

MEMORIALS

OF

REV. CARSTAIRS DOUGLAS,

M.A., LL.D.,

MISSIONARY OF THE PRESBYTERIAN CHURCH OF ENGLAND

AT AMOY, CHINA.

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THE ABOVE PHOTOGRAPH IS COPIED FROM ONE TAKEN WHEN HE
WAS ABOUT 42 YEARS OF AGE.

*your loving brother
Walter Douglas*

MEMORIALS OF REV. GARSTAIRS DOUGLAS.

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MEMORIALS
OF THE
REV. CARSTAIRS DOUGLAS,
M.A., LL.D.

BY JOHN M. DOUGLAS,
OF LONDON AND UPPER NORWOOD, ONE OF HIS BROTHERS.

CARSTAIRS DOUGLAS was born at Kilbarchan Manse, Renfrewshire, upon the 27th December, 1830, the youngest of a large family; another son being the Rev. George C. M. Douglas, D.D., Principal of the Free Church (Divinity) College, Glasgow, and all the other survivors being workers in the Church. Their father, the Rev. Robert Douglas, who passed a long and useful life as minister of that parish, was a man of learning as multifarious and extensive as his library, which not only filled two rooms appropriated to it, but overflowed the whole house. His thoughtful conversation constantly and pleasantly distilled his knowledge into the minds of those around him, especially the young, to whom he loved to expound his curiously varied knowledge and ripe conclusions in quaint, interesting, and brief remarks which were never forgotten. He educated his sons at home during their younger years, and in this he was efficiently aided by his good and wise wife. She was descended from a long line of ministers, and made full and profitable use of

the library which surrounded her. Left a widow in 1847, she joyfully encouraged Carstairs in giving himself to China, and watched his every movement there. Her house was his home in all his holidays as a student, and his furloughs as a missionary. She greatly contributed to form his active, accurate, decided habits. And he tenderly returned her love and care. During all his wanderings he never once missed writing to her by the homeward mail. She died about ten days after he last set out for China.

He played as a child and learned as a boy amid the paternal wilderness of literature, from which he extracted much enjoyment and varied knowledge, being a great reader and digester of books, without being a bookworm. When old enough he went to the University of Glasgow, as his five brothers had previously done. There he studied from October, 1845, till April, 1851, and at the end of each of these six yearly sessions he received prizes. Several of these were first prizes, some in classes, and some in special competitions. These distinctions were earned in every department of study, but chiefly in the later years, in logic, mathematics, and natural philosophy, ending in the degree of M.A., taken with honours. His University long afterwards recognised his learning by bestowing on him the degree of LL.D.

While a student at Glasgow he was much under the ministry of the late Rev. William Arnot, whose great acquirements, genial kindness, and manly practical wisdom, had singular influence among young men; and he benefited much by a weekly Greek Testament class, which Mr. Arnot taught.

During these years in Glasgow he was fortunate in enjoying the close friendship of various young men who have since been eminent, and it was his habit to learn something

from everybody. Two of these (fellow-students of an older brother), who are now Professor Sir William Thomson and Professor James Thomson, with their able father, at that time the Professor of Mathematics, all of them in the Glasgow University, were among the early disciples of phonography, then newly invented. Carstairs caught their enthusiasm for it, and cultivated it to the last, holding it in high esteem, not only in its short-hand form, which has almost superseded every other, but in its general principles and as an instrument of learning. He found it to be of remarkable use for catching and recording the Chinese sounds, which vary in singular ways, and which need to be much more accurately discriminated than in western languages, where a word can generally be understood, and bears the same meaning, though pronounced in every variety of tone ; whereas the same Chinese word is made to express several entirely distinct meanings, according to the tone employed in pronouncing it.

He studied Divinity at the Free Church College, Edinburgh, for the required course of four years (sessions 1851-5), where, besides paying close attention to the ordinary studies he devoted much time and thought to three special subjects. The first was *temperance* (that is, total abstinence from intoxicating liquors, unless medicinally), the principles of which he studied closely, and perseveringly carried out ever after, with full conviction of great personal comfort and advantage. And he laboured hard to disseminate them among his fellow-students, organizing a strong society among them and another in the University, which were of great use. He kept up his temperance reading to the end of his life, supplying himself with new publications of mark on its various aspects, and he did what he could for the cause, publicly and privately, in Europe and in China. Probably the last

temperance meeting he addressed was at Shanghai, when he advocated the cause with great earnestness, during the general conference of missionaries there just two months before his death. The second subject was *elocution*, in which he took regular lessons for years, and carefully put them in practice, making his reading and speaking singularly clear and effective, though quiet. The third subject was *public speaking*, for which he became a member of the Speculative Society, an Edinburgh debating club, celebrated for generations as a training school for speakers, many historic names being on its rolls. It then was—and probably still is—occasionally attended by some of the leading counsel of the day, and even sometimes by judges of the Supreme Court, which keeps up the tone of the society. Most of the members were young counsel. He carefully prepared for its frequent meetings, and constantly took part in the debates, gaining thereby readiness, accuracy, and clearness in extempore statement. All these acquirements were so thoroughly made his own that they seemed to be natural to him, whereas they were really the results of skilful and persevering cultivation.

While in Edinburgh he took part in a great many meetings, both evangelistic and temperance, and taught in Sunday Schools for the roughest class of boys. He did this not only for the sake of the good to be done by them, but with a direct view to the great good to be got by himself from them, judging that to win and keep the attention of miscellaneous meetings, (where the audience were not restrained by the conventionalities and solemnity of a church), and of street Arabs, was a sure training for success with congregations at home or with heathens abroad. The temperance meetings he very specially valued in this point of view, and used to describe the advantage of seeing

other speakers better received than himself, and of thus learning his defects and getting over them. There he learned to use that pellucid arrangement of simple and generally Saxon words which the common people understand, and which every audience loves, because the meaning of the speaker is fully apprehended without effort. For few things had he a greater contempt than the use of scholastic words in preaching, however useful they are in study.

He was a member during his later sessions at Glasgow of the Free Church Students' Missionary Society, and in Edinburgh of the similar society connected with his college. In these he took a very deep interest, and they doubtless cherished and intensified the missionary or aggressive spirit which was to rule his after life. The students' Saturday prayer meetings, suggested by Dr. Duncan, the well-known missionary to the Jews and Professor of Hebrew, were greatly enjoyed by him. "Even then," writes his fellow student and friend, the Rev. D. Maccoll, now of Kensington, for many years one of the most laborious and successful of home missionaries, "the devotional element was a very marked feature in his character. With all his boyish love of harmless mirth there was a deep under-current of devotion that never got long out of sight. This ceaseless happy godliness was doubtless at the root of a rare and beautiful characteristic, his shrinking, with what seemed a physical sensitiveness, from any gossip, and his almost girlish modesty and purity of mind."

During his vacations he spent a good deal of time abroad and elsewhere from home, partly as a tutor in families, always widening his knowledge, and cultivating personal tact and address, on which he set great value, as instruments of usefulness too often wanting.

He was a good linguist in classics, modern languages, and Hebrew. His father's linguistic acquirements, and special love for developing the relations and connections of languages with each other, prepared him for excellence in these things, and doubtless helped him subsequently to achieve his great eminence as a scholar in the languages of China. Amid all his labours he never allowed his earlier knowledge to be lost, and habitually read his Greek Testament and Hebrew Bible. Both were used by him, according to his custom, during the first hour or two of his rapidly fatal illness.

He was licensed to preach by the Presbytery of Glasgow, on the 7th February, 1855, and was ordained in that city a fortnight later, in St. Matthew's Free Church, by his friend Mr. Arnot, two or three months having been abated from his last session to allow of his sailing for China in March, 1855, with the Rev. W. C. Burns.

When young he learned a little music, and while a student in Edinburgh he, with some fellow-students, attended a class for singing church music, which was then beginning to attract more attention than formerly ; and, under the skilful direction of Mr. Hatley and others, he learned not only to sing with correctness, but to understand the principles of the best congregational psalmody. He took with him to China a good concertina, selecting it as a portable instrument, on which he played well. And while in China he caused endless supplies of sacred music books and hymn-books to be sent him, in every good edition he could hear of, and also procured an American organ, in which he delighted. The Chinese service of song was the object of these studies, which he had much at heart. He took part in composing a Chinese hymn-book, which is popular among the converts, and was the joint work of several missions. And he got up

a *sol-fa* music-book for it, adapting good tunes to the native voice, which does not easily sound semi-tones. From this book, when time allowed him, he taught not only the students in the Training Institutions, but the children in the juvenile schools, with much success, and with enjoyment to himself as well as to the receivers of a musical education so novel, and so much in advance of their national music. He thought the choice of good hymns and music, and the good singing of them, was most important, not only for attracting and instructing men, but for glorifying God; and though such music, like life, must sometimes be sad, he thought it should mainly be cheerful, vigorous, stirring, and even joyful, as a Christian's life should be. His own feelings were kept under great control, but they came out strongly when singing by himself, as he might often be heard to do, from the endless stores in his memory. The *Book of Praise*, so carefully compiled by Sir Roundell Palmer (Lord Selborne), was his special favourite.

He was able to accomplish all these things and many others, by habits of incessant activity and self-discipline. He used up every fragment of time, enjoying life amazingly, with a keen zest for society, in which his genial cheerfulness made him always welcome to old and young; and he had a strong appreciation of the beautiful in nature and art. But he allowed nothing to turn him aside from whatever tasks he allotted himself for the day, all of which were minutely pre-arranged in his mind, just as his routes were in the maps which he accumulated wherever he went, and which he mastered like a Prussian staff-officer. (One of his last letters, received some weeks after his death, asks for two *good, modern* maps of the seats of war in Bulgaria and Armenia, to be sent him at once.) During his last furlough he was busy on his dictionary, the huge manuscript

folios of which accompanied him on each of his many journeys to visit the churches and plead the cause of China from Cornwall to Caithness. No week-day passed without work upon it. When with his relations he gave eight hours daily to it, whatever else might be in hand. And when the last sheet had passed through the printing press he at once bade farewell to those he loved at home, and started for his beloved China.

This dictionary he began for his own instruction in the Amoy language, utilizing the materials collected by his predecessors, and gradually forming the resolution to produce a nearly perfect work. To this he devoted constant attention at every spare moment for many years, which resulted in a royal octavo of 612 pages, published in 1873 by Trübner & Co., of London, entitled, "Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy."

For his own account of the language and of the undertaking I refer to an extract annexed from his preface to the dictionary, and to an extract from the dictionary itself, taken at random, giving the needful information about a single monosyllable, which shews the curiously complex nature of the language, and the character of the work. There are very many such monosyllables, many of which received and needed much longer explanations.

An experienced missionary writes, "His accuracy in almost every department of knowledge was very remarkable. He seemed to have made himself master of every subject that he had studied, and one felt that any information obtained from him could be most thoroughly relied upon. This was specially so in all Chinese subjects. His knowledge of the language was not merely popular, but profound and critical. He seemed to be able to trace the

words away back through the intricacies and windings of their past history, and catch their original meanings with a power only obtainable by hard and thorough study. And yet he was exceedingly modest, and willing to receive hints and suggestions from his juniors." Others write in the same strain. But he was somewhat impatient and peremptory with people who expressed opinions on matters in regard to which they had not informed themselves.

Amid all his mental activity he was studiously careful of bodily health. He loved exercise, especially walking, rowing, and swimming, and never omitted to secure a large daily share of it. His walks were remarkable for their length and quickness. Always pale in colour and somewhat spare in form, his activity and vitality were unailing, and his health, like his good temper, was absolutely unbroken from childhood till he went to China. It remained generally good till within about two years of his short fatal illness, except what he suffered from those diseases of climate which assail most Europeans under the sun of South China, and which, with his incessant labours, had undoubtedly weakened his constitution, especially during the last two or three years, and prepared him to succumb more readily to the final attack. In China, as elsewhere, he kept up his habits of exercise and temperance, and many were his long marches over its hills and valleys; often twenty miles, and more, by moonlight.*

* The following extract from one of his letters, dated Amoy, 22 December, 1869, gives an example of these. "I am quite up to my usual strength, I just got back last night from my first *two-week* country visit of the winter, having been away thirteen days at Anhai, Kwan-Kio, and Chin-chew; I visited also a new place, where a station is growing up, called Siong-si, at the mouth of the Chin-chew river. My long walks on this journey have been as follows: Friday 20 miles, Saturday 20 miles, Wednesday 27 miles, Thursday 17 miles, Friday 9 miles, Saturday 37 miles, Tuesday 20 miles. The 37

A brother missionary writes, "He was famous for the long journeys he used to perform on foot in his missionary tours. * * * * He had a very intimate acquaintance with all the best walks among the rugged Amoy hills, and it was a special delight to him, when he could get any of the younger missionaries to join him, to ramble over them, and through their quiet valleys."

Another writes, "One of the most delightful features in his missionary character was his exceeding helpfulness towards younger labourers. He had ever a cheery and encouraging word for them, delighted to furnish them with books, to explain difficulties and answer questions, and would rouse them up to physical exercise when they were inclined to over study. Above all, his own example was a daily stimulus to diligence, perseverance, method, and concentration in the work of a missionary."

Others have written of his life-work as a missionary preacher of the gospel. But this notice is designed to shew what manner of *man* he was, and how he became, or rather made himself, what he was, so fitted to be specially useful, by special preparation and preservation of every faculty of body and mind. If he excelled, it was greatly through this *completeness*. And any young man who has energy and perseverance to use the same means may attain to many of the same excellences. It is remembered of him that when a student he used to hold up the example of the careful Jesuit training, and the consequent

miles of Saturday were in two halves, with seven hours quiet sitting in the Chapel between, and included of course about five hours of moonlight walk, distributed between the morning and evening ; and yet I was quite able for the whole of a heavy Sabbath's work at Anhai, after getting a night's rest. Surely, that does not look like the itinerary of an invalid ? I hope to have a good deal of such work in the winter, and so to get fully set up for the summer."

Jesuit success, and to maintain that our good cause much better deserves such training, and, however good in itself, cannot expect to succeed by means of agents who are merely *taught* intellectually, but are not *trained* for their special work.

He always had a high appreciation of the wisdom and liberality, kindness and skill, with which the mission in China of the Presbyterian Church of England is managed by the gentlemen who take special charge of its affairs, and who devote to its service so much of their precious time and great experience in business.

He was a Presbyterian minister, always ready to uphold Presbyterianism as the best combination of freedom and order, besides being most ancient and Scriptural; and nothing delighted him more than to explain to occasional objectors of other denominations, who had never looked outside of their own Church, that their systems were local and single-tongued, while his was naturally polyglot, and indigenous throughout the Protestant world. But no one was less bigoted or less ecclesiastic; none was more ready in co-operation and fellowship with other Christians of all Churches—English, American, and foreign—undeterred by differences of form, provided they held the Head.

At Amoy, from about the year 1844, public worship in English for the benefit of the resident English-speaking community has been regularly kept up every Sunday morning, the missionaries in turn conducting the service. It so happened that none of the missionaries at Amoy were Episcopalians, but a good many of the residents were; and in order that the worship might be more agreeable to them, there has for a number of years been also an evening service, at which the English Church Service is used. Some of the missionaries do not take part in this,

but though no lover of episcopacy or of the liturgy, Dr. Douglas heartily joined in the work, and thought it was both useful and right to do so, if he could thus commend Christ to those who preferred to worship with that form. No doubt some stricter Presbyterians, as well as some high Anglicans, will equally condemn the practice as highly improper,—but will do so for opposite and mutually destructive reasons.

In the same spirit he always found it easy to co-operate with good men of all denominations—and they found it easy to work with him—as was well shown at the great Conference of *all* the Protestant Missions in China, held at Shanghai in May, 1877, which he and others had long been labouring to bring together. There were then in China 307 missionaries, from about 30 British, Irish, Continental, American, and Canadian churches or societies, 21 of which, employing about 285 missionaries, were represented at the Conference, where above 100 deputies assembled, and unanimously elected two presidents, one an American, Dr. Nelson, and one European, Dr. Douglas. This was about two months before his death. Such a testimony to his value, given unanimously by the best qualified and most unbiassed judges, is much prized by his relatives. A list of missions is annexed, with their numerical strength and the dates of their entering on Chinese work. Some of them began in the Chinese Colonies, long before any access was allowed to China itself. (*See particulars p 75-6*).

The iniquities, oppressions, cruelties, and wrongs of Chinese rule grieved him to the heart, inflicted and initiated and maintained as these are, not only by the State and the great officers, but by every official, down to the pettiest policeman or soldier, because violence, falsehood, and wrong produce direct profit to all and each in turn ; whereas, if the

right were to rule, they would be told, as John the Baptist told the soldiers, "Do violence to no man, neither accuse any falsely, and be content with your wages"—a text of which he often said mere European life could not show the meaning, but which every Chinese understood. He lived so much among the Chinese that he constantly saw these things in their sad, though often grotesque, detail. And he grieved to mark the progressive decay of a once great people, dying of the corruption that pervades, or rather constitutes, its political and social life. But withal he trusted that Christ's righteousness would exalt the Chinese nation, great not only in number, but in physical and intellectual qualities, to its proper high place among the nations of the earth.*

The Opium trade he abhorred, and the wicked kidnapping of coolies for Cuba, the Guano Islands, &c. Missionaries see these evils close at hand, and know their horrors as we, far away, can never know them. Sad that they should be carried on by men bearing the Christian name !

All his work, from an early age to the end, was vivified by a strong and steady faith, which gave present substance and constant power to the things not seen as yet, and diffused itself as a joyous life through his whole existence. He heartily adopted the common sense argument of Paul, that

* The Christian converts frequently suffer much from the local authorities and their minions, to whom any pretext for plunder is too often welcome. The converts are also on many occasions grossly persecuted and openly plundered by their neighbours, without redress. Yet the gospel teaching and worship has been, and is, first set up, at almost every new station of this mission by the Chinese converts themselves, as volunteer and unpaid workers, and of their own accord. The building up of the congregations is, to a considerable extent, effected in the same way. They call in the missionaries to show them the way of God more perfectly, and superintend them ; and their numbers grow wonderfully, though every worldly consideration is against joining them. Their courageous, patient perseverance and devotedness give promise of a great future.

without a sure faith their missionary life would have been folly ; but, knowing Him whom they believed, it was the highest wisdom and the greatest happiness. "*China for Christ!*" his favourite phrase, was always at his heart.

He died at Amoy on 26th July, 1877, of cholera, after twelve hours' illness, in the same room where he had for many years spent most of his home life, writing, studying, and sleeping there. His funeral next day, in the cemetery on Kolongsoo, was attended by the whole community.

Since the above was written, two photographs have arrived, representing him, with others, in groups of the Shanghai Missionary Conference, and giving us the last look of him on earth. They represent him as greatly worn and aged, so sadly changed since he left us four years and a half ago, that we must always grieve over his refusal to take the rest he needed. Evidently he has sacrificed himself to the strong feeling which he often expressed to us, *that what was to be done for China should be done quickly*. And who shall say that he was wrong?

A selection of his private letters from China to his mother and other relations are annexed, illustrating his work, ways, and feelings. Some of the most interesting are about sailors, whom he loved to care for, whether Scotch, English, or foreign, not in a distant or official fashion, but with a warmth of personal effort that gained their hearts.

See his account of Amoy language (p. 45), and specimen of his dictionary (p. 47).

I, Threadneedle Street, London,
15th February, 1878.

EXTRACTS FROM HIS LETTERS.

EXTRACTS FROM LETTERS of Dr. Douglas to his relatives, given as fair specimens of his occupations and modes of life—so different from those in Britain, and of the spirit and ways in which he sought “to do good and to communicate.”

“EDINBURGH, 7th April, 1854.

“MY DEAR MOTHER,

“I am sorry to learn that you are still feeble. You must not allow yourself to feel anxious about me.* I am delighted to see thus the warmth of your affection, and of Campbell’s; but you must not allow it to injure your health; mere words or even willing acquiescence are of no avail: if such anxiety ruin your health my determination must be shaken. May the God of peace give you calmness and composure of mind!”

“14th April.

* * * * * “Your phrase of ‘lending me to the Lord,’ reminds me of Mr. Laird’s lecture on Sabbath which was on that passage. Such lending always receives an abundant reward in some form, often far better *even here* than heart can wish.”

“IN STRAITS OF SUNDA, 6th June, 1855.

“It is now near 11 P.M. and we are quite clear of the narrow part of the Strait. It was strange in passing it to hear again the sound of the sea breaking on the shore, mingled with the loud cries of

* He had a fortnight before, with her approval and that of his other relatives, resolved to go as a missionary to China.

land birds, while the air was loaded with a rich perfume from the trees on the shore, about a mile and a half off ; it reminded me of the well-known lines on Ceylon. . . . In the end of last week I finished my first reading of the New Testament in Chinese. I have also got through a good many other books.

“Norman Macleod was quite right that as the voyage drew near its close we would wish it longer.

“I find it is so ; yet I am of course longing to set to work in China, and to hear from and about you all at Hong Kong.

“Our meetings have gradually increased ; first came an evening sermon in the fore-castle on the Sabbath evenings ; then the same once a week ; and then also a class four times a week for improving the reading of some who read very ill, our text book being the Bible ; two Germans and a Dane attend it also. All the meetings are well attended, and we seem to find some acceptance among the men. God grant it may turn to their souls' good !

“Now, it would be quite vain in me to enumerate all my dear relations to whom my love is herewith sent. You know the names I would put down. See that ye all give thanks for God's goodness to me as yet, and seek still more blessings for the future ; and that ye yourselves may grow in grace, and in the knowledge of Christ, and may abound in His service. Rejoice in the Lord always—again I say, rejoice.

Your loving son,

C. D.

“AMOY, 1st October, 1855.

* * * * “Since last writing I have seen sixteen persons baptised by the American and London Missionaries, one being a child, and of the rest more than the half females.

“I now have gone several times to hear public worship in Chinese and am able to understand a little ; though still but little.”

“5th November, 1855.

“I have begun a *phonetic class*.”

“ AMOY, 25th July, 1856.

“ MY DEAR BROTHER,

“ You remember how in my last letter I told about a very violent though brief typhoon, which blew before daylight on the morning of June 16th. During its time of fury I was lying very comfortably at anchor in a bend of the South River, just below Pechuia, comfortably, because the good vessel ‘ Gospel Boat ’ kept a good hold with her anchor, though the violence of wind and rain sent abundance of water through the sides of my little cabin. As the stormy wind rushed madly by, and the rain fell in torrents, my heart was lifted up to Him who ruleth the raging of the sea, in supplication for those near to my heart, whether in my native or my adopted country, or on the mighty ocean which joins us ; and among others, my thoughts were set especially on the poor crew of the ‘ Challenger,’ among whom I had found so much pleasant labour a year previous, when the outward voyage was drawing towards its close, so that I wished the passage to be longer for their sakes.

“ Just at the time that, kept awake by the storm, I was thus employed, a terrible scene was enacted at another part of the coast, for, as I afterwards learned from the men, it was in that same storm the Ben Avon was wrecked between Memoy and Chin-chew.

“ On the day before (*i.e.* Sabbath) that noble vessel, a first-class Aberdeen clipper, was ploughing her way up the Formosa Channel, not far from the Chinese coast, when suddenly she entered an electric cloud, giving forth thunder and lightning so tremendous as none on board had ever witnessed before ; the ship was struck by one of the terrible bolts, which blazed at the yardarms, and ran down the masts, flashed back and forwards through the ship, and stunned some of the men ; but withal, to the wonder of everyone, no man was injured, nothing set on fire, no leak sprung, and to all appearance no injury done at all. But an injury strange and terrible, though all unseen, had been sustained ; all the compasses without exception had been simultaneously deranged, the line of magnetisation having been changed to a new direction. Hearing this, it sug-

gested to my mind a striking analogy with my text, ' Holding faith and a good conscience, which some having put away concerning faith have made shipwreck.' Just as this derangement of the compass (in the absence of sun observations) in the cloudy weather, was the proximate cause of that good ship's sad end, so the faith is soon lost if the conscience becomes permanently deflected, though but a point or two from the celestial pole-star. And that fatal unseen derangement is often caused by the influence of some sudden temptation-shock, which leaves no apparent injury behind. Oh, how needful to correct the compass by good observation of the Sun of Righteousness ! But to return to the Ben Avon ; that strange lightning-shock seems to have thrown a remarkable feeling of gloom over the crew. Even during the whole of the voyage they had often had curious presentiments and forebodings ; but now the feeling was general that something was near at hand ; and near it was, for on that cloudy night as the vessel was tearing along about fourteen knots an hour, and as all thought in mid-channel, there was a feeling as if the keel had grazed the bottom. It was thought to be a mistake, just the stroke of some mighty wave, but there it is again more plainly than before ; it cannot be mistaken, and now the dash of the breakers is heard in the distance, and the dim outline of the shore looms threateningly through the darkness. At once the command is given to put about ship, but it is now too late—that crash has come, and almost in a moment, such was the fury of the storm. Almost sooner than it can be described, the timbers part, the lofty masts fall, the whole wreck is already breaking up. While some are crying out in terror, and others making themselves fast to some part of the vessel, ' don't make a noise,' says the captain, whose wife had already perished, ' be quiet there, we shall all be STILL immediately.'

“ Indeed so it seemed to all, that there was no hope of safety from any source ; the boats were swamped from the first, and nothing but death apparent ; but contrary to all expectation, part of the wreck having broken off, the remainder was lifted from the rocks by the same destroying waves that had broken it, and in only about half-an-hour from the time she struck, the fragment of the wreck with the survivors (five had perished) was resting safely on the strand. The Chinese treated them as ill as possible, short of

personal violence. All the remains of the wreck, and all that had been washed ashore, were plundered, and they were stripped of almost all their clothes, even to the pieces of cloth wrapped round their wounds and bruises. Scarcely could they get the most miserable shelter or food, only they found the women and children more compassionate, for these brought them rice and sweet potatoes, and shewed sympathy in their misfortunes, and had pity upon them. At last, after about a week of sore hardship, they got a lorcha (boat), and arrived at Amoy. For some days I was not aware of the circumstances and learned it only on the last day of June, when I came back from another visit to Pechuia. By a curious coincidence, I had taken with me that Sabbath to Pechuia the number of Drummond's 'Messenger' which contained my article, and thus had just been earnestly lectured and exhorted by no less an individual than myself to 'pity the perishing sailors'—as usual, the reading of the article had warmed my heart towards the wanderers of the sea. That day I learned about the men by seeing a circular, asking subscriptions for them in money and clothes ; in both which ways I was delighted to join in aiding them ; but I wished to see whether anything could be done towards supplying more deeply seated wants. That evening and next morning, a variety of pressing Chinese work prevented me from calling on the seamen, but on the Tuesday afternoon I went to the shop of a comprador where most of them were staying : I was afraid they might not be willing to converse, but I was most agreeably disappointed. Some, alas ! there were who would not listen, but they were few : most of them were rather eager to get tracts and Bibles, and were quite open to conversation, which began by my telling them that I was on the water in the same typhoon, and thus we got fairly on to spiritual concerns. There were several boys who were very attentive. One of them took the Testament, when I gave it to him, and turned over the leaves till he found the parable of the Prodigal Son—and there he read in silence, till the tears trickled down his checks—I could not think of disturbing him ; so I turned to others. There were two young men sitting together, with wounded feet, so that they had not been able to get out to worship on the Sabbath (for I should have said that while I was at Pechuia, some seven or eight of them had come to the

Sabbath meeting)—the one from Aberdeen, the other from Macclesfield ; their thoughtful serious look caught my eyes at once. To the latter I gave Ryle's 'Young Men Exhorted,' and when, after talking to some others, I turned to him again, he said with a significant movement of his head, 'Oh, sir, what a fine sermon that is of Ryle's, and I like it all the more because it is by a namesake of my own !' That afternoon and evening I spent as much time with them as I could spare ; for it was announced that they were to leave next day at noon, shortly before which I looked in as they were packing up, and took leave of them.

"On the Wednesday evening I was dining at the Consulate, and was astonished to find at the gateway several of my Ben Avon people. Only the captain (whom I never saw) and the boys had been able to get away by that day's opportunity. Well, that evening I felt very uncomfortable at dinner ; everything seemed to go on uncomfortably, for my *mind* was down at the gateway with the seamen, though my body was tied (by the rules of politeness) to the Vice-Consul and his guests. But next morning, as soon as Chinese worship with my school was over, I sallied forth with some more books and tracts, and spent two most pleasant hours conversing with them in the rooms that had been assigned to them, and also in walking about or sitting under the shade of the trees in the cool gardens of the Consulate. There was one old man, a Swede, who knew but little English ; however he and I got on very well with German. I was told that after I had brought the Bibles on a former day, the Swede was in tears because he could get none in his language ; a German Testament which I took him filled the blank a little ; but, oh ! his delight when he got a Swedish translation of James' 'Anxious Enquirer,' which I discovered at Mr. Talmage's house. He was at it all the day, till he finished it ; but I suppose he was not done with it then.

"On the Thursday evenings, you know, we have always a prayer-meeting, *i. e.*, literally a *prayer*-meeting ; just scripture reading, praise, and prayer, three times repeated. It is held in Mr. Doty's house, which is next door to mine. One or two of the lads who seemed most interested I told about this meeting, and just when I was leaving, one of the other men came up to me, and said that

they had all been talking about it, and that as there were many who would wish to come, they asked me to send some one to guide them. I sent Beng-hong at the proper time, and *twelve* of them came over ; it was, to my feeling, the best prayer-meeting we had held since my arrival in Amoy.

“After it was over, while my servants were lighting their torches to guide them back to the Consulate, I saw two limping very much with their sore feet, and these were just the two who had so caught my attention at first. Glad was I of the opportunity of getting them with me a little, so I asked them to stay with me that evening ; and at my desire the two continued with me the other five days that they were in Amoy.

“Two other evenings I talked some time with the men at the Consulate ; on the latter evening the mate asked the solution of some scripture difficulties ; he said he had been formerly a free-thinker, but for some time had begun again to feel the power of Christianity ; and the way he asked his questions quite confirmed his account, for evidently his desire was not to perplex me, but really to obtain light on the points, and to have the difficulties cleared—I endeavoured to give what aid I could. By the way, one of the crew told me a little trait about him,—that on the terrible morning when they had been washed ashore, and were anxiously awaiting the dawn of day to find out where they were (the first impression being that it must be the coast of Formosa or one of the Pescadores), he encouraged them by saying that he was sure they would find either British or American Missionaries in the neighbourhood.

“Well, after our conversation was over, when I went out, he took up my lamp, motioning to the rest to stay where they were ; and leading me alone outside the gate of the Consulate, he grasped my hand with a tight, tight hold, and burst into a flood of tears. I had not been saying anything specially addressed to the feelings, and did not then suppose that we should not meet again, having tried briefly to direct his soul towards the Saviour, whom he promised to seek and cleave to. I took from his hands my little lamp and threaded my way homewards through the silent streets.

“That evening was the Sabbath. In the forenoon almost the

whole of them had come to our usual meeting. I think we counted seventeen of the crew present. It was my turn to preach, and the text was, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life.' Monday evening again was our usual evening for the Missionary Prayer Meeting, and about a dozen again came over, in addition to my two guests.

"The said two guests, during the time that they stayed with me, were a great source of pleasure to me. The Scotch lad I was glad to have an opportunity of serving, as his sore foot, wounded by one of the spars, needed almost hourly attention; he took pleasure in good books and behaved very well, and there was something in his countenance that did me good; but I never could get much into his mind; a good deal of the northern *dourness*, I imagine.

"But the other, Edward Ryle, quite took my heart; an English lad, from the manufacturing districts, he had some of the peculiarities of that district in grammar and pronunciation, but just enough to give an *individuality* to him, which fixes him the deeper in my mind; with rather a vigorous mind he was trying hard to improve his education, all with a fine warm heart, and a beautiful transparency of character that you could quite see through and through; looking in at his bright eyes and out at the back of his head, the heart being taken in the way. (I know that line does not suit the laws of optics, but that's no matter.) He had been kept from the grosser sins common to seamen, as could be seen (in addition to his own saying) by the frank and open way (joined with an ardent self-condemnation), in which he incidentally mentioned other faults into which he had fallen. He and I got wonderfully intimate, and he gave me long yarns of his personal history. Just that last Monday evening after meeting he had given me a grand account of how, several years ago, he had run away from a coaster in which he was very ill treated; it was at Cork; how he felt as his money dwindled away on his homeward road, and how he got a lodging on promise of a remittance from home, on which occasion, said he, with a most significant lowering of his voice and movement of his head, 'I told a great thumper,' and then on his way, having reached Liverpool, he saw an old woman at the station sobbing, because she had not money

to pay her fare, so he paid it for her, and then found that he had just exactly enough to carry him home. Well, we sat up that night till past one in the morning, I need not tell you how we talked of the good word and the Saviour, and the dangers of the world, and the blessed salvation. So next morning a letter came from the Consulate, that passages were taken in a lorcha for all except those who had got work in the vessels then in harbour ; he was of course wearying to get to work again, but said to me, 'This *is* too soon!' I gave to both of them your address, and those of our mother, brothers, and sister.

"Alas, there are not many seamen in whom one's heart can thus rest with pleasure ; several of the crew, saved from that terrible danger, continued quite hardened and unimpressed throughout ; and some, of whom we hoped better things, succumbed to their dread enemy—strong drink. Oh, when shall it be that Christians awake to see (through the flimsy veil of 'innocent enjoyment,' 'Christian liberty,' 'moderate use,' &c.) the real grim terrible features of that destroyer. Some of the poor men called on me just before embarking, others I saw in the lorcha immediately before going off. I took my two lads into my bedroom and knelt down with them in prayer, and when we rose the drops were trickling down Ryle's eyes, who said, 'I feel it more than leaving home.' Having seen them on board and come back to my house, it seemed to me quite lonely, and the unaccustomed tears came over my cheeks too ; I watched the lorcha with my telescope as she tacked seawards through the outer harbour, and as long as the forms of the people could be distinguished, each time the side of the vessel came round, there was Ryle sitting in the same place where we had last shaken hands."

"AFTERNOON, *July 29th.*

"There has come upon me like a thunder-clap the intelligence that the lorcha has been wrecked near Swatow, and three of the men drowned. The survivors of this second catastrophe were plundered of all that they had received here—books, clothes, and all ; we are trying to send them a few a second time.

“I hope the survivors may have met with Mr. Burns, and that the Supreme Ruler of Providence and Grace may bless to their souls this tremendous succession of calamities; yet not calamities if such be their issue. But that word ‘survivors;’ it involves as its correlate, ‘the dead;’ and what an awful significance is thus given to the brief sketch of my intercourse with them. Dear brothers, let us live ourselves, and hold converse with others, just as those who are about to die and to stand before the judgment-seat.”

“*AMOY, 22nd August, 1856.*”

“Information has come to me that Ryle had got safe ashore from the second wreck, but was murdered by Chinese wreckers.

“There are some singular memories come up about the poor fellow. Out of several books that we were giving to the sailors I asked him to choose one for me to put his name on. He chose Hewitson’s ‘Memoirs,’ whose days were cut short so early. He was also greatly taken with the ‘Way Home.’ And one day we had read together the passage about the sudden end of the homeward journey. Of course I could not give him that book, but a number of the ‘Christian Treasury’ had just come, containing a long extract from it, and that was one of the last things I gave him before taking our long farewell.

“I have been solacing myself with the trust that he also has gone ‘home,’ the passage being indeed a little rougher than our’s, but the way being much shorter, while we are still left among the waves of that stormy world of dead and dying men, strangely called the ‘land of the living.’ Now, while we are here, ‘now for a swifter race and a busier life.’ I have myself been stirred up in soul not a little. I hope this will fit me for doing some good yet to seamen, though my Chinese duties are leaving each month a smaller and smaller corner for that work, but it has already had a good influence on me in the direction of my Chinese work. I feel that the dust of my dear lad is now no small tie to this poor heathen land, and I think I can hear in my ears the sound of his blood crying from the earth, not as of old for

vengeance, but urging me, and you, and all the followers of Jesus, to make haste and send the light of the glorious Gospel to this great empire, assured that it is sufficient, and it alone, by the power of God, to change the bloody wreckers, and the degraded idolaters, into the true worshippers of the living God. And now I am able to look back on a few days we spent together with a singular pleasure, though mingled with the sorrow of separation. I feel somewhat like those who entertained angels unawares, and I seem far too unworthy to have had any hand in preparing that young man for his sudden call; it seems to me that the Lord had been working on the poor stranger's heart long before he and I came into contact; at the first word I thought I recognised a brother, and though I can now see him no more till 'the sea shall give up the dead that are in it,' till the family shall meet around their Father's throne, he has left, I think, a sweet memory and a blessing behind him.

"I have let my heart flow out on these and the former pages. Care must be taken that it goes no further than the manuscript.*

"Since all that I meet
Must work for my good,
The bitter is sweet,
The medicine is food.

"Though painful at present,
'Twill cease before long,
And then, oh how pleasant
The conqueror's song!

"C. D."

"AMOY, 8th April, 1857.

"The only thing you specially ask about is my house. Now first, I don't call it my house, but Mr. Johnstone's, for I always hope that he will yet come back to occupy it. It consists of three stories. The lowest has a large open space at the entrance where the sedan chairs lie, and in the corner is a place walled off for

* There is *now* no reason for obeying the above injunction to keep these letters private.

cooking. At the foot of the stair is a room partitioned off for the servants, and the remaining half, next the sea and looking out upon it, is the school-room, where the Chinese lads and young men study together.

The second story is divided in two by the staircase. On the one side, towards the street, is a large room where the students *stay*, and where also I keep our Chinese Bibles, tracts, &c., and hold my English class. On the side towards the sea are Sandeman's sitting-room and bedroom, with a great number of Johnstone's books, &c. Just at the sea is a covered verandah, 8 or 10 feet wide, at the end of which we have lately cut off a bath-room for Sandeman.

"The upper story is my residence ; it is only on the side of the staircase towards the sea, there being only two stories at the other side ; at the stair-head my bath-room is partitioned off, and the rest is one very large room, with three windows on each of two opposite sides, and two towards the sea, where there is a very narrow covered verandah, and a nice open one, which communicates with Mr. Lea's, and makes a delightfully cool walk when the sun is not shining. Inside, about a third part is partitioned off by wooden screens to form my bedroom. All the windows have venetian blinds *outside*, like the French plan. My dear friend Van Soest has sailed for Singapore ; one remark of his will give you a look into my appearance and manner.

"He said that while he was beginning to be under serious impressions, one thing that greatly encouraged him to go forward was my cheerful and un-morose manner, so you get a glimpse, through my dear Dutchman's eyes, at my daily look. We gave him letters to Mr. Fraser at Singapore, and also sent down to Mr. Fraser one of the Pechuia Christians, to endeavour to do something among his countrymen in that great port. The vessel carried a number of Chinese emigrants to Singapore ; several of them seemed very much interested even before starting ; among them the Chinese supercargo showed his interest by *returning the passage money* of the colporteur, saying, 'he is a preacher, I will take no money for his passage.'"

“ AMOY, 5th August, 1858.

* * * * “ The sad cause of my want of leisure, namely, the departure of our beloved brother David Sandeman. It was just this day week that in the afternoon, in my room, an impression came on me that I ought to make preparations for our usual Thursday evening prayer-meeting, so I sat down, after seeking guidance from God, to choose chapters and hymns, when a note came from Sandeman, saying that it was his turn, but that he felt slightly unwell, and being uncertain whether he could come down, asked me to take the meeting for him. I wrote saying that his request was answered before it reached me. I was glad to have the choice of the chapters and hymns, for I expected that evening to tea and meeting a young German, the mate of the vessel in which I came down from Ning-po. His soul seemed to have been somewhat touched during the voyage, and I was in great hope that God was leading him towards Himself, a sweet hope which subsequent conversations with him seemed to support. For what I have had time to tell you about him, give thanks to God, and make supplications that his soul may be able steadfastly to lean on Jesus.

“ Well, with the case of the young German on my mind, I chose to read Psalm cvii., Luke xv. and Psalm ciii., and we sang the hymns, ‘Awake, my soul, to joyful lays ;’ ‘From every stormy wind that blows,’ and ‘There is a fountain filled with blood.’ How singularly suitable *now* seem the last lines of *that* one—and also these :—

“ Soon shall I pass the gloomy vale,
 Soon all my mortal powers must fail ;
 Oh, may my last expiring breath
 His lovingkindness sing in death.

“ Then let me mount and soar away,
 To the bright world of endless day,
 And sing with rapture and surprise
 His lovingkindness in the skies !

“ On Friday morning I heard it said that he was better, indeed well again. He was at the time staying at the other end of the

town ; thus I did not see him, for I had to start early that morning for Pechuia.

“On Saturday I went up by ^{chair.} ~~train~~ to Bay-pay, and in the evening took a little walk on the swelling hills of that sweet valley. I was meditating on the vast fields opening around us, and thinking how Sandeman, Smith, and Grant, and others expected to follow, should divide the land to occupy Chang-chau and Chin-chau, and Formosa. But when darkness, closing over the mountains, called me back to the chapel, I found a letter from Amoy calling me back as soon as possible, as Sandeman's life was despaired of. That evening it was too late to move. Next morning no chair could be found, and I have learned not to risk myself under the blaze of a midsummer sun. We held the Communion in the forenoon, with very solemn feelings, my text being, ‘With desire I have desired to eat this passover with you before I suffer,’ &c.

“It was impossible for me to get down to Pechuia till after dark, and when I reached Amoy on Monday morning, the dust had been returned to the dust by the side of Mrs. Doty's remains.

“I had felt from the first glance at the letter on Saturday night that all hope for this world was over ; but my feelings did not find full vent till I landed at the familiar jetty, and running upstairs clasped in my arms dear brother Smith, all the dearer now, when one of our number has taken his journey ‘over the river.’ Indeed it seems strangely like a journey. Only three days away in the hills of the mainland, and coming back, no weakness, or illness, or sick-bed seen by me ; no death, not even the burial witnessed by me ; but only another mound of fresh earth shown to me by the side of the stone that covers the remains of Mrs. Doty, and her last little babe.

“In his rooms, his books and papers are just lying about as they used to be ; but he comes not back to us. We shall make ready to go to be with him, or meet him coming with the Lord himself, when all tears shall be wiped off for ever. Let us all, all of us make sure of that meeting.”

“ AMOY, 17th December, 1858.

“ DEAREST MOTHER,

“ Again one more greeting in this eventful year. My next birthday, ten days hence, I hope to hold, God willing, in the city of Changchau, for which I start to-morrow, taking the stations on my way. A shopkeeper in the eastern suburb of that great city has asked me to stay at his house as long as we please ; it is not suitable for a chapel, but for thus making a commencement it is a matter of great thankfulness that God has thus opened our way. Last week I spent five days there with Mr. Burns, and he still is there. I cannot tell you how grieved I am that no one else is coming out to help us.”

“ CHIOHBEY, 7th February, 1859.

“ Mr. Lea and I have just been spending a whole week at Changchau, and having excellent opportunities, I hope soon to visit our other Foo city, Chin-chew, as Lea and Burns seem to turn specially to Changchau ; but perhaps I may not be able to reach it.”

“ PECHUIA, 10th February, 1859.

“ I was walking this afternoon through fields of peas in full blossom, with ripe pods hanging on the stalks ; though these look curious, supported mainly on tall *reeds*, because of the scarcity of fuel making sticks too dear. Fields of wheat and barley also in full ear, almost ripe, contrast strangely with the recollections of February weather at home. You know that on most of the level land here is raised the wonderful quantity of *three grain crops each year*, two being rice, and one wheat or barley.”

AMOY, 3rd August, 1859.

“ Now for myself ; that is, about God’s work. I have got a new Ayrshire friend here in a sailor boy, son of the letter-carrier at ———. I became acquainted with him in a curious way. You remember the poor Renfrew sailor, Tom ———, whom we shipped to the Cape of Good Hope ; well, this Ardrossan youth, by name

Sandy ——, had been a school companion of poor Tom, and he, coming out in a vessel from Sunderland to Amoy, was driven in to Cape Town by a terrific storm. The “Stormy Spirit of the Cape” had been sent forth (among many other purposes to us unknown), that these schoolfellows should meet in Table Bay, and by Sandy, Tom sent me a letter; he must have had it written and lying by for an opportunity, for it was written in *Dutch*; when he got it written he could get no English writer as amanuensis, and not himself being good at the pen, he got a Dutchman to write. I made out the most of it, and dear brother De Grijs helped me through the rest. It expressed his thankfulness for receiving at the Cape (in consequence of my writing) a letter from his father; in it, however, he had learned of his mother’s death, and of some other relatives. No more did he tell me, except that he *desired to be remembered in prayer*. This is supplemented by Sandy’s account; he tells me that the poor lad was in deepest grief, feeling that his ungratefulness may have broken his mother’s heart, and hastened her death, and he seemed determined to get home by the earliest possible opportunity. Also he took no grog or anything of the sort. Then he had given glowing accounts of your little brother* to Sandy. Sandy gave him all the tracts and books he had, as also did a nice little lad from Exeter, by name Benjamin. So when Sandy came to Amoy, we made up a friendship at once. Perhaps some Christian friend at —— may cheer the heart of the worthy letter-carrier by these good news of his son, who is more like *Ryle* than Tom. He has brought a following of half a dozen or more of his shipmates regularly to every meeting, twice each Sabbath, and all the week-day evening meetings with perfect regularity; and I got him liberty to spend two evenings with me, the latter time bringing Ben also.”

“CHIOHBEY, 25th December, 1860.

“I am here waiting for the tide on my way down from Chang-chau city. I have been there eleven days, staying on shore, outside the walls, at the house of the old gentleman about whom

* Chinese phrase for one’s self.

I have written so often. It is a singular thing how well we are received at that house ; you must not suppose that it is visiting, like at home ; they give us one room for worship in the day, and my assistant's use at night, and another room for myself ; but we prepare our own meals and supply our own light ; still it is a singular providence that we have such an opportunity, for the good man of the house does not seem to have received the word into his heart, though he receives the preachers into his house ! He and one of his sons smoke opium, and that son and two nephews practice gambling by quail fighting in another part of the premises ; while only one nephew (who, however, seems to be like an adopted son), seems to have some decided impression on his heart. The walks about the city are very beautiful ; you have often read of the Changchau plain, but it is beyond description. You know the delight I take in fine scenery, but we still miss the spires of village churches, and see instead the temples of delusion."

"RED SEA, NEAR MOUNT SINAI,

"5th August, 1862.

"DEAR C.,

"Here I am in the steamer 'Nubia,' we expect to be at Suez to-morrow evening, and to arrive at Southampton about 20th current.

"I am visiting Britain because Burns and Swanson agree with the Committee in the opinion that I can do more good by visiting the churches at home for a few months, and endeavouring to get some more missionaries, than by what I could do in the same time in China. Burns takes my place at Amoy in my absence."

"GOSPEL BOAT, FROM PECHUIA TO AMOY,

"2nd May, 1864.

"DEAREST MOTHER,

"By last mail I had letters, in which you acknowledged my first note from Amoy : so now the echo is complete. What a strange thought it now seems to me that I have been 'home,' as

we call it, and now out again among the heathens as before. Sometimes I can hardly realise that I have ever been away at all. But it was sweet to see you all once more in the lands of the gospel light, and if in anything I was the means of refreshing your spirits, to God be all the praise.

“And now let us be hard at work for our Master, for we know not how soon He may end our toils ; that end of toils seems often to me to be sweeter and nearer than it used to look, and I almost envy those who (like John Mackay,* of whom you wrote, and Mrs. Thomas, about whom I told you) have finished this course with joy.”

“AMOY, 22nd Sept., 1864.

“Just to-day we have had a visit of two men from a group of villages in the hill country between Liong-bun-si and Khi-boey ; from that group, about twenty persons go regularly to worship at Liong-bun-si, though the distance is about *ten miles* ; they earnestly ask us to let them have regular supply : we know not what this may lead to.

“Last Sabbath I preached on board one of the ships in harbour, an attendance of about thirty. There has been no sermon in harbour for about a year.

“A few days ago, a captain of a German vessel died of delirium tremens ; another has the same disease ; and a third also, who has had the command of his ship taken from him for the cause of the drink.”

“AMOY, 26th January, 1865.

* * * * “One fact about opium is enough, viz.:—the Emigration Agents who hire Chinese coolies for Demarara and the British West Indies, absolutely refuse to take any man who smokes opium ; and they cannot be supposed to be too much under Missionary influence.”

* A very able and accomplished temperance friend of ours from Inverness, cut off in early manhood.

“ TAKAO (Formosa), 15th July, 1865.

“ DEAREST MOTHER,

“ Again we have to date from Takao ; the opposition to us and our work became so strong at Tai-wan-foo, that we had no resource but to come back here. The future is very uncertain. If nothing better can be done, Dr. Maxwell would work here in the hope of having the way opened to Tai-wan-foo at a future time ; but it is quite possible that he may get to the city soon again. It is very singular that in this case, the chief objections made were to the *medical* part of the work ; all sorts of inconceivable stories being circulated as to what the doctor was doing.

“ P.S. 21st.—I preached yesterday, both in English and Chinese. The English was on board a German vessel : the captain (having been brought up a high Lutheran), apologised that he could not get a crucifix and two large candles.”

“ NEWCHWANG, 26th May, 1868.

“ DEAR MOTHER,

“ You will have heard long before this letter arrives that our dear friend Mr. Burns was taken away early in April. It is well, however, that I have made this visit, for several reasons. I feel it a comfort to think that we made the attempt to see him again, though fruitlessly. I hope also, that I may be of some use in the way of trying to make arrangements for carrying on the work which he has begun. Of course *our* mission cannot attempt it.

* * * * “ There are some half-dozen candidates for baptism, and it seems sad that such a commencement should not be followed up. The climate here is delightful. For at this date, while our friends at Amoy are all in white clothes, and broiling in the sun, we are wearing tweed suits, just as we would at home. They use blankets at night, even in the middle of summer ; ague is unknown, and the residents have a good healthy colour—with such exceptions as you would have in the same number of people at home.”

“ AMOY, 29th June, 1870.

“ I am still keeping in wonderful health for having been out six and a half years of my second week of years, and about to leave (D.V.) in little more than half a year.

“ Meantime you must excuse me writing more than the briefest lines, as I am literally straining every nerve to get my colloquial dictionary in proper shape to be copied out and printed while at home. I hope to be with you at Ayr for whole months at a time, busily copying out the book for the press ; but I must have the *scroll* finished before I leave Amoy, as every phrase must be checked by at least two teachers.

“ I am glad to see that the Opium question has been again ventilated in Parliament : in due time good men will see their duty and be enabled to do it. It is a pity that some *too extreme* men hurt the cause, just as in the Temperance cause. It is hard to say what is best to be done, but it seems clear that the Government should have no official connection with the trade, except perhaps by levying a very heavy duty, which would tend to *limit* the amount produced.”

“ AMOY, 24th September, 1873.

* * * * “ I have just returned from a visit to Liong-khey, one of the most southerly of our stations. It is also the most beautiful of all the places we visit. I do not mean that there is any special beauty in the chapel or the village where it stands ; but the situation is most lovely, on a long, gently swelling ridge, not high enough to be called a hill, which runs along about the middle of a rich plain or broad valley. The beauty of this valley has evidently struck the Chinese themselves, for they call it *Kim-tien*, that is, ‘The Fields of Flowered Silk.’

“ The mountains which enclose the valley have a wonderful variety of outline, and are green to their summits, covered with rank grass and shrubs.

* * “ The great drawback is the very poor accommodation we have, which in summer is very hot ; but, happily, I carried a tremendous north wind with me, and it kindly cooled

down the Liong-khey chapel and its prophet's chamber to a comfortable temperature. We had the Communion there for the first time. * * My friend the north wind had brought a companion, in the shape of heavy rain. The congregation arrived dry, but got well drenched on the way home ; and all Sabbath night it poured. On my way out on Monday I had to wade many streams ; indeed, much of the road was under water, and one of the rivers which I waded was up to my breast. But I enjoyed it greatly, for the coolness of the rain and the wading just brought it to a delightful temperature ; and being in constant motion I could not get any harm. When I reached the boat at Kwan-jim I was still quite fresh, after 6½ hours' continuous walking, with very brief occasional halts. It was, however, pleasant to get thoroughly dry clothing."

“ TIN-HAI CHAPEL, 18th April, 1874.

* * * * “ The successive days of this month have touchingly recalled to my mind the ever-memorable days of the same month last year, the few final parting days at Ayr, the Monday morning, the hurried days in London, the voyage from Southampton, the letters with notes of what was passing at the Terrace.*

“ And now has come round again the day when our dear mother was taken from among us. Of course all day this has guided my thoughts, especially as I had the quiet time of the sail from Amoy to Tan-bi, and the walk from that little harbour to this strange, old ruined city, along the wild sea-shore, with plenty of big waves dashing on the bold headlands and rugged rocks.

“ And now we have had our evening worship with the converts, and it is half-past ten, just about the hour corresponding to 2.30, when her spirit was set free to be present with the Lord. I have just been reading over your successive letters, which reached me at Hampstead, Suez, and Singapore ; and those of same dates from —, a blessed mingling of sorrow and comfort.”

* Barns' Terrace, Ayr, where his mother lived, and where she died a few days after he sailed.

“ 6th March, 1875.

* * * * “We have a painful affair at Chin-chew. A house had been bought for a new chapel; but the literati got the Mandarins to arrest the seller and two middlemen, and they have now been ten days in prison, harshly treated. They are all heathens; but all the more we are grieved that they should thus suffer. I have been labouring hard to relieve them, but as yet *unsuccessfully*.”

NOTE.—This Chin-chew affair has ever since been a source of great disquietude, and he was occupied about it on the last evening of his life. Mandarins temporize upon system, most perseveringly.

“ AMOY, 2nd August, 1876.

* * * * “Since last writing, I have made a visit of eleven days to An-hai and Chin-chew. It was about the usual time to visit these stations, in our regular circuit of over twenty stations; and the Consul considered that some good might be done in our long outstanding Chin-chew case, if I should spend some days there, and have some consultation with the Mandarins.

“It was on the Wednesday that I wrote you. Early on Thursday I set sail in the Gospel boat for An-hai, and having a good wind, we reached the mouth of the An-hai inlet early in the afternoon. The boat had to go back to Amoy to take Gordon to one of our Southern Stations before Sabbath. So at Tang-chioh, five miles below An-hai, I took a small boat, and let the Gospel boat return. That night I spent at An-hai chapel, and on Friday I went on by chair to Chin-chew.

“We have a good attendance every day at evening worship, as a good many members and inquirers live in the city: evening worship is made like a short Bible-class or prayer-meeting. On Saturday forenoon I preached a good while in the street, under the shade of wide eaves, along with one of the preachers. Saturday afternoon the Mandarin invited me to his office, and we had a long talk over the chapel question; but he had to consult a colleague, and said he would let me know in a few days.

“On Sabbath I baptised twelve children; so you see we have a good many Christian families in and around the city.

“Monday was a day of heavy rain ; but in the afternoon there was some fair weather, when we again got some good street preaching.

“Tuesday morning I awoke with a troublesome diarrhœa. I can't tell how I got it ; and about midday I had a slight aguish chill, followed by a sharp attack of fever. My pulse ran up to 140. But, by God's blessing, on the usual remedies, I got a good perspiration in the afternoon, and my pulse began to abate, though I had a terrible headache and much fever till near midnight. In the latter part of the night I got some sleep.

“Wednesday the fever was almost gone, as also the other complaint ; but they left me very weak.

“On Thursday I had an invitation from the two Mandarins to take dinner and talk over our business ; but I had to decline, as I could not venture out.

“On Friday I sent word that I was so much better that I could come, if they had anything to say. So I had again an invitation to dine with the two Mandarins. When I went to the office, I told them that I was not yet strong enough to take a ceremonious dinner ; but I had a long conversation with them, and they promised fair. But it remains to be seen what they will really *do*.

“On Saturday I got back by chair to An-hai, without being over-tired. There Mr. Macgregor met me with the Gospel boat.

“On Sabbath we baptised three men and had the Communion. Got back here comfortably on Monday, and I am rapidly getting up my strength.”

NOTE.—His strength *never* came fully back.

“GOSPEL BOAT, AT THE CONFLUENCE

“OF SOUTH AND WEST RIVERS,

“29th November, 1876.

“I have just had your letter, and at once answer it,—an unusual course with me, as letters generally reach me at Amoy amid a crowd of varied business, and have to be laid aside for some spare hour or half-hour. But this letter reached me, or rather I reached it, at Pechuia, and here we lie idle at the confluence, waiting for the tide.

“Last Friday, I set off to spend two Sabbaths and the intervening week at some of our more distant southern stations ; a plan I much like when I can get away long enough from Amoy. So I had spent Sabbath at Long-bridge (Tung-kio). On Monday, as no preacher was at hand, two of the members volunteered to spend the day with me, preaching among the villages.

“On Tuesday, I went from Long-bridge to Dragon River (Liong-khey), by a romantic pass, and on the way did a good deal of preaching, with the help of my servant and the baggage-bearer (one of Monday’s volunteers). At Dragon River, in the afternoon, one of our colporteurs and one of our students met me by appointment ; we did some preaching in a village that afternoon, and had laid our plans for a thorough week of evangelisation in the surrounding country up to Sabbath first. When at tea-time (last night), as I was at my little table, in a very queer little garret (called euphemistically our room), in came a letter from Amoy, saying that some matters about that interminable Chin-chew case needed immediate attention. So all my plans were scattered to the winds.

“Up at 2.30 this morning ; dressed, breakfasted, had worship with the brethren, and set off at 4.15, with a great pair of burning pine-roots, hung from a pole, as a light for the road and a scare for tigers. The moon had just set, and the dew was very heavy. Day broke about six, and the beacon-bearers returned. On we walked by the side of the Dragon River, along a lovely glen, till it spread out near Kwan-jim into a plain. Got an early dinner, and hired a small boat to Pechuia ; there found the mission boat waiting with your letter ; set off at once ; but here we wait for the *tide*.”

“P.S. *Amoy, 30th November*.—Sailed down in a fine full-moon morning, and was in my room (which my servant had all ready for me), soon after dawn ; long before any of my neighbours were stirring.”

“P.S. *Pechuia, 1st December*.—Here I am back again on my way to the Khi-boey communion, after a busy day yesterday at Amoy on our Chin-chew business, which makes little or no progress.”

“P.P.S. *Amoy, 5th December*.—Got back here last night, all well, though having had rainy weather all the time. The Sabbath

was spent at Khi-boey, which is now shewing some slight signs of improvement. I baptised three new members belonging to the Khi-boey congregation, and four from the Tung-kio congregation, which meets along with the other on communion Sabbaths. We also re-admitted to communion two members who had been long under suspension."

"Amoy, Friday, 2nd February, 1877.

"Tuesday evening I returned from a visit of sixteen days to Chin-chew, all except two days being spent in the city.

"Mr. Phillips (now interpreter, formerly Acting-Consul), was there part of the time; and a compromise was made in our chapel case which we hope may be adhered to.

"Though a heavy loss, it would give peace and quiet. The chief item is a perpetual lease of the present premises, with some addition. I am all the better of the time so spent."

NOTE.—The next letter, 19th March, for the first time alludes to failing strength. He says he has not been altogether well since end of last summer; held on expecting the cold weather to set him up; but "was startled to find that the cold, instead of bracing me as usual, made me still weaker," so that he had put himself in the doctor's hands, and was improving; looked forward to the Conference at Shanghai as likely quite to restore him. "I have not been actually disabled from work, even for a day."

"Amoy, 25th April, 1877.

I have now my portmanteaus packed, ready to start to-morrow for Shanghai. Being on the Committee of Arrangements, I have to be in Shanghai a week before the actual meeting of the Conference. So it may be two or three weeks before I write again.

"Last week we had a peculiarly interesting meeting of the Amoy Presbytery. The great event was the decision of the Presbytery to ordain a pastor at Pechuia.

"The pastor-elect is a well-tried man, who has been for many years at the head of our Training Institution. The great difficulty

44 HIS LETTERS : CHINESE PRESBYTERY MEETING.

was to get him to accept the call, as he is really very humble minded, and felt deeply the importance of the work.

“We had three days long meetings, as we are both Presbytery and Supreme Court ; and half the time was very bad weather. But I stood it quite well. So I think my health may be said to be now fully re-established, after such a trial.

“There was a fine spirit in all the meetings. Barclay, who is here on his way to the Conference, made a good speech (of course in Chinese), on the state of the work in Formosa.”

EXTRACTS FROM PREFACE BY
REV. DR. DOUGLAS
TO HIS DICTIONARY OF THE AMOY LANGUAGE.

“The vernacular or spoken language of Amoy, which this dictionary attempts to make more accessible than formerly, has been also termed by some ‘The Amoy Dialect’ or ‘The Amoy Colloquial’; and it partially coincides with the so-called ‘Hok-kien Dialect,’ illustrated by the Rev. Dr. Medhurst in his quarto dictionary, under that title. But such words as ‘dialect’ or ‘colloquial’ give an erroneous conception of its nature. It is not a mere colloquial dialect or patois; it is spoken by the highest ranks, just as by the common people, by the most learned, just as by the ignorant; learned men, indeed, add a few polite or pedantic phrases, but these are mere excrescences and even they are pronounced according to the Amoy sounds), while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen.

“Nor does the term ‘dialect’ convey anything like a correct idea of its distinctive character; it is no mere dialectic variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China.

“The so-called ‘written language’ of China is indeed uniform throughout the whole country; but it is rather a *notation* than a language; for this universal written language is pronounced differently when read aloud in the different parts of China, so that while, as written, it is *one*, as soon as it is pronounced, it splits into *several* languages. And still further, this written language, as it is read aloud from books, is not *spoken* in any place whatever under any form of pronunciation. The most learned men never employ it as a means of ordinary oral communication even among themselves. It is in fact a *dead language*, related to the various spoken languages of China somewhat as Latin is to the languages of South-western Europe.

“A very considerable number of the spoken languages of China have been already more or less studied by European and American residents in the country, such as the Mandarin, the Hakka, the ver-

narulars of Canton and Amoy, and several others. These are not dialects of one language; they are cognate languages, bearing to each other a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again, between English, German, Dutch, Danish, Swedish, &c.

"There is another serious objection to the use of the term 'dialect,' as applied to these languages, namely, that within each of them there exist *real dialects*. For instance, the Mandarin, the greatest of all, contains within itself at least three very marked 'dialects,' the Northern, spoken at Pekin; the Southern, spoken at Nanking and Soo-chow; and the Western, spoken in the provinces of Sze-chuen, Hoo-peh, &c.

"In like manner the language, which for want of a better name we may call the 'Amoy vernacular or spoken language,' contains within itself several real dialects, especially those of Chang-chew, Ching-chew, Tung-an, and of Amoy itself.

"The language of Amoy, including these subordinate dialects, is believed to be spoken by about eight or ten millions. This is the first dictionary of the spoken language."

* * * * *

"While I greatly regret that the Chinese character does not appear in the book, I am in one sense glad that it is absent. For it may serve to make manifest the fact that the vernacular of Amoy is an independent language, which is able to stand alone without the help of the written character. And I should hope that many people may thus be encouraged to study this language who would have been repelled by the sight of the complicated and fantastic characters. Of course every missionary, and every one who would be counted a scholar, must study the written character too, for the vernacular or colloquial cannot for a very long time to come possess any literature worthy of the name."

* * * * *

"To some it seems also a great want that there is no English-Chinese part. But that must really be a separate work. The whole style and character of Chinese thought and expression is so different from the nearest English equivalents, that the work of reversing a dictionary, which at first sight seems very easy, would really be enormous, falling not very far short of the original composition."

(A short specimen of the Dictionary is inserted on next leaf.)

EXTRACT FROM
CHINESE-ENGLISH DICTIONARY,
 OF THE
 VERNACULAR OR SPOKEN LANGUAGE OF AMOY,
 BY THE LATE
 REV. CARSTAIRS DOUGLAS, M.A., LL.D.

IN the Dictionary a number of new letters are introduced, and special marks and accents are applied to ordinary letters, with a view to represent fully and correctly the numerous Chinese sounds, to which our ordinary alphabet is quite inadequate. Some of these signs occur in this extract, but it is impossible to give the explanations of them, as some pages of introduction are occupied in expounding the sounds and signs.

thiau [R. to carry on a pole; to raise up gently, as with a pin; to stir up or loosen, as with the point of a stick; to sew or embroider; to stir up or instigate; to select; a spoon; = col. thio, thiò, thiáu].

thiau-hu, a carrier of baggage or burdens. **kien-thiau pòe-hu**, to carry loads on shoulder and back, as pedlars, &c.

thiau-soán, to choose out carefully (v. soán). **toá-thiau**, the great choosing of graduates for various offices (esp. of Kñjin graduates), once in twelve years, by the emperor.

thiau-lāng, airy, as a room; having plenty of space between, as houses, trees, &c.; elegant and graceful, as limbs, or as walking (v. lāng).

thiau-kiang (C.), = A. thng-sí, a small spoon for soup.

thiau [R. chhiau; C. thiau; to excel; to raise]. **thiau-tng**, to call a very young and talented scholar near his own seat, as the examiner sometimes does.

thiau-thoat (r.), = chhiau-thoat, easy-minded; not anxious about danger or troubles.

thiau [R. weak, young, and tender; light and frivolous]. **kheng-thiau**, light and frivolous in manner, esp. as young man; apt to be rather neglectful and too easy-minded about matters intrusted to him; opposed to "hē-tiōng." **kheng-kheng thiau-thiau**, id.

thiau [R. tiau, restless; perverse; outrageous]. **thiau-lān**, to cause trouble and annoyance intentionally in many ways (v. lān). **thiau-bān**, = tiau-bān, obstinately troublesome and disobedient, e.g. very lazy about doing what is ordered, or constantly putting off the payment of what is due.

thiáu [R. tiáu, a branch; a thin strip; anything long and slender, = col. liáu]. **chit-bé kng-thiáu-thiáu**, extremely poor; having on no clothes at all.

thiáu — **thiáu-á**, a pimple on the face.

thiáu (R. id.) **thiáu-á-hi**, a sort of mud-fish. **thiáu-hi**, id.

hoe-thiáu, a longer sort of mud-fish.

sì-kha-thiáu (F.), a sort of large lizard which lives in hedges.

thiáu [R. thiau, to carry on a pole; to select, &c.; = col. thio, thiò; sometimes in C. also read "thiáu"], to choose, as persons; also said of things. **kè-thiáu**, choice already made; having been selected. **thiáu iū-teng**, to select some men as soldiers elect (out of a number of candidates) ready to fill up any vacancies that may occur. **thiáu hān-lim**, to choose a Tsin-sze graduate and make him a Hanlin.

thiáu (Cn.). **soat-thiáu**, vile jesting at each other (cf. A. soat-chhiäu).

thiàu (R. id.), to leap; to jump; to overleap; to pass over. **tò-thiàu**, to rebound. **tiô-thiàu**, to leap about. **thiàu-bú**, to dance and gesticulate. **thiàu-kha-koe**, to hop. **thiàu-tsáu**, to jump, as frog, &c.; to give a leap in order to escape, as man.

thiàu-thah, very playful and restless, as child. **thiàu-that**, id. **thiàu-iák** (C.), lively and in good health and spirits, as child. **oáh thiàu-thiàu**, active, as fish. **kiáⁿ-lê thiàu-thiàu**, to walk (naturally) with a very springy elastic step. **thiàu-kúi**, restless imp! said to a troublesome child; a troublesome unruly boy. **thiàu-hàn**, a troublesome unruly boy, fond of trifling and noisy play. **thiàu-hàn** (T.), id. **giét-tsú thiàu-hàn**, a wild, idle, ill-behaved boy.

thiàu-tâng, to have the afflatus for giving an oracle. **thiàu-kâu**, a set of three dice, used in gambling (v. **kâu**).

chhiák - chhiák - thiàu, to jump and frisk about incessantly. **phiák-phiák-thiàu**, to jump about frantically, as sorcerer. **phut-phut-thiàu**, to jump about, as in delight; to jump about, as a flea. **pók-pók-thiàu**, to jump about, as a flea. **phók-phók-thiàu**, to palpitate, as with fear; to dance with rage; to dance with delight or desire, as child; to leap, as a flea. **khi kàu-phók-phók-thiàu**, dancing with rage.

thiàu-iáh, to pass over one leaf of a book, as in reading, &c. **thiàu-khám**, to pass by a shop, as in distributing things. **thiàu-keng**, to pass one house in a row, e.g. one house left unburned in a fire. **thiàu-chiuⁿ**, to pass one chapter without reading it; (&c.) **thiàu-kip seng**, to be promoted two or more grades of rank at once.

thiàu [R. **thè**, to pass through; thorough; to communicate, as a road; = col. **thàn**], a plank or flat stone used as a

bridge or gangway; stepping-stones in a stream. **thiàu-pang**, a plank used as a bridge or gangway (+). **û-thiàu**, there is such a bridge of plank or single stone, &c.

phah-thiàu, to lay a gangway or plank, &c., so used; to make a scaffolding, as for building or repairing a house. **tah thiàu-pang**, to make such a scaffolding.

thiàu (Cn.). **khé-thiàu**, a plant like a dock with red flowers.

thiàu (R. **tsū**), a pillar; a column; a post; a division of a clan, smaller than "phài" or "pàng."

sì-thiàu, a man's horoscope (lit. four columns), consisting of four pairs of characters; said even though written in one column. **i-ê sì-thiàu hó**, his horoscope is good. **poeh-jī pái sì-thiàu**, to arrange the eight words of the horoscope in four columns.

tó-thiàu, the branch of a family become extinct. **béng-pàng lám-thiàu**, a weak branch of a powerful family.

thiàu-poáⁿ, a large square slab of stone sunk in the ground, as foundation for pillar. **thiàu-ê chióh**, stone pedestal of a pillar. **thiàu-tsu**, the round part of the stone pedestal of a pillar. **thiàu-pêng**, a pilaster; a half pillar. **thiap-thiàu**, an additional pillar or pilaster set close to a wall as an additional support, esp. to receive the boards of a partition. **ε-thiàu**, the fixed post of a well-sweep. **chhù-thiàu**, the pillar of a house. **am-thiàu**, pillar of a temple. **lêng-thiàu**, pillars having dragons carved on them. **chhâ-thiàu**, a wooden pillar. **chióh-thiàu**, a stone pillar.

thih-teng têng-toā-thiàu, the affair is settled finally and conclusively. **náⁿ thiⁿ-thiàu**, said of a very tall strong man. **bōe-tsún-iⁿ**, **bōe-tsún-thiàu**, said of person or materials not suitable for our purpose (v. **tsún**).

There are single monosyllables in the Dictionary, with much more space devoted to them than in the above case. The page of the Dictionary is much larger than this. It was printed by Messrs. W. G. Blackie & Co., of Glasgow, employing a large number of special types designed by the Author to express the various Chinese sounds and tones. They furnish this Specimen.

HIS CLOSING DAYS.

A Letter from the Rev. Wm. McGREGOR, Amoy, one of the Missionaries of the Presbyterian Church of England.

AMOY, 31st July, 1877.

FOR nearly a year Dr. Douglas had not been robust. Last spring he was at one time very much reduced in strength, and what he needed was to return home and have an entire cessation from work of every kind. He would not, however, even take a change to Japan. He had to attend the Missionary Conference at Shanghai in May, and this he thought would be a sufficient change. In one conversation I had with him he indicated that he would be prepared to come home in 1878. Before he went to Shanghai he was considerably stronger, and, although he had a great deal of work at the Conference there, it was work of a different kind, so that his health then was very good.

Before he left, both Mr. Gordon and myself had pressed him to go on from Shanghai to Japan. He was inclined to go to North China, but what he needed was a withdrawal from all Chinese associations and Chinese study, and we urged Japan. He promised to go if he should feel himself still weakly at the close of the Conference; but as at its close he felt himself much better, he came right back to Amoy, arriving here on the 13th of June. He was certainly

much benefited by his visit to Shanghai, and although there was a sad want of the vigour and elasticity of old times, yet, during these last six weeks he was with us, he was, I think, as well as I have known him during these past three years. He was also in excellent spirits. Although the Chin-chew case and some other matters continued to trouble him, still there was very much in connection with the work of the mission to cheer him. A native minister, of tried and sterling character, had just been harmoniously settled at Pechuia. Thian-khe, another admirable man, had been appointed his successor as students' tutor; and only a week before his death, we decided on adding six young men of much promise to the number of our students. A gospel boat, for evangelistic purposes on the Chin-chew river (long a fondly cherished scheme of his), had just been built, and on every side openings for the gospel were presenting themselves. All this cheered him very much, and I believe the last few weeks of his life were very happy weeks. He was, as you are aware, staying in Mr. Swanson's house, and had for some months had Mr. and Mrs. Sadler, of the London Mission, staying with him, as they, on their return to China, had no house accommodation of their own. Mr. and Mrs. Gordon lived just next door, and, of course, saw him often; while, however often Mrs. M'Gregor or myself had seen him during the day, we could count almost with certainty on his looking in sometime in the cool of the evening, cheery and happy. Still he continued to work too hard. When not engaged in active mission work he was hard at work in his study almost the whole day. The second Sabbath before his death he spent at Aw-paw, one of our newly-opened stations to the south-west. Then, after spending most of the week hard at work in Amoy, he was next Sabbath at Leong-bun-see. Both these places

involved journeys trying in hot weather. He came back from Leong-bun-see on Monday in high spirits, because he had found the congregation there in a cheering condition, and giving evidence of spiritual life. He could not rest until he came up in the evening to tell us about it, and brought Mr. Gordon with him, that we might talk over some matters connected with the mission work, which required to be immediately decided. On Tuesday and Wednesday he was equally well and cheerful. On Wednesday afternoon he made a number of calls among the foreign community in Kolongsoo, but took a sedan-chair, as the heat was rather great. At eight o'clock that evening he met with us at the usual weekly prayer meeting, held in the (English) chapel in Kolongsoo. After the prayer meeting he walked to his own house along with Mrs. M'Gregor and myself, talking about matters connected with the Chin-chew chapel. We then went all into Mr. Gordon's house, and sat talking some time, separating before ten o'clock. He was then quite well. Next morning, about half-past five, his Chinese boy, as usual, took a cup of tea to his bed-room for him. He found him still lying down, and he told him that he had had an attack of diarrhœa at four o'clock, but that it was a mere trifle. I ought to mention that cholera has been very prevalent among the Chinese in Amoy for more than a month. Two Europeans have died, one from a gun-boat and one from a sailing vessel in the harbour ; and one European resident was seized, and recovered. The mortality among the Chinese was a good deal on Dr. Douglas's mind, as was shown by his conversation.

About half-past six he had a second attack of diarrhœa, and then, apprehending danger, he called Mr. Sadler to give him medicine. Mr. Sadler at once administered thirty drops of chlorodyne in a wine-glass full of brandy—that being the

treatment medically recommended in the first stages of cholera. He then lay down again in his bed, and asked Mr. Sadler to hand him his Greek Testament—he had previously been reading in his Hebrew Bible. He also gave Mr. Sadler a note which he had himself written to Dr. Manson, our medical adviser. After sending off this note Mr. Sadler sat with him a few minutes, and then, leaving a small bell by his bedside, went down-stairs. In a very short time the bell rang, and, when Mr. Sadler went up-stairs, he found Dr. Douglas's boy arranging his bed and rubbing his legs. Cholera-cramps had set in, and he afterwards told Dr. Manson that he knew it was cholera when the cramps began. Mr. Sadler at once administered a second dose of brandy and chlorodyne, and the Chinese boy ran in for Mr. Gordon, who, in a few minutes, was in the room. His limbs now required incessant friction, and, from this time to well through the afternoon, there were generally four persons rubbing them. Dr. Manson arrived (about 7.30), and, on seeing Dr. Douglas, at once sent off a messenger for his younger brother, who shares with him the medical practice of Amoy. When I reached the house, a few minutes past eight, I found both doctors there. They had injected morphia below the skin, but it did not seem to do any good. The illness was cholera of the most virulent type, and Dr. Douglas was already in a state of collapse; his pulse almost gone, and his stomach incapable of assimilating anything.

About this time Dr. Talmage came in, then Mrs. M'Gregor, and to each of them he expressed himself to the effect that he was feeling better. No doubt he was suffering less pain. All the missionaries were in Amoy and able to see him.

From about eleven o'clock he began to sink very rapidly.

He gradually ceased to make any remark. During the afternoon he continued very low, circulation in the limbs being to a slight extent kept up by friction. I do not think he suffered very much pain, but kept restlessly tossing from side to side. The two doctors were most attentive ; one or other of them was in the room the whole day.

After five a change came over him. He tossed about less, and towards half-past five a peculiar quivering indicated that he was labouring for breath. He then turned himself on his back, stretched himself out nearly straight, and at twenty minutes to six, quietly breathed his last. So giveth He his beloved sleep.

During the few hours he was ill, Dr. Douglas spoke little. Almost from the first he was so prostrated that to speak was trying to him. This being apparent to all, we felt that it would have been cruel to press conversation upon him ; and, in regard to the one great matter of his trust in the Saviour and acceptance with God, we were able to rejoice that all this had been settled long ago, and that we needed no death-bed testimony. Yet we were not left without such testimony. When his medical adviser told him that the result of his illness was very doubtful, and that if he had anything to arrange he had better do it, apparently fearing he might alarm him too much, he added, "but you must not excite yourself, you know ; you are a philosopher." Dr. Douglas here at once checked him, and said, "I'm a Christian;" then, pausing for breath, added, "that's better."

Mrs. M'Gregor, standing by his bedside, quoted the promise : "Cast thy burden upon the Lord, and He shall sustain thee." He replied at once, with great emphasis, "He *does* sustain," and then, after a slight pause, "perfect peace." Mrs. Gordon was not allowed by Dr. Manson to enter the room, but she sent through her husband the text :

“Thou wilt keep him in perfect peace whose mind is stayed on Thee.” Dr. Douglas said, “On Sabbath forenoon my text was to have been—‘The gift of God is eternal life, through Jesus Christ our Lord.’” Evidently he meant by this answer to indicate where his trust was placed, and whence the peace he enjoyed came. The senior native minister connected with the American mission called about some matter, and, finding Dr. Douglas ill, came into the room to see him. He stood some time by the bedside ; but our dear friend’s thoughts were occupied, and his eyes apparently dim, so that he did not readily observe who was by his bedside. Dr. Talmage then said, “Here is Yapsian-si come to see you.” Dr. Douglas, slightly raising himself, and holding out his hand, said in Chinese, “Ah, Yapsian-si, be always ready for the Lord’s will staying here we may benefit the Church to be with the Lord is far better.”

Some six hours after this he went to be with the Lord, and next morning we committed his dust to kindred dust, near where Sandeman lies, in the little graveyard in Kologsoo, to sleep till that day when all that are in their graves shall hear the voice of the Son of Man, and shall come forth.

Only those who knew Dr. Douglas well can understand how entirely he devoted himself to that work, to which in the bloom of his youth he gave himself—the work of his Master, in China. With regard to it, he might emphatically have said, “This one thing I do.” His studies, his work of every kind, even his hours of relaxation, were directed to the one end of building up the Church of Christ in this land. To this his conversation ever turned ; on this his thoughts ever ran ; and ran, not in the shape of vague day-dreams, but in the way of planning and arranging some practical work, or of preparing for such work.

The amount of work he could get through was almost incredible : and no doubt the secret of it was that he *never* rested. He did the work of one man in active evangelistic labour, and another man's work in his study and with the mission students—all directed to the one end : the bringing of China to the feet of Christ. To *this* his whole time and strength were given. For this he lived, and for this he died : for (humanly speaking) there can be no doubt that it was incessant toil which made him old before his time, and laid his constitution open to the attack of the fell disease that took him from us. But he had counted the cost, and was prepared to abide the result. I know that he had often before his mind the prospect of illness, and perhaps sudden death, at some one of our inland stations. But such thoughts never kept him from visiting them, even when in much bodily weakness, and at times when the weather was very trying.

When laid on his death-bed all he said went to show that death had lost its terrors. He had no fear of death in the sense in which that expression is generally used ; and, if his mind was at all troubled, I doubt not it was at the prospect of leaving the work he loved, while there was so much work to be done. The Lord saw that *his* work was ended, but it must have been difficult for him to realise this, as it is for us still. Of our own loss and our own feelings I cannot speak. We have felt stunned, and the whole community has been impressed.

This blow to the work of Christ here is such as to fill us with dismay. Surely the Lord is laying His chastening hand heavily upon us. We seem never to have prized sufficiently our dear brother while he was with us. "Return, we beseech Thee, O God of hosts ; look down from heaven and behold, and visit this Thy vine."

HIS MISSIONARY CAREER.

By Rev. W. S. SWANSON, Amoy, one of the Missionaries
of the Presbyterian Church of England.

IN the death of Dr. Douglas missionary work in China has lost one of its ablest and most zealous agents. He was the senior member of the Foreign Mission Staff of the Presbyterian Church of England, and that Church over its length and breadth is deeply mourning his sudden removal. His distinguished worth and zeal were known, however, over a much wider circle, for every missionary in China feels that his death is a serious loss to the great cause of work for Christ in that Empire. He went to this work furnished for it in no ordinary degree by scholarly training, and with a mind of great power and capacity. He had set a high ideal before him, and to the end he maintained this ideal. From the very beginning of his course as a missionary, he took a high place. With rare ability, and with singular perseverance and conscientiousness, he carried on his work. And he has left behind him in China a name that can never be forgotten, and a mark in the history of Christian work there that can never be obliterated.

For some years before he went to China, increased attention began to be directed to that country by Christian Churches in Great Britain and America. The Presbyterian

Church of England was then beginning to show renewed vigour and strength ; and, like every living church, felt that work in the foreign field was a necessity of life and existence. In the providence of God, China was the field chosen ; and the Rev. W. C. Burns was their first missionary. The remarkable blessing that had attended Mr. Burns' labours in this country naturally drew the attention of thousands to the place he had chosen as the scene of his work. This, especially, made Chinese missions a burning question in the congregations and theological halls of the Presbyterian Churches in Scotland and England. Mr. Burns left in 1847, and was followed in 1853 by the Rev. J. Johnston, now minister of Free St. James's Church, Glasgow. Mr. Burns spent some years about Hong-Kong and Canton, and then went up to Amoy. Here his work was in alliance with the agents of the Reformed Dutch Church of the United States, and of the London Missionary Society. There was no distinctive setting up of stations under his own superintendence. In 1854 there was a remarkable work of grace at Pechuia, in which Mr. Burns was the great agent. Shortly thereafter, Mr. Burns left for home, where he remained for a short time, and where he, by his addresses and appeals, deepened and increased the interest in Chinese missions. An association had already been formed in Scotland, as an auxiliary to the English Presbyterian Church in this work, and Dr. Douglas was the first missionary sent out by this association.

He went to China in 1855, immediately after being ordained to the work by the Free Church Presbytery of Glasgow. He went out with Mr. Burns, who was then returning after his short furlough. On arriving at Shanghai they parted company, and Dr. Douglas went on alone to Amoy.

He soon found that the field of labour to which he had come was one of the most important and hopeful in all China. Amoy, a large town on an island of the same name, has the best harbour in all South China, and is the centre of a very extensive and flourishing trade. It is the principal port of the Province of Fuh-Kien; and this province has been the main centre of the emigrating power of China. At a very early period Amoy had commercial intercourse with the islands of the Malay Archipelago, and with places still farther west. The Chinese who have gone in thousands to that Archipelago have gone principally from Fuh-Kien. The magnificent island of Formosa has been colonized by emigrants from Amoy; and, considering their means and appliances, they have wonderfully developed its resources. The spirit of push and of enterprise, and the power of colonization, have ever been and still are outstanding characteristics of the men of Fuh-Kien. They may be equalled in these, but certainly not excelled by the Cantonese. The Amoy men, however, are more outspoken and open than the Cantonese, who are known all over China for their treachery and cunning.

The missionary who works from Amoy as a centre, is then acting upon the most enterprising, industrious, and liberal-minded portion of the Chinese population. He finds, too, wonderful facilities of access to the entire field covered by the Amoy dialect, which commands the country from Chau-An (near Swatow), on the south, to more than 100 miles to the north of Amoy, and from the sea-board to 100 miles inland, besides most of the great island of Formosa. No missionary could desire a better field or a more interesting people. And Dr. Douglas was not slow to recognise these advantages. China as a whole had his warmest sympathies and his earnest efforts; but still his love to Amoy

his own field and the fruitful centre from which has sprung all the work of the English Presbyterian Church, was absorbing. Anything that touched Amoy and the work there seemed to touch the “apple of his eye.”

He hoped to find Mr. Johnston in Amoy on his own arrival there. But, to his and the Church’s deep regret, Mr. Johnston had been forced by dangerous illness to leave China and return home. Single-handed, then, so far as brethren of his own church were concerned, he began his work; and this was sufficiently discouraging. He would have felt it more but that Mr. Johnston, although judiciously and successfully beginning the work of distinctive stations for his own mission, laboured in essential union with the brethren of the Reformed Dutch Church of America, and in warmest sympathy with those of the London Missionary Society, both of which had for some time before established the missions at Amoy which they still so efficiently maintain there. These brethren did all they could to assist and encourage Dr. Douglas, and he was ever ready to acknowledge what they had done.

The first work was to acquire the language. To this work he set himself with the most conscientious zeal and thoroughness. To speak some words intelligibly in Chinese and to express some Christian truths in that language, is not all that a missionary has to do. He has to carry on new and strange work amongst a very acute and clever people, who are quick to discover the flaws in any man’s furnishing, and ready, while he may not know it, to ridicule him, and bring his message into disrepute. Besides, he is dealing with a subject entirely new to them, and has, of necessity, to introduce its very terminology to the minds of his hearers, and the earlier missionaries have to create that terminology, which certainly are duties of the most delicate

kind, and not to be entered upon rashly and without sufficient preparation. He spared no pains in inculcating this upon those who succeeded him, and who were joined with him in the work; and his own example enforced every advice that he gave. He brought to the study a powerful scholarly mind trained to systematic ways of doing work, and a minuteness of research rarely equalled, and never, I think, surpassed. The study of this language, at any time difficult, was at that early date especially so. There were then few aids, and each had to choose his own methods. There was one vocabulary in manuscript, prepared by Mr. Lloyd, an American Missionary, which was wonderfully accurate and full, when the time of its preparation and the materials then at hand are considered; but still the study was most difficult, and involved such patient long-continued drudgery as called for the greatest perseverance of the student. Dr. Douglas looked upon this drudgery as his work for the Master at the time; and we who followed him can remember how faithfully he used at our times of discouragement to put our work in this light. The result of all was that he became one of the first Chinese scholars of the day, and in this respect his death is an immense loss. His scholarship shewed itself not only in his extensive knowledge of the language of Amoy, but he was equally distinguished for his intimate acquaintance with the literary style. In that district of China these differ so much that they seem two distinct languages.

He soon saw that there was clamant need of a thoroughly well-prepared dictionary of the Amoy colloquial, and he began to collect materials for a work of this kind. Wherever he went, his note-book and pencil were in hand, and he was busy in the work of collection, and also in the revision and verification of the stores already amassed. His

brethren of his own and the other missions at Amoy knew this, and at their unanimous request he prepared these materials for publication. The result was, that in 1873 the dictionary was published, and we can say no more of it here than that it is universally acknowledged by the most competent judges to be a work of most wonderful completeness, of scholarly research and accuracy, and a notable evidence of remarkable ability and talent. On its appearance, the University of Glasgow, of which he had been a distinguished *alumnus*, honoured itself by conferring upon him the well-earned degree of LL.D.

Dr. Douglas was equally distinguished for his intimate acquaintance with the literary style, and his extensive reading in Chinese literature. It was this that gave him the place he had amongst Chinese scholars. He was among them in the very foremost rank. Even amongst literary Chinese he was reckoned a great scholar. I have frequently seen the amazement with which native literary men were struck when they saw how thoroughly he knew their language, and how marvellously well acquainted he was with their literature. How a foreigner could ever have got such knowledge was to them a mystery, and they regarded him on this account with a kind of reverential deference they would accord to few others. In these respects, his example is invaluable for those who succeed him. No one was ever better fitted to train and lead younger men in this most important matter. We might think that at times he carried his notions into too great minuteness of detail; yet we could not but feel that he advised no line for others which he did not take for himself, and that as regarded our full fitting and furnishing for the work, his way was very generally the right way.

Dr. Douglas was certainly a student. He loved know-

ledge for its own sake, and he had great aptitude for its acquisition. But while all this is true of him, it is equally true that he was no mere bookworm, and that so far as he was concerned, at no time was *the missionary* lost in *the scholar*. He never lost sight of the great end of his being in China, for this was the central and outstanding characteristic of his whole life, to which everything else was subordinated. To increase his efficiency he made himself thoroughly acquainted with the conditions and circumstances of the people whom he so ardently desired to benefit. He knew that there were many things operating against him, and none of these must be overlooked. They were factors in the case, and ignorance or depreciation of them would be detrimental. He endeavoured to get into sympathy with the people, and to gain such an acquaintance with them, and their modes of thinking and feeling and acting, as would make this sympathy possible. Still there must be no doubt as to the end he had in view, and the means to be used must always make that end clear. He eminently succeeded in making the Chinese feel that his only motive for being among them was to benefit them by being instrumental in leading them to Him who came to seek and to save the lost. And what is more difficult than all, he had, in the process of getting to know them, necessarily through a multitude of details of a very unpleasing kind, to maintain the tone of a Christian man and the character of a Christian missionary. No one who knew him and the history of his missionary life will hesitate to testify how nobly he was enabled to keep up this tone, and to maintain this character unstained and unsullied. The Chinese respected him from the very beginning, for they never could mistake what he was. And he had an intense regard for them. Indeed, if one were to criticise at all, it would be to say that he was

sometimes less suspicious of them than perhaps he should have been. The transparency of his own character, the purity of his motives, and the atmosphere of honest purpose in which he lived, were the main causes of this.

To recount his missionary labours and to sum up their results, so far as these can yet be gathered, is impossible for me now and here to do ; but some outstanding facts regarding both must be mentioned, which will go far to show what type of missionary he was. He saw clearly that what he had to do was so to work as, by God's blessing, to be instrumental in setting up a native Church so organized as to be self-supporting and self-propagating. He felt that he was not sent to Anglicize but to Christianize the Chinese, and everything must be so ordered as not to hinder but to further this great end. And the longer he lived, the more cautious was he of importing methods of work useful in the West, but unsuitable to the peculiar conditions of China. Two things were demanded of him, and to these two he set himself: the earnest, faithful, and loving preaching of the Gospel ; and the organizing of the Church so that from it might go forth natives properly qualified and trained to carry the message to their fellow-countrymen. He might have been tempted to other more agreeable and congenial lines of work, but he held on his way because he felt it was his duty and wisdom so to do. He was doubtless led to these views from intercourse with the missionaries of other churches already in the field. Nine years before Mr. Burns arrived in Amoy, missionaries from the Reformed Dutch Church of America and from the London Missionary Society had been labouring there ; and the principles and practice of the work carried on by them were those already stated. Mr. Johnston followed in the same path ; and Dr. Douglas, the longer he lived in China, and the deeper in-

sight he got into Chinese life and thought, was the more convinced of the wisdom of the plans adopted by the men who had preceded him. The missionaries from America were Presbyterians like ourselves ; and neither he nor any of us ever dreamt of setting up two Presbyterian Churches in that part of China : and so our mission work and theirs became so united that the Chinese saw we were members of one Church. This union has been most cordially maintained ; and so, to-day, we are ecclesiastically one. The Chinese there see only one Presbyterian Church : and well would it be if it were the same all the world over.

This did not prevent the English Presbyterian Missionaries from choosing one section of the field for themselves, and working it as thoroughly as they could. Pechuia, the scene of that work of grace under Mr. Burns already mentioned, was taken up as a special station of the English Presbyterian Mission by Mr. Johnston, in 1854. It lay about twenty miles south-west of Amoy, and was their only station when Dr. Douglas arrived in Amoy. From that point the work extended south and west. In 1860 he commenced work to the north of Amoy ; first at Anhai, a town about fifty miles off, where, in that year, he nearly lost his life by the violence of an enraged mob who set upon him. But he prudently and quietly held on his way ; and he lived to see a large and flourishing congregation in that town, and to see also the work spreading out from it to the district around. At present the stations of the Mission are twenty-five in number, cover a line of more than two hundred miles in length, and extend inland from Amoy more than seventy miles.*

* This does not include the eighteen stations whose headquarters are at Swatow, nor the twenty-six in Formosa, all carried on by the Presbyterian Church of England.

Over all this region Dr. Douglas's voice has been heard and the Chinese all knew him. He never rested in his evangelistic labours ; and his mode of work was to sally out from some station already planted, accompanied by one or two native preachers, and to evangelize over all the surrounding district. His powers of endurance were most remarkable, and the Chinese used to say that while he could wear them all out it was impossible to wear him out. But we felt he was wearing himself out, and we tried to remonstrate, but remonstrances were too often in vain. It seemed to be a necessity of the man's nature to fill up every spare moment with method and precision.

He was equally zealous in church organization as in church extension, for he felt that the one was as important as the other. As soon as congregations were sufficiently strong, they were organized. They had free election of their own office-bearers, and the Presbyterian polity was found to be peculiarly acceptable to the Chinese. Representation by election, and the relations of judicial bodies were not new ideas to them. Their own social and political systems are to some extent upon the same principles. In due time, a presbytery was formed, in which our American brethren and we had seats, but the natives formed the great majority of its members. I can never forget the enthusiasm with which he entered on all presbytery business, and the glow of fervour that possessed him at all its meetings. His name was sure to be on all important committees, and most faithfully did he discharge such duties.

From the very outset he perceived the great importance of training up a native ministry and of educating native agents to carry on the work. When alone and single-handed in his own Mission, he did what he could in this department, and he never ceased his care about it until he

saw a thoroughly equipped institution established in full working order. Latterly he was surrounded by a band of natives who had been trained in it, and who were actively engaged in preaching the Gospel to their fellow-countrymen. He did not fall into the mistake of thinking that any man could preach ; he knew that the more thoroughly men were prepared for their work, the better the work would be done. Nothing was allowed to come between him and his work with the students. His brother missionaries and he divided it among them, and, on their return from country work, their days in Amoy were devoted to this native college. He never seemed more in his element than when surrounded by these young men. Our habit has been to encourage them to state openly to us any difficulties they have, and freely to question us on things about which they doubt, or wish fuller information. This is always done at the end of the teaching hour. I think I see him now, all eager and enthusiastic, hearing and answering the fire of questions from these students. It was no easy task to answer some of them on the spur of the moment. But he never discouraged them, invariably dealt fairly and openly with them, and never failed to put them on the lines where solution would be found. They are all mourning him to-day, and mourning deeply and bitterly, for his death makes a blank to them that can hardly be filled.

There is one other phase of his character as a missionary that must not be omitted here. I can hardly put in words what he was to the brethren of his own Mission. He had to stand for years alone, and was more than once disappointed in his hopes of getting helpers to remain with him : but he bravely held on. And when the mission staff did grow around him, he never ceased to take the deepest interest in everything that concerned them. He was the

senior member of the staff, but he never saved himself a single detail of work. He took his own share, at least, of everything with all of us. He was far removed from anything like selfishness in such matters ; and his high sense of duty to the Master and to us kept him from picking and choosing what might be most congenial to himself. Down to the very last, the very drudgery of the work (so to speak) had as much of his attention as it had of those of us who were younger and less experienced than he. We would have willingly spared him this, but the loyal brotherliness that was in him refused all such distinction. It is impossible for men engaged in such work to sink their individuality ; and it can only be by loyal self-denial and deference to the opinions of others that they can work lovingly together. The rule on which he acted was to accept, unhesitatingly, what seemed best to the greater number, and to carry this out in action as cheerfully and pleasantly as he could. The consequence was that a most remarkable amount of harmony characterised the mission staff. And this had much to do with the solid success that has marked the Amoy work. Where internal dissensions exist in a mission, and where individual preferences as to modes and fields of work are carried out, irrespective of the claims of the work as a whole, and with little regard to the opinions and feelings of brethren, there must be loss of moral force and consequent weakness. We can testify that Dr. Douglas never manifested such a spirit ; and now that he is gone, we feel that it is of the last importance to follow the example of loyal brotherliness he always showed us.

His missionary work was not confined to his own immediate district, for, in 1860, he passed over to Formosa, and remained a few weeks in the northern part of that island. The result of this visit was, on his part, a deep in-

terest in that island, and an earnest and unremitting advocacy of its claims as a field for work. During a short stay at home, in 1862, he succeeded in getting the Church to take it up, and on his return, in 1863, he was accompanied by Dr. Maxwell, the first missionary to Formosa. As soon as Dr. Maxwell was ready for work, Dr. Douglas went over with him, shared the early difficulties and dangers of the work, and aided in setting the mission a-going. According to the best of testimony, the first converts in that island received the Gospel from his lips.

Dr. Douglas was also highly respected amongst his own countrymen who were engaged in China in commercial pursuits. He did everything he could to further their highest interests, and ever had a deep and loving regard to the young men employed in the commercial houses at Amoy. He knew the temptations that surrounded them on every side, and he did all he could in the way of lovingly and tenderly warning and leading them.

He died a comparatively young man, for he was only in his 47th year when he was cut down by cholera. But his work was finished ; and in looking back upon it we can see a wonderful roundness and completeness about it. It is remarkable that among the last things he did was attending the Missionary Conference that met at Shanghai, in May last. There were more than 100 delegates present, gathered from all China, and representing very fully the various churches and societies having agents there. An American and a British president were appointed, and this high honour was unanimously conferred on Dr. Douglas by the British delegates. This shows the estimate they had formed of him, and they are the most competent judges. There seems to be a most peculiar fitness in this, forming, as it were, the closing scene of his public work.

He spent twenty-two years of his life in this work, and he did in these years what few could have done. Now that he has gone, we think of his work and his walk as a most precious legacy to the church that sent him, and to the brethren who had the privilege of working with him. Were he here to speak, he would tell of all God had done by him, to the glory of that grace that made him what he was ; and we, too, cannot cease to praise God for giving us such a gift, and for leaving with us so many permanent proofs of our departed brother's usefulness and of the grace that was in him. He was not demonstrative in the expression of the deeper spiritual feelings of his heart. But we knew how near he lived to the Master, and how deeply he had learned of Him. The steady, onward walk along the unromantic dusty path of duty is the noblest testimony to the wonder-working power of God's own Spirit, and this testimony he has left behind for all who follow him.

He has gone, and his memory increases the amount of our Church's treasures—for few Churches can point to three such lives as those of Burns, Sandeman, and Douglas. But are not the Church's responsibilities increased to an equal amount? Let their memories be lovingly cherished in the way of an increased devotion to the work for which they lived, and in which they died.

I part now from a brother dearly beloved, with whom, for seventeen years it was my privilege to be most closely united, and I do so with a bitter heart. I shall not see his like again—but the remembrance of what he was and of what he is can never cease to be to me unspeakably sweet and precious.

EXTRACT FROM LETTER OF
REV. DR. TALMAGE,

Of the American Dutch Reformed Church Mission, Amoy.

EXTRACT FROM LETTER from Rev. J. V. N. TALMAGE,
D.D., of the American Dutch Reformed Church Mission,
Amoy, published in the "Christian Intelligencer"
(American), of 11th October, 1877.

(Dr. Talmage is one of the older Missionaries, and was intimately associated with Dr. Douglas in Mission work.)

"I suppose almost all who take an interest in missions in our Church are well acquainted with the name of Dr. Douglas, and would be glad to get some more particulars concerning the character of the man. By over-work he had worn himself out, and made himself an old man while he was yet comparatively young in years. He came to China quite young, and at the time of his death was only about forty-six years of age, and yet men who had recently become acquainted with him thought him over sixty. Is any one inclined to blame him too much for this, as though he wore himself out and sacrificed his life before the time? If so, he did it in a good cause and for a good Master. And besides this, he did more work during the twenty-two years of his missionary life than the most of men accomplish in twice that time. And then he reminds us of One who, when only a little over thirty years of age, from similar causes, seems to have acquired the appearance of being nearly fifty (John viii. 57).

“Recently, especially during the last year, it was manifest, at least to others, that his physical strength was fast giving way. Yet he could not be prevailed on to leave his field for a season for temporary rest, or even to lessen the amount of his work.

“I never knew a more incessant worker. Consequently he was a man of most extensive general information. I think I have never met with his equal in this respect. He was also acquainted with several modern European languages, and was a thorough student of the original languages of the Holy Scriptures, as witness the fact of his study of the Hebrew Bible even after his last sickness had commenced. As regards the Chinese language, he was already taking his place among the first Sinologues in this land. We are indebted more to him, perhaps, than to any other one man, for the success of the recent Missionary General Conference. As a member of the Committee of Arrangements he laboured indefatigably by writing letters and in other ways to make it a success, and, though comparatively so young, he well deserved the honour bestowed on him in making him one of the presidents of that body. ‘Know ye not that there is a prince and a great man fallen this day in Israel?’”

EXTRACTS FROM LETTERS

OF REV. H. L. MACKENZIE, SWATOW,

One of the Missionaries of the Presbyterian Church of England.

EXTRACTS FROM TWO LETTERS, dated August, 1877, by
Rev. H. L. Mackenzie, Swatow, to friends connected
with the Mission:

“Few beyond those intimately acquainted with Douglas knew how very hard he worked, and how wisely, and to what good effect his work was directed. For more than twenty-two years his labours have been unceasing, and the great day of the Lord’s coming will alone declare how this beloved man, so ‘steadfast, immoveable, always abounding in the work of the Lord,’ did not labour in vain. In the Church of Christ gathered from among the heathen in the Amoy region, much sweet and precious fruit has been brought forth, manifest to all, through his and his fellow-labourers’ work. And, I think, there is not one of these fellow-labourers but will be ready to say, to the praise of God’s grace in this brother, that he was indeed *facile princeps* and *primus inter pares* in all their work.

“Most useful, most stimulating to his brethren have been these twenty-two years of hard, unremitting toil; of rare unreserved devotion to the cause of God in China. His record is on high, but his fellow-labourers abroad, and the Church at home that sent him forth, do well to cherish his fragrant memory with loving admiration, and with thanks and praise to God for the grace so abundantly bestowed on him. Of his abundant labours as an Evangelist, of his loving and wise care for the Churches which he

was so largely instrumental in planting, of literary labours, both as a lexicographer and in the revision of the Chinese version of the Scriptures, you are aware. And you know, too, how, while at home on furlough, he toiled, and thought, and wrote on behalf of China. In fact he was a wonder to many of us, though he himself all the while, quietly, unobtrusively, and as if it were a matter of course, wrought on, 'China for Christ!' being still his goal. For this he lived; for this, it may be truly said, he died."

"I remember a little incident that for seventeen years has exercised a helpful influence on me. When travelling with him to or from one of the Amoy stations, in 1860, I noticed him looking at some writing on his fan. I asked him what it was, and was told that it was the names of four men at Anhai, the first four converts of that whole north-eastern region, where there are now flourishing stations. From his manner and way of speaking of these four I was quite sure at the time, and have often with advantage to myself remembered since, that he had written them on his fan that he might be constantly reminded of them and might pray for them. I mention this as one of many such indications, showing how his whole heart was given to the salvation of this people, and the establishment of Christ's kingdom among them.

"I feel bereaved and very sad, but he rests from his labours; he is with the Lord, and on his account I must give thanks and praise. I like to think of him *resting*."

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STATISTICS OF THE CHINA MISSIONS
OF THE
Presbyterian Church of England,
SUBMITTED TO THE SYNOD, 1877.

EUROPEAN MISSIONARIES—12 Ordained Ministers, and 3 Medical Missionaries.

NATIVE EVANGELISTS—21 at Amoy, 6 at Swatow, and 22 at Formosa.

STUDENTS—11 at Amoy, 7 at Swatow, and 9 at Formosa.

STATIONS.

DISTRICT OF AMOY.

Eight Stations organised as Churches—viz., E-mung-kang, Pechuia, Bay-pay, Khi-boey, Liong-bun-si, Anhai, Kiolai, and Chin-chew.

Sixteen Stations not yet organised as Churches—Yu-boey-kio, Peh-chioh, Koanjim, Koankio, Awsai, Liongkay, Kiong-nia, Siong-see, Tinhai, Phukiong, Tung-kio, Ta-ying, Kang-khau, Go-ché, Pan-to, and Aw-po.

DISTRICT OF SWATOW.

Swatow, Ch'ao-chow-foo, Toa-sua-thau, Yamtsau, Phu-sua, Ungkung, Chiah-na, Tat-hau-pow, Ch'ao-yang, Kieh-yang, Sin-hü, Miow, Ho-po, Ngou-hun-tang Ho-tshan, and Kway-tham. Six of these are organised Congregations.

ISLAND OF FORMOSA.

Taiwanfoo (Chief City), Bak-sa, Kam-a-na, Kong-a-na, Poah-bay, Hoan-a-chan, Pe-taou (District City), Takao, Tang-kang, Tek-a-kha, Lam-gan, Taw-kun-eng, Akao, Alikang, Iam-paw, Ka-la-paw, Kio-a-laou, Kagi (District City), Peh-tsui-khay, Thau-sia, Ka-poa-soa, Toa-sia, Lai-sia, Aw-gu-lan, Toa-lam, and Gu-khun-soa.

HUGH M. MATHESON, Lombard Street, London, *Convener*.

REV. W. BALLANTYNE, London, *Secretary*.

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APPROXIMATE STATISTICS
OF
PROTESTANT MISSIONS IN CHINA,
AND OF
EUROPEAN AND AMERICAN MISSIONARIES.

(Those marked * were not represented at the Conference, owing to distance or other causes.)

**I.—ENGLISH, SCOTCH, IRISH AND CANADIAN CHURCHES
AND SOCIETIES.**

BEGAN CHINESE MISSIONS.	NUMBER OF MISSIONARIES.
✓1807 LONDON MISSIONARY SOCIETY	23
✓1844 CHURCH MISSIONARY SOCIETY	20
✓1845 BAPTIST MISSIONARY SOCIETY	2*
✓1847 PRESBYTERIAN CHURCH OF ENGLAND	15
✓1847 BRITISH AND FOREIGN BIBLE SOCIETY	2
✓1853 WESLEYAN METHODIST MISSIONARY SOCIETY	23
1860 METHODIST NEW CONNEXION MISSIONARY SOCIETY	3*
1862 SOCIETY FOR PROPAGATION OF THE GOSPEL	2
1863 UNITED PRESBYTERIAN CHURCH OF SCOTLAND	6
1863 NATIONAL BIBLE SOCIETY OF SCOTLAND	1*
1864 UNITED METHODIST FREE CHURCH MISSIONARY SOCIETY	2
1866 CHINA INLAND MISSION	42
1869 IRISH PRESBYTERIAN CHURCH	2*
1872 CANADA PRESBYTERIAN CHURCH	2*
SOCIETY FOR PROMOTION OF FEMALE EDUCATION IN THE EAST	2*
UNCONNECTED	3
	—
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II.—GERMAN SOCIETIES.

BEGAN CHINESE MISSIONS.	NUMBER OF MISSIONARIES.
1832 RHENISH MISSIONARY SOCIETY	6*
1847 BASEL MISSIONARY SOCIETY... ..	11
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III.—AMERICAN SOCIETIES.

BEGAN CHINESE MISSIONS.	NUMBER OF MISSIONARIES.
1830 AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (Congregational)	28
1834 BAPTIST MISSIONARY UNION	9
1835 PROTESTANT EPISCOPAL BOARD OF MISSIONS ...	10
1838 PRESBYTERIAN CHURCH (NORTH)	40
1846 SOUTHERN BAPTIST MISSION	10
1847 METHODIST EPISCOPAL BOARD OF MISSIONS ...	24
1850 REFORMED CHURCH MISSIONS (called Dutch Reformed)	4
1854 SOUTHERN METHODIST EPISCOPAL BOARD OF MISSIONS	3
1860 UNITED PRESBYTERIAN CHURCH	1*
1864 SOUTHERN PRESBYTERIAN CHURCH	9
1869 WOMAN'S UNION MISSIONARY SOCIETY	2*
AMERICAN BIBLE SOCIETY	1
	—
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SUMMARY.

CHURCHES, MISSIONARY SOCIETIES, OR CLASSES...	30
MISSIONARIES (not including their wives, but in- cluding unmarried lady Missionaries)	308

Besides the above there are a large number of Chinese Preachers and Evangelists, and of Chinese under instruction and training.

Some of the earlier dates here given apply to work among the Chinese colonists, before China itself was opened to foreigners.

