashion and conform to certain other external regulations.

Their Failure. The difficulty in bringing about any permanent moral reform was a cause of continual distress to the missionaries, though the Rev. Robert Junius received much praise for the great changes which were brought about in the people during his years of toil among them. It is interesting to notice, however, that the Dutch officials claimed that a short time after he had returned to the Fatherland, several villages rebelled against their authority.

A few months after Koxinga drove the Dutch out of the island, there was scarcely a trace of their work, in the shape of schools or chapels, to be seen. The natives, encouraged by the Chinese colonists and soldiers, removed every vestige of the Western religion. Several of the missionaries and teachers were cruelly treated and at least three of them were crucified. Two hundred years afterward, in 1865, when the first English missionaries arrived in Formosa, the only trace of the old Dutch Church they found was some books which fell into their hands.

Why They Failed. Some reasons may be advanced to explain, at least partially, the failure of the work of the Dutch Church in Formosa. First, the policy of transplanting a Western system of Church and State among these simple-minded

people was a mistake. For the most part, it was the political rod with the name of the Church, rather than the moral persuasiveness of the Gospel, that brought about the changes effected in the outward conduct of these subjugated people. Idolatry was punished by law and religion was a matter of state compulsion. The missionaries came, not merely as heralds of the Cross, but as officials of the Dutch Church, supervised by the state officials whose headquarters were at Batavia, in Java. It was the case of a political organization making use of the civilizing agency of the Christian Church, for the purpose of developing its own trade. The missionaries taught not only Christian truth, but also rice-planting and other crude industries, a policy which, no doubt, could have been an effective evangelizing agency, had no state authority been associated with it. Alfred Russell Wallace, the famous scientist, who, while on a tour in the Dutch Malay peninsula, wrote at length on this subject, was delightfully surprised at the work which the missionaries had accomplished among these backward races, but while giving great credit to them for their success, called the method of the Dutch government "parental despotism."

In the second place, some of the missionaries were led to become traders themselves. Their salaries were paid out of the revenue which passed through their hands. Liquor and tobacco allowances were sent them from Batavia. They were in

charge of the hunting licenses which were granted annually to the Chinese hunters. Furthermore, the temptation to waste much precious time at the chase was naturally very strong. Each missionary was allowed three hunting dogs, and each teacher, two. It is quite conceivable that some of them spent more time in hunting than in mission work.

In the third place, there were several moral lapses among the teachers sent out from Holland. Some of the offenders were imprisoned, while others were sent back to their homeland. There are certain sins among civilized races, which, under the traditional laws of these savage tribes, are followed with severe punishment. Japanese officials confess that some of the outrageous acts of the head-hunters, as when they rose in one night and slew all the Japanese in the district, were due to the misconduct of their soldiers. All these unworthy incidents in missionary life among the natives would create doubts in their minds as to the motives of even their father-superior, and nullify in no small measure the spiritual impressions and atmosphere created.

In the fourth place, baptizing by villages, as well as on personal profession of faith, was common among the Dutch missionaries. Mass movements in any land carry with them possibilities of large and very serious dangers. Men are saved not collectively but individually. Those who have

been too free with the water of baptism have oftentimes had to drink their own bitter tears of repentance.

The Dutch regime came to an end before the missionaries were able to extricate themselves from this bondage of state and church—a system which, in the Western world, has not contributed to spiritual freedom, much less did it do so among the primitive races of Formosa.

Formosan Chinese

The Formosan Chinese make up the large majority of the population. Their first connection with Formosa goes back several centuries. Before the Dutch arrived the more daring of the Chinese traders and hunters had had some intercourse with the semi-civilized savages on the west coast. The political relation, however, between China and Formosa dates from 1662, the year Koxinga drove the Dutch out of the island. Following the civilizing influence of the Dutch, they crossed the channel in thousands and began to establish colonies.

Coming of Koxinga. About the year 1661 conditions in China were marked by much unrest and disorder, on account of the Tartar invasion. The famous Chinese pirate, Koxinga, whose mother was Japanese and whose father was a great Chinese warrior, could never be reconciled to the ruling in

China of the Manchu dynasty, on account of the shameful treatment his father had received at their hands. He was successful in several encounters, but at last, completely outnumbered, was defeated near Nanking. With his brave soldiers, he withdrew to the neighborhood of Amoy.

His position in China becoming too uncomfortable, he entered into negotiations with the Chinese colonists in Formosa, which resulted in his appearing, early one morning in 1662, under the Dutch Fort, Zeelandia, with three hundred Chinese ships manned by twenty-five thousand soldiers, and demanding its surrender. After nine months of the most heroic resistance by the Dutch officials and soldiers, as well as by missionaries and teachers, they were compelled to surrender. Few pages in history are more heartrending than those which relate the story of the sufferings of these brave Hollanders. The missionaries seemed to have suffered most, even at the hands of the semi-civilized savages whom they had sought in so many ways to help. Koxinga did not long enjoy his triumph, his death occurring in 1663.

The Hoklos and Hakkas. With the coming of Koxinga, the Chinese colonists swarmed into Formosa by the tens of thousands. This tide of immigration continued steadily for several generations during the Chinese regime. A large stream poured in first of all from the district around Amoy in South Fukien. These were called Hoklos, and

spoke the Amoy dialect. A later influx was from the Swatow district in North Kwangtung Province. These were called Hakkas, and spoke the Hakka dialect. When the Japanese took possession in 1895, the Chinese population was reckoned at about 3,000,000.

From 1663, the year of Koxinga's death, till 1895, when the Japanese took possession, was one long period of sanguinary struggles with the savages and of ceaseless rebellion among the Chinese themselves, without order or safe government in the island. This was practically the condition when Dr. G. L. Mackay landed in North Formosa in 1872.

Japanese Occupation

The Coming of the Japanese. The Japanese now govern Formosa. The events that led up to their occupation of the island are interesting. It should be borne in mind that China had no legal claim to Formosa. Koxinga was a sea-pirate, and it was with no right and without compensation that he took possession of the island. With the annexation of the Loochu Islands by Japan, Formosa was brought into closer geographical relation with that country. Whatever intercourse the Japanese had before with the Formosans was of a casual nature. The incident is recorded that when the Dutch landed in Formosa, they found a group

of Japanese settled in the south of the island, who claimed ownership. The Dutch requested as much land as could be covered by the hide of an ox. Struck by the modesty of the request, the Japanese agreed to it. The Dutch took a hide, no doubt that of a huge water-buffalo, and cutting it into narrow strips, tied these together, forming a line long enough to enclose a plot of ground on which they built Fort Zealandia. The story goes on to relate that the Japanese left Formosa in disgust, while the Dutch settled down to the task of establishing their colony. By this time the Japanese traders had become interested in Formosa, though no political issues had yet arisen between the two nations.

In December, 1871, the month in which Dr. G. L. Mackay landed in South Formosa, a large Japanese vessel from the Loochu Islands was wrecked on the south coast of Formosa. The majority of the crew were murdered by the savages. A few escaped. When the news of the disaster reached Japan they sought redress from the Chinese Government, but were told that China had no jurisdiction over the unsubjugated tribes in Formosa. In 1873 a similar shipwreck incident occurred, but this time the Japanese took the matter of demanding penalty into their own hands, a course which nearly led to war between the two nations. It was averted by China agreeing to pay an indemnity to defray the expense of the Japanese

punitive expedition to Formosa, and giving assurance of better jurisdiction over the savage tribes.

Annexing the Loochu Islands. An event took place in 1879 which further widened the breach between China and Japan. Previously the Loochu Islands had paid taxes to both these nations. On their failure to pay these taxes to Japan, the islands, by one political stroke, were annexed to the Japanese Empire, to the great chagrin of the Chinese Government. Through the good services of General Grant, ex-President of the United States, who happened to be in Japan at the time, the trouble was finally settled in favor of Japan, and China was forced to swallow another of the bitter pills that outside nations through the years have so frequently dealt out to her.

Formosa Ceded to Japan. The most important event in the political history of the island took place in 1895, when China and Japan came once again into collision, this time regarding the situation in Port Arthur and Wei-hai-wei. Japan prepared an expedition which was despatched south for the Pescadores, a group of islands off the west coast of Formosa, which were regarded as the military key to Formosa. The Chinese government, on hearing of the capture of these forts, opened negotiations for peace, which finally resulted in the Treaty of Shimonoseki, by which Formosa and the Pescadores were ceded to Japan. The treaty was signed on the 18th of April, 1895,

on board a Japanese vessel, in the outer harbor of Keelung.

Japan's victory, through her shrewd and self-assertive diplomacy, helped in her rapid rise to the rank of a leading world power. Since that event, by successive moves, she has added greatly to her political prestige, not only in the East, but in the far West.

Uprisings in the Island. The signing of a treaty was an easy matter, but the subjugation of the frantic Formosans, who were maddened by the cowardly act of the Chinese government, was not so easy a task. The Japanese, however, were not to be intimidated by the general uprising throughout the island. They effected a safe landing, and, in a very short time, took possession of the north, and moved southward till they reached Tainan, the old capital of the island. Within a year the whole Chinese population was practically subdued. Local uprisings, especially among the Hakkas, continued for some time. The last one, which occurred in 1913, resulted in nearly one hundred Hakkas being beheaded. According to the public statement of the Japanese officials, Formosan Christians took no part in any of these local uprisings.

Subjugating Savage Tribes. A tremendous task still faced the Japanese government—that of subjugating over a hundred thousand head-hunters who inhabited the mountain fastnesses. These

wild, savage tribes, lords of the soil for millenniums, were not found amenable to either moral or physical persuasion, but fiercely resisted all encroachment on their territory by the invaders. There were serious differences at headquarters as to the best method of suppression. Some of the Japanese thought these savages were not human beings. However, those with saner and more humane views won the day. The policy of gradual conquest by force and constant diplomatic negotiations has practically brought about the subjugation of these tribes. Many lives were lost, both Japanese and Formosan, and much money spent in the difficult task. The scaling of steep and lofty mountains covered with primeval forests, and the crossing of deep gorges with their turbulent streams, was an experience to which the Japanese soldiers, brave and fearless as they are, were unaccustomed. Their loss during the campaign amounted to about ten thousand. Often in the middle of the night, the savages would come down on an isolated patrol of soldiers and, murdering them all, take away, as trophies of their prowess, every head they could carry. For the purpose of protecting themselves, not for the extermination of the savages, as some reports have stated, wire fences, locally electrified, were constructed by the Japanese.

Japan's Treatment of Her Colony. Gradually these savage people were pacified. In groups of fifties and hundreds, they were brought to the chief

centres and shown civilized life in the cities, towns and villages throughout the island. They are now being taught farming and other methods of making a livelihood. Many schools have been established among them. It is hoped that in a short time the privilege may be granted of preaching to them, without restriction, the gospel of God's grace. The limitation now existing will be referred to in a later chapter. The writer believes that the best policy would be to appeal to the Japanese Christian Churches to undertake this as their own Home Mission work.

When Formosa was ceded to Japan, the eyes of all the world were on the Japanese Government. The Western nations wondered how she would succeed in her new experiment of subjugating and colonizing alien races.

Shortly after her occupation of the island, a Governor-General was appointed with complete military control, as well as civil administrative powers. Many reports were scattered abroad about the treatment the Formosans received at the hands of the Japanese during this period. Doubtless there were instances of the most trying provocation, as when the massacre of Japanese men, women and children by the Formosan brigands was followed by cruel reprisals. The reports sent home by the missionaries regarding conditions at that time indicate that there were two sides to the situation. Rev. William Gauld, who was in charge

of the Canadian Presbyterian work in 1895, wrote: "Formosa is now a part of the Mikado's domain, and with the restoration of peace, it will, we trust, share in the civilization of that Great Empire." Dr. Mackay, after his return from furlough the following year, wrote in his report: "Many Japanese soldiers and coolies have shown their hatred to the religion of Jesus, and many Japanese Christians have stepped to the front for Christ our King. . . . Personally, I have met with nothing save respect and kindness from Japanese coolies, soldiers and officials, civil and military. I am acquainted with a few officers whose demeanor, during those dark days, has been worthy of the highest commendation."

There were, no doubt, isolated cases where the behavior of certain classes of Japanese was most aggravating to foreigners from the West, and intolerable to the better class of Formosan people. The presence of brigands, who carried on pillage and murder, and who created general excitement and confusion among the peaceable inhabitants, made it very difficult for the Japanese soldiers to distinguish between the innocent and the guilty. Those who hated the Christians took the opportunity afforded for venting that hatred by falsely implicating many of them, and in this way were the cause of many Christians being put to death. Whenever, however, it was reported to the officials that those arrested were Christians, they were

released. The result was that many heathen feigned Christianity by carrying Bibles and hymn books on their persons. Following the turbulent state of affairs that marked the first few months, conditions soon began to settle down. Order was established and an era of progress inaugurated.

The worst feature, probably, of the whole code of criminal laws in Japan is the principle that the accused is reckoned guilty until he has proved himself innocent. This has often led to men and women, in order to escape torture, telling what they thought the policemen wished them to tell. The Japanese officials themselves, without doubt, have recognized the serious consequences that must inevitably grow out of a basic principle so utterly wrong.

Educational System. The Japanese were scarcely a year in Formosa when they began the introduction of an educational system for the Formosan youth. It will always stand as a sad reflection on the backward state of the island at that time, that Mr. Katori, head of the educational department, and his five associates were murdered in their office by a group of misguided Formosans. Notwithstanding this unfortunate circumstance, a system of "National Education" was established that year.

This interest in education has ever since been maintained. To-day there are normal schools, middle schools, girls' schools, technical schools, an

agricultural school, and schools for experimental farming and forestry. Complaints have been made that the Japanese have shown no desire to give an opportunity for higher education to the Formosan youth. It is true that some officials at the head of the Department of Education took the view that the Formosans, being a subject race, did not need such educational advantages. The civil administrators in Formosa to-day, however, are planning better things. A new educational policy is now being outlined by the government, which provides for additional middle schools for boys, a few of which will be opened to both Japanese and Formosans alike—a great advance on the old policy of racial separation. At the present time, hundreds of Formosan young men, and a considerable number of young women, are in attendance at the chief centres of learning in Japan.

Medical Advance. In no department has Formosa made more progress under Japanese rule than in that of medicine. Over twenty years ago a medical school was established in Taihoku. It was not long till many Formosans were considering the medical profession. From this school forty to sixty students graduate every year. In Taihoku city are two large hospitals, one of which will compare favorably in size, staff and equipment with the hospitals of Western cities. In the larger centres throughout the island there are hospitals under the direction of Japanese and Formosan

doctors, while most of the smaller towns boast of a government dispensary and a Formosan doctor. Among these native doctors are a few Christians, several of whom are office-bearers in the church.

Encouragement of Agriculture. One of the most important steps taken by the Formosan Government, for the encouragement of farming and industry in general, was that of handing over the land to the people as their perpetual possession. Under Chinese control, it was the property of land owners, and the tenant never knew when he might have to move. The opportunity was now given to all to put in their claim for the land which they were occupying, and to have it duly registered. The consequence was that as soon as these farmers realized that the land was their own and that under Japanese law their property was safe, they at once took a new interest and began improvements on the land. Complaints are sometimes made that in remote sections, where subordinates are in control, the Japanese citizen receives better treatment than the Formosan, but generally this difficulty is removed by more careful supervision on the part of higher officials.

Material Advance. Without fear of criticism, one has to admit that Formosa under Japanese rule during these twenty-eight years has made remarkable progress in things material. When one compares the present prosperity of the people and conditions in general with the past, one is compelled

to give great credit to the Japanese for their genius as a colonizing nation, and for the singular success of the Formosan government in the development of the resources of the island. Post-office, telegraph and telephone systems have been successfully established. Railway and steamship facilities have enhanced trade, industry, and commerce, and have contributed to the general comfort of the people. Harbor improvements, irrigation on a large scale, the opening of sanitary wells, the establishment of water-supply for the larger centres, the construction of electric plants throughout the island, improvement in sanitary conditions, the opening of several thousand miles of public roads, and other features are evidences of the progressive policy of this prosperous nation.

Formosan Aspirations. It must not be overlooked that the Formosan people still regard themselves, with no little sorrow, as a subject race, and hitherto they have been treated as such. Though convinced that under Japanese rule they are much more prosperous, there is still left the painful feeling that they are governed by an alien power. This feeling has been asserting itself in recent years, not through rebellion, but through the expressed hope that the Formosans may be recognized as citizens with complete franchise entitling them to share in the administration of affairs in their own native island. Steps are being taken to meet this general aspiration among the more educated and

intelligent. The younger generation, however, is becoming so rapidly Japanese in manners, language and dress, through education and constant association with the Japanese, that one can readily conceive of the final merging of the two races in Formosa. The recent removal of hindrances to intermarriage will accelerate the process of assimilation.

Social and Moral Wrongs. While in material affairs there has been remarkable advance, in which the people have benefited exceedingly, in matters moral and spiritual, we fear there has been no progress, except in so far as Christian missions have affected the social and religious life of the people. Some features, new to Formosa, have been introduced that have not been for the moral uplift of the natives. Prostitution, which is legalized in Japan through a policy of segregation, has been introduced into the island, and has brought moral disaster to many, Japanese and Formosans. If we in the West were free from many of these social and moral evils, we could more readily criticize some of the objectionable features of the ethics of the Japanese government, but whilst living in glass houses ourselves, we may well hesitate before casting stones.

Religious Liberty. From the missionary point of view, there is the greatest religious liberty in Formosa. Christian work is conducted without any hindrance on the part of the government or its

officials. It is safe to say that never has there arisen during these years any misunderstanding between the missionaries and the government officials. Sometimes, where policemen did not know of the existence of this liberty for the propagation of the Christian faith, difficulties have occurred between them and the Christians, but in every case these difficulties have been settled by the higher officials in a satisfactory manner, on several occasions policemen having been removed to avoid further trouble. We question if any country enjoys a larger measure of religious liberty than do the Formosan people at the present time. Some years ago the Governor-General, on assuming office, gave instructions to have a religious census carefully taken in Formosa. As a result of the census, he publicly expressed his opinion that only the Christian faith was doing anything for the moral uplift of the people. Under the sane and able administration of the present Governor-General, Baron Dan, it is expected that even greater progress will be made along every line.

Japanese Churches. To meet the spiritual needs of the Japanese citizens, the Presbyterian, the Congregational and the Episcopalian Churches of Japan have been organized, some of them for over twenty years. They are not, however, meeting the needs, to any extent, of the non-Christian community. They are self-supporting, but, having no outside financial support, they are not in a

position to take up the task of the evangelization of their own people in Formosa. We fear the Christian Churches of Japan have not yet fully realized their responsibilities in this important matter. A visit from the Japan Evangelistic Band, under the capable leadership of Mr. James Cuthbertson, gave striking evidence of what might be done along this line in the future. He and three able evangelists conducted a three months' campaign throughout the island, both among the Japanese and the Formosan people, with marked success.

The Religions of Formosa

Lack of Religious Genius in the People. The longer one lives in Formosa, the less he values the religious genius of the people. Unreality and indifference to the moral demands of any practical religion are manifest. Often the most ardent devotees of their religions are the most immoral men in the district. It would be difficult to find anywhere religion and morality more completely separated. The gambler goes up to the temple to pray, not as a publican, not even as the pharisee, but as a man who implores the gods to help him in robbing another of all he can, though he knows it may mean the ruin of that man's family. The young woman who lives a life of shame, with her gold necklace and anklets, her showy rings, and

Tea Pickers at Work

The Famous Temple at Hokko

Church at Sintiam

her hair bedecked with golden ornaments, goes up without a blush on her face and prays to the gods to give her prosperity. The tragedy of it all is that few even think of the flagrant incongruity.

As in China, the three main religions are Confucianism, Taoism and Buddhism. These are so completely merged, that the follower of any of the three has a tinge of each in his or her religious life and practice. We must first of all, however, consider the religion of the aborigines.

Animism. A study of the religious beliefs of the aborigines reveals the fact that while there is a wide divergence among the different tribes as to the actual objects of worship, all are spirit worshippers. To some these spirits are resident in the sun or moon, while to others the spirits dwell in the mountains. A few worship idols, though idol worship is not general throughout the various tribes.

A peculiarity of the savage religion is found in the Ami tribe. They believe in the imperishability of spirit and in the existence of a heavenly place of rest, but they condition their entrance into heaven upon the acceptance of a certain rite or ceremony consisting of the sprinkling of water, coupled with prayer, by an official "Prayer Teacher." Once every year, in the month of September, the "Prayer Teacher" is called in and the service held. In this way they feel that they are assured of an entrance into the land of eternal happiness.

The exceeding ferocity of the aborigines, as exemplified in their head-hunting custom, which is common to nearly all tribes, is one reason why they have been left so long without Christian teaching. They regard this savage custom as an observance of ancestral teaching, and therefore of deep religious significance.

Confucianism. The longer one studies Confucianism the more deeply one is convinced of the difficulty of placing it among the classic religions of the world. Except for the repeated mention of "heaven," which could not have had any personal significance for Confucius himself, one finds scarcely any trace of deep religious genius, such as is found, for example, in Buddhism.

Taoism. Taoism appears as a filthy, poisonous stream that has filtered down the wider current of China's superstitious life, gathering more filth on its downward course, till at last it has permeated and degraded the whole religious life of the people. The result is a conglomeration of spiritism, demonism, witchcraft, sorcery, fortune-telling and other elements which have brought bondage, blindness, ignorance and spiritual death. In fact, the Taoist priests are the most useless and degraded men in the island. They entertain the people at their religious performances, such as the rite of rescuing souls from purgatory, by repeating most degrading rhapsodies. Men and women, young and old, listen till all hours in the night, and regard it as pleasant entertainment.

Buddhism. Buddhism, on the other hand, entered China at a moment of dire spiritual need. Confucianism had nothing on which men's souls could rest. No future hope was given and salvation was all from within. Buddhism came with many elements which seemed to meet the cravings of the human heart. It offered the forgiveness of sins and purification; it preached universal salvation and the ideas of mercy, pity and love; and promised release from pain and sorrow, as well as the hope of the "Western Heaven." Its ethics were very much purer and higher than anything the Chinese had ever been taught, and indeed had a striking similarity to the moral law of the Ten Commandments. The priests gave evidences of a life of real self-sacrifice. If any elements are to be found in the religions of Formosa that may be regarded as preparatory for the entrance of Christianity, they will be found mostly in the Buddhist religion.

Many men and women who are seeking release from the burden of superstition, and whose hearts are hungering for the best that their own religions can offer, are among those who most readily respond to the Gospel with its gracious appeal, its glorious deliverance, and its triumphant hope.

The Population and Our Responsibility. What shall be said of the responsibility of the Canadian Church to give to these peoples, in obedience to the command of our risen Lord, the gospel of light, and love and liberty?

According to the government figures for 1920, Formosa has a total population of 3,714,899. Of these, 3,450,000 are Formosan Chinese, 85,000 are aborigines, while 153,000 are Japanese citizens. The rest are Chinese from the mainland and about 80 foreigners, consisting of Consuls, business men, teachers, Roman Catholic priests and British missionaries from England and Canada. Of the total population of the Island Beautiful, the Canadian Presbyterian Church has assumed the responsibility for the evangelization of upwards of one and one-half million. Is she adequately discharging her obligation?

Prayer

O GOD, who hast made of one blood all nations of men, help us to recognize our kinship with all mankind and to count the men and women of Formosa our very brothers and sisters. May we, to whom in Thy mercy and wisdom the gospel of Thy Son has been made known and whose life has been enriched and uplifted thereby, think of them in love and humility.

DELIVER us from all racial self-esteem and from any depreciation of those who are less privileged than we. Touch our hearts with Thine own compassion for those whose heart and whose flesh cry out for Thee, the living God, but who can only grope in vain after Thee until they find Him who is the Way and also the Truth and the Life.

GIVE us to discern the priceless value and the unlimited possibilities of every child of Thine, however distant and different from ourselves. Help us to respect every human personality, to reverence the capacity for God in every soul and to share Thy yearning over every individual life to which Thou art longing to reveal Thyself. Grant this, O God, for the sake of Thy Son, Who is the Desire of Nations and the Light of the World. AMEN.

Chapter III

THE PATHFINDER OF NORTH FORMOSA

AS we have seen in the previous chapter, the Canadian Church was not the first to begin missionary work in the Island Beautiful. Two hundred years before its pioneer representative was sent, Dutch missionaries had been at work in the South and the island had been consecrated by their blood. In 1865, the English Presbyterian Church established its mission in the South. North Formosa, however, was virgin soil for missionary effort and into this field the Canadian Presbyterian Church was divinely led.

Early Years

The founder of the Canadian Presbyterian Mission in North Formosa, Rev. George Leslie Mackay, D.D., was born in the Township of Zorra, Oxford County, Ontario, on the 21st of March, 1844. His parents came to Canada from Sutherlandshire, Scotland, in 1830. His grandfather was a Highland soldier who had fought at Waterloo, a

distinction that doubtless was not without its influence on the family of six children, of whom the future missionary was the youngest. At all events, George Leslie Mackay all his life carried with him, not only the bearing of a Highland soldier, but the authority of a Highland chieftain.

Those were stirring days in Presbyterian circles. The same year that Mackay was born, the Presbyterian Church in Canada passed through an experience similar to the memorable "Disruption" of the preceding year in Scotland. Many of the congregations withdrew from the "Auld Kirk" and formed the "Free Church." Among these was the Zorra congregation, to which Mackay's parents belonged, and of which the minister was Rev. Donald MacKenzie, who, like many others, preached every Lord's Day in both Gaelic and English.

In those days there were few Sabbath schools or young people's societies. That did not mean, however, that the children of Zorra settlement received no religious instruction. It was indeed far otherwise. George's parents brought with them from the Highlands of Scotland their sacred traditions and strong religious convictions, and cherished them the more in their new log-cabin in the backwoods of Ontario. The books commonly found in the homes of the people in those days were the Holy Bible, the Confession of Faith, the Shorter Catechism, Boston's "Fourfold State," "The Saint's Everlasting Rest," "The Anxious En-

quirer," Guthrie's "Great Interest," Samuel Rutherford's "Letters," and "Memoirs of Robert Murray MacCheyne."

It was in such an atmosphere our Formosan hero was born, nurtured and partly equipped for his life work. From his earliest years George opened his heart to eternal realities. If you had asked him when he began to love his Saviour, he could not have told you. If you had asked him why he became a missionary he would have referred you to God's eternal purpose and counsel. From his childhood he was deeply impressed with things divine, and under the faithful ministry of Mr. MacKenzie, as well as the religious training of godly parents, he yielded his life fully to the service of the King of kings.

The godly, Highland home of those days produced strong, robust character. The altar of family worship was the chief corner-stone, and the atmosphere was wholesome and impressive. There the Sabbath of the Lord was a delight. The thoughtless might look upon the day as one of long, weary hours, but to George it was one of peculiar enjoyment. Then there was the memorable "Communion Season," when the Highland ministers, together with the "Men," spoke on the "Question." At such seasons, Rev. John Ross, of Brucefield, used often to assist Mr. MacKenzie, for it was through this man of God that Mr. Ross was led into a personal experience of Christ.

Guided by these religious teachers, George drank

deeply at the fountain of religious truth. The Bible was to him a constantly open book. To him the ancient prophets were real. With his vivid imagination he saw them as giants standing on mountain peaks of a great spiritual drama, and often longed to scale the heights from which they peered into the future and to see the expanding plains beneath. He was a great lover, too, of the Psalms, which, with many other passages, he learned by heart. Before reaching his teens, he had also committed to memory the Shorter Catechism.

After finishing, at an early age, his public school course, he followed his teacher, Mr. Shaw, an excellent school-master, to the high school in Omemee. Mackay never shared in the sports. He preferred a book and the quiet byways and green meadows to the playground.

Missionary Ambitions

At the age of sixteen, he secured a first-class teacher's certificate. He was, however, already hearing strange voices from unknown lands and having visions of regions beyond. Only the Eternal knew what was going on in Mackay's heart during those years of silent but persistent preparation. He was not an ordinary youth, and was not likely to follow the ordinary tracks of man. Two piercing eyes he had, but more piercing still were the eyes of his soul, with which he saw Him

who is invisible and the life work that seemed to be mapped out for him by Providence.

Determination was written distinctly on his face, and having heard the divine call, he made up his mind that whatever talents God had given him were to be placed on the altar, without reserve, for the service of his Lord and Master. Even in his youth there was much of the Highland mystic element fashioning his life. Few people knew what he was thinking about, and fewer still knew what his next move would be.

When a mere lad teaching school he used his spare hours in the study of theology and medicine. Few men, who, like Mackay, were not professionals in medicine, have had such a remarkable career in that sphere of service. Of special interest is his record in teeth extraction. As one reads of the number of teeth he extracted during his missionary career, in some years upwards of a thousand, one is tempted to imagine that his very presence among a group of Chinese produced a strange desire to get rid of their teeth.

As he grew to manhood his heart was stirred at the thought of the great needs of the heathen world. Had not the story of India, as told by that prince among missionaries, Dr. Alexander Duff, on his tour through Ontario in 1854, come to his ears when he was ten years of age? Had not the famous missionary to China, William Burns, passed through Zorra in his boyhood days and turned the young heart of the future Formosa missionary to

that land of teeming millions? All these events were not mere accidents, but were of divine ordering, and they burned deep into his life. Dr. Duff he could never forget; Burns, of China, and China's millions were in his mind day and night.

At Princeton and Edinburgh

After a year at Knox College, Toronto, he left for Princeton Seminary. During his college course there he served two summers on a mission field at Mount Albert, north of Toronto. There are those who still remember the impression he made on that community.

In those days one could not be long in Princeton without hearing much of the great Scottish divines, Dr. Candlish and Dr. Guthrie. It was not strange, therefore, that as soon as Mackay graduated from Princeton he set out for Scotland, taking up his residence in Edinburgh, where he sat at the feet of those two Free Church worthies. That same winter he again came under the spell of Alexander Duff, then a veteran, with long, white, flowing beard, like a venerable prophet, who was touring Scotland, trying to kindle the missionary fires afresh in his fatherland. It was a difficult task. There was one heart, however, ready to respond to his fiery message. Young Mackay followed Duff up and down the land like a young Elisha in the shadow of Elijah.

His decision was reached. His life was to be

devoted to service in a land in which Christ was not known. His next step was to return to Canada and offer himself for missionary service to his Church, although there were few in the home Church who knew anything of the youthful probationer.

Appointment and Ordination

His application for foreign mission work was in the hands of the Committee and his speedy departure depended solely on the decision of the General Assembly, which met in Quebec city on the 2nd of June, 1871. The young probationer was invited to be present. The Assembly was agitated with questions of hymns and organs, Auld and Free Kirk problems, and the new Church Union movement. These questions, however, had little interest for young Mackay, whose thoughts were absorbed in the enterprise which had become the passion of his life, namely the evangelization of the world.

The Committee's report urged the Assembly "to favor mission work among the heathen," and stated that "a man has offered and the Church seems prepared to meet the liability. Mr. Mackay, a student of the Church, having passed the winter under Dr. Duff, is now in this city, ready to undertake the work which the Church may appoint." The Assembly accepted the Committee's report in the following minute:

"That the offer of Mr. George L. Mackay's services as a missionary to the heathen be cordially welcomed, and that he be, as he is hereby, called by this Assembly to go forth as a missionary of the Canada Presbyterian Church to the foreign field:

"That China be chosen as the field to which Mr. Mackay shall be sent;

"That the Presbytery of Toronto be authorized to ordain Mr. Mackay to the holy ministry, and to make arrangements, in accordance with the Foreign Mission Committee, for his designation to the work whereunto he has been called."

On the evening of September 19th, 1871, the ordination service took place in Gould Street Presbyterian Church, Toronto, where Rev. John M. King, D.D., was pastor. That was a memorable evening. In addition to Mackay, there was ordained that evening a young probationer, Rev. George Bryce, who had been recommended by Dr. King to establish Manitoba College in Winnipeg. Both the Home Mission and Foreign Mission Committees were represented, the former to designate Rev. George Bryce to the work in the West, and the latter to designate Rev. George Leslie Mackay to that in the far East. These three men mentioned, each of whom afterwards gave such fruitful service to the Presbyterian Church, had, in turn, the honor of filling the Moderator's chair at the Assembly.

Mackay was now actually set apart for the work upon which his heart had been set so long. One

month was left him for the visitation of the Canadian churches. He himself called this the "ice-age" of the Presbyterian Church. Many of the ministers did not take him seriously, and consequently their congregations were by no means enthusiastic. But Mackay was not to be discouraged. In fact he struck out of his vocabulary the word "discouragement." He had seen a heavenly vision and to it he could not be disobedient. He had pledged himself faithfully to follow Jesus to a far distant land, and his Church had accepted him for that service.

Departure

Departure for his chosen field involved separation from home and loved ones. While in such natures as those of the Mackay household sorrow may be buried out of sight, it is none the less keen, and Mackay shrank from this ordeal.

On the 19th of October, a month after his designation, he bade farewell to his people. His departure that morning was the talk of the district. "There goes George Leslie Mackay off to China. I wonder what will become of him?" one might be heard saying to another; while another, with a keener mind, uttered what was more significant: "You will never guess what the next report of Mackay will be; he has always been a mystery to us." Yes, off to China! Not quite a simple undertaking in those days. It was a grand ven-

ture, a great leap of faith in God's purpose and of trust in His infinite resources. His credentials were the "Great Commission," written large on the tables of his heart, and also on the fly-leaf of the Bible presented to him by the Foreign Mission Committee.

On the Voyage

On the first day of November, 1871, we find Mackay a passenger on board the *America*, in San Francisco harbor. As the ship moved out, and later as it left the mountain tips on the horizon, a sense of deep loneliness, such as he had never before experienced, swept over him. Behind him he left friends, many of whom, it is true, no doubt misunderstood him, ahead of him lay a new and strange land, with yet stranger people. Some of his feelings at that time he disclosed in his writings. "Sooner or later," he writes, "one enters Gethsemane; I found mine that day, and in the little cabin the soul was staggered for awhile."

It was doubtless cheering to him to look forward to landing in Hong-Kong, where the British Flag floated, and where he would be assured of British freedom and protection. A good deal of time on the voyage was spent in studying the map of China, in addition to several missionary books. Years before he had heard Rev. William Burns relate the story of the work in Swatow and Amoy, where the English Presbyterian Church had estab-

lished promising mission centres. That story was still fresh in his mind. By the time he reached China, he had doubtless learned something also of Formosa, for many stories of adventure in that island had already spread throughout the East.

On his arrival in Hong-Kong he was met by Dr. Eitel, an English missionary, and the next day visited Canton, where he found two American missionaries, one of whom he had known at Princeton. A few days after reaching Hong-Kong, he was on his way to Swatow. The Swatow missionaries had been informed of his appointment to China, and had heard of his arrival. They had hoped that Mackay might co-operate with them in their mission work, but they did not know their man. He was soon convinced that this was not the field he was seeking, and so moved northward to visit the mission station at Amoy.

Echoes of Formosa had reached him, however, and he felt he could not settle anywhere till he had seen that island. So, drawn by the mystic cords of destiny, he is next to be found on board a small steamer making for Takow in the South of Formosa. He had strong conviction that, not China, but Formosa, was to be his field of labor, and accordingly wrote home to the Foreign Mission Committee to that effect. The Committee at first questioned his wisdom, but his first report after landing removed their misgivings, and led them to the conclusion that divine leading had guided this

choice of field by their first missionary to the far East.

The English Presbyterian Church had started work in the south of the island in 1865. Dr. James Maxwell, Rev. Hugh Ritchie, and others, had established a promising station at Takow and, at the time of Mackay's arrival, were opening a new station at the old capital, Tainan, from which place they had been driven a few years before. When Mackay landed in Takow, he learned that Mr. Ritchie and family were visiting chapels twenty-six miles away. With a Chinese convert as a guide, he set out in search of the English missionary. That was in December, 1871. From then till the 7th of March, 1872, he was entertained in that missionary's home.

We have followed Mackay all the way from the home land to South Formosa. We see him now sitting in a corner of Mr. Ritchie's home, a Chinese teacher by his side. While studying Chinese colloquial, he makes a careful study of conditions throughout the island. He learns of the million Chinese in the North who have never heard the Gospel. He feels that the mystic touch of the hand that has hitherto led him is urging him to be up and enter the field in the North. At length he makes known his decision to Mr. Ritchie. "God bless you, Mackay," is his friend's glad response. So with the opening of spring, we find Mackay and Ritchie, with Dr. Dickson, who joins them at Anping, on board the *Sea-Dragon*, a small steamer

north-bound, and on March 9th they reach the harbor of Tamsui.

Beginning Work in North Formosa

No other spot in the north of Formosa is so beautiful, whether viewed from the land or from the sea, as Tamsui harbor. The charm of such a landscape touched the Canadian missionary, and Mr. Ritchie's exclamation, "Mackay, this is your parish," found its echo in his heart. It was indeed his parish for twenty-nine years of arduous, zealous labors.

From the harbor could be seen the old Dutch Fort, the British Consulate, the lofty Daiton mountains, whose highest peak rose 3,600 feet above sea level; and across the river, more commanding still, towered to a height of 2,100 feet beautiful Koan-im. The little town of Tamsui, with a population of five thousand, nestled along the river-bank, and extended over the hill above. A feeling of adventure, mingled with a strange and compelling attractiveness, filled the mind of the young Canadian missionary, to whom the whole territory was handed over with the prayer and blessing of his fellow missionaries. A simpler way of transferring territory which belonged to the King of kings could not be imagined.

As Mackay stood looking at the whole panorama, the mountains, the river winding southward like a monster serpent, the villages on its banks and the

green paddy-fields mounting the hillsides step by step, and as he thought of the multitudes there who were without Christ, he felt his heart strangely warmed. The field which his Lord had entrusted to him, far exceeding in natural beauty his fondest expectations, actually stretched before him, awaitting the seed-sowing, the cultivation and the future harvest. It was an historic moment for George Leslie Mackay and for the Presbyterian Church in Canada.

In those days, Tamsui, for all its beauty of location, was a town of narrow lanes and endless din, of filth and smells, of rats, and, above all, of poisonous mosquitoes. It was Saturday when they arrived. Sunday was spent in the warehouse of a British merchant.

On Monday morning they started southward, on foot, to explore the land. No doubt the three missionaries enjoyed an abundance of merriment and pleasantry on their journey. They would not have exchanged their lot for all the comforts of a Western palace. From the absence of any reference to Mackay's sense of humor, one is led to conclude that he did not possess too much of this wholesome virtue. He always appeared serious, not only in the presence of foreigners, but also among the Chinese. He was extremely sensitive. There is every indication, however, that on this journey he was particularly happy in spirit, and now that his field of labor was settled and the consequent strain he had been under was relieved, he

could enter into every innocent hilarity that might be going the rounds. From the records left of this trip, the experiences of the trio must have been intensely interesting and novel to the young missionary, as they endeavored to accomplish the impossible task of evading Chinese smells, of swallowing Chinese mince-meats, of defying Formosan mosquitoes, of teaching the pigs better manners, and of becoming reconciled to the fellowship of the familiar guests of a Chinese inn. In the course of a few days, they reached the most northerly station of the South Mission, where the boundary line between that and the new mission was defined. After a few days spent among the converts in a Pepohoan village, Mackay, with one Chinese, started back to Tamsui, there to begin his work alone among those who hated and despised the "barbarian."

Early Experiences

Many of Mackay's experiences during the first few months are recorded in other volumes. That the arrival of the Canadian missionary, a Formosan preacher and a cook, should cause such commotion, and stir up so much animosity at the very beginning, may be a surprise to some. Before Mackay arrived, wild rumors were in circulation about the "Jesus Doctrine." It was reported that the foreign missionaries plucked out the eyes and hearts of all the converts after death to make

medicine, that they sent men to the market-places to throw poisonous drugs on meat and vegetables. These, and other stories still wilder, were freely circulated. An idea that was prevalent, over which the people were much excited, was that foreigners came with the purpose of taking possession of the island. Some time before Mackay arrived in Tamsui, the Chinese in South Formosa, instigated by influential men, molested both Roman Catholic and English mission chapels. On receiving the report, the British Consul, who was at the time in Hong-Kong, sent a British man-of-war direct to Anping. The Chinese were alarmed and pled with the English missionaries to continue their work, promising no further trouble.

First Fruits

While crossing the Pacific, Mackay had prayed that God would give him as his first convert a young man of such gifts and graces as would make him effective in preaching the gospel. The Lord seemed to be preparing the way for an answer to his prayer. One afternoon, after Mackay had settled in his little hut in Tamsui, a man of pleasing demeanor and above the average in intelligence, entered the room, desirous of talking with the missionary. He had travelled extensively in China and was therefore more ready to enter into conversation with a foreigner. On his second visit, Mackay gave the young man a hymn book. It

was not long before the missionary became fully convinced that this was the one for whom he had prayed.

The story of Giam-a-hoa's conversion is related in "From Far Formosa." He developed into a man of singular ability in every line of Christian work. He was a good teacher, and preached with clearness of thought and language. The young missionaries could follow him, both in conversation and in the pulpit, much more easily than they could any other native. He acquired a remarkable knowledge of Church law and order, and seemed to have minute acquaintance with all the affairs of mission work. Mackay put absolute confidence in A-hoa, and made him his lifelong companion.

Mackay tells the story of A-hoa's first prayer in the following words: "He never attempted public prayer in his life before, and the request came upon him unexpectedly. Immediately he fell on his knees before a rickety old bamboo chair. He was terribly in earnest, and his halting words and broken petitions were charged with most intense emotions. Grasping the arms of the chair firmly with both hands, he shoved it over the hard, uneven floor, making a hideous, creaking accompaniment to his faltering sentences. By the time his prayer was finished he had moved half-way across the room."

Before long A-hoa had three companions who, in after years, rendered much useful service for the Church. One of these was Tan He, who became

the first pastor called by the people to a settled pastorate; another was Go Khoan-ju, who for forty years preached in North Formosa. These young disciples became greatly attached to their new teacher and under his teaching made good progress in the knowledge of Christian truth.

On the second Sabbath of February, 1873, almost a year after Mackay's arrival in North Formosa, five converts, in the presence of an astonished and frenzied Chinese mob, publicly professed their faith in Jesus Christ through the rite of baptism. On the following Sabbath, the same young converts sat round the table of the Lord. Thus, through these sacraments, the Christian Church was founded in North Formosa.

The record of incident after incident moves on. The week following, we find Mackay with his converts opening the first Christian chapel at the little village of Go-ko-khi. In this chapel he performed his first Chinese marriage ceremony, a ceremony which even to-day creates much excitement.

Reinforcements Arrive

The North Formosa Mission was now founded, but the task of evangelizing the multitudes in that region was becoming increasingly serious. The medical needs of the people must have led Mackay to feel that the starting of medical work would help probably more than anything else to remove

existing suspicions, for he had not been long in Formosa before he wrote home asking that a medical missionary be sent out. In response, Rev. J. B. Fraser, M.D., was appointed in 1874 as Dr. Mackay's colleague, and on January 29th of the following year he and his family reached Formosa. One can readily understand something of the nature of the welcome accorded them by the senior missionary. Dr. Fraser's letters written at that time not only voice his deep sense of the worth of the work, but show that, with a keen and accurate mind, he had a high estimate of the value of medical work in the missionary enterprise. Dr. Mackay's letters, on the other hand, tell of his high appreciation of Dr. Fraser's personal character and of his medical skill. It was a great disappointment, when, on account of the death of his wife, Dr. Fraser, with his two motherless daughters, had to return to Canada in 1877.

The following year, Rev. Kenneth Junor, a man who had already given promise of a successful career in Bermuda, was appointed as colleague to Dr. Mackay. Mr. Junor, with his wife and their boy, Frank, sailed from San Francisco on April 1st, 1878. Shortly after their arrival, Dr. Mackay wrote of the new missionaries, "I need not tell you that I will never forget the kindness of Mr. and Mrs. Junor. They are getting on famously here. God bless my dear fellow-worker and partner for their care of one so unworthy as myself." Mr. Junor,

in turn, was much impressed with Mackay's force of character and his physical and mental energy.

An incident mentioned in a letter from Dr. Mackay reveals a very tender side of his nature. "In the midst of my illness, and when Mr. Junor was suffering from a severe attack of fever, their dear little boy was suddenly prostrated, took convulsions, and on Friday at 2 p.m. was taken home to glory. Dear Frank! Just the evening before he died, he carried a plate with food into my room, got up on the bed and sat beside me. Frank was a real good boy, and now he is yonder, away, away, in the highest heavens, around the throne where ten thousand children stand."

Mackay's Marriage

During the same year two other important events occurred in the life of Mackay. One was the taking of Bang-kah, and the other, more important still for his whole future career, the taking of a wife from among the Chinese people, a step which he, without doubt, believed would further the cause which was pressing upon his heart, namely, the establishment of a self-supporting and self-governing Church. The following message from Mackay to the Foreign Mission Committee brought no little surprise: "In May I was married to a Chinese lady by the British Consul at Tamsui, and at once returned to the country to visit the stations with her."

Mrs. Mackay from her earliest years possessed a strong and attractive personality. Upon the Christians who constantly came to their home she exercised a wholesome influence. Patient, humble and winsome, she was always a friend to the poor, and those in trouble never failed to find in her a helper. Many others in her situation would have become haughty and overbearing, but it was not so with Mrs. Mackay. She still retains her genial and kindly disposition, and is much beloved both by the native Christians and the missionaries. Toward her husband's successors she has never manifested any jealousy or aloofness. There are few whose fellowship the missionaries appreciate more than that of Mrs. George Leslie Mackay.

Prayer

O THOU who dost work in men both to will and to do of Thy good pleasure, we praise Thee for those daring and devoted spirits who have pioneered the way for the Gospel of Thy Son in many parts of the earth. Especially do we thank Thee for this dauntless messenger of Thy grace who in obedience to Thy call fared forth to an island that was far distant and a people who knew not of Thy love, rejoicing that Thou didst count him worthy to suffer loneliness and hardship for the Gospel's sake.

HELP us through his example to a new appreciation of the gift of Thy Son Who came into our human life and made Himself of no reputation, taking on Him the form of a servant and pouring out His life, despised and rejected of men, in order that we might have fullness of life now and for evermore.

GRANT, O God, that we too may joyfully accept Thy terms of discipleship, day by day, leaving all to follow Thee in any way of duty into which Thy will may lead us. If there be a cross let us endure it; if there be shame let us despise it for the joy that is set before us of winning Thy favor, which is better than life, and of serving our generation by the will of God. For the sake of Jesus Christ, our Lord. AMEN.

Chapter IV

MORE ABOUT THE PATHFINDER

First Furlough

THERE were three things Mackay of Formosa never expected to do: he would never sit in a sedan chair, he would never take a furlough, and he would never marry. But he was not the first man who changed his mind and kept his greatness. From the time of Mackay's arrival in Formosa, the Canadian Church was kept constantly informed of the work which appeared to carry so much promise. The Foreign Mission Committee had scarcely time to take in the significance of one report when another, more interesting still, would reach them. As year followed year the work grew and flourished. In the midst of this remarkable development, the founder of the mission, with mingled feelings, had to face his first furlough. Word was received that Mackay of Formosa was coming home.

Some unfortunate experiences he had on landing in Canada in 1880 marred somewhat the beginning

of his furlough. At last he reached his native Province. His home-coming aroused much interest, particularly in the Zorra district. Many there were who wanted to see and hear the man who had slept among savages, had had such hair-breadth escapes, had defied Chinese mandarins and Chinese mobs, and who had brought home with him as his wife a native of Formosa. To see the "Black-bearded Barbarian" who had such a record was no ordinary event.

Among the Churches

After a short rest, calls from various congregations began pouring in upon him. Everywhere multitudes were eager to hear him, and he was worth hearing. It is safe to say that never in the history of our Canadian missions has there been a missionary who could rouse the emotions of his hearers as could Mackay of Formosa. Few could rise to such a high pitch of missionary enthusiasm and genuine eloquence. "We heard Mackay of Formosa and will never forget him" is the testimony to this day of many who then were thrilled by his appeals. His presence on the platform, his characteristic gestures, his black, piercing eyes, his passionate utterance and his complete self-abandonment moved people intensely. The burning fire within his own soul kindled many hearts. When he spoke of "Beautiful Formosa" it was with

a wistful yearning that revealed his love for the island.

Describing the impression he made while on furlough, the *Record* had the following: "Dr. Mackay is a prince among missionaries, possessing, in a marked degree, self-denial, tact, courage and enthusiasm beyond most men. We need not tell our readers how successful he has been." An Assembly report records the interest he aroused in that body: "The presence of Rev. G. L. Mackay, D.D., who has been so pre-eminently useful in Formosa, was a feature of special interest in the General Assembly. His earnest and pathetic missionary addresses will be long remembered by all who heard him." During this furlough, Queen's University very fittingly conferred on him the degree of Doctor of Divinity.

His Chinese wife, who accompanied him whereever he went, created much interest. The reception accorded both was most enthusiastic. By request they visited the Eastern Provinces, where they received a welcome no less cordial than that in his own Province.

Before they left Canada the churches of the Woodstock district held a farewell meeting for them in the Woodstock Methodist Church, at which the Honorable Oliver Mowat was present and expressed his deep interest in Mackay and his work. Mrs. Mackay, on being conducted to the platform, told briefly, her husband acting as inter-

preter, of her strange and varied experiences in Canada. A still more important event of the evening was the presentation to Dr. Mackay of $6,215, for the purpose of building in Formosa a training school for preachers.

In November, 1881, Dr. and Mrs. Mackay set sail on their return to their beloved Formosa. Thoughts, retrospective and prospective, filled his mind and stirred his heart as he started on this his second journey to the Far East. He had been home, and on every hand had been shown remarkable kindness and grateful honor. Moreover, he felt that he had been enabled to remove prejudice, to correct false rumors and to arouse the Home Church to a deeper interest and fuller sense of her responsibility. He could now return with the satisfaction of knowing that his first furlough had been by no means unfruitful. There was also the joy that came as they thought of the welcome that awaited them in Formosa.

Back in Formosa

Arriving again in the land of his adoption, Mackay began at once to plan for the new training school. As he had outlined in his mind during the voyage the new "Oxford College," he could almost see the workmen in the quarries cutting out the stone slabs and the men in the forests felling the timbers, and could hear the Chinese shouts as the

material was gathered together. His mind was continually occupied, while crossing the Pacific, with the near realization of his long-cherished dream. On the 30th of November, as they neared Formosa, he expressed his feelings in these words: "Already Formosa's mountain ranges seem to rise up before us. Roll on, wild Pacific! I never expect to cross you again. Winds and waves, favor us still."

The reception given the Mackays by the Formosan Christians was most enthusiastic. The seashore at Tamsui was lined with his spiritual children, waiting to greet their beloved leader and his wife as they landed. As they stepped on shore the shout arose, "Kai Boksu, peng-an! Kai Boksu-niu, peng-an!"—"Pastor Mackay, Peace! Mrs. Mackay, Peace!" It was a happy hour for both of them, to be back again in their home and among their beloved people.

The memory of his experiences in Canada only intensified the enthusiasm of the missionary on his return. Rev. Kenneth Junor had been in charge during his absence, and of the manner in which he had managed the affairs of the mission Mackay spoke in the highest terms. Indeed, one can imagine that it may have been a not unprofitable season for the converts. With the quietness that characterized the different type of leadership, they would have opportunity to realize more fully what they had actually committed themselves to when

they accepted the foreigner's religion. The Christians may have learned, too, that God uses varied types of men for the extension of his kingdom.

Building Oxford College

No sooner was Mackay back than hammers were pounding rocks in the mountain quarries, while saws, axes and planes were at work getting out and fitting beams and fashioning doors and windows for the new college. Stones and lumber came together as by the magic touch of a wizard's wand. The returned missionary changed at once the quiet routine of the mission compound into the old-time activity. The foundations were laid; daily the walls rose higher, and soon the superstructure took on the appearance of a miniature palace to the astonished admirers.

The building was completed and fittingly named Oxford College, after Oxford county, where the money for it had been raised by Mackay's friends. The formal opening took place in June, 1882, just six months after his return from furlough, with foreigners and many of the native converts present. It was an historic event in the history of the mission. Two interesting items on the day's programme were the presentation to the wives of the trained helpers of twenty-four sewing machines which had been given by Mr. Wanzer of Hamilton, and the announcement of a gift from Captain and

Mrs. Mackay, of Detroit, of money toward the erection of the Tamsui hospital, and $500 to help in building the chapel at Bang-kah.

Mr. Junor Invalided Home

The college finished, Mackay was keener for work than ever. By this time Mr. Junor was speaking the language fluently, but was subject to constant attacks of malarial fever. The same disease was giving Mackay also no little trouble. The policy of living like the people, in order to appear in perfect sympathy with them, may be followed, but nature's laws are exacting and any breach carries its penalty. Time, money and much physical distress are saved by following a reasonable course of self-protection in all Eastern lands. Mr. Junor, broken down nervously and physically, was compelled to return to Canada in December, 1882.

Mass Movement on the Giran Plain

The same year Mackay sent home a glowing account of the work in Giran Plain on the east coast. After describing conditions there, and stating the urgency of the situation, he closed his letter with a request for $2,500 to enable him to build two chapels, that together would accommodate two thousand hearers. "For God's sake, do not refuse, and don't delay." he added. It would have been interesting to have watched the

George Leslie Mackay
THE PATHFINDER OF NORTH FORMOSA

Dr. Mackay and his Students

members of the Home Committee as they listened to this story of the mass movement on the east coast, and especially as they heard the heroic appeal for money to build two chapels. What could they do in the circumstances? There was only one thing, and it was done speedily. A cable carried the message, "The money will be sent." Of the mass movement here referred to little need be said. The Pepohoans on the Giran Plain are fast dying out, or are being assimilated by the Chinese, who on this beautiful plain number one hundred thousand. In the early days, the Gospel had no access to these latter, but of recent years an effectual door has been opened and the work is very encouraging.

Ordaining Native Preachers

We have already noticed that Rev. Kenneth Junor and his family had to return home on account of ill-health. Rev. John Jamieson and his wife reached Formosa the following year. About this time Dr. Mackay seemed to change his policy regarding the sending of missionaries from the home land. He gave his attention more anxiously than ever before to the producing of a native ministry, as his chief hope for the future. In the spring of 1884 he launched out on his long-cherished policy by ordaining two native preachers, both promising and capable men—Giam A-hoa, his first convert, and Tan He, one of the first five who were baptized in the spring of 1873. After ordaining them, he

wrote home, "The Foreign Mission Board need not concern itself about sending out another man," and in another letter, "Do not think that the men you send here are superior, I long to see a native church self-supporting." The comment of the Committee on this statement, which appeared in the *Record* at the time, was somewhat non-committal. "The Committee thoroughly agrees with the editor of the *Record*, who says 'we are heartily at one with Dr. Mackay in the belief that the raising of a native ministry is the shortest method of solving the missionary problem,' only we are agreeably surprised to find that he is in a position to inaugurate it so soon."

Dr. Mackay's policy is one with which all his successors would heartily agree, but they fear that with but one foreign missionary, or even two, his desired goal would not be reached for many years or even generations. It is worthy of note that with the increase of missionaries, male and female, self-support has increased more than five-fold. The present attitude of the North Formosa Mission Council may be gathered from the request it sent home, in 1922, for at least fifteen additional missionaries.

The French Blockade

The task of supervising the many outstations, where preachers were seeking to meet the spiritual needs of the converts, was becoming too much for the missionary and his two ordained pastors. Furthermore, a heavy cloud was hanging over

North Formosa. French warships were creating much anxiety on the Chinese coast. Rumors were changed to facts when, on the 5th of August, 1885, five French warships approached Keelung harbor. North Formosa was in commotion, and as usual the Christians became the objects of persecution. In October, the French came around the north coast to Tamsui harbor, which they blockaded. The British Consul advised that Mrs. Mackay and children, Mr. and Mrs. Jamieson, and two English ladies, proceed immediately to Hong-Kong for safety. Dr. Mackay, every inch a soldier, refused to leave his converts to the mercy of unknown perils. After the others had left, and while the French were bombarding the fort and the surrounding district, Mackay was prostrated with a severe attack of malaria from which it was reported he was unconscious for days. He was advised to take the sea voyage to Hong-Kong and from there he was not allowed to return until the blockade was raised.

It was a time of great anxiety, both for the Church and the missionary. Much property had been destroyed. As soon, however, as all fear of the French had been removed, the task of rebuilding and repairing chapels began. Mackay, on sending a request to the Chinese official, General Loo, for indemnity, was granted $10,000. With this money he built chapels in Manka, Shakko and Shinten, and the work of the mission went on as before. It seemed as if every opposition was only a fresh incentive for a further attack on the kingdom of

darkness, and a new stimulus to the enthusiasm of the intrepid missionary. After the smoke had passed away, he wrote home, "*Nec tamen consumebatur.*"

Arrival of the Gaulds

In 1891 Mr. Jamieson died, after having spent six years in North Formosa, and his wife returned to Canada. Mackay was once more alone, and finding the task of supervising a growing work too much for one man, he wrote home to the Board asking for a colleague. The Committee responded by appointing Rev. William Gauld, and in 1892, he, with Mrs. Gauld, reached Formosa.

William Gauld was born at Westminster, in the county of Middlesex, Ontario. When a lad of sixteen he and his brother George heard Mackay, when on his first furlough, in St. Andrew's Church, London. After the evening service, while walking home, William, turning to his older brother, said, "I am going to be a missionary." As he grew up the conviction deepened. His mind, however, was turning to India. After serving as public school teacher, he took the course in arts at the University of Toronto, and in theology at Knox College. When the Foreign Mission Board was anxiously looking for a suitable colleague to join Mackay in his work, William Gauld's name was considered for the position. The report of the Committee stated, "That Mr. Gauld had recommended himself by the work which he had done in college,

in the home field, and by the interest he had manifested in Foreign Mission work. He was recommended as one well fitted for the responsible position to which he was called."

Mackay's Second Furlough

After the arrival of Mr. and Mrs. Gauld, Mackay prepared to return on his second furlough. Festivities in honor of Dr. and Mrs. Mackay and family were at once planned by the pastors and preachers. The news spread abroad. Both Christians and heathen joined in the great farewell. No less than seven hundred converts were there to bid their loved missionary farewell. In a letter written at the time, he said, "Heathen and Christian, wealthy and indigent, literary and unlearned, combined to show us respect, and wish us a safe journey to the fatherland, and a quick return. Bands of music greeted us and escorted us from station to station, amid the firing of guns, the waving of banners and the whizzing of squibs. A man awaited us alongside the road with a hundred pounds of beef. Wonderful! Wonderful! The changes these eyes have seen in twenty-one years! As all classes treated me as they liked when making my first tour throughout North Formosa, so I allowed converts and others to do just as they felt disposed on this last trip."

On the 6th of September, nine months after the arrival of Mr. and Mrs. Gauld, Dr. Mackay and

family sailed for Canada on the *Empress of India.* On their first furlough there were but two of them; now there were, in addition, Mary, Bella and George, a small Mackay clan, and when in the Highland kilts they made an interesting group. They took with them Mr. Koa Kau, a bright young Chinese student, who in later years married Bella Mackay, and for several years served in the hospital with Dr. Ferguson. He is now an elder in the largest church in Taihoku city.

It was a heavy responsibility for Mr. Gauld, with only a few months experience of the work and with but little knowledge of the language, to be left alone. Mackay, in a letter written just before his departure, expressed his confidence thus: "Mr. Gauld will make his first attempt at preaching next Sabbath. He will visit the people and preach as he is able, see that all mission property is kept in repair, provide preachers with periodicals. . . administer the sacraments of baptism and the Lord's supper. . . This I am sure he will do well and *true*, as he has shown himself earnest and true among us. Mrs. Gauld has her hands full—I consider she is doing her duty, as she has done in her own sphere all along, and with her quiet way, and earnest, sensible manner, her influence will be greater than if she were attempting the impossible."

Mrs. Gauld has now spent over thirty years in Formosa. Few women have got as near the Formosan people as she has during her experience of missionary life. She has nursed them, washed their sores, cured their ailments, turned their

mourning into laughter, and endeared herself to them in a remarkable manner. Her happy, buoyant spirit, her passion for music, her love and loyalty have won for her a large place in the hearts of the Christians. She has turned musicians out of what appeared to be most hopeless material, trained young men and women to play and sing in a manner that reflects great credit on her musical ability. By her training of students in our various institutions, a work in which she is still engaged, she has rendered a service of great value to the Formosan Church.

In Canada Once More

The Mackays received a warm welcome on their arrival in Canada in September, much interest being shown both in the missionary himself and in his family. The following winter was spent visiting the congregations throughout Ontario. Now in the prime of life, Mackay maintained all the splendid vigor and intensity of his young manhood. Very reserved and extremely sensitive, to many ministers at home he was a mystery, but though they might consider him eccentric or peculiar, they admired him.

Mackay was scarcely ever defeated in his purpose. A Highland congregation in Glengarry, however, on one occasion proved more than a match for him. A minister who once labored in that district tells the story of this defeat, which nevertheless resulted in victory. With a map of his beloved Formosa, he visited this congregation.

When the elders learned that it was Mackay's intention to spread a map at the service on the Sabbath day, they simply, but emphatically, told him such could not be done. The contention between the session and the missionary can be imagined. It resulted in the Highland missionary being defeated by the Highland elders, and Mackay having to address the congregation without the map. It is not difficult to imagine something of the Celtic fire that burned that morning, and, some passages of the address directed at the session. But the victory? Of these elders, three each left a legacy to Foreign Missions of about a thousand dollars. The clash of arms between the clans resulted, as usual, in favor of Mackay!

It was but natural that there should be a general desire throughout the Church that the missionary pioneer and his remarkable work should be recognized and honored by his appointment to the highest office in the gift of the Church. Accordingly, when the Assembly met that year in St. John, New Brunswick, Mackay was chosen Moderator, a position that he filled with great acceptance.

The Work Left Behind

Whilst the Mackay family were enjoying a two years' furlough in Canada, the work in Formosa was making quiet, but steady, progress. The fears and misgivings in the minds of the members of the Foreign Mission Committee were removed by the reports received, as the following record in-

dicates: "It is with much satisfaction that Mr. Gauld has entered on his work in Formosa with such sympathy and judgment as encourages us to expect gratifying results. The Committee was somewhat alarmed lest Dr. Mackay's return home would lay upon him a responsibility he might not be able to bear. These fears have been dissipated. Several difficulties have arisen, in which Mr. Gauld and the native pastors and preachers associated with him in the oversight of the work have acted with such wisdom as to assure us that the mission is safe in his hands."

The work thus steadily prospering was thrown into confusion by the war between China and Japan. The taking possession of the island by the Japanese, in 1895, has been dealt with in chapter two. Mr. Gauld was the only missionary in charge at the time. His patience, good judgment, and common sense throughout that exciting and trying period meant very much to the mission. It was a time of great anxiety for the native Church for the Christians suffered much. We can picture something of the experiences Mackay, so far away from his beloved converts, went through in this their time of trial. The suspense of the Foreign Mission Board can be gathered from the following, which is taken from the preface to their report for 1895: "The Eastern war caused a good deal of speculation and anxiety as to the probable effect upon our mission should Formosa become a Japanese possession. Of this only can we, at present, be assured, that the God of the Nations will rule over

all. . . In the meantime we gratefully report that Mr. and Mrs. Gauld have been in health and protected from harm. . . The latest is that all foreign ladies had left Formosa, and that Mrs. Gauld, upon the advice of the British Consul, had gone to Amoy." The report which followed, written by Mr. Gauld, was one of the best in the history of the mission.

In Formosa Once More

In the fall of the year 1895 Mackay and his family reached Formosa. One can imagine how eagerly, after his deep anxiety, he greeted his friends, native and foreign, and sought exact news of the situation. His testimony regarding the manner in which Mr. Gauld and the native pastors had carried on the work during that critical period is a striking tribute—"The work has been kept intact."

In 1899, Mr. Gauld and his family returned to Canada, on their first furlough. Dr. Mackay was left alone, supervising the work, under a new Government. The changes brought about were gradual. The authorities were friendly disposed towards the Christians, and the work was allowed to go on unhindered. Though unremitting in his labors, the fell disease, which finally proved fatal to the intrepid missionary, was developing rapidly. Mr. Gauld and his family returned in the fall of 1900, and for the first time Mackay welcomed back to Formosa a colleague who had been on furlough.

Gripping his hand in an unusual manner, he exclaimed, with quivering lip, "I am thankful you are back to Formosa."

Fighting His Last Battle

When the disease reached a more critical stage he took a trip to Hong-Kong to consult specialists, who pronounced his trouble incurable. He, however, himself did not accept the verdict till almost the very last. Dr. McClure, one of our Canadian Presbyterian doctors in Honan, was sent to comfort the veteran missionary during the last few weeks of his life. To the very end, he fought the disease like a lion recently caged. Those who were privileged to see him in those days claimed they had never seen such vitality displayed in any human being. He could not speak plainly, but he had the lectures read to the students in his presence. One day Dr. McClure gave him a hint that there was a possibility of the disease doing rapid work, and that the end might be near. Leaving him, he went over to Mr. Gauld's home. From there, looking toward Mackay's house, they saw the dying man on the verandah, pacing up and down, waging the final, desperate fight with the last enemy.

The end came on the second of June, 1901, when the Presbyterian Church in Canada was called upon to mourn the loss of one of her greatest missionaries and the most striking of her missionary heroes. It was a day of deep sorrow and of large

significance to the Church in Formosa. But the grief of the Church was not hopeless or despairing. The founder of the mission had been taken away, but the great Head of the Church still remained.

Summary of His Work and Character

Dr. George Leslie Mackay passed away, but his works follow him. The fruitage of his twenty-nine years of missionary service was marvellous. We have seen the conditions under which he began his work. When he died, there were in the mission one foreign missionary and his wife, two native pastors, sixty preachers, twenty-four Bible women, nearly eighteen hundred communicants and sixty chapels, of which more than half were established in Pepohoan villages, although with the passing away of the Pepohoan race, these have practically disappeared. This fruitage is the more remarkable when one remembers that it was the fruitage mainly of the labors of one missionary, together with his native helpers.

The writer never saw Mackay. He has endeavored, however, to discover all the information possible relating to him and his work, especially from the Formosan brethren upon whom the impression made by their beloved leader was deep and lasting. The estimate given in these two chapters is based upon this information gathered from many sources.

Dr. Mackay was no more nearly perfect than many others. His zeal many times overcame his

judgment; he saw wonderful things where many others saw only the ordinary; he had a graphic way of telling stories and describing events; he loved the mountains and gorges and disliked the plains and the common places. His fiery temperament sometimes led him into difficulties, but he could never retrace his steps, or accept defeat. He was a soldier by nature, a commander who seldom consulted his subordinates. He never displayed organizing gifts, for his own inspiring personality was strong enough to be the sum total of the organizing factors of his whole mission work. He created, perhaps, more awe than affection, more admiration than appreciation but this was inevitable in a character so reserved and so far removed from the close companionship of others.

Those were days of Chinese mandarins, of wild robberies, of political oppression, of actual lawlessness. Tenderness and timidity would have been misunderstood and might have been the ruin of the cause. Some men would have wilted in the presence of some of the dangerous situations that the heroic founder of the North Formosa mission had to face. But those days of bitter opposition, of deep prejudices and suspicion have passed away. Methods that then seemed successful would be entirely unsuitable in these days of law and order. Let us be thankful for the day in which we live, and seek to do our share as faithfully as did those who have left us such an example of loyalty to a great cause and passionate enthusiasm for their God-given task.

Mackay seldom, if ever, met a person on whom he did not leave a lasting impression, many of which are on record. In closing this chapter, we cannot do better than quote from some of these:

"High over all other features of his character, redeeming him from littleness, ennobling his nature, adding force to his faith and making his life a factor in the Church's history, was his simple trust in God, his unquestioning belief in an evangelical Gospel, his deep-cut conviction as to his own life work, and as to the mastership of Jesus Christ in the lives of men, unreserved enthusiasm, passionate surrender of himself to Jesus as Redeemer and King. Brave little man . . . it is good to know his kind; and to have his face clear in one's memory is to be fore-strengthened against the common men, and the presence of common life."

"He was a little man, firm and active, of few words, unflinching courage and one whose sound common sense was equalled only by his devotion to his Master."

"To me, Dr. Mackay shines out as one of the greatest missionaries of any age. We may thank God for all he was and did."

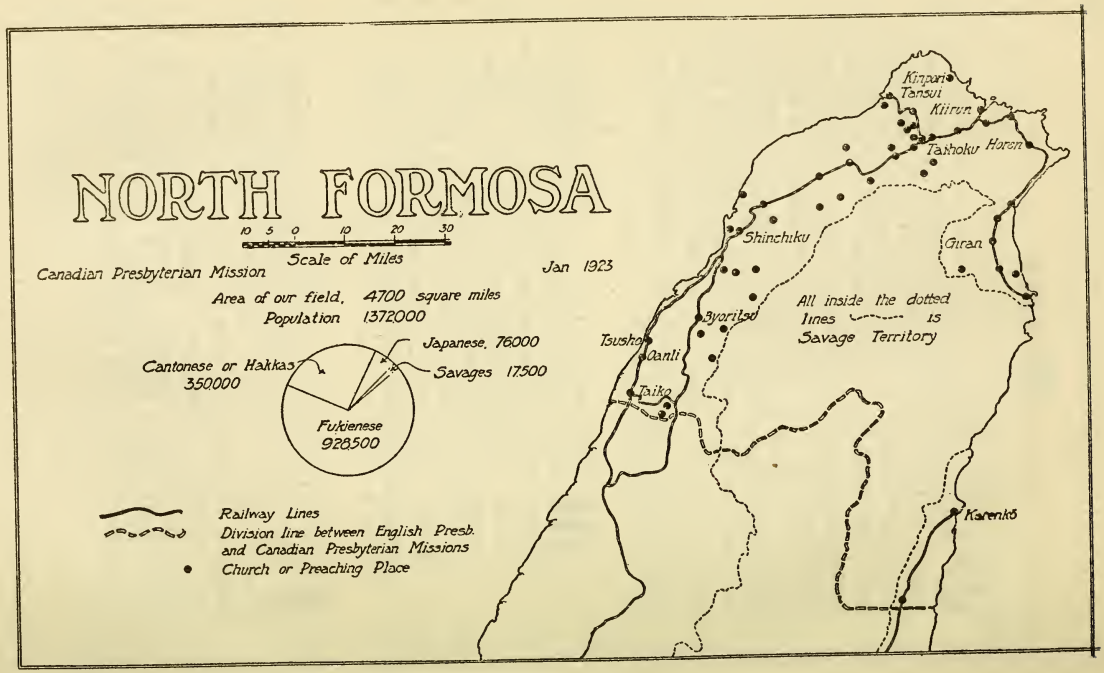
Dr. Mackay's grave is a beautiful spot in a corner of "Fort Meadow," at the back of the new middle school grounds. It is enclosed by a brick wall, and by his side rests the saintly Tan-he, the first pastor inducted into a self-supporting charge in North Formosa.

Prayer

O THOU Who art the Lord of the harvest and hast ordained that except a grain of wheat fall into the ground and die it abideth alone, but that if it die it bringeth forth much fruit, we make mention before Thee of those missionaries in Formosa who have yielded up their lives for Thy sake and the Gospel's; those who in broken health have had to return to their native land and those who still are working yonder, giving up their lives day by day in unstinted service. Fulfil, we pray Thee, Thy law of the harvest and grant an abundant fruitage from this sacrifice of love.

MAKE us worthy to be numbered with them as co-workers together with God for the redemption of the Formosan people and of all mankind. May our hearts burn within us, may a new love for Thee and for our fellow men be kindled in our lives, may we be seized upon by a new enthusiasm for service, as we consider their loyal devotion to Thee.

IT is in obedience to Thine own command that we pray Thee to thrust forth many laborers into this and all Thy harvest fields. May all Thy people have the spirit of the harvest worker, toiling and interceding for the salvation of the peoples of the world, until Thou shalt see of the travail of Thy soul and be satisfied. For Thy Name's sake. AMEN.


NORTH FORMOSA
10 5 0 10 20 30
Scale of Miles
Canadian Presbyterian Mission
Jan 1923
Area of our field, 4700 square miles
Population 1372000
Japanese, 76000
Cantonese or Hakkas 350000
Savages 17500
Fukienese 928500
Railway Lines
Division line between English Presb. and Canadian Presbyterian Missions
Church or Preaching Place
Kinpari
Tansui
Kirun
Taihoku
Horen
Shinchiku
Giran
Byoritsu
All inside the dotted lines is Savage Territory
Tsusho
Oanli
Taiko
Karenko

Chapter V

THE NEW ERA IN NORTH FORMOSA

The New Era in Mission Policy

THE Transition. With the passing of the founder, a new and extremely difficult situation faced the mission. The Formosan Christians were fully persuaded that Canada had no other "Kai Bok-su" to send, for he was so entirely different from any other they had hitherto known. Moreover, they were in a position now to express more freely what had been finding a place in their minds for some time, due no doubt, in a large measure, to the fact that in the South Mission there existed a fully organized Church under a Presbytery. There was the feeling that they might not need any more foreign missionaries, but that, with the help of Mr. Gauld, the native leaders could carry on the work. It was evident that they had not yet fully realized the greatness nor the seriousness of their task. It was the wise judgment and firmness of Mr. Gauld and the good hand of God on both the mission and the missionary that guided the mission so smoothly and successfully through that critical period.

Coming of Thurlow Fraser. It was but natural that Mr. Gauld should feel more keenly than ever the need of a colleague, and urgently request that a missionary be sent at once to share in the growing burdens of the Mission. In response, Rev. Thurlow Fraser, a graduate of Queen's University, was appointed, and with his wife reached Formosa in the fall of 1902. From the first Mr. Fraser took up language study with vigor and enthusiasm. His free, whole-hearted manner and buoyant spirit appealed strongly to the Chinese, especially to the preachers and students. He made rapid progress in the study of the language, and during his short term of service gained a close acquaintance with the problems of the native Church. It was during his time that an important document of large significance to the work of the Mission was prepared and forwarded to the General Assembly.

Desire for Larger Democracy. During Mackay's later days, Giam Chheng-hoa was his sole adviser. Tan-he, the saintly pastor of Shinten, having passed away some years previously, Giam Chheng-hoa was the only one who could help in the executive side of the work. No doubt more authority had fallen to his lot than was conducive to mutual good-will. There was a growing dissatisfaction with the policy of perpetuating the rule of a few in Church affairs. The missionaries felt the situation and took steps to meet the nascent, democratic spirit of the infant Church.

An Historic Document. At this juncture, the congregation at Manka sent an urgent request for permission to call as their pastor their young, progressive preacher, Tan Chbeng-gi, son of Tan-he and son-in-law of Dr. Mackay, at the same time promising to make this new charge self-supporting. This request faced the missionaries with the need of establishing a Formosan Presbytery. Considerable time was spent and great care taken in ascertaining the policies prevailing in other missions. The result was the forwarding, on the 9th of May, 1904, of the historic document above referred to, extracts from which are as follows:

> "Whereas we believe that the time has come when our Church in North Formosa should be organized into a Presbytery, in order that the brethren may take part in the government and administration of the affairs of the Church, and, by practice, learn the art and acquire the power of self-government, and
>
> Whereas this question has been definitely brought to our attention by the request of one of our congregations for the privilege of extending a call to a preacher to become its pastor, and the expressed willingness of other congregations to do likewise,
>
> Therefore we, the members of the North Formosa mission staff, petition the Foreign Mission Committee to lay this question before the General Assembly; and we further petition that the General Assembly be requested to

form the Presbytery of North Formosa, of which the bounds will coincide with the bounds of the Canadian Presbyterian Mission in North Formosa, within which bounds are resident William Gauld, Thurlow Fraser, and Giam Chheng-hoa, ministers, and also Formosan elders, and

Whereas, we believe that our object should be to build up a native Church rather than to perpetuate foreign control,

Therefore we petition that the Presbytery so formed shall be empowered to resolve itself into a Presbytery of the Formosa Church, competent to receive students of theology on trial for license, and proceed to ordain them, and in general to superintend congregations and sessions within its bounds, without reference to a higher court, until there shall be a native Synod.

Whereas we believe that the time has now come when we should have in our Girls' School competent Canadian lady teachers, and as this question is pressed on our attention by the ever increasing demand for female education,

Therefore, we petition the Foreign Mission Committee to take such action in conjunction with the Woman's Foreign Missionary Society as will result in the sending out of two competent single lady teachers at a very early date.

Whereas, the majority of the students entering Oxford College to study for the minis-

try are almost wholly unprepared to begin the study of theology,

Therefore we petition the Foreign Mission Committee to give us permission to erect a building for a preparatory or a middle school."

These extracts clearly indicate that the missionaries fully realized the manifold needs of the mission in view of the changing conditions and the new regime. They reveal also the fact that a new spirit of democracy had taken hold of the mission.

Before the Presbytery of North Formosa was organized, Mr. Fraser, who had had a large share in preparing the above petition, had to leave Formosa and retire from the work, owing to the ill-health of his wife.

The New Era in Missionary Reinforcements

Appeal from Mr. Gauld. After his return from furlough, Mr. Gauld recognized that, in order to retain the ground already won, and at the same time carry on a more aggressive evangelistic work among the masses who had as yet been scarcely touched, large additions to the staff were absolutely necessary. Consequently he immediately sent home an urgent appeal for four missionaries—one ordained, one medical, and two lady missionaries. It was a large and courageous request, and reveals how deeply he realized the need of this policy for the mission. The Foreign Mission Committee was no less courageous or alert to the

pressing needs of North Formosa, for the four missionaries asked for were appointed to the field.

New Missionaries Welcomed. It was a great day for the Formosa Mission and for the Church when five young, enthusiastic missionaries set sail for that field. In the month of November, 1905, Rev. Milton Jack, Rev. J. Y. Ferguson, M.D., and Mrs. Ferguson, Miss Janie Kinney, and Miss Hannah Connell reached Tamsui, where they were accorded an enthusiastic welcome by Mr. and Mrs. Gauld and the Formosan Christians. The arrival of this splendid group of missionaries wonderfully revived the spirits of the native pastors, preachers and converts, giving to them fresh evidence of the tender concern of the Canadian Church and added assurance that that Church intended to lay, broad and deep, the foundations of the infant Church in Formosa.

Learning the Language. The two mission houses in Tamsui were now full of life, good cheer and youthful enthusiasm. The new missionaries had before them the task of mastering the Formosan language. Every room that could be spared was turned into a study, in which a missionary and his or her teacher spent every morning and afternoon repeating, with painful monotony, the Chinese tones, all of which, to these beginners, were, for some time, very much the same. Their encouragement was that others before them had acquired a knowledge of the language, and that where others had succeeded they were not likely

to fail. The following year their number was increased. Mrs. Jack arrived in Formosa and enthusiastically joined the rest in the study of the language.

Interest to the Natives. The six young missionaries living on Fort Meadow, the most beautiful spot in the district, formed a group of much interest to the people, particularly when, as their custom was, they went for their walk in the late afternoon along the path that led to the seashore or through the paddy fields. When the two lady missionaries went out together, many took them for husband and wife. It was difficult for the Formosans to distinguish between men and women, for in those days the Chinese scholars strutted about the town of Tamsui in long robes of varied hues, resembling women's skirts, while the women wore trousers. Many amusing, and by no means complimentary, remarks were passed, to the delight of other spectators—remarks which the innocent Westerners were fortunately not able to understand.

As the missionaries made progress in the language, Chinese visitors became more numerous, and the visits more prolonged, oftentimes to the discomfort of the students, whose limited vocabulary was soon exhausted. Where words failed, the hands and facial expression would be called upon to supplement. If the missionaries did not receive encouragement from their teachers, they certainly did not lack flattering words from their courteous

visitors, who would tell the missionaries how clever they were and what distinct articulation they had, at the same time turning round to the teacher and asking what the missionary was trying to say. Just because the Chinese seldom laugh, or even smile, when the missionary makes mistakes, it should not, therefore, be imagined that they have not a keen sense of humor. Follow them home and hear them tell the others the wild blunders of the foreigners. Hear the roars of laughter as they relate the linguistic mistakes of the missionaries. A chapter could easily be written relating the current jokes among the Chinese, at the expense of the missionaries, and it would furnish most amusing entertainment.

The Doctor in Demand. As soon as the Chinese learned that there was a doctor among the new missionaries, it seemed as though the whole town immediately fell ill. They did not wait for an invitation to call. They soon found out the doctor's house, and simply blockaded it at every opening. There are no private rooms in the ordinary Chinese house, and naturally they did not respect any private room there might be in a foreigner's house. The doctor might expect to be accosted in any corner of his house, at any time of the day, by those with sores and ailments who were seeking relief. It was by no means an easy task for Dr. Ferguson to protect the hours set apart for Chinese study. What consideration had a sick Chinese for the time or language study of a

foreign doctor? The result was that his afternoons were frequently given over to meeting the needs of the sick and afflicted, with Mrs. Gauld and Mr. Koa-kau as interpreters, until he himself was able to use the strange, new language.

The New Era in Mission Organization

Councils Formed. With the increase of the missionary staff came the need for mutual discussion of mission problems and the framing of common policies. The senior missionary was the only one who had been long enough in the country to know the conditions. Councils were established, problems were discussed, new policies were advocated and adopted, and minutes recorded and forwarded every month to the Foreign Mission Board. Thus the younger missionaries were enabled to gain an effective knowledge of the situation.

By the fall of 1907, the year the writer reached Formosa, the Councils were already directing the regular work of the mission with considerable efficiency, even though the senior missionary was absent in Canada.

Visit of Dr. R. P. MacKay. The visit to Formosa that year of the Foreign Mission Secretary, Dr. R. P. MacKay, was an event of deep interest to the Formosan Church, for it revived, more than anything else had done since his death, the memory of their beloved "Kai Bok-su." They were able

to meet and talk with one of whom they had heard their father in the faith frequently speak in the early days of the mission. During his travels in the East, Dr. MacKay probably had no experience that touched his heart more than his visit to the Island Beautiful, with its lofty mountains and its low-lying plains, and above all, its thrilling memories of the great pioneer he had known so well.

Arrival of Duncan McLeod. In November, 1907, the writer and his wife reached Formosa. During his first two years, spent in language study, he visited many of the outstations. His first travelling companion was Giam Chheng-hoa, the oldest convert and pastor, and the most intimate friend, outside his own family, that Dr. George Leslie Mackay ever had.

Aggressive Evangelism. Visits to heathen villages, in company with the students, soon convinced him that the evangelization of North Formosa was in its very infancy, and that the masses were scarcely touched. The older generation had heard the name of the "Jesus Doctrine," and of "Kai Bok-su," but even of these the younger generation was entirely ignorant—except in places where there was a Christian chapel, and where converts lived. During the last few years of Mackay's life, the work of Oxford College had absorbed most of his time and energy. Pastoral visitation among sixty stations could not be carried on with any degree of efficiency by one foreign missionary and one native pastor, to say

nothing of the evangelistic work in the regions beyond. After the passing away of the founder, Mr. Gauld had to teach in the college, help with the pastoral work and attend to the administrative and financial side of the mission. The result was that the work of aggressive evangelism had now to be planned from the very foundation.

More Reinforcements. About this time, four new missionaries were added to the staff—Miss Mabel Clazie, Miss Lily Adair, and Mr. and Mrs. G. W. Mackay, bringing the number of duly appointed missionaries in North Formosa up to ten. The mission had changed not only in numbers but also in its general character and in its methods of work, and the outlook was promising.

The arrival of George Mackay, the only son of the founder, and his young bride, daughter of the well-known minister, Rev. John Ross, of Brucefield, was an occasion of the deepest interest to the Formosan Christians. He had been born and brought up in Formosa and could speak the Formosan language with ease and fluency. His mother and two sisters, Mary and Bella, were there to welcome him back after ten years of academic training in Canada and the United States. Many of the pastors and preachers had the happiest recollections of their boyhood days spent with him. But the happiest person in the gathering was his devoted mother, who, during his years of absence, had longed to see his face, and had faithfully remembered his needs in a strange land.

Change of Mission Centre. Several other important events marked the year 1911. With the increase in the membership of the staff it was necessary to begin building residences and other institutions. After much deliberation, the Mission Council requested the Foreign Mission Board to grant permission to buy land in Taihoku, the capital, it having been decided that the proper development of the work necessitated the transferring of the mission centre from Tamsui to that city. The request was granted and land was bought about a mile out of the city, that would be suitable for the erection of a hospital, a theological college and six mission residences. A few months after the purchase of the land, Mr. Gauld was appointed to the supervision of the building operations on the "Mackay Memorial Hospital."

The New Era in Medical Work

Value of Early Work. From the inception of the mission, medical work has been one of its recognized features. Mackay found its great value, both in removing prejudices against the Christian religion and as an evangelistic agency, to say nothing of its immediate worth as a ministry of healing. During Dr. J. B. Fraser's short period in Formosa, Tamsui hospital was built, as the centre of the medical work. After Dr. Mackay's death, this department of the work was seriously handicapped on account of there being no one to take

First Hospital at Tamsui
Built in 1880

Mackay Memorial Hospital, Taihoku

Graduating Class in Theology, 1920

charge of it. The help that community doctors rendered, though appreciated, was far from satisfactory.

Tamsui Hospital. With the arrival of Dr. Ferguson, the work was thoroughly organized. The Tamsui Hospital was opened, and, though the quarters were cramped, much effective work was accomplished both for the bodies and also for the souls of the hundreds of patients that were treated each week. The work was carried on along modern lines. This was imperative, because of the rapid progress made by the Japanese in medical science. From the first the officials were sympathetic, and were much impressed with the new doctor's character and skill.

Transfer to Taihoku. For four years Dr. Ferguson carried on his medical work in Tamsui. Every morning over a hundred patients used to wait patiently for their turn to meet the foreign doctor. During those years multitudes were healed in body, many of whom were led to a knowledge of Jesus Christ as Saviour. The actual transfer of the medical work from Tamsui to Taihoku was a simple affair for Dr. Ferguson, but the Chinese men of wealth and influence made it a time for displaying their high appreciation of the medical missionary. A procession of sedan chairs conducted him to the railway station, the doctor's chair being trimmed with red.

Opening of Mackay Memorial Hospital. "Mackay Memorial Hospital," the first institu-

tion called after the mission founder, was completed in 1912. The formal opening on December 26th was an interesting event. The Civil Governor and several leading officials were present, and in their addresses expressed their appreciation of the work of the mission founder and that of Dr. Ferguson, in the establishment of such a humanitarian institution in the city of Taihoku, not forgetting to express, in glowing terms, the credit such a building was to the mission builder.

On the following day, about a thousand converts, from all parts of the field, gathered in the quadrangle of the hospital. The history of the forty years of mission work was reviewed, from its inception, by some of those in whose memory the wonderful record still lived. Among those present was Go Khoan-ju, who was one of the first five converts and who had given nearly forty years to the preaching of the Gospel. Many were the memories of the founder rekindled on that occasion. Such an event made an appropriate celebration of the fortieth anniversary of the North Formosa Mission.

The Test of Medical Missions. The work of medical missions is extremely fascinating to anyone interested in the missionary enterprise. It demonstrates, as few other agencies can, and in a way readily recognized by the non-Christian, the real spirit and practical character of Christianity. At the same time, it is a mighty evangelistic force. Whilst patients are being treated in the hospital,

they see the Gospel in action and are made familiar with its story. Naturally the more satisfactory results are secured from among those who remain in the hospital for a longer period, but even to those who come but once the Gospel message is made known. In this way literally thousands hear the Word who otherwise might never be brought into touch with Christianity. Especially was this true in pioneer days.

It cannot be too emphatically stated that the test of the fruitfulness of a mission hospital is not confined to the number of patients reported at the end of the year, and the number of operations for the removal of physical pain and suffering. A further test is the measure of Christian influence which the hospital exerts and the extent in which it helps in the evangelization of the non-Christian community. If it fails in this, it fails at a point of supreme opportunity, and its claim for the support of any Missionary Society is vastly reduced. In view of this, it is peculiarly gratifying to know that the North Formosa Mission Hospital has always been a strong evangelizing agency. Many stories of the triumphs of medical skill and of divine grace could be narrated.

Furlough of Dr. Ferguson. The completion of the Memorial Hospital was a source of great satisfaction to the Council and more particularly to the medical missionary, who had spent two or three years in preparing plans and regulations, while at the same time ministering with unflagging zeal

to the sick. The necessity of having to return to Canada on a well-earned furlough, so soon after the opening of the institution, was a source of deep regret to him, particularly in view of the fact that there was no doctor who had been long enough in the country to have acquired a knowledge of the Chinese language, to whom he could hand over charge of the work.

Medical Recruits. In the fall of 1911, Miss Isabel Elliott, a trained nurse, reached Formosa, and in the spring of 1912, a few mónths previous to Dr. Ferguson's departure on furlough, Dr. A. A. Gray and Mrs. Gray arrived. When Dr. Ferguson left, Dr. Gray and Miss Elliott assumed the responsibilities of the medical and nursing work of the new hospital, with Mr. Koa Kau as interpreter to Dr. Gray, and Mrs. Kau, who was Dr. G. L. Mackay's daughter, Bella, interpreter to Miss Elliott. This was a policy that the North Formosa Mission Council is never likely again to follow. It resulted in Dr. Gray's complete physical and nervous collapse, and in his having to be invalided home and finally to resign from the work. Dr. and Mrs. Gray had endeared themselves both to their fellow-missionaries and to the Formosan people. Dr. Gray had revealed a genuine love for the native people and a true missionary spirit, while Mrs. Gray had become a most efficient worker among the women. To their fellow-missionaries their permanent withdrawal was a matter of keen disappointment.

Miss Luscombe's Arrival and Enforced Return. In the fall of 1917 Miss Margaret Luscombe, a trained nurse, arrived in Formosa. She passed successfully her two years of language study in Chinese, but on account of ill-health had to return to Canada in the summer of 1921. Owing to the fact that the Mackay Memorial Hospital was closed for lack of doctors, Miss Luscombe did not have the privilege, even during her short term in the country, of engaging in the work to which she had looked forward with keen interest.

The New Era in Educational Work

New Work Planned. A new step was taken in the fall of 1913, when Mr. Kenneth Dowie, a graduate of McGill University, was appointed to superintend the architectural work and to devote part of his time to organizing Christian work among the Japanese and Chinese young men of the city. He has become a most valuable member of the staff. Though he acquired a good knowledge of both Japanese and Chinese, on account of the depletion of the mission staff he has had to confine his activities to the existing work, having been engaged in the financial, the educational, and, more recently, the architectural work of the mission. He was later joined by Mrs. Dowie, who had been engaged in Young Women's Christian Association work in Japan.

The Middle School Opened. Until the year

1914 there had never been a middle school for boys in North Formosa. From this great lack in the life of the native Church the mission had suffered seriously. In 1902, as we have seen, a petition was sent to the Foreign Mission Board asking permission to open a boys' school, but owing to the lack of trained teachers, the organization of the middle school was postponed till the spring of 1914. Mr. George W. Mackay, who was now on the ground and ready to undertake this important work, was appointed principal by the Council, and in April of that year the school was opened in Oxford College, where his father had spent his best and happiest years.

Its Value and Needs. Since its opening the middle school has amply justified its existence, and has demonstrated its value in educating the youth of the Church and as an effective evangelizing agency. A large proportion of the students come from non-Christian homes. Many of these during the last seven years have professed their allegiance to Jesus Christ. Several, some of whom came to the middle school from heathen homes, have already entered the Theological College. At the present time two capable teachers, or ordained missionaries with teaching qualifications, are greatly needed, especially in view of the enlarged school which will be made possible by the new middle school building, now in the course of erection. The new regulations outlined by the Formosan Government demand the raising of the

standards of education. Since the Tamsui Middle School has complied with these regulations, and thus receives government recognition, the institution will become an effective agency for the teaching of the children of our Church, the conversion of non-Christian students and the spread of Christian knowledge throughout the island.

Mr. Mackay was in charge till his recent furlough, during which period Mr. Dowie had charge of the school. Mr. Mackay's perfect knowledge of the Formosan language has added much to his other qualifications, while his Christian character has had a most wholesome influence. Though not an ordained missionary, he has been most successful in directing the minds of the students, among whom the spirit of evangelism is very manifest, to the Christian ministry. Mr. Williams, who arrived in 1919, has been devoting much attention to the deepening of the spiritual life of the school.

Mrs. Mackay, who has been most untiring in her devotion to the Formosan youth, herself a teacher by profession, has given much of her time and energy to the teaching of English. By having these lads in their home and making them feel that they were interested in them, Mr. and Mrs. Mackay have helped to remove the tendency to regard the school as a Western institution.

The Government's Policy. It is a cause for deep gratitude that the Formosan Government, especially under the civil administration of Baron

Dan, has taken a deep interest in the higher education of the Formosan youth. Remarkable progress has been made in primary and public school work for both boys and girls. The serious lack has been in middle schools that would compare favorably with those of the same grade in Japan. The new policy of increasing the number of these institutions and of raising the standard may indicate the possibility of the Government having in view a university for Formosa. Such an institution would render large service in preparing the Formosan youth for the new responsibilities that a more liberal franchise would bring to them. The Christian Church would rejoice if such a policy were carried out. It would make possible a more effective supervision of the morals of her young men. At present, hundreds of Formosan youths are open to the perils of the larger educational centres in Japan. It is safe to say that to no other project would the Formosan men of wealth contribute more willingly and liberally than to an institution of higher learning, such as a Formosa University.

Mr. Jack's Removal to Korea. In 1917 Rev. Milton Jack was appointed to the teaching staff of the Chosen Christian College and with his family removed to Seoul, Korea. Mr. Jack was in charge of the Theological School in North Formosa, for the greater part of the time, from 1907 till 1916. At the beginning of the New Era, during the transition stage, when much executive work had to be done, Mr. Jack, with his keen executive ability and

deep interest in the progress of the native Church toward self-support, was an invaluable help, while Mrs. Jack, with her splendid talents, labored most efficiently and faithfully among the Christian women both in Tamsui and in Taihoku.

The Theological College. The Theological College in North Formosa has always been a vital force in the growing life of the Church. For many years the teaching was carried on in Oxford College, Tamsui. When the middle school was organized, the Theological College had to be transferred to Taihoku, where the work was conducted for three or four years in temporary quarters. Mr. Gauld was appointed to draw plans for a new college building, the foundations of which were laid in the summer of 1917, and which was opened in the spring of 1918, a few months before Mr. Gauld left for Canada on his third furlough. This building is large enough to serve the mission for years to come. The work has been suffering seriously, however, from the lack of foreign teachers. The appointment of more ordained missionaries is necessary if this important institution is to render its largest and best service. From its opening the college has been an attractive meeting place for the pastors and preachers, as well as for Presbytery meetings and general conferences.

For several years the Theological College has been under the charge of Mr. Gauld, while Japanese and Chinese pastors from the city help with the teaching. There is urgent need of efficient teachers, who shall devote their full time to this important

work of giving to these young men entering the Christian ministry a thorough preparation. Both the Mission Council and the Foreign Mission Board earnestly desire that this College, in the very near future, shall be thoroughly equipped and supplied with a full and qualified staff.

Kindergarten Work. A new department has been recently added to the mission work in North Formosa. Owing to the fact that henceforth no private primary schools can be opened in Japan, the Mission Council took advantage of the field which presented itself among the children of the larger cities for Kindergarten work. For this special work Miss Jennie Hotson was appointed, and in the fall of 1918 reached Formosa. After spending nearly two years learning the Formosan dialect, Miss Hotson went to Japan to study the Japanese language.

Losses and Gains in the Mission Staff

Retirement of Dr. Ferguson. On account of ill-health it became necessary for Dr. Ferguson, in the spring of 1918, to go to Japan. On his return his health was still so impaired that his leaving for Canada the following year was imperative. The fear that he might not be able to return to the work which he had so ably organized, and to the institution which he had so recently founded, was a matter of grave concern. The subsequent news

of his retirement from the work brought deep disappointment to the mission. Dr. Ferguson left a lasting impression on the Formosan Church and on the non-Christian community. He was highly respected by the Japanese officials, especially those in the medical department, because of his sincere character and his medical and surgical skill. A man of few words, of sane judgment and of fine Christian principles, he took the deepest interest in all departments of the work of the mission, and in the many and intricate problems of the native Church.

A Splendid Hospital, but Closed. The Mackay Memorial Hospital has been closed since Dr. Ferguson left in 1919. What this has meant to the mission can be but faintly imagined. To the missionaries, who have to look daily upon their large hospital which could be filled every day in the year with sick folk to whom it could minister healing of body and soul, it is a source of constant and bitter heartache. The situation cannot be remedied until the Church at home makes it possible for the Board to send out doctors in sufficient numbers to warrant its re-opening.

Additions to the Staff. In October, 1919, Mr. and Mrs. Gauld returned from their third furlough. The hearts of the missionaries were greatly cheered by the arrival with them of Rev. and Mrs. George A. Williams and family and Miss Maude Ackison, and, a few months later, of Dr. Kenneth A.

Denholm, a graduate of Queen's University, and Mrs. Denholm, who resigned and returned to Canada in 1922.

The latest additions were Miss Mary Haig, who arrived in Formosa in 1920, Rev. W. G. Coates in 1921 and Mrs. Coates in 1922. All of these give promise of much useful service in the years to come.

Present Urgent Needs

The history and progress of the work for which the Women's Missionary Society of the Canadian Presbyterian Church is responsible, will be dealt with in a later chapter. The following summary gives the number of men missionaries which the North Formosa Mission Council have asked for as their minimum requirement to meet the immediate needs:

1. Four ordained missionaries—one for Giran Plain, with its 100,000 inhabitants, one for the Sinchiku district, one for Hakka work, and one for supervising the Sunday School work through the mission.
2. Three medical missionaries for the Mackay Memorial Hospital.
3. Two teachers for the Middle School.
4. One business manager.

In response to this call who will say, "Here am I; send me"? Or if that is not possible, who with similar dedication will reply, "I cannot go myself, but another shall be sent to represent me"?

Prayer

WE give Thee our humble thanks, O God, for the wonders of Thy grace and the victories of Thy Gospel in Formosa. As we survey the growth of the vine which Thy hand hath planted there our hearts are filled with rejoicing and hope and we set ourselves to labor and to pray with a more courageous faith.

FOR every man and woman and little child to whom Thou hast revealed Thyself in Jesus Christ and whose life has been renewed through obedience to Him; for all the homes that He has brightened and purified; for the young Church in which Thy people are finding fellowship for worship and service; for the College and the schools through which minds have been illuminated and enriched, characters strengthened and lives moulded and equipped for service; for the hospital whose ministries have blessed so many with healing and with the knowledge of the Great Physician; and for all the varied services of friendship which the missionaries have offered in the spirit and in the name of Christ, we thank Thee.

PROSPER these workers in all their tasks and send them reinforcements. Let the beauty of the Lord our God be upon them and establish Thou the work of their hands upon them; yea the work of their hands establish Thou it. In our Redeemer's Name we pray. AMEN.

Chapter VI

GROWTH OF THE NATIVE CHURCH

An Indigenous Church Necessary

THE most fundamental phase of missionary work in non-Christian lands is the planting and developing of an indigenous church. It is essential that the missionary constantly bear in mind that his mission is not to transplant to the land to which he goes a foreign institution, but rather to plant there a Church through which the genius of the people may express itself, and which shall be in harmony with the particular conditions under which they live. To perpetuate Western ecclesiastical divisions would be deplorable.

Co-operation between the missionary and the Church leaders, mutual sympathy and the recognition of mutual responsibilities, are necessary in achieving the task of building up a Church which is founded on the New Testament, but which in superstructure is in harmony with the religious history and genius, as well as the social conditions and customs of the people. The responsibility for building up such an indigenous Church must be placed more and more on the native leaders. This

calls for the training of men who will be worthy and qualified for this great task. There is reason to be profoundly thankful that the North Formosa Mission has escaped some of the difficulties which have arisen in other mission fields in this connection.

The growth of the indigenous Church must be not only from within, but also from without. If it is to develop, to perpetuate its life and its faith, it must seek both to build up its members in knowledge and godliness and also to carry the Gospel message to the whole unevangelized community. This chapter sketches the story of the development of the North Formosa Church in self-government, self-support and self-propagation during the last fifty years.

Growth in Self-Government

Foundation Work. During the lifetime of the founder, the field resembled a large diocese, with practically one missionary as sole administrator. There was not yet sufficient material with which the pioneer missionary could build up any elaborate organization. Foundations, however, were laid, but more Canadian and Formosan workers were needed for the preparation of the required material.

The Presbytery Organized. Three years after Mackay's death, the first Presbytery was organized and met for the second time the following year. Rules of procedure were prepared, and committees

appointed to consider and report on various departments of Church life and work. This step marked a decided advance. The Church was taking on the appearance of a self-governing institution.

Ordination of Pastors. In the spring of 1906, six new out-stations were opened, some of which were among the Hakka people, and in the following year, the preachers' conferences, more fully dealt with in another connection, were organized. More important still, from the standpoint of self-government and also of self-support, was the ordination, as pastors, of four native preachers. Three of these were inducted into self-supporting congregations, and the fourth was appointed to the pastoral supervision of the Giran Plain, as the representative of the Mission Council. A few months later another preacher, at one time a sorcerer, was ordained and inducted into the largest charge on the whole field, that in the city of Daitotei. One of the four just mentioned, a son-in-law of Dr. Mackay, was called to the famous Bang-kah Church. These events, taking place within so short a period, were as significant of the progress and stability of the work as were any of those recorded in the more exciting days of the pioneer's life. Were the founder to return he would rejoice to find several of his old students and evangelists settled in pastorates, and assisting in the administration of the Church's work.

North and South Unite in Synod. Shortly

after the organization of the North Presbytery, delegates were sent by the South to convey fraternal greetings, a courtesy which was in turn reciprocated by the North. On several occasions fraternal delegates at both Presbyteries expressed their desire for closer co-operation and even advocated the union of the two native Churches. The foreign missionaries, both North and South, strongly encouraged the union movement. Committees were appointed by both Presbyteries. After a unanimous expression of the Churches, North and South, favoring such action, union was happily consummated in the city of Shoka, Central Formosa, in the fall of 1912, and the Synod of Formosa was organized.

Benefits of Union. The benefits that have resulted from this union it would be difficult to tabulate. The adoption of a scale of uniform salaries for preachers, North and South, the production of a small book of "Rules and Order," and a uniform curriculum for educational institutions, have been some of the results. A most important step was the appointment of a standing committee for Sunday School work, which has now been functioning for several years, with devotion and success. This department is regarded as so important that a request has been made to the Foreign Mission Board for a specialist in Sunday School work. Two years ago the first normal training-school class met in the college in Taihoku. Over thirty Sunday School teachers came together,

and for ten days methods of teaching and kindred topics were taught and discussed. The deepest interest was taken in this new phase of Christian work, and the conference will doubtless become a permanent institution.

Recently the Synod authorized the publication of the first hymn book for the Union Church. Formerly there were two hymn books in use, the one in the South being in the South Formosa dialect and differing slightly from the Amoy Church hymn book, which was in use in the North. This unnecessary confusion has now been removed, and a hymn book produced which is larger and much more suitable for general use in church and Sunday School worship.

Last spring the Synod of Formosa, which is now ecclesiastically independent, put itself on record as recommending and urging that the use of strong drink and narcotics in any shape or form be discouraged by all the Christians. The Synod has also decided that the diaconate shall be established throughout the Church.

Growth in Self-Support

Augmentation Fund Created. The growth of the native Church in self-support is no less conspicuous than its growth in self-government. After the Presbytery had been at work for three years, it recognized, in common with the Mission Council, the necessity of urging upon the native brethren the duty of self-support. The larger

and stronger congregations, it was increasingly felt, should come to the help of the weaker. From that time this subject was under discussion at every Presbytery meeting till, in 1910, an Augmentation Fund was definitely established. Since then a new spirit of sympathy and co-operation has characterized the whole life of the Church, expressing itself in a steady annual increase in contributions to all the funds.

Other Funds Established. The needs of the widows and orphans of the deceased pastors and preachers became the object of their next concern. The question was taken up by the Presbytery, and, in a short time plans were adopted for the establishment of a "Widows' and Orphans' Fund," to be followed not long after by the "Aged and Infirm Ministers' Fund," the two funds being amalgamated in 1921. It is to the credit of the Formosan Church that this joint fund has already reached the splendid sum of $3,500, and has done much to remove anxiety from the minds of those who are getting old in the service of the Church. There has also been established a "Home Mission Fund," the interest on which has now been used for several years to meet the expenses of evangelistic meetings for non-Christian people in the neighborhood of the Christian chapels. In addition, liberal gifts have been made every year for outside objects, such as the British and Foreign Bible Society, while for recent famine relief in China the North Formosa Christians contributed about a thousand dollars.

Givings of the Church. The remarkable growth of the Church in the grace of liberality is evidenced in the comparison of the givings for 1907 with those of 1921. In 1907, the total amount of the contributions was $2,346. In 1921, after subscribing for the Jubilee Fund about $2,000, the total givings amounted to $14,140, an increase of 500 per cent. in fifteen years.

Growth in the Spirit of Evangelism

Evangelism Defined. Probably the most encouraging feature in the growth of the Church is the progress made in self-propagation or aggressive evangelism. Let us consider what the evangelization of a field means. In Formosa, the masses are in towns and villages, while many live in small hamlets situated on river-banks or on mountain sides, or among clusters of bamboo groves. How is the gospel to reach them and what does the task involve? The year the writer reached Formosa the China Centenary Conference met in Shanghai. At this Conference a definition of evangelization was given which is worth repeating. It was as follows: "To reach every individual in the Empire with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of the Lord Jesus Christ, as will suffice for the acceptance of a personal Saviour." This objective includes in its scope every town, village and hamlet in Formosa, China, or Japan, every class of society down to the

coolies on river-boats or in the coal-mines, and every Christian and non-Christian institution. It calls upon all Christian workers, irrespective of their immediate interests, to direct their supreme efforts, to focus their prayers, and direct their purposes on this central task of the Church. Nothing must be allowed to interfere with the final attainment of the great objective, the evangelization of the world.

Christ Our Example. As in all other things, so in this work of evangelism our Lord is our great example. From village to village, on hill-side and lake-shore, to the few and to the multitudes, everywhere and to all classes He went preaching the Gospel of the Kingdom and teaching the "Doctrine." He was never discouraged by adversity nor elated by popularity. In His spirit and with His passion, the missionary must face this task of carrying the Gospel to the ends of the earth. It is here he will always find the largest and most inviting field for his labors.

Converts and Evangelism. It may require a generation or more to produce many men who fully realize the sacredness of the call to the Christian ministry. It may take years for the converts in any large numbers to feel this deep sense of responsibility for their non-Christian neighbors. Unless the sense of sin has entered deeply into their own souls, it is not likely they will be much burdened with the sins of others. They may recognize the

folly of heathen superstitions and idolatry, and yet be slow in grasping the full significance of the Christian faith and the beauty and blessedness of the Gospel as revealed in Jesus Christ. Until they have, and until the fires of Pentecost have burned away much dross, they will not have that passion for the salvation of their own people that will send them forth as flaming evangels.

The Task of the Missionary. It is in this great task of deepening the spiritual life, of leading his co-workers to the higher heights and the triumphant places of the abundant life, that the foreign missionary will, for generations to come, have a large and vital place in the life of the Church. Should he fail here, he will fail totally in his mission. The one who calls men and women to a life of holiness, consecration and service, and leaves them constantly hungering for more of the divine life, ever keeping his own soul sensitive to the Macedonian call, will always remain indispensable to the life of any field of Christian work.

Vital to the Life of the Church. Whatever other qualities may be possessed, the evangelistic spirit is essential to a growing, indigenous Church. Important as even self-government and self-support are, they are not enough. The church of Laodicea was self-governing and self-supporting, but was by no means in a healthy condition. If a Church is failing to reach out into the regions beyond, she will not and cannot progress in any vital

sense. The situation in China, as summarized by Dr. Donald MacGillivray, of Shanghai, is significant. In closing his estimate of a Symposium on Evangelism, he emphasized the following four points:

(1) The testimony is overwhelming that aggressive evangelism is characteristic of the Chinese churches, and is responsible for the larger part of the increase in numbers. (2) In the new fields growth must be by fresh inroads on the masses of the heathen. (3) There is danger of slackening in settled charges. (4) There is danger of separation from the heathen community.

Testimonies from leading men conversant with conditions in Japan proper will help us to see how difficult it is for indigenous churches to develop if they fail to accept the responsibility of evangelizing their own territory. At a recent conference the situation was briefly summarized thus: "That Church to which we have transferred, presumably, everything that belongs to a Christian Church, is not, apparently, adequately conscious of its responsibility as an indigenous Church for the Christianization of Japan. This, surely, is no ultimate solution. An independent Church must surely assume the responsibility of carrying on its own extension work. We must leave with each indigenous Church a burning sense of its responsibility for the evangelization of its own unevangelized nationals."

Growth in Organized Evangelism

As far as Formosa is concerned, mission work was in the early years purely evangelistic. The missionary led his evangelists into the regions beyond the small groups of Christians which he had already won in the towns and villages. Through this method men and women were led into the Christian Church. With the growth of the mission the local work and the teaching of students absorbed the larger part of the missionary's time. During some years there were districts where, for lack of time, the sacraments were not dispensed. The pioneer missionary, specially fitted for evangelism as he was, had to become the general director of a mission plant, with no one to direct the evangelists in the work. Even before he passed away, the workers had lost largely the art of going into the highways and byways and calling the heathen into the fold. After the Japanese occupation, a difficulty arose in that it was scarcely possible for the Formosan preachers to engage in such work without meeting with police interference.

A Suggested Policy. The modern mission, organized as it necessarily must be with its various departments of work, carries the danger of the evangelistic work being neglected on account of the growing demands of pastoral supervision, of the educational work, and of various other departments. Out of a large experience, Dr. Campbell Gibson, the veteran missionary to China, expressed

his convictions on the subject thus: "It would be a wise and fruitful policy if every mission would make it a settled point of practice to set apart at least one man at every mission centre to give himself to the work of an evangelist. I am far from thinking that this is work that every man can do, and further still that it can be handed over to the less educated and less gifted of the mission staff. Many seem to think that such men, while unfitted for school or college, or pastoral work, will do very well as evangelists. It would be deplorable if the Church should ever permit itself to think of evangelism as the dumping ground of the less efficient. On the contrary, let us urge that every mission appoint for each centre either a new man, or, perhaps better, choose from among the best it already possesses a man gifted by nature with a large humanity, by training with a large and living theology, and by grace with an intense spirituality, to be the evangelist of his mission."

Evangelistic Missionary Appointed. It was to this special work of evangelism the writer was appointed in 1907, and to it he has devoted his energies for the last fourteen years. At the time of his arrival he was deeply impressed with a series of articles on evangelism which appeared in the *Chinese Recorder*. It did not take long to convince him of the importance of the work and of the fact that there is a science of evangelism which can be learned only by practice and experience.

Evangelists at Work. As soon as the missionary,

appointed to this work, had passed his second-year language examination, he began with his fellow-workers to plan evangelistic work in the non-Christian communities. Street chapels were rented in several districts where preaching was carried on several nights a week. The missionary, with groups of evangelists, preached in towns and villages, on street-corners and vacant lots, in market-places and court-yards, and even in heathen temples. In the case of the younger generation of preachers, who had seldom preached to heathen audiences, the task at first was not an attractive one. It was difficult for the missionary, dull foreigner that he was, to understand their apathy in a work that to him was the all-absorbing mission of his life. The men who, in the early years, had followed Mackay up and down the land were now advanced in years, yet it was among them the most ardent spirits were found. They were reminded of old times, and on these evangelistic trips many were the reminiscences of pioneer days the missionary heard.

District Conferences and Evangelism. One feature of the work contributed largely to the success of this movement. In the spring of 1907 the Presbytery divided the field into three districts, in each of which was established a half-yearly conference for the benefit of the pastors and preachers. At these conferences two days were spent in discussing problems arising out of the growing needs of the infant Church. The third day was given

over to the examination of preachers on Biblical and related subjects, under the supervision of a missionary. Every evening the preachers divided into groups, and went forth "preaching the Word." On account of the presence of the foreign missionary, there was no interference from the Japanese policemen. The enthusiasm of the preachers at these conferences was most encouraging. The Christians were stirred and the heathen around became interested. Steadily and persistently the spirit of evangelism grew till "po-so," "planting the seed of the Word," became a most familiar term in the conversation of the Christians.

Evangelistic Meetings in Chapels. It was not long before the leaders in the Church began to realize, with some concern, that a gap existed between the Christians and their heathen neighbors, and that all around their chapels there were multitudes yet untouched by the Gospel. Finally the Presbytery took up the matter, and, after much deliberation, decided that the interest on the "Home Mission Fund," previously referred to, should be used in establishing special evangelistic meetings in twenty or more chapels every year, with a view to reaching the heathen communities in their immediate neighborhood. In order that the best results might be obtained, the Presbytery's Committee on Evangelism drew up the following regulations: (*a*) Printed copies of the week's programme were to be distributed among the people. (*b*) A regular gong-beater was to go

round the town every afternoon announcing the place and hour of service. (*c*) Several of the best speakers were to be invited, and asked to forward their subjects, which were to be specially suitable for heathen audiences, to a committee of arrangements. (*d*) The Christians were to be ready to welcome their heathen neighbors, to direct them to seats and to distribute hymn books and Christian literature. They were also to provide for the food and entertainment of the preachers. These special meetings have been kept up for years, with the interest steadily increasing. The chapels have been usually filled, and often crowded, for weeks at a time.

Results of this Work. Direct results have been secured from this method of work, but more far-reaching is the changed attitude of the people toward chapels, evangelists and converts. The wide chasm between the two communities has been gradually closing. The Christians are not now looked upon with the same suspicion and dislike. The pastors and preachers are regarded as worthy members of society, men of all ranks associating with them freely. Leading men, such as town-elders and clerks, though not Christians themselves, often attend these special services, and publicly advise their people to come and hear the Christian "doctrine." They acknowledge the improvement it has brought about in the lives and conduct of many. In Formosa to-day there are many among the more intelligent classes who are

seriously thinking of the claims of the Christian faith.

Evangelistic Bands. For some years a few of the more earnest laymen advocated the forming of evangelistic bands, but it was felt by some that the time had not yet come for such a movement. At each of the three Preachers' Conferences the subject was considered, and finally, as the nearest approach to their objective, the Conference districts were subdivided into smaller ones, with an average of five preachers in each. These groups were organized into bands for preaching in heathen villages where there were no chapels and few, if any, Christians. Five consecutive days each month were given to the more distant districts. These bands have now been carrying on this method of evangelism for several years. Until the year 1919 the foreign missionary was largely responsible for their general supervision. It was felt, however, that if they were to do their most effective work, the Presbytery would have to take the movement under its control.

Growth of the Church as Indicated in the Forward Movement

Forward Movement Inaugurated. In the spring of 1919 Rev. A. E. Armstrong, Associate Secretary of the Board of Foreign Missions, visited Formosa. At a large gathering of pastors, preachers, leading elders and deacons, Mr. Armstrong told of the

Forward Movement of the Canadian Churches, with the result that, a week or two later, the Presbytery met and discussed the inauguration of a "Forward Movement" in North Formosa. The proposal was enthusiastically received. It seemed most fitting that such a step should be taken in view of the approaching Jubilee of the Formosan Church. Thus the Forward Movement was launched, having as one of its chief objectives the speedy evangelization of the non-Christian communities. A standing Committee on Evangelism was appointed, which took entire control of the evangelistic bands referred to above.

Success of the Movement. From its inception the work has been carried on with enthusiasm and success, as the following extract from the report for 1921 indicates:

"The Forward Movement gathers greater enthusiasm as the year of our Jubilee draws nigh. The twelve evangelistic bands, in addition to conducting their regular church services, preached in 330 outlying villages; and 65,000 people heard the gospel, many of them for the first time. This is an increase of 50 per cent. over the reported hearers of last year. It is impossible to tabulate all the results. Still we do know that fifty-five persons made a definite decision to begin the Christian life, of whom quite a number handed over their idols to the preachers and became regular worshippers at the church services. Besides these special efforts in the heathen villages, evangelistic services were held in twenty-two churches throughout the field.

At least 106 non-Christians signed decision cards. Thus the spirit of our Forward Movement is deepening. The most encouraging feature is that it is an indigenous movement, carried on largely by the Formosan brethren who have assumed entire responsibility for its success."

Growth in Numbers

This chapter would be incomplete without reference to the growth of the Church as revealed in its present numerical strength. An explanation ought, however, first to be given, lest misleading conclusions be drawn from comparisons between the past and present which might reflect seriously on the work of the last twenty years. It may be easily gathered from statistical tables that there were more chapels in the days of the founder than at the present time, and almost as many converts.

An Important Explanation. It should be borne in mind that in earlier days it was impossible for one missionary to find out much about the life and conduct of the converts. Discipline was almost impossible. It was extremely difficult for the foreign missionary to obtain information from the Formosan brethren. There was also considerable influx through ulterior motives, such as can be found in many mission fields to-day. Furthermore, lack of sufficient supervision left church rolls unpurged for years. Names of members who had been dead for years were left on by careless preachers. The fact that in the Giran Plain the

revision of the church rolls took several years indicates how slow and difficult this process was. During the last fourteen years the numbers reported from the East Coast have been gradually diminishing. With the rapid passing away of the Pepohoan race, over thirty chapels on that plain dwindled down to eight. Almost all these chapels, however, are now in Chinese centres and, with the Chinese converts who furnish a more permanent foundation, the Christian cause in that district is in a much more encouraging condition.

Furthermore, there are now several ordained missionaries, eight ordained pastors, and regular sessions functioning in the general discipline of the membership of the Church. Moreover, the standard of life and conduct and the knowledge of Christian truth is very much higher and the danger of ulterior motives that were peculiar to social and political conditions of the old régime has been considerably reduced.

There are fifty preaching stations or chapels, each of which has a native preacher or pastor. Eight pastors are in self-supporting charges, while all the rest are partially supported by their stations. In our educational institutions there are several who at one time were pupils in these schools and who, having gone to Japan and graduated from colleges there, have returned as Christian teachers to the schools in which they formerly studied.

Members and Catechumens. At the end of 1921 two thousand three hundred and seventy-four baptized adult members, and one thousand six

Rev. Wm. Gauld, D.D.
and Mrs. Gauld

Kirk Session at Daitotei

hundred and twenty-five baptized children were reported. There were nearly three thousand who came more or less regularly to the church services and received Christian instruction. Many of these are on the borderland between Christianity and heathenism. Some of them, while, for various reasons, not yet baptized, have forsaken heathenism and recognize themselves as part of the Christian community. Though heathen superstitions and idolatry have lost all charm for them, they have not yet surrendered fully to the claims of the Lord Jesus Christ. The scarcity of evangelists, who have the power of reaching the consciences of men and who can show the folly of the heathen religions and, at the same time, present the attractive power of the Cross of Calvary, may account for such a large number every year who are still on the catechumen list rather than on the list of members.

Sunday Schools. There are nearly two thousand Sunday School scholars and over two hundred teachers. The preachers, though they have had no special training in this work, have become deeply interested in it of recent years. They superintend their own Sunday Schools, and among their helpers are many who have gone through our Christian schools in Tamsui. This is a most promising field of labor, for which it is hoped an ordained missionary with special Sunday School training will soon be appointed.

The Christian Community. In North Formosa the Christian community, including baptized adults

and children and adherents with their children, may be set at ten thousand. This means that for every one hundred and fifty of the population there is one person who has direct connection with the Christian faith.

Though much progress has been made, especially in more recent years, in the planting of an indigenous Church, the work still to be accomplished is a challenge both to Formosan and foreign workers. There is much cause for gratitude to God for the harmony and co-operation which, throughout the years, have characterized the relationship between the Canadian missionaries and their efficient co-laborers, both men and women. The help of the foreign missionaries will be required for many years to come—a fact that the Formosan brethren are realizing more and more, as they become more keenly conscious of the needs, and as they find the missionaries becoming more familiar with the life and problems of the people to whom they have gladly and unreservedly given their life service.

For the present position of the Formosan Church, for its growth in knowledge and spiritual power, in effective organization and in aggressive evangelism, we may well thank God. May the Church in Canada, by its prayers, its loyal support and the maintenance of an adequate missionary staff, help to hasten the day, that is ever the goal of the foreign missionary enterprise, when the Formosan Church herself shall be able to take over the full responsibility for Christianizing the Island Beautiful.

Prayer

OUR Lord Jesus Christ, we believe in Thee and in Thy Holy Catholic Church. We thank Thee that Thou didst institute a universal brotherhood of believers and we glorify Thee because Thou hast been made Head over all things to the Church. We confess her errors and wanderings, her apathy and worldliness, her strife and disunion, but we rejoice because she is Thy Church, Thy living body, and because Thou art evermore working and expressing Thyself through her.

PARTICULARLY do we thank Thee for the Church in North Formosa, for its increase in numbers, for its growth in energy, for its wise and devoted leadership, for its loyalty to Thy truth, and for its zeal in spreading Thy message. Help it to enter into the heritage of the past and into conscious fellowship with the Church throughout all the world. May it ever be united and true to Thee, so that it may in nowise withhold or obscure Thee, but may truly express Thee and release Thee among those who have not yet named Thy name. Let Thy special blessing be upon the preachers and Bible women. May every member of the Church give a clear witness to the power of Thy Gospel and by word and life show forth Thy salvation.

POUR out Thy blessing upon Thy Church universal. May she be energized for the great tasks which Thou hast set before her in these difficult and promising days, and in all things may she give Thee the pre-eminence. We ask this in Thy name. AMEN.

Chapter VII

BREAKING NEW TRAILS

MUCH interest gathers round the extension, during the New Era, of the work into new fields. The activities of the mission have not been confined to establishing institutions and to organizing and building up the Church from within, important as that work is. New territory has been added to that already occupied. Since 1905 eighteen new out-stations have been opened in North Formosa. Several are in the Hakka territory, three in the Taiko region, seven in Giran, two on the Karenko Plain, two in the Kiirun district, and one in Taihoku. At most of these points churches have been erected, while in a few places the Christians still worship in rented street chapels. This chapter will deal with only one of these districts, but one in which the Christian faith has made great progress of recent years, and in which there have lived some of the most remarkable converts that North Formosa has produced.

Planting the Faith in Taiko

Taiko is a market town with a population of about five thousand, situated in the centre of a

large farming district along the seacoast, at the south-west corner of the North Formosa field. Around this town, scattered in every direction, are scores of villages and hamlets. In both the town and villages are many men of wealth and of literary attainments.

Tan Ki Siong, the converted scholar whose life-story makes up a large part of this chapter, was born in the village of Ma-liong-po, three miles from Taiko. His father was a wealthy farmer who was also a district official, a man of liberal education and good reputation. Tan Ki Siong was the youngest of four sons. The three older brothers were prosecuting their studies of the Confucian classics, but Ki Siong was sent to herd the cattle. He complained of his hard lot and begged to be allowed to study with his brothers and prepare for the examinations. His father sent him to his grandfather, who, on seeing the young lad's earnestness, gave him the permission he sought, on condition that he find a substitute to herd the cattle. He found a poor boy whose highest ambition was to get enough to eat, and this the lad would be sure of in Tan Ki Siong's home.

Whatever faults Tan Ki Siong had, over attention to dress was not one of them. While other young men of ordinary means would be attired in flashing colors, especially when sitting at examinations, he would appear in common garb. Others might ride on horseback or in sedan chairs; he preferred to travel the two days' journey to the

city of Sinchiku, or "New Bamboo," on foot. On one occasion he was made the object of ridicule by two proud youths on the journey. When they reached the city, the examiners, noticing the appearance of these young aspirants clothed in mandarins' costumes, turned on them with the bitterest sarcasm, and, pointing to Tan Ki Siong, declared that he, though the son of a wealthy farmer and an official, had set them an example of common sense and humility.

His great thirst for knowledge was his outstanding characteristic. In his studies of the Confucian classics he made great progress. But in spite of his many praiseworthy traits, Ki Siong had certain moral weaknesses. Though gentle in manner, he had a very sharp tongue. He was small of stature, slim and sickly-looking, for he followed the example of his grandfather, his father, his mother, and three older brothers, all of whom were opium smokers. Most of the morning he spent in bed smoking opium; in the afternoon he would take a walk around the farm, then return to his room to pass the rest of the day with his classics, his opium and his tobacco water-pipe. He was short-sighted from his youth, a trouble the opium habit only intensified, until at last, from constant rubbing, his eyes became seriously affected.

He was about thirty years of age when Japan took possession of the island. Being a man of means and trustworthy, he was chosen by the Japanese as district official. In this position he

not only set his face against bribery, but gained a reputation for settling all matters with such exactitude and justice that evil-doers feared him. He was also known everywhere for his generosity.

But all this time he was addicted not only to opium but also to liquor, much to the distress of his mother. The following incident he related to the writer: "The Japanese were accustomed to hold many public functions to which the leading men of the district were invited. I was always included and often returned home drunk. One day my mother took me to task, complaining that she was disgraced by my conduct. I felt so grieved on her account, that I pledged myself to total abstinence. On former occasions I rode in my sedan chair, but now I promised my mother that I would henceforth ride on horseback, so that I might be less liable to temptation from liquor. Shortly after I was invited to Taiko to attend a function in connection with the celebration marking the completion of some important public work. In accordance with my promise to my mother, I rode on horseback. During the feast the Japanese official remarked that though the feast was poor, he hoped the guests would not spare the wine, for there was plenty, and urged them to drink freely. Remembering my pledge to my mother, I sank into my seat with a sense of the most painful embarrassment. By my side sat an old scholar, who had never taken strong drink. Fearing that it might injure his weak constitution,

he rose with fear and trembling, and addressed the official thus, 'In all my life I have never drunk liquor. May it please your honor to excuse me? By my side is a young friend who is an expert at this business. I am sure he will gladly take my share as well as his own.' As yet I had not touched my own glass. Most earnestly I begged that I also might be excused. The official's persuasion, however, prevailed, with the result that I was taken home in a sedan chair. When I awakened from my long stupor, my mother was by my side. Later she died. But the habit lived on."

When Tan Ki Siong first came into contact with Christianity his hunger for knowledge was still keen but he was a physical wreck, and was far from peace and happiness. Superstition and idolatry had ceased to appeal to him, while for a mystic and religious enthusiast as he was, Confucianism was a barren field. To secure the satisfaction his heart craved and as a last resort he began the study of vegetarian Buddhism.

In the town of Taiko there were several vegetarian Buddhists who were urging him to enter their sect. These he kept busy with his questions, but could get from them no direct answers unless he signified his readiness to be initiated into their religious mysteries. It was while he was studying their system that, in the providence of God, the way opened for him to gain a knowledge of Christian truth.

At that time there were two or three people in

the district who had heard the Gospel in the mission hospital at Shoka, Mid-Formosa. One of these was his own servant, Hiok-a. Every Sabbath morning, before daylight, Hiok-a, with another young man, would disappear. These two would walk to Sansaho, or "Three-Forked-River," a village twelve miles distant, where a Christian chapel had been recently opened, and after attending two services, would walk the twelve miles of the return journey, reaching home at sunset. Many times had they prayed that God would open a place of worship in Taiko, in order that the people might have an opportunity of hearing the Christian truth and that they themselves might not have to travel so far. One day Tan Ki Siong asked Hiok-a why he, a poor lad, who could neither read nor write, was so happy, while he himself, a man of means and education, was so unhappy. Hiok-a simply answered, "If you go to hear the Jesus doctrine, you may be happy too."

Early next Sabbath, without the rest knowing anything of their plans, Tan Ki Siong and Hiok-a started for Three-Forked-River. On their arrival the servant introduced the master to the preacher, and the whole Sabbath was spent in the chapel. The preacher, though not a scholar, was an earnest man and three times every Sabbath preached to saint and sinner. There was, however, little in the three addresses that appealed to Tan Ki Siong, for he had long before left behind the superstitious beliefs the preacher was earnestly condemning.

He remained all night, asking questions till the early hours of the morning. For several Sabbaths he continued coming, and on one of these visits met the first foreign missionary he had ever seen, Rev. Milton Jack, who was much impressed with his singular earnestness and thirst for Christian truth. It was not long before he found that Christianity offered the forgiveness of sins, a doctrine which made a deep impression on his heart.

After travelling to the various chapels and spending whole nights with the preachers, he returned to his first spiritual adviser at Three-Forked-River, and made known to him his decision to be a Christian and his desire to have a rented chapel opened in Taiko. The preacher told him he could not be a Christian and remain an opium smoker. Tan Ki Siong, in his characteristic way, replied: "Have you not been preaching that God is infinite in power? If that is so, can he not help me to give up opium and give me strength to escape the agony of the experience?" Together the preacher and the enslaved opium smoker went down on their knees and Tan Ki Siong vowed to God that never again would he use opium even if it should mean his death. From that hour he never again touched the drug, and in three days was quite recovered from the usual effects that accompany the breaking off from this habit. It was such a triumph of divine grace that never since has he doubted God's power, or the great reality of the Christian religion.

Tan Ki Siong's Family Become Christian. Tan Ki Siong was a believer for two months before

his wife was converted to the Christian faith. Though not gifted, she was a strong character and, on worldly matters, he had always been accustomed to consult with her. It was some time before she could be reconciled to her husband's new religion. She would scarcely speak to him, and would place his meals on the table in silence and with apparent disgust. He, in turn, would just smile that smile which, on many occasions, to those who differed from him was irresistible. Her restoration to health, through his prayers, from a serious illness was the means of her conversion. While at first her grasp of Christian truth was not very clear, in later years many of the women through her heard the Gospel.

His three older sons were attending public school. The eldest was soon to graduate and was looking forward to entering the preparatory course for the medical school. He was bright and proud, and, though respecting his father very highly, was bitterly opposed to his new religion. Through direct answers to prayer, both for his mother who had been ill and for himself, this son was led to accept his father's faith. Later all the members of the family became Christians.

The first time the writer visited Taiko after his appointment to the pastoral supervision of this district in 1909, he was deeply impressed with the strength of character possessed by Tan Ki Siong, who was outwardly a most insignificant looking man. It made no difference what class of men gathered, rich or poor, preachers or laymen, for-

eigners or Formosans, Tan Ki Siong, by the sheer force of his character, the keenness of his mind, and his absolute disregard for everything but his newly-found faith, always attracted attention and commanded a hearing. He had an entirely new way of expressing Christian thought, a way that was striking, and at times amusing, to those who had accepted the Christian faith in the garment of orthodox Biblical theology.

A Street-Chapel and its Services. Not long after Tan Ki Siong's decision for Christ, a street-chapel was rented in Taiko and the preacher from Three-Forked-River transferred to this important market-town. The news soon spread throughout the district. When the chapel was opened, several in the district, both men and women, who had heard the Gospel at the Shoka hospital, where Dr. David Landsborough, of the English Presbyterian Mission, for over twenty years has been carrying on a most remarkable work, united with the converted scholar and the new preacher. Every evening the chapel was crowded and as many more stood in the street listening to the new doctrine. Notwithstanding the opposition that was aroused, the number of enquirers increased.

In the little hall, only twenty-five by fourteen feet in size, with a curtain four feet high separating the men from the women, these preaching services continued. The women would enter by a back door and take their seats in the enclosed area.

After two or three addresses were delivered, the congregation would disperse, while the more interested would remain listening to the preacher, Tan Ki Siong and others as they talked quietly on some phase of the Christian message. Oftentimes a little group of converts would continue the conversation till midnight. For sleeping accommodation seats would be drawn together providing space wide enough to accommodate half a dozen men, while for the missionary's camp-bed a corner would be cleared. Not infrequently, however, the odour of leeks and garlic, added to the extreme heat, forced him to find a place for his bed in the street, much to the interest and entertainment of the passers-by. No matter how early he rose, it was impossible for him to escape the curious gaze of the folk on the other side of the street.

The New Church. The growth during the first year was truly remarkable. The number of enquirers steadily increased, and the converts found that it would be necessary for them either to rent larger quarters or to build a church. Through special prayer, they sought the will of God as to what course to follow. Tan Ki Siong soon secured from a wealthy heathen a choice plot of land, and a church fifty feet long by thirty feet wide was erected, for which the converts, though not yet baptized, together with the recent adherents, subscribed nearly a thousand dollars, in addition to several hundred days' labor. At the back of the

church was built a house for the preacher, as well as rooms for the itinerant missionaries.

The Church Opening. The church opening was a great event. In addition to the missionaries and several Japanese officials who were there, people came from all parts bringing various kinds of presents, such as scrolls, clocks and other useful articles. An old Christian woman, eighty years of age, walked fifteen miles from Three-Forked-River, where Tan Ki Siong first heard the Gospel, and after the service started back home, the same day, filled with a great joy because of the things she had seen and heard in that heathen market-town, where three years before there were practically no converts.

The following Sabbath sacraments were dispensed for the first time. Tan Ki Siong, Mr. Lim, also a scholar, and many others were baptized, and within a year several elders and deacons were appointed. Though the company of believers grew and prospered, they did not escape trials. The following year a typhoon partially destroyed the main building, the repairs of which cost several hundred dollars. A second typhoon entirely destroyed the room for the missionaries, and again with cheerful hearts the Christians came forward with their gifts for repairing the damage.

North of Taiko are several important towns, and many villages. The story of how the Gospel gained an entrance to Byon, Oanli and Tsusho is most

interesting, and reveals in a remarkable way the power of God's redeeming grace.

The Entrance of the Gospel in the Oanli District

First Fruits at Byon. Tan Ki Siong's deliverance from opium was the talk of the surrounding country. In a village called Byon there lived a barber, an opium-smoker. He began attending Taiko chapel. Every Saturday evening he and his little boy of seven would walk to Taiko, a distance of about six miles, spend the Sabbath in the chapel, and return home on Monday morning. This meant the loss of a day's earnings in the barber shop. The wife, chafing under this loss, took to beating the boy on their return, and, indeed, not infrequently the husband was given similar chastisement. The man was constantly telling how he dreaded going back every Monday, and what a terrible wife he had. The missionary's curiosity was aroused. He resolved to go, with some friends, to Byon, where he would preach the Word and visit the barber's home. This plan met with no hearty response from the barber; in fact all the way to his village he was in constant dread of what might happen should the evil spirits take possession of his wife when this group of Christians arrived.

On nearing the village, the travellers stopped at a shop to sip tea, preached to the passers-by and then proceeded to the barber's home. The mistress of

the house was standing in the doorway, but did not return the salutations of the visitors. They entered the general living-room, which was also used as a bedroom, and found seats wherever they could. After a few moments of awkward silence, the scholar began admonishing the woman, who was still standing on the doorsteps, for her folly in opposing her husband coming to hear the Christian religion. After listening for a moment she disappeared into an adjoining room and returned with a stout bamboo stick, about four feet long, and took her place on the steps again, guarding the doorway. Again there was silence, till the scholar ventured a few more words of counsel. Then the storm broke. In a fit of temper the stout little woman leaped on the floor and beating it madly with the bamboo stick, vowed she would die before she would accept the Jesus doctrine.

It was now the missionary's turn. He arose and, standing beside her, said a few words. So startled was she at hearing a foreigner speak in her own tongue, that for the moment she forgot her temper and listened. "Come unto me . . . and I will give you rest" was quoted. The word "peace" arrested her attention. On being asked if she desired this peace, and wished them to pray for her, she answered "Yes." A peculiar hush fell upon the little company as, standing there, they prayed that the God of peace would bring into this stormy soul His own gracious calm.

As the missionary and his friends were about to

go, the woman gave them a pressing invitation to stay for dinner, but this was impossible as it was necessary for them to press on to another village. Before leaving, however, the missionary told the woman he would expect to see her next Sabbath, with her husband and their little son, at the Taiko chapel. On turning to go, they found the doorway blocked with a crowd of curious onlookers, who were ready to listen; so advantage was taken of the opportunity to preach the Word. Conspicuous in the crowd was a large, coarse-looking Chinese, with a pock-marked face, who, at first, was angry, thinking the barber had told the missionary of his misdeeds, but who, on being assured that they knew nothing of his past, listened attentively with the rest.

Next Sabbath, when the missionary entered the chapel, some time before the service, there in a corner sat the barber, his wife and little boy, and the pock-marked Chinese. They remained all day and promised to return the next Sabbath, which they did and continued coming for six months, until meetings were opened near their own village.

Beginnings in Oanli. Byon, where these new hearers lived, was not more than two miles from Oanli. Tan Ki Siong, now an elder and an able speaker, had several friends in the Oanli district, among both the wealthy and the literary class. One day, with the preacher and the missionary, he visited this market-town. They had supper in

the house of a young storekeeper who had become interested in the Christian religion through his mother, who on a previous occasion had heard a missionary preach under the shade of a banyan tree, close to her home, and who, at that time, had asked for Christian literature, stating that she was anxious for her son to get a knowledge of this doctrine, as he was in need of reform. This night, after supper, he cleared an unoccupied store, filled it with borrowed seats, and placed at the back several boxes for a platform. The new hearers from Byon were on hand to lend their assistance.

The result of this visit was the opening of a rented street-chapel and an invitation to Tan Ki Siong to leave his farm, for the time being, and come to Oanli. In the spring of 1913, he moved to that town. After a few months, several decided to be identified with the new converts and an attempt was made to buy a lot in the town, with a view to building a chapel. A number of the townspeople, however, combined to frustrate this plan. Nevertheless crowds came to hear. Several gave up opium and the number of those truly interested in the Truth steadily increased.

Tan Ki Siong and his Water-pipe. The manner in which Tan Ki Siong gave up his water-pipe, to which at this time he was still wedded, will be of interest. While he was living in rented quarters at Oanli, his three sons came home from college on their vacation. The oldest could speak fluently

and the second was capable of teaching in the Sunday school. Their father, therefore, took advantage of the opportunity to go back and see how his farm was prospering in the hands of his son-in-law. On the first Sabbath of his absence his sons told the Christians that the missionary was soon going to Canada and that nothing would please him better than to hear before he left that they had given up such unprofitable habits as smoking and the like, and, moreover, that this would make them more effective witness-bearers. Nearly a dozen responded.

The following Saturday, after their father arrived home, a friend dropped in and innocently began talking about the decision of several of the converts to give up their tobacco pipes. On hearing that his own sons had proposed this new plan, Tan Ki Siong was angry. That night Elder Tan went to bed, but not to sleep. It was one of the most distressing nights he had had for years. His conscience accused him of a habit that weakened his life and example with the converts who were striving to give up opium and other hurtful habits. Before morning he was victorious. He rose a more fully surrendered man, and vowed that never again would he allow this habit to have the mastery over him. That morning he told the story of his interview with his sons, the restless night and the victory through prayer, with the result that several pledged themselves to total abstinence in the future.

That morning the elder's sons had the happy task of gathering up nearly a dozen pipes, which they kept to show to the missionary on his next visit.

Growth of the Work at Byon. The work in Byon at first met with much opposition. The barber's wife, who had vowed so vehemently that she would rather die than accept the Jesus doctrine, and later had been converted, was bitterly persecuted, and even beaten for her faith. Difficulty arose in securing a lot for building a chapel and in buying the clay required for making the brick. But again the converts called for special prayer and again the answer came. A lot was bought, a man was found who gave freely all the clay required, and soon a little chapel and a preacher's house were erected, for which several hundred dollars was contributed by Elder Tan himself. Every Sabbath, morning and afternoon, the chapel was filled with converts and adherents.

One of the most interesting of the converts was an old scholar who was a wealthy farmer, but a heavy opium-smoker. This man, after having been led to a knowledge of the Truth, became an intimate friend of Elder Tan. He was a veritable Nathaniel, manifesting a spirit of remarkable gentleness and meekness. On several occasions the writer, with Tan Ki Siong and an elder from Taiko, has spent a most enjoyable evening in his home, conversing on the absorbing theme of the Gospel. All of these three were Chinese scholars, all had been opium-smokers, and all had had their

eyes partially ruined through that habit. To meet these men, now so marvellously transformed, so perfectly happy and so devoted to spreading the Gospel broadcast among their own people, was an experience not soon to be forgotten and a cause for the deepest gratitude.

The first visit of the writer after his return from furlough was on the occasion of ordaining elders and deacons, as well as of dispensing the sacraments. The Tai-kah elders were present to help in the services of the day. Several candidates were received for baptism. Among them was a man who, two years previously, had been cured of a serious illness by the missionary doctor and had become a believer in Christ. His wife had followed him to the chapel, weeping because he was to be baptized. As the service was about to commence, the missionary's attention was drawn to a woman outside, sitting in the ditch with a shawl about her head. On enquiry, it was found that she was the man's wife, bewailing the fact that her husband was that day "entering the doctrine" and would be henceforth lost to her. On being told what his wife was doing, the husband said: "She may weep as long as she pleases, I have delayed two years for her. I want to be baptized to-day." For two whole years this man had been a Christian disciple, and now nothing could hinder him from carrying out his purpose of publicly confessing his faith in Christ.

This, however, was not the only interesting event

that marked the service. After the elders and deacons were ordained, and while an appropriate hymn for the occasion was being sung, an angry-looking woman, above the ordinary size, who had heard that her husband was among those to be baptized that day, came to the door of the chapel and sent an old woman to call her husband out. Immediately on his appearance, seizing him by the neck, she pulled him first to the right and then to the left, pounding his head at each turn. After satisfying her wrath in this energetic fashion, she departed, while her husband, re-entering the chapel, resumed his seat and picked up the strains with the rest of the worshippers, as if nothing had happened.

There is an interesting sequel to this incident. Before the writer returned on his second furlough, he went one evening with a group of converts, men and women, to Oanli to preach. On arriving he found a house made ready for the meeting with a platform built in the outer court, so that people could hear in the street, as well as inside. In a short time the house was thronged with heathen women, while crowds stood outside. After the service, the mistress of the house talked with the missionary enthusiastically about the gathering, when to his surprise he discovered that she was the very woman who, two or three years previously, had beaten her husband at the chapel door. His patience had broken down her prejudice, and now she was a regular hearer of the Gospel.

Triumphs at Tsusho

Tsusho, about five miles north of Oanli, is a town of 2,000 people. Some years ago the missionary and his helpers preached there for three weeks in a rented shop. Early in 1915, a permanent preaching hall was rented, and Tan Ki Siong was given charge of the work there, along with that at Ba-u and Oanli.

In Tsusho there was a teacher of Chinese classics, a man who had become a physical wreck through opium smoking. His wife and children became interested and attended the chapel services regularly. One day the wife invited Tan Ki Siong and the missionary to their home, in the hope that her husband might be influenced and helped. After listening to their message of hope, he promised to try to reform, though he confessed not only his physical but also his moral weakness.

A few weeks later, a wretched looking man came to the door of the missionary's home in Taihoku and told the missionary's wife that he was from Thong-sian and was anxious to give up opium. The missionary himself was absent at the time. Being a stranger, the man had not the courage to go to the doctor in the mission hospital, and so started back home. On the way he thought of his weakness in looking to man for help, and decided to trust God for strength to overcome. He gave the habit up entirely, declared his body and

soul were delivered, and ever since has professed his faith in Christ. Later he was baptized, and has since been one of the leading Christians in the place. Among the other helpers in the work at this centre for several years were a Chinese public-school teacher, who was an earnest Christian, and his wife, a graduate of the Girls' School in Tamsui.

A new railway is being opened, which passes through Tsusho, Oanli and Taiko, rendering the evangelization of this whole territory more practicable and making it possible for the missionaries to reach with comparative ease whole stretches of country hitherto difficult of access.

The Taiko congregation, which is now self-supporting with an ordained pastor and devoted elders and deacons, looks upon this whole district as theirs to evangelize. The work is most promising and is a cause for joyous thanksgiving and for earnest prayer that it may continue to increase.

In the opening of these three stations, Tan Ki Siong, the converted scholar, was the moving spirit. Nor did his work end there, for his influence has widened until it has been felt not only throughout the whole field, but also throughout the island. He is a splendid example of what God is doing for the Church on the mission field in raising up a strong, native leadership that shall make possible the indigenous Church for which we all earnestly pray.

Prayer

FORGIVE us, O God, because we so greatly limit and obscure Thee in Thy workings. Our hearts condemn us as we realize how often Thou hast been prevented from doing many mighty works in us and through our prayers, because of our unbelief. Lord, increase our faith, as we consider the wonders of Thy grace in Formosa and among all non-Christian peoples.

REMIND us that however much sin may abound grace does much more abound, that Thy Gospel is the very power of God unto the salvation of those of high or low estate, of respectable or outcast sinners, of the scholar or the ignorant peasant. May we be so convinced of Thy power and willingness to save to the uttermost that we shall, through the prayers of our faith, set Thee free to work Thy miracles of redemption.

WE pray that the Formosan Christians may have a commanding sense of their responsibility to share Thee with their countrymen. Give to them and to the missionaries access to the minds and hearts of the non-Christians. Give them utterance in public and in private, in season and out of season, and beyond all else help them to bear witness by the exhibition of their love and by the eloquence of their own surrendered lives. Continue, O Christ, to win Thy victories in human hearts in Formosa and in other lands, until the earth shall be filled with the glory of God as the waters cover the sea. In Thy name we pray. AMEN.

Chapter VIII

TO OTHER CITIES ALSO

How the New Doctrine Entered Kinpori

KINPORI is a market-town with a population of three thousand, on the north coast, about three hours' walk from Kiirun. The plain in which the town is situated is surrounded on three sides with high mountains, while on the fourth lies the sea-coast, along which are several fishing villages. About ten thousand people are to be found on this small plain and in the surrounding foothills. It is one of the most isolated spots in North Formosa. At the time the Japanese came the chapel was destroyed, and every vestige of Christianity disappeared. For many years no missionary visited the place. Go Khoan-ju, who used to live in Kinpori painting temples and idols, and was one of the first five converts, on several occasions told the writer about the needs of this neglected corner.

Breaking Ground. In 1913 the missionary, with two or three preachers, spent three weeks in this town. On hearing of the arrival of the Christian

evangelists, old prejudices were revived, and the gamblers of the town combined to oppose the new doctrine. Difficulty was met with in securing a preaching-hall. At last it was learned that a large house, which had been vacant for some time on account of the reported presence in it of evil spirits, could be secured. When the place was opened the evil spirits, who proved to be a pack of gamblers, slipped out at the back. The house was then prepared to serve both for preaching-hall and dwelling-house.

For three weeks the preachers carried on their work faithfully. Every morning, the fishing villages were visited, the afternoons were spent in teaching the children of the town Christian hymns and the reading of Romanized script, and the evenings devoted to preaching the Word. The hall was crowded with listeners every night. For three evenings there was organized opposition in the form of a "Punch and Judy" show opposite the hall. The people, however, preferred to listen to the new doctrine. The Japanese official, who spoke Chinese fluently and so could converse freely with the missionary, was very friendly, and expressed surprise that the Christian message had not been preached before at Kinpori. He also expressed a desire that a Christian chapel should be opened, stating that it was impossible for them to cope with the gambling habit in the district, and that he believed the establishment of Christianity in the town would help the work of reform.

A Second Visit. A year later another visit was made to Kinpori. On this occasion Tan Ki Siong, who was then preacher in the Mackay Memorial Hospital, accompanied the writer. As they reached the outskirts of the town, the children coming from school, recognizing the missionary, shouted, "Jesus is coming! Jesus is coming!" and running home advertised most effectively the arrival of the visitors. That evening a large crowd gathered for the preaching service in the market-place. Two or three men who had heard the Gospel on the previous visit, one of whom had already cast away his idol, were much interested. This man was very desirous that a place should be rented for a street-chapel, but such action at that time was considered premature. The genuineness of his interest was evidenced by his coming several times to Taihoku and the town of Shirin, a distance of about fifteen miles, to hear the Gospel.

A Street-chapel Rented. Early in 1915 the missionary, with two native pastors, paid Kinpori still another visit. They stayed three days, and this time rented a house which would serve both as a chapel and as a home for a preacher. The Japanese official showed his interest by providing them with comfortable quarters during their stay. Already several had become deeply interested and when they learned that a preacher was to be sent to live in their town, they were much delighted. After the necessary repairs to the house were completed, an

earnest preacher was placed in charge of the work. Within six months, forty had become regular worshippers and, while receiving instruction in the Christian truth, had begun the study of the Romanized script. The first year there was much difficulty in getting any of the women or girls to enter the chapel. Gradually, however, their prejudices were removed, some of the women eventually entering the women's school at Tamsui. From its establishment the cause at this centre continued to prosper.

First Baptisms and Present Membership. At the first baptismal service about fifteen men and women were baptized. Now there are over fifty baptized members. The last time the writer visited Kinpori over a hundred Christians and adherents were present at the morning service. These Christians, moreover, have been liberal with their means and faithful in bearing witness to the Gospel among their neighbors. Some of the young lads are looking forward to the Christian ministry, while two or three have expressed a desire to become evangelists to their own people.

An Idol that Spoke Falsely. While space does not permit relating many of the interesting incidents that have marked the history of this promising corner of the field, the story may be told of a family who were converted to Christianity, within recent years, in a village three miles from Kinpori. The husband, a farmer, had been absent

from home for several weeks on business. On his return he accused his wife of unfaithfulness, which she solemnly denied. In a fit of madness he went off to consult the gods. After going through the usual heathen rites prescribed in such a case, he managed to secure from them the information he desired. It is remarkable how these dumb idols can be persuaded to say that which meets the wishes of their devotees! With this assurance from the gods of his wife's guilt, he determined to punish her, going so far as to threaten to kill her.

In the good providence of God, the man heard the evangelists preaching the Gospel. They told of the lying propensities of the gods. This daring accusation arrested him. After thinking it over he decided that he would learn more of the new doctrine. The result was that he was convicted of his folly, of his ill-treatment of his wife and of his own evil life. His wife was anxious to learn of the new religion that had so changed her husband's heart and will. The result was that they both became earnest, happy Christians. One morning, a short time before his return to Canada in 1921, the writer called at their home. When he was leaving, the woman, with her husband standing by, handed the missionary the idol, saying, "Take it, pastor; take it to your country; it nearly cost me my life." Both are now baptized and are living happy Christian lives.

Rebuilding in Giran

The Giran Plain. Giran district is a beautiful plain on the east coast of the island, a day's journey across the mountains, or six hours by steamer, from Kiirun harbor. The plain has a sea-coast of fifteen miles of an unbroken sandy beach, along which are situated a score of little fishing villages. The mountains form two sides of a triangle, the distance from the sea-coast to the extreme point being about ten miles. On this plain, which is rich and well watered, there are a hundred thousand Chinese, nearly all farmers. In early days there were several thousand Pepohoans in this section, but these have been so reduced in numbers that at the present time there are not more than one or two thousand. In former years all the chapels in this plain were located in Pepohoan villages. The proud Chinese despised the Pepohoans and also their religion, particularly in view of the fact that they had received it from the foreigners, the result being that, in religious matters, there was no point of contact between the two peoples. On account of their isolation from the rest of the island, the Chinese were very conservative, extremely superstitious, and would not readily listen to the "Jesus Doctrine."

Method of Work. In 1908, the writer paid his first visit to Giran, with Rev. Giam Chheng-hoa as assistant and guide. He found sixteen chapels, only two of which were in Chinese centres, namely,

Giran City and Rato, the latter an important market-town. At that time, in the whole Giran plain there were but one or two Chinese families connected with the Christian Church. The following year, having been given the supervision of the churches on the plain, the writer spent a month there, dispensing sacraments, examining Sabbath schools and, with the preachers, holding evangelistic meetings every evening in Giran City. This method of work was continued for three or four years. From the very first it was evident to the missionary that, if the Chinese were to be won to the Christian faith, the chapels would have to be transferred from Pepohoan villages to Chinese towns. A street-chapel had been rented already in Giran City, the capital of the plain, and a native pastor had been stationed at Rato; but as yet the Chinese kept aloof from the "level-plainers." It was a serious case of race prejudice, the Chinese possessing a very marked sense of superiority.

A Chinese Convert. In 1914, after the missionary's return from furlough, he again spent a month in the district and, with the evangelists, preached to the heathen in Giran City every evening. At one of these services, a Chinese, pushing his way through the crowd till he got his shoulder against the doorpost, listened attentively to two addresses. After the meeting he earnestly inquired of the missionary if what they were telling about this Jesus was really true; if He could do all they said He could for men. He was told that it was true.

The following evening he came again, and again the third evening, this time bringing his two boys and sitting inside near the front. So earnestly did he listen that apparently he forgot the presence of the Pepohoans. On the Sabbath he and his two boys were present at the morning service, and in the evening his wife slipped in among the Christian women. It was evident that the man was deeply aroused and his heart touched by the truths he had heard.

On the Monday, when the man was away at his work three miles from the city, his wife, having heard that the preacher's mother had just died, bought a flag and presented it as a token of her recognition of the new religion. This so enraged the mother-in-law that she beat her daughter-in-law most unmercifully. When the husband reached home he went to the ancestral table on which stood the family gods and, taking the central idol, solemnly declared to his mother that he was through with past superstitions and idol worship, as he had decided to become a Christian and, as a sign of his determination to be henceforth a follower of the new religion, he dropped the idol at his mother's feet. He continued to attend the chapel services and was soon able to read the New Testament. The following year he was baptized. Two years later his wife took the same step, and to-day the whole family are in the Christian Church.

Building the Church. Gradually the prejudices of the Chinese, previously referred to, weakened.

Many began to venture inside the chapel. All would accept Christian literature, while some would go so far as to buy gospel tracts. For some time it had been known that a gift of several thousand dollars had been made for a church in Giran city. The preparations for building now aroused much interest. Land was bought, but great difficulty arose over getting the thatched cottages removed, for as soon as the owners heard that the foreigners wished to buy, they immediately demanded an exorbitant price. Through the help of the officials, however, the land was cleared and, in a busy thoroughfare in front of the Confucian temple, the "Jane Hunter Memorial" Church was built. A large bell, presented by an old Pepohoan widow, rings out a reminder before every service, whether week-day or Sabbath, that the Gospel message is to be delivered, and gives an invitation for all to come and hear the "Jesus doctrine." The church, with a residence for the preacher and four adjoining rooms for the use of the itinerant missionaries, is one of the finest buildings in the city.

Soon after the completion of the church, Tan Ki Siong was appointed to Giran to help in evangelistic work, and his oldest son, a graduate of the Theological College, was assigned to Giran city chapel. The new church, the gifted young preacher and his father, as well as the devoted wife and the faithful mother, combined to arouse great interest and enthusiasm in the work. A few

months after the opening of the new church, five weeks of special meetings were held. The missionary on this occasion took with him a converted hotel-keeper, who has become one of the most gifted evangelists in the mission.

The Converted Hotel-Keeper. Lau Thian-lai, for that is his name, was a young hotel-keeper, a few years ago, in the city of Taichu, in Mid-Formosa. He was an opium smoker, a gambler, a profligate and a cigarette fiend. After spending some time in Japan in riotous living, he returned home a moral and physical wreck. In vain he visited all the various temples, seeking help and praying to the gods for bodily healing. Finally he went to Shoka, where, in the Christian hospital, under the skilful treatment of the English missionary, Dr. Landsborough, he was healed. While there, he heard the Gospel and compared the helplessness of the gods and the folly of his superstitious beliefs with the new doctrine that was being made known to him. He was convicted of his sins and of the folly of the life he had thus far led. The change was marked; his conversion was thorough. From that time he never touched opium or cigarettes, and began to preach to others the power and liberty of the Gospel of the Lord Jesus. As soon as he returned home he cleared the hotel of everything that could not stand the light of the Gospel, while to his customers he immediately began to make known the wonderful story. His conversion

was the talk of his old companions, the gamblers of Taichu.

It was not long before there was a marked change in his general appearance. In six months one could hardly recognize him. One day an old gambler friend, who had not heard of his conversion, came to the door of the hotel where Lau Thian-lai was sitting fanning himself. The friend, not recognizing him, asked him if Lau Thian-lai was in. On being told that he was, he went through the house shouting for his old companion. Failing to find him, he returned to the man at the door and accused him of telling a falsehood. "Lau Thian-lai is not in!" he exclaimed. The hotel-keeper, with an old familiar smile, looked at him and said, "Which Lau Thian-lai do you want, last year's or this year's?" The man was startled and asked, "What on earth have you been eating?" "I have been eating the Jesus doctrine; sit down and I will tell you about it," he replied.

This was the man who, at the time of the missionary's visit to Giran just referred to, had become an earnest preacher, while still the owner of the hotel. He had been deacon in Taichu for two years, and at the time of this visit to Giran was an elder.

An Interesting Conversion. The special meetings in the new church were well attended. A few nights after they began a Chinese woman was led to hear the Gospel, with results that were singularly

interesting. She was the wife of a Japanese registrar, who had wasted his substance by drinking and gambling. The wife being a gambler also, they soon reached the end of their resources. The man decided to cast his wife and their young daughters out of the house, while he kept the sons. The woman was thus practically on the street, without a home, when the Christians invited her to come and hear the Gospel, assuring her she would receive peace. The first night she entered by a back door and, being much taller than the average Chinese woman, bent down in her seat the whole evening while looking up steadfastly at the speakers. The following evening she came again and on the third invited her husband to attend. At first he laughed, but finally, out of curiosity, he came, intending simply to stand at the door and listen. He was, however, led up to the front seat, where the text above the pulpit arrested his attention. The following evening he returned, and again on the third evening, this time bringing a large Japanese colored napkin, full of objects of worship, belonging to himself and to his wife, his whiskey vase and what was left of his cigarettes. Thus, in one act he gave up the past and trusted God for his whole future. Siong-tian Him-hi never drank or smoked again, and entered on the Christian life with remarkable earnestness. On the band of his hat he wrote the word "Christian," so that others might know that he had passed from

death unto life and that he had changed masters. He understood the Gospel, trusted Jesus implicitly, and consecrated his whole life to God and to the extension of His Kingdom.

The following year, the writer had the happy privilege one Sabbath day of baptizing the whole family, together with nine or ten Chinese converts. Soon afterwards, Siong-tian Him-hi was the means of the conversion of a Japanese official, who had been a drunkard, and given to beating his wife when under the influence of liquor. This official and his wife were both led to Christ through the faithful witness-bearing of this earnest convert, and at the following communion season were baptized in the Chinese Church. He was afterwards promoted and transferred to Taihoku, where he joined the Japanese Congregational Church.

The conversion of the Japanese registrar and his family deeply stirred the Christians. From that time the work prospered and old prejudices gradually disappeared. Siong-tian Him-hi was ordained an elder two years after his conversion, and in that office has served faithfully and has given liberally of his time and means. Recognizing the value and power of Christian literature, he bought one hundred and fifty dollars' worth of Christian books for distribution among those who, he thought, would make good use of them. A Sunday-school class for Japanese children was started, which he took charge of every Lord's day. He is a striking illustration of the power of the grace of God.

Gospel Triumphs at Rato

The work at Rato, a town of three thousand Chinese, five miles distant from Giran city, has been truly a testing of faith and patience. For years the prejudice against Christianity was very strong, and until quite recently there was not a single Chinese convert in the town. Ten years ago there were half a dozen chapels in the neighboring Pepohoan villages. It was, therefore, necessary to concentrate efforts on Rato, in the hope of gaining converts from the Chinese community. Though a Chinese pastor, an able and delightful character, had lived there for a year or two, so far as could be judged no impression had been made.

Tiu-a-pu, the Town Clerk. Among these proud Chinese of Rato no one despised the Jesus religion more than Tiu-a-pu, one of the town clerks. He was strong physically, coarse in manner, and had an uncontrollable temper and a blasphemous tongue. A most superstitious devotee of the gods of China, he went over to Foochow city on the mainland, in 1914, in company with three other pilgrims, to visit the famous temples and seek happiness, protection and prosperity. Five hundred dollars were spent on this futile trip. At every noted shrine they burned incense and finally decided to bring the sacred fire from one of the famous temples back to their own town in Formosa. This was by no means a simple undertaking, for on no account must the sacred fire be allowed to go out. They were all

seasick crossing the Formosan channel and on arriving in Kiirun they found they had missed the boat. This necessitated the crossing of several ranges of mountains which in such stormy weather was an exceedingly difficult task. But being a strong man, Tiu-a-pu undertook this journey and was successful in bringing the sacred fire to Rato. After first burning incense on his own ancestral hearth, he went proudly and lit the incense sticks in the temples of the town.

The sacred fire from Foochow, however, could neither avert nor drive away misfortune from the town clerk's family. Never before had there been so much sickness in his home. Not a month passed without his having to call in a sorcerer to drive off some evil spirit. About this time a rented preaching hall was opened near his home, and his little daughter started coming to the Sabbath school, where she soon learned some Christian hymns and the Romanized script. The mother also became interested. She formed an acquaintance with the preacher's wife, and began attending the services. Her interest in what she heard increased, much to the alarm of her husband. The little daughter made such progress in the Sabbath school that the preacher proposed that she should be sent to the Tamsui Girls' School. The mother was willing for her to go, but the father most strenuously opposed it.

While this proposal was under consideration, special evangelistic meetings were opened in the

Rato chapel, in connection with which Tan Ki Siong, his son, the hotel-keeper, Lau Thian-lai, and other preachers were called in to help. The town clerk, Tiu-a-pu, was persuaded to come and for the first time hear the Gospel, against which he had so often spoken and the converts of which he had so thoroughly despised. The first night he expressed astonishment at the good teaching he heard. He continued coming every evening while the special meetings lasted, with the result that the little daughter was allowed to go to Tamsui. Indeed, it was her father who took her across the very mountains over which two years before he had travelled with the sacred fire from a Foochow shrine. In the course of a year his wife was baptized, while he himself became a regular attendant at the church services and started to learn to read the New Testament in Romanized colloquial. It was not long before he believed, and at once became a faithful witness of the Gospel of God's grace.

On one occasion Tiu-a-pu visited the writer in Taihoku. He came to tell the missionary an incident that had made a profound impression on his mind, and that had aroused in his heart the deepest gratitude to God for His goodness in delivering him from the power of superstition and idolatry. That day he had been looking after the burial of one of the men who, two or three years before, had gone with him on that fruitless pilgrimage to Foochow. Three days previously the man had gone to the famous temple at Pak-kang,

in Mid-Formosa, where, while burning incense before the goddess Ma-tso, he had suddenly fallen down dead. The body had been brought to Taihoku, where the policemen had hired coolies to carry it to a graveyard on the outskirts of the city. Here the coolies had left it in a hole full of water. Some one had sent word to Tiu-a-pu, the converted town clerk, who immediately responded and saw that proper arrangements were made for his friend's burial.

Tiu-a-pu is no uncertain Christian. Even before he was baptized he observed family worship in his home. His liberality may be illustrated by the fact that he has offered as much land as may be necessary for chapel grounds from a large plot he has bought in the centre of the town. There are now in Rato several Chinese Christian families, who, with the Pepohoan Christians from the surrounding villages, have united in establishing one church in the town. Thus hath God wondrously wrought by His Spirit in the town of Rato.

A Mission Station Needed at Giran

Interesting incidents in connection with the opening of preaching halls in other Chinese centres in the Giran field could be related, but space does not permit. Throughout the plain there is much need of missionary supervision. The Mission Council is looking forward to opening, in Giran city, a mission station with an ordained missionary and two lady evangelistic workers. Such a station

in Giran would provide more thorough supervision for the Karenko plain, about sixty miles to the south, in Mid-Formosa.

Water-Lily Harbor

Karenko, or Water-Lily Harbor, is a town on the north of this plain, with a population of some two thousand Japanese and about the same number of Formosans. The harbor, which affords anchorage for Japanese steamers, is an open shore upon which heavy waves roll, producing a very restless surf. On the least provocation from an adverse wind, this surf becomes so heavy that no boats can venture out.

Landing under Difficulties. Landing in a harbor such as this is, of course, at times, extremely precarious. On the beach nearly a hundred savages, men and women, are lined up to help load and unload the boats which move back and forth from the steamers anchored a few hundred yards beyond the surf. Many of these savages are expert swimmers. Dexterously they plunge through the high waves, rising several feet above them and, swimming out to the boats that await their chance behind the breakers, they snatch light ropes attached to heavier ones and ride in on the top of the waves to the sandy beach. As soon as the larger ropes reach the shore, the savages grasp them and wait impatiently for the call. In the meantime the boats behind the surf come as close as they dare.

Then at the command of the skipper, they are turned around, stern shoreward and the call is given. Immediately the savages, with a characteristic yell, pull the boats on the top of the high waves and land them high up on the beach. The feelings of the passengers can be better imagined than described, as during the thrilling landing they squat on the bottom of the boats. The writer once saw a boat turn perpendicular, capsize and split in two on the beach. The men escaped, but the mail-bags were scattered over the raging surf. That day there was no landing in Water-Lily Harbor, and the steamer had to seek a safer anchorage.

Successes at Phoenix Grove

From Water-Lily Harbor to a point sixty miles to the south a light railway has been built. Thirty miles south is the town of Horin, or Phoenix Grove, the most remote preaching station in the territory of the Canadian mission. Some years ago a few Christians settled in this vicinity, some on farms, others in the neighboring foothills for the purpose of distilling camphor, and a few in the town. While supervising the building of the new church at the north harbor, the writer, with a preacher, visited Phoenix Grove. The Christians were most enthusiastic and asked that a preacher be sent to them, a request which was granted the following year.

In 1915, successful evangelistic meetings were held at this point, when three preachers and the missionary spent a week visiting villages during the day and preaching to the heathen in the town every evening. Much opposition was met with on the part of the more influential Formosans.

A young man, the bookkeeper of the Camphor Company, who had never heard the Gospel before, told the town elder that he was going to hear the Jesus doctrine. The elder advised him not to go and tried to discourage him by saying many uncomplimentary things about the new religion. The young man, however, was not to be discouraged, but was present the first evening. He was intelligent and courteous and from the first was deeply interested. The following evening he was at the street-chapel before the meeting opened, and sought an interview with the missionary. The third evening he stood up in the middle of one of the addresses and enquired if he might ask a question. Then, turning round to the audience he said: "I have heard now for three nights and while I do not understand much yet, I believe, from what I have heard, that these men are telling the truth. I do not believe this foreign missionary would come all these thousands of miles to tell us what is not true." Then, turning to the missionary, he asked, "What guarantee have you that this Jesus can forgive sins? I have not lived a good life and I want to know more about the forgiveness

of sins." No heathen in that town had a better reputation than the bookkeeper, but that night his heart was touched; the truth entered and found good soil.

After his conversion, he wondered how his parents would take the news of his having become a Christian, for they had never yet heard the Jesus doctrine. It was not long, however, before they too followed his example and became believers. A few months later he wrote a letter telling how thankful he was for having heard the Gospel. A year afterwards he was baptized and we heard that he had been ordained a deacon in one of the South mission stations.

The Christians at Phoenix Grove were greatly encouraged by the bookkeeper's conversion. A number of heathen gave up their idols and several names were added to the list of adherents. Their next step was the erection of a church. The Japanese official gave a large plot of land in the centre of the town for this purpose, and the town elder, who had advised the bookkeeper not to go and hear the Gospel, sent in a contribution of twenty-five dollars to the building fund. The Christians themselves raised nearly seven hundred dollars, in addition to the labor they gave. In 1921 the church was completed. There are now about a hundred names on the list, including communicants and adherents. Prejudices are being gradually removed and the prospects for the future are most encouraging.

The Passing of Tan Ki Siong

The announcement of Tan Ki Siong's death has recently been received. This chapter ought not to close without a brief record of the closing period of this remarkable man's life. In 1918 he and his oldest son, who was then the preacher at Giran, removed to South Formosa. This son was called to Tainan as preacher to the largest congregation in the island. His second son is still in Japan attending Kyoto University, preparing to enter the Christian ministry. The third son is a preacher in Mid-Formosa and the fourth, a young lad, is in Japan attending school.

From the time Tan Ki Siong left Giran till his death he preached throughout the South mission stations, spending most of his time, however, in helping his son in Tainan. Though not in good health, his mind was constantly planning for the extension of the Kingdom of God. One of his cherished plans, to which he gave much effort, was that of establishing a band of laymen who would give of their time and means for the evangelization of Formosa. Throughout his fourteen years of Christian service, he devoted himself to personal work, encouraging weak congregations, preaching to heathen audiences and giving freely of his means wherever the need was greatest.

From the time of his conversion, he was deeply desirous that all his sons should enter the Christian ministry. How far this desire was realized has

already been indicated. His family had great respect and affection for him; indeed, we have rarely seen more obedient children. The love was mutual, for he sacrificed much in order that his sons might be well educated and fitted for useful service for his Lord and Master.

Few among the Christians of Formosa have possessed such unwavering faith, such surrender of heart and life, such consecration of means, such enthusiasm for the evangelization of his own people and such respect and affection for men of another race as Tan Ki Siong, the converted scholar. Formosa can never be the same without him. He has gone to his reward; his influence has been far-reaching and his works do follow him. There, in yonder glory, a trophy saved by grace, he finds a fitting place in that throng seen in vision by the apostle John—"After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Prayer

O THOU great Shepherd of mankind, we thank Thee that Thy concern and love include us and all men and that Thy heart is moved with compassion for those whom Thou dost see scattered abroad without a shepherd across all the meadows and mountain-sides of the world's life. We thank Thee, too, for all the men and women who have so shared Thy compassion as to go with Thee into difficult and remote places seeking those that were lost.

ESPECIALLY do we thank Thee for those who have gone from our land to Formosa. Encourage their hearts more and more as they see the triumphs of Thy Cross in the cities and hamlets of the Island. May they and their Formosan co-workers be given health and protection and the daily renewal of Thy Spirit, so that fruit may increase to their account. Grant that the new converts may be established in faith and in godly living, and that the young Church may grow in zeal and spiritual energy and may rejoice in a great ingathering to its fellowship.

WE beseech Thee, O God, that we in our homeland may be genuinely concerned for these other sheep that are not of our fold. Give to each one of us a passionate desire for their salvation and a spirit of intercession in their behalf, until all shall be brought in and there shall be joy in the presence of the angels of God and in the heart of the Good Shepherd. For His Sake. AMEN.

Chapter IX

WOMEN'S WORK

Beginnings of Work for Women

THE first reference to definite Christian work among the women of North Formosa is found in the report of 1879. The Women's Missionary Society for several years forwarded a definite sum of money to Dr. Mackay to be used in the education of the Christian women. In 1879 Mrs. Junor assisted Dr. and Mrs. Mackay in the instruction of a number of women converts. In 1881, Dr. Mackay sent home a request for a grant of three thousand dollars for the erection of a Girls' School building. The request was granted and in 1882 the building was completed and opened, with an attendance of forty-five pupils, mostly from Giran Plain.

The First School. There was considerable difficulty in getting the Chinese converts to send their daughters to the school, so much in fact that it had to be turned into a combined school for women and girls. The school was built on the same beautiful plot as that on which Oxford College stood. The absence of a high wall around it led the Chinese

to hesitate to allow their daughters to attend an institution so unprotected, and in such striking contrast with the seclusion that marked the life of the Formosan girls in those days. However, the school at that time met a great need. Preachers' wives and preachers' widows and a few girls from Christian homes made up the happy family on Fort Meadow. Dr. Mackay had the general supervision; Mrs. Mackay, Mrs. Iap and other Christian workers, taught the women, while the godly Tan He, a capable teacher and a man of devoted spirit, conducted the Bible study. Every morning and evening the whole family met in Oxford College. Those days are still to many a delightful memory.

Co-operation of the W.M.S. There was, however, a general feeling that much more was needed for the women and girls of North Formosa. The Women's Missionary Society's report for 1894, in discussing the work in Formosa, indicated that from the very first the Society had been ready to provide whatever was required to make the work effective for the evangelization of the Formosan women.

First Women Missionaries. During her furlough in 1900 Mrs. Gauld spoke at W.M.S. conferences and presbyterials, strongly emphasizing in every address the great need of women missionaries for North Formosa. After her return to the field, she wrote back urging the Women's Missionary Society to send out workers. The petition

forwarded to the Foreign Mission Committee in 1902 contained a strong appeal for two unmarried lady missionaries to be sent out to reorganize the Girls' School. In response to the request, two teachers were appointed and sent to Formosa in the fall of 1905, Miss Jane M. Kinney and Miss Hannah Connell.

School Work

After two strenuous years spent in acquiring the Chinese language, these two devoted workers began to plan for the opening of the Girls' School. The deep interest of the Formosan Government in all the educational institutions established in the island was an important factor in the situation. In order to secure the largest possible efficiency, the two lady missionaries, before opening the school, visited the sister missions both in South Formosa and on the mainland, studying most carefully policies and methods of work.

Girls' School Opened. The opening of the new Girls' School, in October, 1907, was an historic event for the womanhood of North Formosa. That such was possible so soon after the arrival of the missionaries, who had not had two full years of language study, was a tribute to their faithful and efficient work. One can imagine the fear and trembling that seized the twenty-four timid girls who arrived in Tamsui, when they found themselves not only inside the school, with a wall six feet high surrounding them, but actually locked in the

GIRLS' SCHOOL AT TAMSUI
Opened by the W.M.S. in 1907

PRESENT W.M.S. BOARDING SCHOOL FOR GIRLS
Opened at Tamsui in 1916

grounds, much to the comfort, however, of the parents who were leaving their daughters in the care of these foreign missionaries. Soon, however, the timidity passed away. The mutual love between teachers and pupils grew steadily, and in a short time these Formosan girls would not have exchanged their new home on Fort Meadow for any other in the island.

The following year the parents were invited to the closing exercises. It was interesting to see their amazement at the comforts of the school, the neatness of the rooms, the care taken of the morals and health of their daughters; and as they looked at that six foot wall, their doubts all vanished and they felt their daughters were, indeed, in safe keeping and in good hands. They were not slow in discovering that Tamsui Girls' School was the safest place morally, the most wholesome socially, the most instructive religiously and educationally, and, what was no less important, the most profitable financially in North Formosa.

The New Building Completed. The old school building, erected in 1883, was now becoming dilapidated and utterly inadequate to meet the growing needs. Accordingly, in 1915, it was torn down and on the same site a more commodious building erected. The formal opening of the new School, in May, 1916, was marked not only by a large and interested gathering, but also by the presence of leading educationalists and the civil governor, who gave an address on education.

High School Department Added. Advantage

was taken of this opportune time to add to the regular course a high school department. The standard of this new department corresponds to that in similar Japanese schools for girls, with the addition of definite Christian teaching. The most of the work is carried on in the Japanese language. Thus students who wish to proceed to Japan for more advanced work are well fitted to enter schools of higher education there.

The Only Woman Doctor in Formosa. Mention should be made of a bright young Christian girl, who, after graduating from the Tamsui school, went to Tokyo, where she studied medicine for several years. In 1920 she graduated and returned to Formosa, the first and only woman doctor in the whole island. She is an earnest and attractive young woman and desires to spend her life helping her own people. At present there is no opening for her in our mission, as the hospital is closed. In the meantime she is engaged in medical work in the government hospital at Taihoku.

One Product of the School. On the outskirts of Tamsui is a palatial home, owned by a very wealthy Chinese. In accordance with the usual custom of the rich, he has taken to himself three wives. He is well-educated and, though not a Christian, he appreciated the advantages of a Christian education for his daughter and sent her to our Girls' School. At first the wives, who were all heathen, were not in favor of her being sent. Gradually the Gospel found a lodging in the girl's heart and she

became a true believer. At once she was concerned for her family. Little by little, through her influence, the three wives became favorably disposed toward Christianity, and welcomed the Bible woman as she came regularly to the home. Before long, all three were attending church, and soon learned to read and write Chinese in the Romanized form. Now they are all professing Christians. The father as yet has given no signs of becoming a Christian, but we dare to hope that ere long he, too, will be won for the Kingdom. The daughter, after graduating from the Girls' School, went to Japan for further study, and thus to fit herself for still larger service for her own people. As we think what her life might have been—one of ease and luxury, with marriage, doubtless, in time, into another wealthy heathen home—and contrast that with what it is, one of usefulness, happiness and service for others, we thank God for the Girls' School.

Their school duties made it impossible for the two missionaries to give much attention to the heathen women throughout the district. During the summer holidays trips were made to the country, but these trips had to be occupied largely with visiting the homes of the pupils and their friends, endeavouring to increase interest in the school and to secure more pupils.

Women's School. It soon became apparent to them that a great need existed for a Bible school where women could receive instruction and be pre-

pared to go out and teach their own sisters. In 1910 the Women's School was built and Miss Connell appointed to take charge. The women came from non-Christian as well as Christian, from poor as well as wealthy homes. Since then many of the preachers' wives have taken advantage of this training and have come to the School, some for shorter and some for longer periods. A few have taken a full two years' course and graduated as Bible women. Many have been able to take only a shorter course, and have returned to their homes not only to become better wives and more intelligent mothers, but also to take an active part in Christian work in their own communities. The school, too, has been a direct evangelistic agency, in that many who entered as heathen have gone out decided Christians.

Instances of the Work. Among the instances that might be given of work of the school, two are of special interest. Peng-a-chim was the wife of a well-to-do heathen, an opium smoker, who lived in Taiko. She was taken ill and went to the mission hospital at Shoka, which was not far distant, where she was brought under the influence of the Gospel and became an earnest believer. To her joy, on her return home, she found a chapel had been recently opened and crowds were coming to hear the Word. She began attending the meetings, but in this was much opposed by her husband, who went so far as to beat her on some occasions. She persisted, however, in coming.

In the course of time his opposition ceased and, though he did not become a Christian, he gave her permission to go to the Women's School. Here she made splendid progress. By the time she had finished her course it was very evident that she was well fitted, in many ways, for definite Christian service and so was appointed as a Bible woman. Her husband had already taken in another wife. Peng-a-chim was therefore free to engage in Christian work. For eight years she has worked with untiring energy in the hospital, in chapels, and as travelling evangelist with the lady missionaries. Refined and attractive in manner, she has won her way into the homes of the rich, while her humility of spirit and her love and sympathy for her own people have made her a welcome visitor in the homes of the poor.

"Peaceful Heart." Another graduate of the School, whose story is of special interest, is An-sim. When a little girl, An-sim, or "Peaceful Heart," was sold for a few dollars by her heathen mother. As she grew up she was passed on to another home and finally became the second concubine of a wealthy farmer, on the outskirts of Taichu city in Central Formosa. In the meantime her mother had become a Christian. She was constantly thinking of her lost daughter. The day came when the wealthy farmer died and An-sim, knowing that life henceforth in that home, for her, would be intolerable, determined to spend the rest of her days in a Buddhist temple. With only the clothing she

wore, she stole away. On her way to the mountain temple she passed through her home town, and her mother, hearing news of her, brought her to her home for the night.

It was a singular providence that led the writer on this occasion to the city of Taichu to have an interview with Lau Thian-lai, the converted hotel-keeper. That evening a few Christians were invited to a prayer-meeting in his home. Among them was the woman referred to above who came with the daughter, now a young woman of twenty-two, whom she had sold sixteen years before. The missionary knew nothing of the circumstances, but the message, from Romans 12: 1-3, was specially suitable to one who was about to dedicate her life to Buddha. Peaceful Heart had never heard the Gospel before, and at once responded. The result was that, a few days afterward, instead of going to the Buddhist temple she came to the Women's School. While there she revealed a keen mind and was very receptive to Christian truth. The missionaries spoke of her as one of the most promising women who had ever passed through the school. She graduated in the spring of 1922, and at once went out to bear the good news of peace and deliverance to others. The Union Young People's Society at Humesville, Manitoba, has undertaken her support as a Bible woman.

Faithful Women Workers. It is fitting that mention should be made of two other most faithful women who are still in active work. Mrs. Iap was

a teacher in the old School for Girls in the days of Dr. Mackay and, after the lady missionaries had reorganized the school, continued teaching for some years. During the last few years she has been a Bible woman in the city and has accompanied the missionaries on their country trips. Her knowledge of the Bible and her long experience as a Christian have made her a most valuable worker. Refined in appearance and manner, she has no difficulty in gaining an entrance to heathen homes, where her message is always appropriate and helpful. Her daughter has been teacher to one of our missionaries, while for several years her son has been a dispenser in the hospital.

For the last four years Mrs. Lo has been used in a singular way in winning others to Christ. Naturally she is very reserved and before becoming a Christian was seldom seen outside her own home. Even after she became a believer, it was with diffidence that she ventured out among the Christian women. After her husband's death she attended the Women's School and manifested special fitness for Christian service. She not only understands Christian truth in a remarkable way, but is able to convey her knowledge very effectively to others. She has a peculiar gift for personal work and in her quiet, earnest way is reaching many hearts with the Gospel message.

The Missionary Staff Increased. Miss Mabel Clazie arrived in 1910 and Miss Lily Adair in 1911, but owing to the needs of both the Girls' School

and Women's School, as well as the hospital, it was impossible to organize the evangelistic work among the women in the country. Both were needed in these institutions to relieve others. Owing to lack of missionaries it was not till about 1914 that definitely organized plans were undertaken for country work among the women.

Medical Work Among the Women

A Successful Soul-winner. The work for women carried on in the hospital has been most encouraging. When Dr. Ferguson reorganized the medical work in Tamsui, one of the first to come under his care was a poor widow, Mrs. An. She was an interesting character, and one whose name has been familiar in the hospital and in many chapels for the last fifteen years. When she came to the hospital she was advanced in years and diseased almost beyond remedy. Mrs. Gauld, who knows the Chinese language and understands Chinese women as few do, helped to look after her. A small corner was given her in the outer court of the hospital. Through the skill, patience and perseverence of the doctor she finally recovered. After having learned to read the Chinese in the Romanized form herself, she began teaching other in-patients and soon became an active personal worker. Among others who shared her ministry was Bok-a, a blind young man, a heathen, who had come to Tamsui Hospital. Mrs. An cared for

him and taught him Gospel hymns. He became a Christian. After recovering his health, he was helped to go to Tainan "School for the Blind." where he graduated as a masseur, since which time he has been able to earn a livelihood. He is now in the city of Giran, where he and his wife, his father and his mother, are all members of the Church.

Other instances of the work Mrs. An is doing might be given. The report of the Women's work for 1921 has the following item about her: "Mrs. An is far from attractive in appearance, and shabbily dressed. She has one desire, to win souls for Christ, and has had the joy of winning not a few. Among others this year was a woman of seventy-two, who had been a vegetarian Buddhist for fifty years." As one looks at Mrs. An, the words of Paul come readily to mind: "And base things of the world, and things which are despised, hath God chosen."

A Transformed Life. Another of the fruits of the medical work among women was the conversion of the saintly Mrs. Ban Heng. About twelve years ago she came to the hospital in Tamsui. Here she heard of the love of Jesus, and by it her whole life was transformed. She soon learned to read and at once began to attend the women's weekly meetings and to visit heathen homes with the missionaries. But her strength was gradually failing and eventually she was confined to her bed. Her tiny bedroom, a dark, dingy room with

uneven mud floor, opened off a small living-room. The only light that entered it came through the door, a small opening in the wall, and some small panes of glass in the roof. A miserable home-made structure, on which she lay, served as a bed. The only other furniture was a table and a bench. On the walls were posted Bible pictures taken from Scripture rolls. Here she lay for over six years.

She greatly desired to lead her husband to Christ and for a time was hopeful. But, alas, he grew tired of a sick wife, and brought a second wife into the home, which did not further her hopes nor add to her comfort. Her sick-room was visited by many, including the missionaries, all of whom recognized that here was one to whom the Saviour was so precious that bodily ills and discomforts counted for little. Always patient and bright, she was ever ready to speak to others of the love of Jesus. During those years of illness many a neighbor heard the Gospel from her lips and even learned to read and memorize hymns.

At the time she was confined to her bed, she had not yet been baptized. When she learned that she could be baptized and receive the sacrament of the Lord's Supper in her little room, she was very happy, for she had long wished for this, but had been reticent about making the request. One Sabbath, after communion service, the elders, a missionary and his wife and Miss Connell went down to Mrs. Ban Heng's home. It was an experience those present never will forget, so manifest

was the presence of the Spirit in the simple baptismal and communion service. Her joy was inexpressible. She felt she had now obeyed the command of her Lord and was ready to go. From that time on, at the close of each communion service in the Tamsui church, a little group of three or four, with the pastor, went to her home and there, at her bedside, the simple feast was held that commemorated the love of Him who had brought such peace into her life.

A time came when she appeared to be growing a little stronger. She had a great desire to go to the Mackay Memorial Hospital in Taihoku, not only in the hope that she might be helped, but also with the thought in mind of the opportunities she would have there of speaking to other afflicted ones. Dr. Ferguson made all arrangements necessary for the train journey, and himself accompanied her to the city. She lived there for some months, able to move about the hospital wards, speaking to the women patients, a blessing to many, a wonder to all and a bright, happy witness for her Lord.

But her mission on earth was about finished. She returned to Tamsui, and not long afterwards God called her to himself. Hers is a crown of many jewels won for her Saviour. None of us who knew her can ever forget the fragrant influence of her life. "She being dead, yet speaketh."

The Nursing Department. On the opening of the Mackay Memorial Hospital in Taihoku, the Woman's Missionary Society became responsible

for the Nursing Department, which, in the fall of 1912, Miss Isabel Elliott was appointed to superintend. In former years there were neither foreign nor Formosan women nurses; relatives of the patients came to wait on them, under the supervision of male dispensers and ward coolies. With the opening of the new hospital everything was changed. The foreign nurse, however, soon discovered that much patience was required, for it was no easy task to make the Chinese respect the sanitary laws observed in Western institutions. As Miss Elliott had to commence her duties in the hospital before she had learned the language, an interpreter was required. This position was very ably filled by Mrs. Koa, formerly Bella Mackay. Several young women who had attended either the Girls' School or the Women's School were received in training, graduated in due course and, through the good services of Dr. Ferguson, received government diplomas.

A Promising Work Closed. During these few years a most promising work was carried on among the women in the wards of the hospital. There were many cases of remarkable healing, not only of body, but also of soul. Not only were Christian hymns taught and Scripture texts memorized, but many of the patients learned to read their Bibles in the Romanized script. This necessary and promising work has been stopped and the hospital closed since 1919 on account of the Board not being able to send medical missionaries. Since then

Miss Elliott has been engaged in country work among the women. The closed hospital, with its splendid equipment, is a mighty challenge to the home churches to make it possible for the Foreign Mission Board to release the ministrations of this agency that carry such large possibilities for the Kingdom of God.

Work Among the Women at the Outstations

The Woman Missionary Necessary. No work in the mission is more fruitful than that among the women in the outstations. In earlier days it was difficult to get women and girls to listen openly to the Christian message. When the male missionary and the Formosan evangelist entered a heathen home, the women would generally disappear and, through half-open doors, from behind bamboo partitions, or from some secluded corner, would listen to what the missionary or evangelist had to say. The woman evangelist with her Bible woman, however, could gather them into the central hall and converse with them with the greatest freedom.

Changing Attitude of Women. Of recent years the attitude of the women is greatly changing. With the passing away of foot-binding, the women go out much more than formerly. To-day they reveal a new interest in affairs outside their own homes, and everywhere they are ready to listen.

The Woman Missionary at Work. The woman missionary arouses curiosity wherever she goes.

After a stay of from one to three weeks in a centre the curiosity changes to real interest, not so much in her, personally, as in the message she brings. Part of her work is the organizing of the Christian women into classes for definite instruction in the Bible and for teaching them to read the Romanized colloquial. Usually the mornings are spent with these classes, the afternoons in house-to-house visitation, and the evenings in evangelistic services in the chapels. Thus the number of Bible readers among the women is being steadily increased, the Christian women are being strengthened and many of the heathen are being influenced for Christ.

One of the greatest joys in the country work is that of meeting those who were formerly in the schools, but who are now wives of preachers or other workers, taking their places faithfully in the service of the Church. Some of these are in remote and lonely corners, and to them the cheer and encouragement given by the visit of the woman missionary means more than can be expressed. The friendship of school days is renewed and strengthened, as together they talk over and engage in the work of the home community. These former pupils are always ready to accompany the missionaries and, in many instances, have already paved the way to heathen homes as well as to the homes of the needy. The great regret is that because there are so few missionaries free for country work, such visits can be made only infrequently.

Work Among the Women in Taiko. In the

town of Taiko work among the women has developed, in a few years, in a remarkable way. This town has been visited several times by both the married and unmarried women missionaries, and classes for the women have been held from two to four weeks at a time. The women showed much enthusiasm in learning to read and in memorizing Scripture. Their response to Christian truth was surprising. Nine years ago a weekly Bible class was organized and in all that time the class has never missed its meeting. The pastor's wife, who at one time attended the Women's School and is now the devoted mother of eight children, has been largely responsible for its signal success. The women also have organized a Saturday house-to-house visitation for the purpose of inviting their heathen sisters to come to church, with the result that there are more women than men now attending the Sunday services.

One cannot think of the native workers this district has produced without rejoicing and looking forward with confidence to the yet greater things of the future. At the present time more Christian workers are to be found in the church in Taiko than in any other part of the field. It will be of interest to know that not only the pastor's wife, but also the doctor's wife, who is himself an elder, a deacon's wife, a preacher's wife, and a Bible woman, all rendering faithful service in the Taiko congregation, are graduates of either the Girls' or the Women's School. Other places might be

mentioned where the progress is equally encouraging.

It is a cause of much joy that two new women missionaries are preparing for country evangelistic work, the most needy department of the mission. One has been appointed specially for the Hakka district.

Other Forms of Women's Work

The latest department in the women's work is the kindergarten. In connection with the chapel in Daitotei, a kindergarten Sunday-school class was organized two years ago, which has created a great deal of interest and enthusiasm. There are three centres—Taihoku, Sinchiku and Giran—where kindergarten schools could be opened to great advantage.

Though the wives of missionaries are not appointed by the Mission Board in the same way as the other members of the staff, they are among the most active of the missionary force. In addition to the multitudinous duties that fall to them as missionaries' wives, all of which contribute in large measure to the life of the mission, some have taught music and others general subjects in the Middle School or in the Women's School, while others again have conducted Bible classes in Tamsui, in Taihoku and in outstations, or have accompanied their husbands on evangelistic trips in the country.

Some years ago the wife of one of the missionaries

started a weekly Women's Bible Class in the village of Hokuto. A poor widow lived there whose chief means of making a living was gathering firewood on the edge of the mountains and selling it in the village, earning thereby about fifteen cents a day. Her only child, a daughter of nine or ten, accompanied her regularly to the Bible class. From the first the missionary was drawn to the little girl, who was bright and attractive and took a keen interest in the Bible lesson. She was a promising pupil, and soon steps were taken to provide the necessary means for her education in the Girls' School. Part of this she earned herself by working in the school several hours a week. In the course of time she graduated and for a time was teacher to one of the lady missionaries. Now she is a teacher in the Women's School, trusted and faithful, with one overmastering desire, that of helping her own people.

Call to Meet Present Needs

For several years repeated and urgent requests have been sent to Canada for women workers, teachers, evangelists and nurses. Again the opportunity for the investment of one's life in the task of training young women and of bringing light, life, and happiness to these sisters beyond the seas is presented and the challenge thrown out. Who will respond? At present, the following women are urgently needed:

A University Graduate with Normal Training,
A Domestic Science Teacher,
A Music Teacher for the Girls' School,
Seven Women Evangelists for Country Work,
Five Women Evangelists for Hakka Work,
Two Women Evangelists for the Hoklo District,
Two Nurses for Mackay Memorial Hospital.

"Whom shall I send and who will go?"

Prayer

THOU Who art light and in whom is no darkness at all, we recognize Thee as the only answer to the gloom of sin and sorrow and death in the world. We bring Thee humble and hearty thanks for the brightness which Jesus Christ has brought into the lot of womanhood. We bless Thee, Son of Mary, that wherever Thou hast been made to prevail in human relations Thou hast lifted woman from neglect to loving care, from limitation to privilege, from degradation to an estate of honor.

BLESS, we beseech Thee, the women of Formosa. Reach them with Thy Gospel of emancipation and enlightenment. Open their hearts to Thy truth. Be with the women missionaries that are at work among them as they proclaim Thee in the homes, by the wayside, in chapel, school and hospital. Give Thy blessing richly to the Bible Women. Grant that they may be abundantly equipped through instruction and personal experience, so that they may give their witness in demonstration of the Spirit and in power.

MAY Thy gracious blessing rest upon the Woman's Missionary Society that has been the means of conveying Thy message of love into Formosa and other lands. In larger measure may the Christian women of our homeland joyfully claim the privilege of sharing Thee with their sisters throughout the world, for the glory of the Name which is above every name. AMEN.

Chapter X

WHAT OF THE FUTURE?

THE Christian Church has made remarkable progress in Formosa, both in the North and in the South, during the last fifty years. The work, however, is but begun. For every Christian in the Island Beautiful, there are one hundred and twenty-two non-Christians, and among a population of 3,500,000 only 150 preaching stations. The inadequacy of this is even more apparent when we are reminded that Formosa has 4,500 villages with a population of from 300 to 500 each, and 900 with from 500 to 1,000; 1,000 towns with a population of from 1,000 to 3,000, 82 with from 3,000 to 5,000, and 20 with from 5,000 to 10,000; and 11 cities with from 10,000 to 60,000. This list does not include the thousands of small hamlets scattered over the mountain-sides, among the bamboo groves, and in the little nooks throughout the island. Unless the progress of the last fifty years is greatly accelerated, generations will pass before Formosa's people are won for Christ.

We need to remember, however, that the area of the island and the size of the population, while

helping to constitute a tremendous task, are neither of them overwhelming; that in Formosa there is but one united Christian Church, without any sectarian divisions to interfere with progress; and that the two Missionary Societies at work there, representing the Presbyterian Church of England and the Presbyterian Church of Canada, have been for many years co-operating in their efforts for the speedy evangelization of the island. In view of all this, granted the required increase in consecrated native workers and an adequate staff of missionaries—teachers, medical workers and evangelists—and above all with the mighty working of an Omnipotent God, the "Evangelization of Formosa in this Generation" may be regarded, not as a fanciful motto, but rather as a challenging watchword to the fulfilment of which we may look forward with confidence.

The rapid changes in the commercial, social and religious life of the Formosan people call for serious attention and speedy action on the part of the Christian Church. No nation is undergoing more radical changes than Japan. Politically she is facing a crisis. Her religions are already in the crucible. Nevertheless, Christianity is making progress in the Empire. The anti-Christian attitude is weakening with the years. In Formosa many Japanese Christians are in important positions of trust, and as the number of these increases the effect on educated Formosans will be to dispose them more favorably towards the Christian faith.

What of the Hindrances?

New Hindrances for Old. The old hindrances to progress, such as ancestral worship, superstition, conservatism and illiteracy, are giving place to modern problems. With the neglect of the Confucian Classics, ancestral worship is passing. Indeed, in Formosa, the whole Confucian system is falling to pieces. The rapid progress Japan has made along modern educational lines is responsible for the rising generation of Formosans seeing the emptiness of many of their old beliefs. To a large extent, however, Japanese and Formosan teachers are agnostic in their attitude toward religion, with the result that, while the young people are growing up with their faith in the old superstitions shattered, nothing whatever is being given to them to take its place.

Idolatry Entrenched but Declining. Idolatry has still a firm hold on the masses. Belief in the malign activities of evil spirits and in the influence for good of the idols, which represent the spirits of the virtuous sages of the past, still exists. The masses still believe that the neglect of worshipping the idols will arouse their anger and bring misfortune and that paying them homage will be rewarded by good luck, good crops and general prosperity. The younger generation, however, is getting beyond the childish credulity of their fathers. Many temples are falling into disuse. Only few are being repaired and few are patronized with any measure

of enthusiasm. The waste of money on their religious festivals is being discouraged by the Japanese. The influence of the Japanese rule has certainly broken the backbone of old Chinese conservatism, while the introduction of all kinds of Western goods is greatly changing the attitude of the entire nation toward the outside world. All this has contributed in no small measure to the decline of idolatry.

Illiteracy Being Removed. One of the great hindrances to real progress has been illiteracy. Probably no nation of modern times has done so much in removing this hindrance from its national life as Japan. In Japan proper at the present time only five per cent. of the population are illiterate. In Formosa, in earlier days, only six in a thousand could read, and the ignorance of the people was appalling. With the establishment of public schools in the island by the Japanese, this has been entirely changed and a condition created much more favorable to the rapid spread of the Christian faith. This is evidenced in many ways. The sale of Christian literature and the number of tracts and Bible portions distributed is increasing steadily. Two colporteurs are now in the field, while one of the missionaries is to be set apart for the work of translation and the preparation of Christian literature. All the young people in Formosa who have gone through the public school are bilingualists. What they cannot read in the Chinese character they can read in the Japanese

script, while all Christian young people are able to read the Romanized colloquial. The daily newspapers are issued in both the Japanese and the Chinese languages. Thus the illiteracy of the people is being removed and with it one serious hindrance to national and religious progress.

But though some of the old hindrances to progress are disappearing in a measure, there are today many grave problems that imperil the true advancement of the people of Formosa.

Social Hindrances. Among the main hindrances the Formosan Church has to contend with at the present time are those common to all lands. One could wish that Japanese rule in Formosa were marked by a larger measure of social reform. Though crime has been reduced to a remarkable extent, much to the credit of the Government, the vices of opium, gambling, intemperance and prostitution still remain, with their debasing effects upon the life of the people. It should be stated that opium and gambling are on the decrease. On the other hand, while so many of the nations are effecting important temperance reforms, in Formosa breweries are rapidly increasing. The Japanese are fond of liquor. Many of them, indeed, have been ruined through intemperance. Unless the curse of strong drink is removed from their national life, one sees nothing ahead for them but disaster. In their addiction to this evil, the Formosans are beginning to imitate them. There are no restrictive measures in the island. One

may buy, sell, or treat as he desires, or he may possess any quantity of liquor without interference. It is only fair to add that one rarely sees a Formosan under the influence of strong drink. The Christian Church is taking no uncertain position on this question, as may be gathered from the reference already made in a previous chapter to the action of the Synod regarding strong drink and narcotics.

Intellectual Hindrances. Intellectual hindrances that cannot be ignored have been created by the introduction of modern education. The coming in of Western non-Christian literature is helping to undermine belief in the spiritual. The false conclusions of anti-Christian philosophy and science are being read by the students, while science and Christianity are regarded as mutually antagonistic by many of those in Japanese university circles. Hundreds of Formosan students are in Japan, and through them these ideas are filtering in to the island.

The Hindrances a Challenge. These hindrances, however, which are not peculiar to the East alone, should not be regarded as causes for discouragement. They constitute a fresh challenge to the reality of our evangelical faith that has stood the stress and storm of the centuries. We know that victory is sure, that love and truth will be triumphant, for Christ is on the throne. There can be no conditions, no hindrances, whether in the East or in the West, that will remain a perpetual

problem to Jesus Christ. If He is revealed in the lives of His followers, if His Gospel is fully preached and His principles faithfully applied to all social, moral and religious conditions, there need be neither fear nor question of the final result. The challenge is to us.

What of the Encouragements?

But we must review some of the encouraging features and incentives to progress which are to be found in Formosa at the present time.

Individual Liberty. The presence of law and order, together with complete religious liberty, encourages people to think independently. The individual can follow more freely the dictates of his own conscience without being threatened by paternal, social or political authority. Christianity is being recognized as a source of social good, a force that makes for the moral uplift of the people. Many who, for various reasons, do not wish at present to become Christians are glad to have their children receive Christian instruction. A spirit of freedom is abroad.

Christian Morals Recognized. Furthermore, the evils which are placed under ban by the Christian conscience are now recognized as real evils and detrimental to public life. Everywhere the pastors and preachers are looked upon as surpassing in education, in life and in conduct the priests of the non-Christian religions. Sorcerers, fortune-tellers and necromancers are considered not only

useless, but even detrimental to the true progress of the community. The Christian preachers are often invited by Japanese officials to give addresses on problems of moral reform before audiences made up entirely of non-Christian citizens. Christianity is thus coming to be recognized, not so much as a foreign religion, as one of the religions of the people and a force for individual and national righteousness.

Regard for the Missionary. The fifty years that the missionary has been in North Formosa have shown how utterly false and foolish were the accusations that in the early years were charged against him. He can now associate with all classes without any sense of embarrassment or aloofness being created, and is appreciated as one who has come to the island seeking the good of the people. In 1921, the writer was in an accident in a midnight express train, when the engine was badly battered by a freight train and a fireman killed. Early in the morning, as the passengers viewed the wreckage, they expressed much surprise that there had not been more loss of life. Recognizing the missionary in the crowd, one of the Formosans shouted, "The missionary was on board; that is why we were not killed." Fifty years ago, or less, he would have been blamed for the whole disaster.

New Attitude Toward the Christians. In the earlier days many wild stories were circulated concerning those who connected themselves with the foreign religion. They had given up their parents,

they were "rice Christians," they worshipped neither spirits nor Buddha, they had lost all their natural endowments, they were no better than pigs or dogs—these and many accusations wilder still were freely circulated. To-day all is changed. It is surprising how generally those things which mark the Christians are being recognized. They are not afraid of evil spirits, they worship God every Sabbath, they are happier, the men have only one wife, there is less quarrelling in their homes—these distinguishing marks of the Christians are recognized freely and remarked on by the non-Christians.

One of the most interesting things which the heathen observe about the Christians is that they are less subject to disease. Many cases of remarkable recovery among the Christians have become known to them. The fact that healing has been obtained through the use of natural means does not lessen their belief that it is due directly to the Christians' God. It is true that the percentage of Christians who succumb to epidemics is smaller than that of the non-Christian community. Statistics bear out the statement. In 1919 the Mackay hospital was used for three months by the Japanese medical department, to meet the critical situation that had been created by the scourge of cholera. Both Japanese and Formosans were treated. Several deaths occurred every day. All around the hospital were Christian families who were allowed to meet every Sabbath in the chapel, while

others were prohibited from assembling in large gatherings, and even the schools were closed. During this scourge hundreds died; yet, to the knowledge of the pastor and preacher in that district, there was not a single death among the Christians, who followed the instructions given by the authorities while the heathen simply ignored them. The cheerfulness and general bearing of the Christians during this epidemic was a striking contrast to the fretfulness, despondency and anxiety of the heathen. Every Sabbath morning they met, a happy band of people, delivered from the bondage of ignorance and superstition, and praised God for His protecting care in the midst of the plague that was threatening their lives. Fifty years ago the Christians would have been blamed for the presence of the plague.

Changes in Social Customs. Nowhere in Formosa are changes more apparent than in the social customs of the people. Many of these changes may be classed among the encouragements, while others increase the difficulties in the path of true progress. Social functions have become a source of much expenditure, both of time and money. If the Formosan youth can afford it, he spends a great deal in entertaining his friends in tea-houses and even in more objectionable quarters. Western ways, Western food and Western style of clothing, though more costly, are being copied. In regard to their funeral processions and their marriage customs, on both of which more money is expended

than in former years, the Formosans might well imitate the simple and unpretentious ways of the Japanese.

The influence of Christianity upon social customs may be seen in the conduct of funerals. The quietness, orderliness and solemnity that mark the Christian funeral procession, at the head of which flags or banners bearing appropriate texts of Scripture are carried by boys from the Sabbath school, is in striking contrast with the noisy and disorderly funeral processions of the heathen, marked as these are by the beating of drums, the weird music of chanters, and the procession of mourners in sackcloth. This contrast is making its appeal to the more thoughtful among the non-Christians. Probably nothing more strikingly illustrates the outstanding difference between Christianity and the heathen religions than the Christian attitude toward death, the funeral procession of the Christians and their burial of the dead. Increasingly, Christianity is having its effect upon the social life and customs of the people.

Conditions Affecting Women and Girls. Womanhood is acquiring a better status in Formosa. This is a social fact of the greatest significance. In the matter of foot-binding, the Japanese have been very tolerant with the Formosan women. They have never forced them to unbind their feet. Among the young, however, the custom is forbidden, and it is only a matter of time till this

injurious practice will be a thing of the past. At the present time cloth and leather shoes are commonly worn. The doing away with this custom will mean very much to the womanhood of Formosa. The old secluded life of the Formosan girls is passing away. In increasing numbers they are attending public schools, where, both in the classes and on the playground, they mingle with the boys. The young women travel on trains with the utmost freedom and often attend the Christian chapels with their friends, particularly during seasons of special evangelistic services. In this way non-Christian women are coming into closer contact with the Christian women, and so the opportunities are steadily increasing for the exercise of Christian influence.

The Industry of the People. Still another encouraging feature is the industry of the people. Formosa's population of over three million has only about six thousand square miles of the island for occupation, the remainder being mountainous and covered with primeval forests. Nevertheless, the problem of unemployment is never even heard of. There is work for all. Japanese administration, which is strongly opposed to social parasites, urges every person capable of earning to engage in some means of making a livelihood. As soon as a young lad is able to work, he has to do his part toward the upkeep of the family. One fact to be mentioned in this connection is

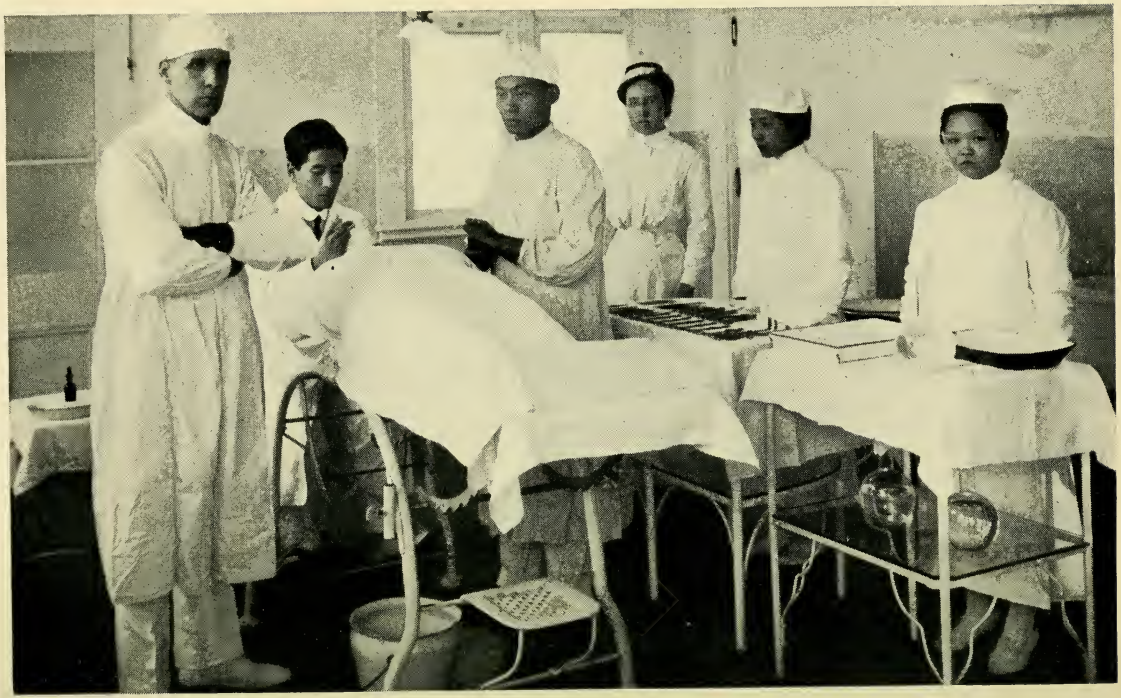
that, except in the high schools, the love of healthy sports has not yet been developed in Formosa. For the pleasures that mark Western life, the majority of the people have but little time, while many of those pleasures as yet make very little appeal to the Formosans or other peoples of the Orient. There are signs, however, that the place of recreation and physical development is coming to be recognized in the lands of the East.

What of the Challenge?

The Challenge of the Future. Notwithstanding the marks of progress and the encouraging features that have been reviewed, one cannot think of the future of modern Asia, of which Formosa is a part, without feelings of supreme concern. Its rapid development in recent years, its vast resources both in material and in men, its tremendous possibilities either for weal or for woe to the rest of the world, constitute a challenge that the West dare not ignore—a challenge that demands that the East should know, without a shadow of uncertainty, the redeeming and regenerating power of Him who alone is the Author of world salvation, world peace and world brotherhood.

The Challenge of the Jubilee. Fifty years of missionary history and service in Formosa now challenge the Church in Canada. The devotion and labors, the heroism and successes of Mackay,

Boys' Middle School, Tamsui



Operating Room, Mackay Memorial Hospital

the pioneer, and all the missionaries who have followed in the noble succession, surely call for a devotion on the part of the Home Church equal to that of the foreign workers. The growth that God has so graciously given to the mission during these fifty years is a challenge to larger faith and increased effort. Then there was the solitary missionary who was regarded as a "foreign devil;" now there is a staff of twenty Canadian missionaries and fifty-six Formosan workers, nine of whom are ordained, with open doors on every hand and invitations to come and establish churches. Then the pioneer had yet to win his first convert; now there is an adult membership of 2,264, with 1,563 baptized children, and 2,942 unbaptized attendants. In 1912, the North Formosa Church contributed towards self-support 7,154 yen, or nearly $3,600; in 1921, that amount had grown to 26,020 yen, or over $13,000.

Then there were no schools or hospitals; now we have a Theological College, a Women's Bible School, a Boys' Middle School, a Girls' High School, and the Mackay Memorial Hospital. During these fifty years the Canadian Church has been loyally investing its money in support of this work. The only way by which those investments can be protected and the dividends increased is by the Church giving to this work a larger and more adequate support.

What of the Need of Workers?

Some one may say, "But why ask for more missionaries? Why not depend upon the native workers for the evangelization of their own countrymen?" It is probable that, were the missionaries to be withdrawn, the island would eventually be evangelized, but the accomplishment of the task would thereby be pushed into the indefinite and distant future. The missionary is needed in Formosa and will be needed for many years yet, for leadership and direction, for training workers and for projecting into the various agencies that aggressive, dynamic force so essential to the success of the work and which, as yet, is not possessed in any large degree by many of the native evangelists. Were any suggestion made to withdraw the missionary, the first to rise in vehement protest would be the native leaders. Any step that would weaken, in any measure, the institutions where workers are trained, where they get their knowledge of Christian truth and a deeper sense of their responsibility for the welfare of their own people, would be disastrous to progress and a most serious hindrance to the speedy evangelization of the island.

Workers Needed for the Hospital. The Mackay Memorial Hospital, a splendid building with excellent equipment, has been closed for the past five years, not only on account of lack of doctors,

but because the Board has lacked funds to send doctors. Does not the closed hospital—which after all is but a shut door to an open need—with all it might mean to the Kingdom of God, ring out a challenge that must be answered?

For the Theological College. During the fifty years of the mission's history the Theological College in North Formosa has never had, on account of the smallness of the staff, even one missionary whose time has been entirely devoted to the teaching of the students. The missionary has always had to carry other responsibilities. Consequently, the college has suffered seriously. There is no doubt but that, if this policy is continued very much longer, it will be difficult to attract students to the institution. Already those who are graduating from the Middle School and have acquired a knowledge of English are beginning to look to the higher schools of learning in Japan. It would be a serious mistake to let the young men who have the ministry in view, go out of the country for their theological training. The missionaries and Formosan teachers, specially fitted for this work and familiar with the conditions which prevail in Formosa, can give them the training required much better than can any teachers in Japan proper.

For Evangelistic Work. What of the need for missionaries for evangelistic work? Missionary statesmen differ in their opinion as to the approxi-

mate number for which one missionary should be considered responsible. Some say 25,000; others 50,000. Even at the 50,000 rate, thirty missionaries would be required in North Formosa. As a matter of fact, there has never been more than one missionary whose time has been entirely devoted to pastoral and aggressive evangelistic work, and when any one ordained missionary was home on furlough, that field of work was left vacant.

Although the outlook was never so hopeful, the needs were never so great. Giran, with its 100,000 of a population, an average of a thousand to the square mile, has never had more than a brief visit from the foreign missionary. At the present time, seven Formosan evangelists are seeking to meet the spiritual needs of those people. One ordained missionary and two women evangelists are urgently required for the task of their evangelization. An effectual door has been opened. The Taihoku plain has a population of over 100,000 in the city and another 100,000 in the surrounding towns and villages. One missionary for the city, and one for the towns and villages is a very modest request for such a field.

For Work Among the Aborigines. One of the, as yet, untouched parts of the Formosan field is that of the aborigines or Hill tribes, often known as Head Hunters, to whom reference was made in Chapter two. These untamed savages inhabit the mountainous region of Central Formosa and seldom come into contact with the outside world

except to barter for goods which they themselves cannot produce. The total number of these people, as estimated by the Japanese authorities in 1920, was 130,000. An earnest attempt is now being made by the Government to persuade them to accept a higher form of civilization and abandon their barbarous habits. Already 25 schools have been established with 105 teachers and 3,695 pupils. One thing, however, is lacking and that the supreme thing, a knowledge of Jesus Christ. Now is the opportune time for an aggressive campaign of evangelism among them. The fetters of the past are being broken. The dawn of a new day is casting its first faint rays of light upon them. What shall that day bring to them?

For the Hakkas and the Hoklos. Reference has already been made to the 250,000 Hakkas in the Sinchiku district, to the south of the railway. There are eleven preaching stations among these people, but, they have never had a foreign missionary who could preach in their own dialect. This district needs at least one ordained missionary and two women evangelists. The Sinchiku plain has a population in the city of 20,000, and three times that number in the surrounding villages. In the city a fine plot of land has been bought, and a mission station is to be opened in the near future. Several missionaries should be located here to carry on the work among the Hakkas and the Hoklos of this extensive territory.

For Formosa's Women. Through the schools, the hospital, the women's classes and other agencies, many of Formosa's women have heard the gospel and not a few have come to know its power and freedom. The task remaining, however, the responsibility for which faces the women of the Church in Canada is great and challenging.

During the last eighteen years the Women's Missionary Society has sent out nine women missionaries. This does not, however, represent the actual working force on the field. Among this number there is now one vacancy and always some are absent on furlough. Nine workers! What are these among the multitude of women and girls in North Formosa, especially in these days when old customs and prejudices are fast breaking down, when large numbers of women and girls are desiring education, and when their minds and hearts are opening to Christian truth as never before?

The needs are clamorous. For women's work alone the Council is now asking for fourteen new workers. A modest request surely, in view of the present staff, so terribly overworked and so inadequate in view of overwhelming opportunities.

For Formosa's Children. Dare we forget the children of Formosa? The opportunities for influencing the non-Christian children are steadily increasing. The children of the Christians meet with them in the public schools, where, owing to the passing away of bitterness and prejudices, much

closer friendships than in the past are being formed. For this large and promising field, an urgent appeal has been made, for the last two years, for a missionary specially trained for this particular type of work.

For the Awaiting Harvest. The field is white unto the harvest. There are no longer political barriers nor social hindrances. Religious prejudices are being gradually removed. Thousands of villages are awaiting the coming of laborers, Christian institutions, the coming of teachers, and the sick the coming of the medical missionary with his skill and sympathetic touch. The Formosan people are kind, hospitable and sociable, ready to appreciate benefits received and to pay back love and sympathy in kind. They are still worshipping at their old shrines, powerless to get rid of their religious instincts. To them the Gospel, which alone can bring them satisfaction and meet their needs, must be made known. If we delay or if we fail in adequately responding to the urgent and inviting call that Formosa now makes, we may find that centuries of missionary effort will not be able to redeem the lost opportunities of the present hour.

But the Church in Canada dare not and, with God's help, will not fail. Realizing the far-reaching significance of the present situation, with a new faith, a new courage and a new devotion to her Lord she will respond to His call until through-

out the Island Beautiful His name is known and His Kingdom is established.

He has sounded out the trumpet
that shall never call retreat,
He is sifting out the hearts of men
before His judgment seat.
O be swift, my soul, do answer
Him, be jubilant my feet,
Our God is marching on!

Prayer

OUR Father Which art in heaven, hallowed be Thy Name. Thy Kingdom come. Forgive us that we have offered with so little sincerity the prayer which our Lord has taught us and have withheld from Thee our means and our talents, our intercessions and our lives, so that to-day there are lands that know little of Thy love and isles that wait for Thy law. Remind us that in spite of our failures, our selfishness and our disloyalty Thou art trusting us still to make Thy message known to all mankind.

MAY all our confidence be in Thee as we recognize the difficulties that confront us and the opportunities that lure us to renewed endeavor. Forbid that Thy people should hold Thee back in any way from revealing Thyself as the only Redeemer of the world's life. May those whom Thou hast chosen for missionary service joyfully answer Thy call; and let none of us fail Thee in this day of Thy power.

DEEPEN our gratitude for the victories of Thy Gospel in North Formosa and give us courage and faith as we face the unfinished task in the Island. Pour out Thy blessing upon the missionaries there who represent Thee and us and on the leaders of the native Church. May the glad tidings of Thy love go swiftly throughout that region and throughout all lands, until every knee shall bow to Thee and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. AMEN.

FORMOSAN FACTS AND FIGURES

Population of our Field (the northern part of the Island)

Chinese	1,278,500
Japanese	76,000
Aborigines	17,500
	1,372,000

Staff and Membership

Canadian Missionaries	20
Formosan Ordained Men	9
Formosan Unordained Men	47
Adult Membership	2,264
Baptized Children	1,563
Unbaptized Attendants	2,942

Schools and Hospitals

1 Theological College
1 Women's Bible School
1 Boys' Middle School
1 Girls' High School
1 Mackay Memorial Hospital (closed for four years because of lack of doctors)

Self-Support

Contributions of N. Formosa Church in 1912, Yen 7,154
Contributions of N. Formosa Church in 1921, Yen 26,020
(One yen is equivalent to fifty cents)

NEEDS

Men	8 Ordained Evangelists
	3 Doctors
	3 Middle School Teachers
	1 Chemist
	1 Director of Religious Education
	1 Business Manager
Women	5 Evangelists
	1 Doctor
	3 Nurses
	1 Music Teacher for Girls' School
	1 Domestic Science Teacher

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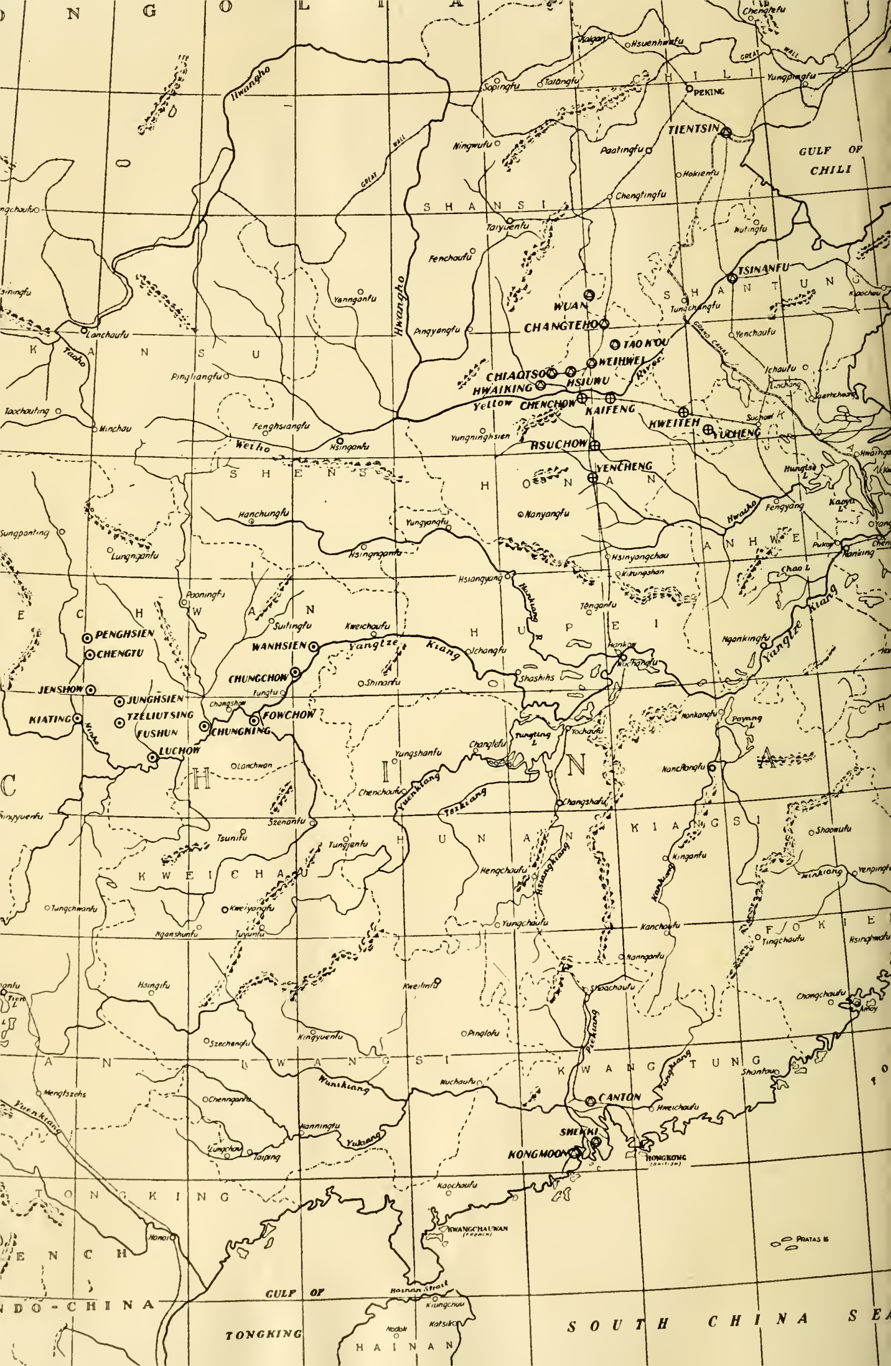

MONGOLIA
CHILI
PEKING
TIENTSIN
GULF OF CHILI
GREAT WALL
Kalgan
Hsuenhwafu
Chenglefu
Yungpingfu
Sopingfu
Taiangfu
Ningwufu
Paatingfu
Hokienfu
Chengtingfu
SHANSI
Taiyuenfu
Fenchaufu
Hwangho
Lanchaufu
KANSU
Pingliangfu
Taochouting
Minchau
Yenngenfu
Pingyangfu
WUAN
CHANGTEHO
TAO K'OU
WEIHWEI
CHIAOTSO
HSIUWU
HWAIKING
CHENCHOW
KAIFENG
KWEITEH
YUCHENG
Yellow River
TSINANFU
SHANTUNG
Tungchangfu
Yenchaufu
Ichaufu
Suchow
GRAND CANAL
Fenghsiangfu
Hsinganfu
Weiho
SHENSI
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Fengyang
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ANHWEI
Chao L
Nanking
Paoningfu
Suitingfu
Kweichaufu
SZECHWAN
HUPEI
PENGHSIEN
CHENGTU
JENSHOW
KIATING
JUNGHSIEN
TZELIUTSING
FUSHUN
LUCHOW
WANHSIEN
CHUNGCHOW
CHUNGKING
FOWCHOW
Yangtze Kiang
Ichangfu
Shinanfu
Shashihs
Hankow
Wuchangfu
Ngankingfu
Tengenfu
Lanchwan
Yungshanfu
Changtefu
Tungting L
Yochaufu
Poyang L
Nanchangfu
CHINA
Chenchaufu
Yuenkiang
Changshafu
Szenanfu
Tsunifu
Tungjenfu
HUNAN
KIANGSI
Kinganfu
Shaowufu
KWEICHAU
Kweiyangfu
Hengchaufu
Hsiangkiang
Yungchaufu
Kanchaufu
FOKIEN
Tingchaufu
Tungchwanfu
Nganshunfu
Tuyunfu
Nanngantu
Kweilinfu
Hsingifu
Shaochaufu
Chongchaufu
Amoy
Szechengfu
Kingyuenfu
Pinglofu
KWANGSI
KWANGTUNG
Shantau
Mengtszehs
Chenngantu
Wuchaufu
CANTON
Hweichaufu
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Nanningfu
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HONGKONG
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Taiping
TONGKING
Kaochaufu
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KWANGCHAUWAN
PRATAS IS
FRENCH INDO-CHINA
GULF OF TONGKING
Hainan Strait
Kiungchau
Katsiko
Nodoa
HAINAN
SOUTH CHINA SEA

CHINA, JAPAN, KOREA AND FORMOSA

Showing Mission Stations of Canadian Churches

Mission Stations

Presbyterian .....

Methodist .....

Anglican .....

Provinces .....

Railways .....

The Great Wall .....