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# THE FLAG-STONES AND CONGLOMERATES OF NING-KONG JOW IN NORTHERN CHEHKIANG.

BY THOS. W. KINGSMILL, Esq.

**FEW** visitors to the neighbourhood of Ningpo have failed to remark the important series of conglomerates and flag stones, in which are situated the celebrated quarries of Ning-kong jow. These rocks are even more conspicuous along the branch of the river flowing past Du-bu-du, 渡 追 領, where they form a bold escarpment along the left bank of the river, the outline of which affords a good instance of the effects of aqueous denudation, rising here and there into mamelons and hog-backs, with steep gulleys between, affording good sections everywhere of the rocks. On the opposite bank of the river extends for the most part a plain, reaching as far as the district city of Funghwa; but an outlier of the ancient ranges of the Kinwha prefecture stretches northward within a mile of Du-bu-du, and here we arrive at the lowest members of the Ning-kong jow conglomerates abutting in the spurs of the Tung shan, 🗿 山, against the palæozoic quartzites forming the foundation of the Kinhwa rocks. The Tung shan is a long narrow ridge about 1150 feet high, running out to the N.W. and extremely steep on both sides. It is composed of the ordinary grits and quartzites which underlie the lower Carboniferous limestones of central China, and which are here contorted, but lying in masses with obscure bedding apparently nearly vertical. It is always interesting to trace a geological formation to its lowest level, and in a long spur on the northern flank of the hill the two may be seen within a few feet of one another, the newer resting unconformably on the denuded edges of the ancient rocks, with a dip of about 7° to the N.E.

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#### METHODS OF MISSION WORK.

#### LETTER V.

#### Br REV. J. L. NEVIUS, D.D.

ORIGIN AND GROWTH OF STATIONS IN CENTRAL SHANTUNG. (continued.)

THE proficiency in Christian knowledge, of the members of these country stations, will I think bear favorable comparison with that of the converts cared for by resident preachers. The degree of illiteracy of the inhabitants of these rural districts is perhaps somewhat greater than that of the population of China taken as a whole. Not more than one out of twenty of the men can read, and not one of a thousand of the women. Among our Christians, nearly all the children and most of the adults of both sexes under fifty years of age learn to read. Some have made remarkable progress in the study of the Scriptures. A large majority of them have committed to memory the Sermon on the Mount, and many other shorter portions of the Bible. Scripture ideas and phrases have entered into the language of every day life. Persons of advanced age, though themselves unable to read, take great pleasure in relating Scripture stories and parables, and in teaching others less instructed what they have learned. The mental development of the converts and their enthusiasm in their studies have in many places attracted the attention and excited the wonder of their heathen neighbors. In one of our stations there is a literary man named Fu, now over fifty years of age, who has been totally blind for about thirty years. He has taught his daughter, a girl of fifteen, to read the Bible; she describing the characters as seen, and he telling her the names and mean ings of them. She has in this way learned about two thousand characters. Her father has memorized from her lips the gospels of Matthew and John, the Acts of the Apostles, and Romans, and many other portions of Scripture. He and other members of his family have taught his sister Mrs. Kung, who is also blind, to repeat nine chapters of Matthew; and this blind woman has taught her invalid bed-ridden sister-in-law Mrs. Wang to read the Scriptures, by repeating them to her character by character from memory, while her sister-in-law finds out the words on the printed page.

The manner in which Stations are propagated.—Many of the stations in this province, as before stated, are propagated largely by agents employed as evangelists. When new ones are established however, they are usually organized under a leader chosen on the plan detailed above. The English Baptist stations and my ewn radiate from self propagating centres; reminding one of sarmentaceous plants which propagate themselves by runners striking root and producing new plants in the vicinity of the parent stock; the new plants also repeating the same process. When a man becomes a Christian the fact is known through the whole circle of his acquaintances male and female, far and wide. It is generally believed that his mind has lost its balance. He is shunned for a time, but before long his friends visit him either from sympathy or curiosity. They find him in apparently a normal condition, and working quietly in his shop or on his farm; and are curious to know what this new departure meant. An opportunity is thus afforded of presenting the claims of Christianity as not the religion of the foreigner, but the true religion for all mankind. The visitor goes home and thinks about the matter and comes again; attends service on Sunday; is interested in the truth; makes a profession of Christianity; and in process of time his home becomes a new propagating centre. Stations started in this manner have the advantage of a vital connection with the parent station, and they are nourished and supported by it until they are strong enough to have the connection severed, and live and grow independently. The Baptist mission, having tried both methods for some years past in the same field, have found that as a rule the stations which have originated as the result of the labors of paid agents, have been comparatively weak and unreliable, and some have entirely fallen away; while those which have been commenced on the self propagating principle have generally maintained a healthy vigorous growth. Instead of increasing their paid agents as the number of Church members has increased, they have diminished them nearly one half. This self propagating principle often results in the establishment of stations one or two days' journey from the propagating centre.

I have often been asked, Why do you not employ and pay more native agents? I reply by another question. Why should I? The only men I could employ are exerting what influence they have for good where they now are. My paying them money and transferring them from one place to another would not make them better men or increase their influence. It might have the opposite effect. During the last few years, I have in fact frequently been inclined to attempt to enlarge and hasten on the work by selecting and employing native agents from my stations, and have requested money appropriations from our society to enable me to do so. When the time has come for carrying out this plan however I have refrained from taking the proposed step, fearing that it would probably do more harm than good. I am asked again, do you intend never to employ native paid agents. My reply is, I leave this question to be determined by the circumstances and in the light of the future. If suitable men are found, and it is clear that employing them as paid agents would do good, I should be glad to see them employed, and the more of them the better.

The Classes to which our Church members belong.-Most of our stations are found in country villages; and in general the Christians may be said to belong to the middle class. Although none of them are what we should call rich, not a few are "well to do" as compared to the majority of their own people. Many are farmers and day labourers. We have also school teachers, artisans, pedlars, and innkeepers. As a rule the men preponderate in numbers, though some Churches are composed mostly of women. Sometimes the men are first reached, and influence the women of their families to follow them; and sometimes the reverse is the case. The work among the women has in my stations and in the main in all the others, been carried on without the help of foreign ladies. A few country women have come to Chefoo to receive instruction from Mrs. Nevius. In most places visits of ladies, except the wives of missionaries accompanying their husbands, would hitherto have been impracticable, and in the opinion of the native Christians undesirable. The common assertion that heathen women cannot be evangelized through the instrumentality of men is certainly not universally true in China. Facts prove the contrary. In most places, indeed generally in the interior at a distance from the established central stations, they can hardly be reached and evangelized except by men. In many of the Shantung stations women stand out prominently as examples of zeal and proficiency in Christian knowledge.

Persecutions.—Opposition and persecution have marked the course of our work to a greater or less extent in every district. The authority of the family or clan is often invoked to overrule the individual in his determination to enter the new religion. Village elders and trustees of temples unite in efforts to exact from Christians contributions for theatres and the repairs of temples. When native Christians persist in asserting their purpose to follow their own convictions of duty in opposition to those who think they have both the right and the power to control them, open outbreaks ensue, resulting in brutal assaults, house burning, and in some cases driving Christians from their homes. When other means fail native Christians are sometimes arraigned before the local magistrates on fictitious charges; and when it is found as at times is the case that the local magistrate is only too glad to join in the persecution,

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false accusations become more numerous, and old law suits in which the Christians were parties, are revived. In these litigations the persecutors have every advantage. There are among them those familiar with all the arts and intricacies of Chinese lawsuits, and those who have friends in the *ya-men*, and money for bribery when it is required. Under these circumstances the Christians have small hope of justice. Charges are brought against them with such a show of plausibility, and such an array of evidence, that officers who are disposed to act justly, as I believe some of them are, may almost be excused for regarding Christians as guilty culprits, and treating them accordingly.

In cases of great injustice and abuse, missionaries have taken up the complaints of the native Christians, appealed to their consuls, and in some instances obtained at least partial redress. It must be acknowledged however that we have not invariably elicited correct representations of these cases; and also that when through the influence of the foreign teachers the tide of fortune has turned in favor of the Christians, they have not always been free from a spirit of revenge and retaliation. Bitter and unjust as the treatment has been which our Christians have often received, it is a growing opinion here that the best weapons with which to meet this opposition are Christian patience and forbearance; and that the surest victory and the one which will be followed by the best results is that of "overcoming evil with good." We are less and less disposed to appeal to the Civil power on behalf of our people except in extreme cases.

Sabbath Observance.—The difficulty of enforcing strict rules of Sabbath observance is not less here than in other parts of China. Our own mission has taken strong ground on this subject. We regard the Sabbath not as a Jewish institution but an institution for man in all ages wherever found. We believe it has the same authority as the other commandments of the decalogue; that the obligation to keep one day holy unto the Lord antedates the decalogue, as the duties enjoined in the other commandments do; and that the decalogue is but the divine reannunciation and publication of universal and eternal law. As such we hold that it can never be abrogated; that its observance is inseparably connected with the prosperity of the Church; and an index of its spiritual state.

In determining how Sunday shall be observed, or in other words, in the interpretation of the fourth commandment, we have an infallible guide in the teachings of our Saviour. He has declared that it is lawful and right; (1) to do good on the Sabbath day; (2) to

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perform acts of necessity; (3) of mercy and kindness; (4) to perform work connected with or necessary to the worship and service of God : (5) that as the Sabbath was made for man and not man for the Sabbath, this commandment should be so construed as to subserve and not interfere with man's best and highest good. God's revelation of truth and duty is one consistent whole. each nart connected with and conditioned by the others. Cases may occur in which one command supersedes and overrules the others. The paramount authority and commands of God may make it a man's duty under some circumstances to disobey a parent : the civil law or the inherent right to preserve one's own life against lawless violence. may make it right to destroy human life: and the necessities of war or famine may justify a man in taking and using what does not belong to him. So circumstances may justify the performance of ordinary labor on the Sabbath, in which case such labor is not to be regarded as ignoring or breaking the fourth commandment. but as obeying God's will in the exceptional as well as the usual observance of the day. Nothing should be done which the above principles laid down by our Saviour do not warrant.

It is evident that the natural outcome of these principles must be a great diversity of practice growing out of varied situations and conditions. It is evident also that the application of these principles must be left largely to each individual Christian. I believe this may safely be done so long as the divine obligation of this command is acknowledged. On the graduated scale representing on one extreme actions plainly inadmissible, and on the other actions as manifestly admissible, there is a wide medium of debatable ground where room must be left for the exercise of individual liberty and Christian charity.

To make the matter more practical. On the side of unjustifiable Sunday labor, we may designate that of the farmer who tills his own land, and is or ought to be the master of his own establishment; or the artisan who works in his own shop with or without employees. In such cases as these we insist on a strict observance of the Sabbath and make a breach of this observance a matter of censure and discipline.

On the side of justifiable work we designate enforced labor performed on Sunday by slaves, minors, daughters-in-law, &c.

In our stations the duty of Sabbath observance is generally acknowledged, and I think I may say that there is a manifest improvement in public sentiment on this subject. In my own field there is a considerable proportion of the stations in which the observance of the day is gratifying and commendable: but in a majority of these stations strict observance is the exception, and a loose and partial one the rule. We hope to see a gradual advancement in this matter as the result, with God's grace and help of careful Bible teaching and the examples of our more advanced and conscientious Christians.

It may be objected that insisting on the divine obligation of Sabbath observance, and at the same time providing for the relaxing or annulling of these obligations, practically leads to about the same result as leaving the whole matter to be determined by individual choice or expediency. It should be remembered however that this modification or relaxation is not one of our suggestion but is specifically laid down by the Lord of the Sabbath Himself. The practice here advocated provides too for the gradual and finally complete introduction of the Sabbath into heathen lands on a basis of divine authority; while the theory that the Sabbath was only a Jewish institution makes the observance of it a matter of choice rather than duty, and condones for its neglect or abuse which gradually becomes a habit interwoven with social and national customs. Under one theory, so far as this question is concerned, the Church is like a ship at turn of tide drifting in different directions in obedience to the temporary influences of wind and tide, but still holding fast to her anchor and destined to settle soon in a fixed position; under the other theory, she is without anchor, and drifting hopelessly.

Discipline.—We regard the administration of discipline as indispensable to the growth and prosperity of our work, and attention to it claims a large portion of our time and thoughts. With the use of our Record Book, and assistance of the leaders and helpers, and information obtained from other sources, the difficulty in gaining a knowledge of the real state of things is not so great as might at first be supposed.

The proportion of those who have been excommunicated on account of scandalous offences is comparatively small. As many as eighty per cent of these are cases of gradual and at last complete neglect of Christian duties, commencing with giving up Bible study, disregard of the Sabbath, and neglect of public worship. It now appears that most of these persons entered the Church without a clear apprehension of what Christianity theoretical and practical is. Their motives seem to have been obtaining a place as a preacher or servant, or pecuniary aid in other ways, or getting help in lawsuits actual or anticipated; all these motives being connected no doubt with the sincere conviction that Christianity is true, and the desire

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to share in the spiritual blessings which it confers. They were also ignorant of the difficulties and trials connected with a Christian profession, and so when they met with opposition and persecution have fallen away.

We administer discipline as directed by the Scripture and generally practised by Christian Churches at home; first, by exhortation and admonition, followed if necessary by a formal trial and suspension; and in failure of reformation, excommunication, after a period of suspension varying from a few months to one or two years.

The whole number of adult baptisms in my own field during the last seven years has been about one thousand. The proportion of excommunicated persons is about twenty per cent of the whole, and more than half of them have been from the one Hien Shiukwang, where there were for a time numerous accessions under a good deal of excitement. In the other four Hien the proportion of excommunicated persons as compared to the whole number of converts is about ten per cent. While there has been this falling away in individuals, there has been a comparatively slight loss of stations, nearly all having left in them a few earnest men, so that the places where there have been most excommunications are really stronger and more promising than when they had more names on the roll. No station has as yet been entirely given up. It is feared however that we shall soon have to give up four, three of them in the district of Shiu-kwang.

Cases of discipline have diminished considerably during the last year, and we hope the number may be much curtailed in the future by avoiding some of the causes which have led to them. Very few excommunicated persons have returned to us. Very few have become enemies and open opposers. Most are indifferent, some soured and disappointed. Not a few retain strong sympathy with the Church and continue to attend services. In every case so far as I know, the administration of discipline has been sustained by public opinion in the Church and outside of it; and the effect of discipline has been decidedly good. I believe the neglect of it would soon result in checking the growth and perhaps extinguishing the life of the Church.

It has been objected to this plan of conducting stations, that with the missionary living so far away from them, and the new converts left so much to themselves, it is impossible for him to know what is occurring, and the difficulties of finding out, and correcting abuses and irregularities must be greatly increased. There is weight in this objection, but in my opinion the difficulties are much less than may be imagined; and the advantages of the stations, being left to themselves far outweigh the disadvantages. The helper is able to find out quite as much about the stations as the missionary could if he were constantly living among them. While there may be motives at work influencing Church members to conceal important facts from the missionary and also from the helper, there are other motives which work strongly in the opposite direction. Irregularities or improprieties on the part of an individual or a party in the Church, are very likely to be reported on the first opportunity by another individual or party. Should a whole station be interested in concealing something which ought to be known, some adjoining station, or people outside the Church will probably be found ready to give the requisite information. Our main dependence however is on the honesty and integrity of the leaders and the Church members; and especially on the fact that the station is theirs and not the missionary's; and that they rather than he, are the ones who are chiefly interested in correcting abuses. The fact that they do not depend upon the missionary for pecuniary support, which eliminates the strongest motive for concealment or deception, is a matter of much greater importance than the proximity or distance of the missionary. Many facts will prove that where there is a motive to deceive, the daily presence and supervision of the missionary is no sure guarantee against concealment and deception carried on during a long course of years.

Contributions-In contributions we have not accomplished what we ought. This matter has been constantly kept before the Christians, and special books and placards treating of this subject have been prepared for them and studied by them. A good beginning has been made in ways which it is not easy to tabulate and publish in public reports. Chapels have been built and furnished; a good deal has been done especially by those who are connected with chapels in entertaining and instructing enquirers; voluntary labor in evangelizing the "regions beyond" has been carried on to a considerable extent; and poor Church members have been assisted. In addition to this, most of the stations have given a contribution through the foreign missionary once or twice a year, varying in amount from one to three or four dollars or more, which has been applied hitherto to paying the expenses of the helpers. Our contributions this year have been unfavorably affected by an unsuccessful effort to open a silver mine, in which members from all our churches are engaged. This undertaking is likely not only to diminish our contributions this year, but also we fear to injure and retard the work of the stations in other ways. Our Christians need further instruction as to the duty of giving, and more pressure to induce them to give; and also to have placed before them objects suited to draw out their sympathies. The example of other missions, and especially, I may mention, facts recently brought to our notice by Mr. Macgowan in connection with his work at Amoy, have been a great help to us.

Schools.—The opinion and policy of the missionaries here as to schools vary considerably, and the course to be taken in the future is not yet fixed. There are but few places where the native Christians are strong enough in numbers and wealth to support schools of their own. One member of our mission is trying the experiment of helping country day schools, paying about one dollar a year for each pupil. This help is furnished on the conditions that the schools have Christian teachers, that the pupils learn Christian books, and are subject to the examination and control of the foreign missionary and his helper. A similar plan has been adopted to some extent by English Baptist missionaries.

For myself I have not been successful with this plan. I am helping three day schools this year to the amount of from five to eight dollars to each school. These are started by the natives who applied to me for assistance. In each of them, I am disposed to think that a prominent, if not the chief motive, is to provide a support for the teacher, who otherwise would have nothing to do.

So far, no plan for schools has seemed to me so practicable and satisfactory in its results, as that of making the stations themselves a kind of training school for all their members. A great deal may be accomplished by systematic teaching on Sunday, and also employing leisure months and days in study.

The plan of a free day school during the winter months when the farmers have little to do, suggested and adopted last winter in one of the stations, has interested me greatly, and I should like very much to see it or something similar generally adopted.

Men employed and Incidental expenses.—From the more than eight hundred Church members in my stations, I have at present in my own employ two men, viz., one helper who receives five thousand cash (\$4.67) per month, and one servant. The other helper is from one of the older stations. Besides these there are the following men from my stations in the employ of other missionaries, viz., two teachers, three helpers, and six servants, making the whole number in regular employ thirteen.

Besides these, I have for several years supported from private funds, a young man from a wealthy family who has been driven from his home by violent and continued persecution. His expenses are from fifty to seventy dollars a year. He is now studying medicine and doing a good medical and evangelistic work in and about his home. He will soon I hope be independent and require no further help.

The amount expended for providing food for the Bible classes at Chefoo composed of leaders from the stations, has been about one hundred dollars a year. By tabulating the above and other items we have the following as the entire expense for my stations for the past year 1885, aside from the salary and itinerating expenses of the foreign missionary :---

Salary of two helpers	•••	•••	🕻	112.00
Aid to one medical student	•••	•••	65.00	
Bible classes	•••	•••	•••	54.00
Contributions to three day sci	•••	•••	18.00	
Contributions towards building	pels		14.60	
Occusional preaching tours	•••	•••	•••	15.80
Help in cases of persecution		•••	19.18	
			Tota	1 298.58

About one half of this sum total is supplied by the mission. The above will present a fair average of expenses and the number of men employed from year to year. It does not include private assistance given to the poor amounting in all to about forty dollars. In 1884, I had an additional helper, and in 1883 two additional ones—both from the college at Sung Choufu. I expect to have for the present year, 1886, but one paid helper.

The foregoing statements will give, I think, a correct general idea of the character and condition of these stations at present. They are marked by the same weaknesses and defects which are found in a greater or less degree in Churches everywhere, and which we should expect to find in converts just emerging from the darkness of heathenism and still surrounded by heathen influences and only imperfectly emancipated from old heathen habits. In every respect they fall short of the Christian ideal and the ideal of the plan on which we are working. I am glad to be able to say however that the evidences of vitality and growth are more and more apparent every year; that individual Christians are advancing in knowledge and spirituality; that the stations are in the main giving evidence of stability and promise of permanency; and that they are gaining a good report from those who are without." What the future of these stations will be we cannot know. In view of the dangers to which they are exposed, and the disappointing results which have so often marked the history of missionary enterprises in China we can only "rejoice with trembling." Our hope is in the continued presence and blessing of our Divine Master. We rejoice that this vine of God's planting seems to be striking its roots into the native soil, and hope that with God's blessing it will continue to grow and spread wide its branches and bring forth much fruit to His glory.

## THE BASEL MISSION.

### BY REV. C. R. HAGER.

OUR German brethren are so exceedingly reticent in regard to their work, that it might be thought the mission had almost no existence, or at least that it had not reached to its present proportions. Their motto in mission work evidently has been and is to-day. "Deeds and not words." Indeed one of the members of the mission said to me personally a few days since that it was the characteristic of Protestant missionaries to talk and the Catholics did the work. Whether it is always wise to be silent I leave others to judge but I have so far deemed it consistent with propriety to tell something of their general plan of work, with the view of benefiting some one as I have been, by viewing their work more closely. The senior member of the mission is known throughout China for his kindness and hospitality, and many are the voices who are ready to say, God bless Father Lechler. It will soon be forty years since Mr. Lechler in company with three other missionaries, one his own fellow laborer and the two others members of the Rheinish mission, sailed for China to carry on the mission work which had been inaugurated by Dr. Gützlaff, Of their early experiences, and narrow escapes from the violence of robbers and mobs, it might be interesting to speak, but we will not take from them the glory of silence and of suffering for Christ's sake, for the most part unknown to mankind. The tale however, is one of heroic self denial and consecration to their chosen work. Instead of being satisfied with the open ports as pheres for their activity, they pressed into the interior, and lived

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