

Without the Gate

or LEPER WORK IN
LONGUONG, CHINA.



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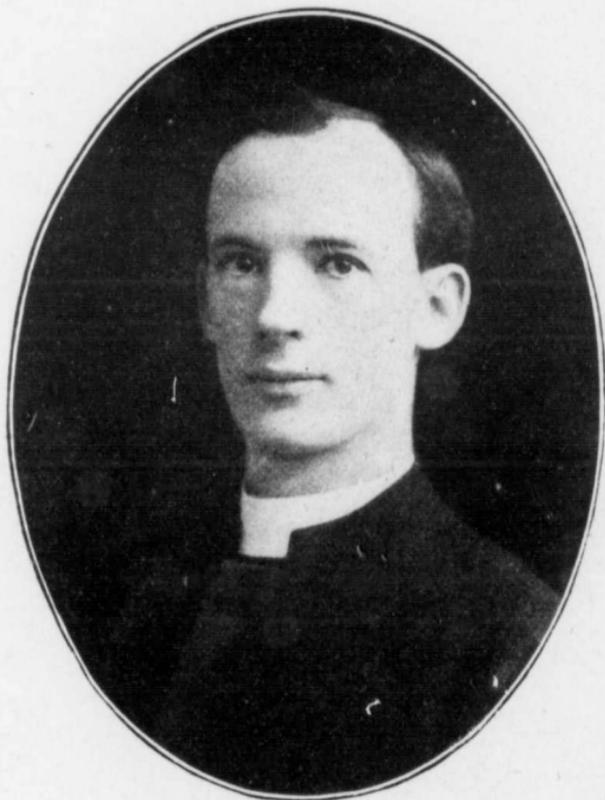
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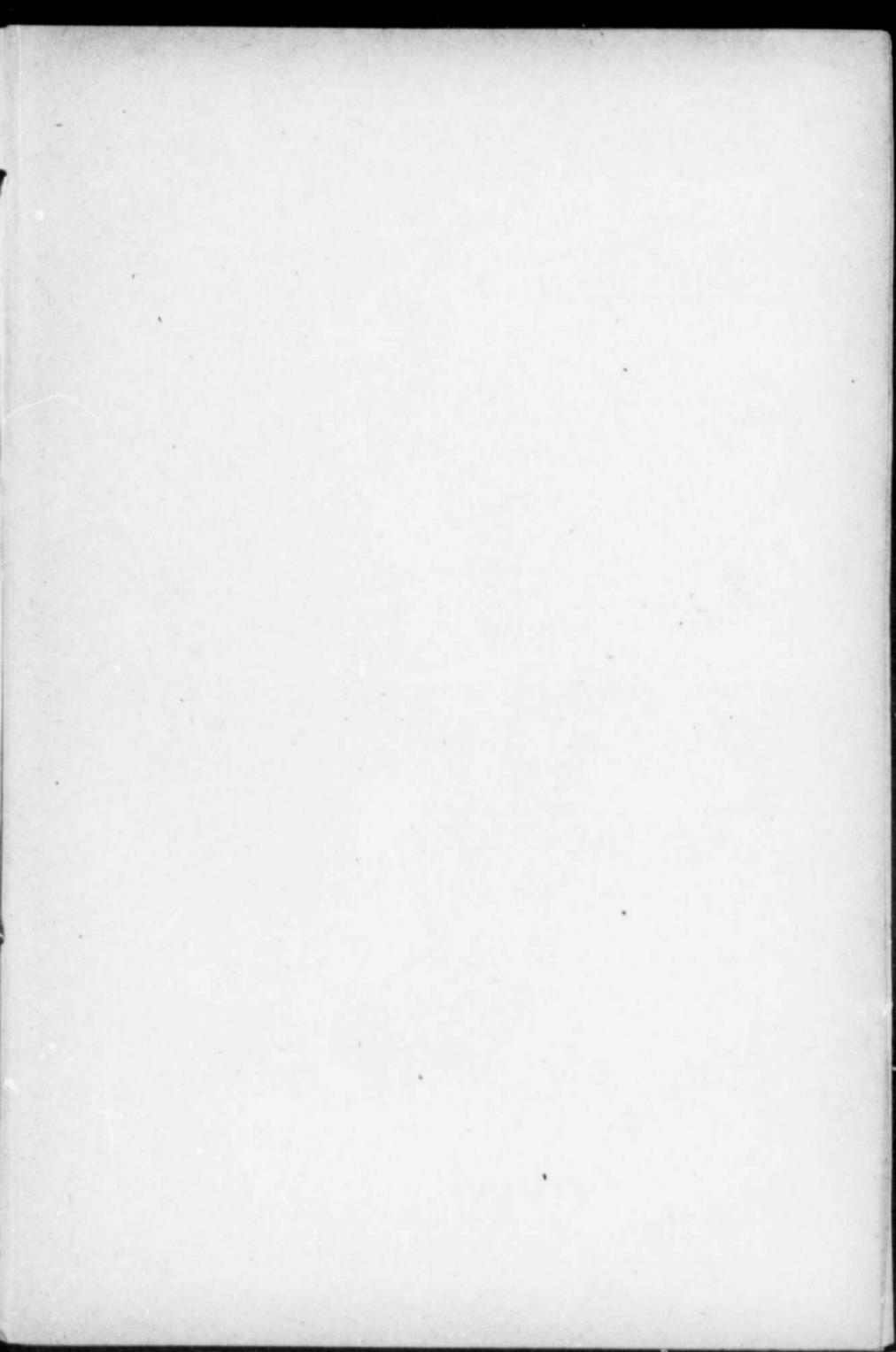
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REV. W. C. WHITE



MRS. WHITE



Without the Gate

OR

Leper Work in Longuoug, China



BY

REV. WILLIAM C. WHITE

M.S.C.C. Missionary Working in the C.M.S. Field
of Fuhkien, South China.

Published under the direction of the Literature Committee of the
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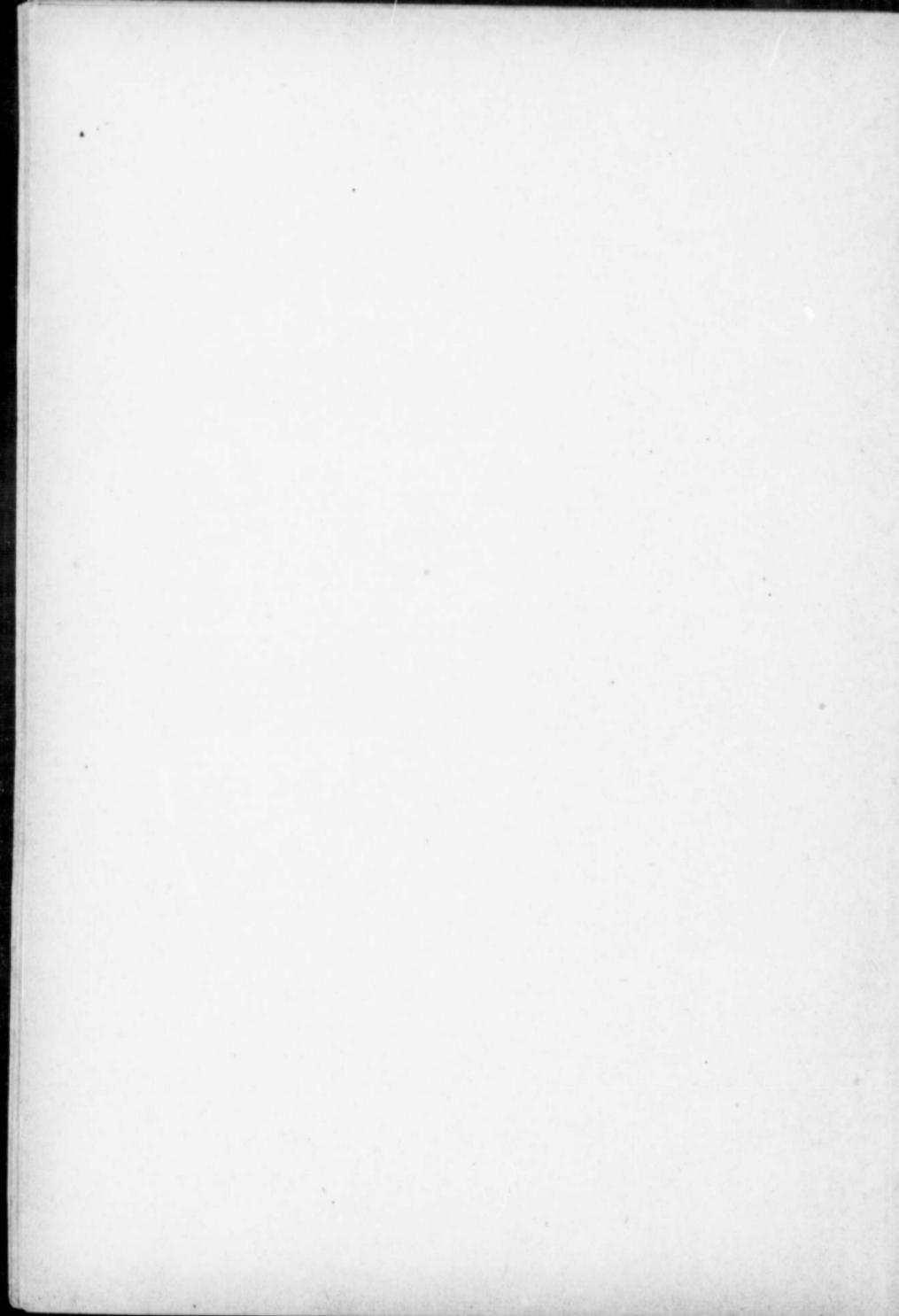
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INTRODUCTION

It is with more than ordinary pleasure that I introduce this little book to the Canadian public.

The SUBJECT is one of singular interest. Lepers have always appealed to the deepest sympathy of mankind as being amongst the most unfortunate of human sufferers. In the days of His flesh, they excited the compassion of Him Who is touched with the feeling of our infirmities, and He frequently put forth His divine power to heal them. From its loathsome and incurable character, their malady has always been considered a signal type of sin. These lepers in China, whose condition is so graphically described in this volume, stand before us as a living picture of the heathen world, suffering from the degrading and deadly disease of sin, and standing in peculiar need of the help of the great Physician, and of the atoning sacrifice of the "Lamb of God that taketh away the sin of the world."

The SCENE, too, is one of surpassing interest. The Chinese may be said to be the oldest nation, and to represent the oldest civilization on earth; and yet from their numbers—a quarter of the whole

human family—and from their physical, intellectual and moral vigour, unsurpassed among the nations of the earth, they only need training and leadership to become one of the most potent factors in the life of the modern world. China indeed presents one of the greatest problems of the twentieth century, and is riveting the attention of the merchant and the statesman, as well as of the unscrupulous seeker after territorial aggrandisement. The many sterling qualities of the Chinese character constitute the good ground in which to sow the seed of the Gospel, and the best possible material for the up-building of the Church. Chinese Christians have already passed through the fires of persecution, and have proved themselves, by hundreds, to be faithful unto death. Their country today is one of the most inviting and promising missionary fields in the world.

And the *BOOK* itself is not unworthy of the scene and of the subject. It breathes an ardent spirit of the sincerest love of Christ and of souls. It displays a clear grasp of the many aspects of its subject, and grapples with them in an eminently practical and sensible manner. Its simple, flowing, vigorous style carries the reader along with irresistible force. It conveys a sense of the power of personal knowledge and personal conviction. Under a tone of genuine modesty and humility it carries in its every line the ring of its author's strong and loving personality.

It is an original and inspiring contribution to a singularly interesting and pathetic subject.

And the CIRCUMSTANCES of its publication invest it with peculiar interest to Canadian Churchmen. This little book is the first venture of the Missionary Society of the Church of England in Canada into the field of authorship. It is written by one of our own missionaries and deals with one of our own fields of labour. It is one of the many signs of the vigour and self-reliance that mark the present condition of the Canadian Church, and will prove, I hope, a factor in further strengthening those noble attributes. It should find a place in the libraries of all our Sunday Schools, of all our Missionary Organizations, and of all who sincerely desire to extend the influence of the Canadian Church, and to promote the spiritual interests of the Kingdom of our Lord and Saviour Jesus Christ.

L. NORMAN TUCKER,
General Secretary, M.S.C.C.

Without the Gate

CHAPTER I.

LEPERS OF CHINA.

"*These from the land of Sinim.*"—Isa. 49 : 12.

China is said to be one of the oldest and most prolific hotbeds of leprosy in the world, in consequence of which leper villages and settlements have become a distinctive feature among the Chinese. It is said that in the eighteen provinces of China proper there are about 1,900 walled cities. Nearly every city has a settlement for lepers outside its walls, and some of the larger cities, such as the provincial capitals, have two or more such leper retreats. The number of inmates varies from a mere handful up to some hundreds in the larger ones, the settlement at Canton having some fourteen hundred inmates. Not all in these settlements are lepers, but it would be safe to say that at least three-quarters are smitten with this dread disease. The others, in whom leprosy has not yet developed, are very often the descendants of former lepers of the place, who, because of the taint of leprosy clinging to their names, find it impossible to break away from their surroundings and begin life under new conditions, for in China every man's family history for generations past must be known by his neighbours. Some of these are also beggars or poverty-stricken individuals forced by extreme poverty to take up their residence in these

abodes of the unclean. It is exceedingly hard, especially in a country like China, to get anything like accurate statistics of lepers, but allowing that of the 1,900 walled cities, there would be an average of say two hundred to a settlement, we have a total of 380,000, which is a fairly accurate estimate of the total in the leper communities of China. But there is a considerable number of lepers, many in comfortable circumstances, who do not leave their homes and enter the settlements, so that the number in these places is by no means a true gauge of leprosy in China. In the spring of 1898 the writer, while doing amateur medical work in the dispensary at Nangwa, had among his patients a middle-aged man who to all appearances had nothing the matter with him but an ulcer on his toe. This was dressed daily for three weeks, but though different treatments were prescribed, the wound refused to heal. The slightly leonine and rugged appearance of the features then struck the missionary as odd, and it began to dawn upon him that the man might be one of the many lepers not residing in the settlements. Shortly after a medical colleague on a visit to the dispensary definitely pronounced this man a leper. Upon enquiry it was found the man knew himself to be a leper, but had said nothing in the hopes that foreign medicine might heal him. When asked why he did not, for the sake of other people, enter the settlement, and thus diminish the danger of contagion, he said of course it would be an "act of merit," but he was the head of a family, with fields and property to look after, and it would



GROUP OF LEPERS

mean leaving a comfortable home to enter a filthy and unbearable "purgatory." There are many such as he, for no Chinese leper will willingly leave his home to enter a leper community until forced to do so by his more powerful relatives or by poverty.

Dr. Cousland (South China) says: "In the region about Swatow leprosy is extremely common. Travelling in the country you meet lepers everywhere, and in all stages of the disease, from the earliest manifestations to the most loathsome and disfigured state. In the dispensary scarcely a day passes without its being one's sad duty to tell some man or woman, boy or girl, that he or she is the victim of this much dreaded disease. How often have I had a patient coming awkwardly up to me, pulling up his sleeve or opening his coat to show me some peculiar patch whose loss of sensation had alarmed him, the while regarding me with a sudden, suspicious, hunted look, anxious to hear my opinion, and yet dreading to have his worst suspicions confirmed." Dr. Cousland also said that a great percentage of the patients attended to at the mission hospital were lepers.

Dr. Duncan Main, of Hangchow, says: "In Hangchow leprosy is very common. We have lepers coming to us seeking relief almost every day. At certain seasons they may be seen by the score lining the roadsides, exposing their *awful* condition, and asking for charity."

Although the disease is more prevalent in the south-eastern coast provinces (and it is by Chinese

emigrants from this quarter that it has reached the Malay peninsula and adjacent countries), still it is more or less common all over the country, and it is a very fair estimate that places the total number of Chinese lepers within and without the leper settlements at something over three-quarters of a million.

The Chinese look upon leprosy not only as a bodily disease, but also as a moral disgrace, and lepers, especially those of the leper settlements, are accounted abject outcasts. The very name sometimes applied to them (*gu-lau*), means one who is "destitute and old." Chinese lepers very likely do not differ from those of other lands. They recognize thirty-two kinds of leprosy, of which the two principal are called "wet" and "dry," corresponding, no doubt, to the two types now called by leprologists, the tubercular and anæsthetic. Often the disease does not manifest itself in outward repulsiveness, but sometimes a leper becomes a most disgusting object, the living rotteness of which no terms can describe. Decrepit and diseased, with haggard and pain-drawn faces, they make one think of dead men come to life. Sometimes blind, very often the lower eyelids drawn down showing the red in fearful contrast to the white; mouths contorted, the earlobes swollen to twice their size, occasionally a foul ulcer where the nose once was, dark mortifying stumps from which the toes have rotted away, crippled hands in all stages of decay, some with the fingers just beginning to go, others altogether



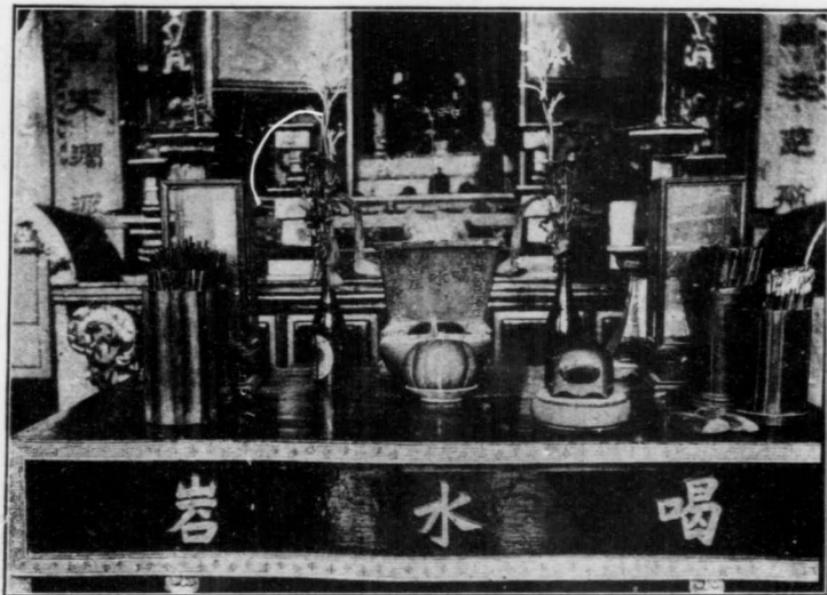
HOUSES OF LEPER SETTLEMENT

WITHOUT THE GATE.

gone, leaving bleeding sores, or dried up darkened stumps ; while with hair unkempt and clothed with dirty, unwashed rags, the leper is a hot-bed for vermin. Such is a sight occasionally, thank God not usually, seen among Chinese lepers. Is it any wonder then, as a missionary has written, "that men have felt the sight of them haunt their dreams for days ; that human nature turns from them in disgust, and that people have been known even to suggest that they should be committed to some lethal chamber and their miseries ended for ever ?" And this very thing has sometimes been done in China. In some places it is the custom to bury the worst cases alive, and sometimes after being drugged the patients are burned alive.

At Fuh-ning-fu, about twenty miles as the crow flies from the home of the writer, the citizens and officials some years ago invited all the lepers, of whom it is said there were "many," to a feast in the leper settlement. At the height of the festivities, when the devoted outcasts, men, women, and even little children, were enjoying the luxury of a full meal for once, the doors were fastened to, the torches applied, and the lepers to a man were burnt to ashes with the buildings. From that day to this there have been no lepers resident in the village outside of Fuh-ning-fu.

Dr. Hill, of Pakhoi, in 1900, said : "The leper in China receives no mercy at the hands of the heathen. We knew of one man who was put to death by his own mother because he was a leper. I do not say that she took up a knife and herself



ALTAR OF BUDDHIST SHRINE

did the deed, but she gave money to men to go and kill her own son because he was a leper."

Another instance came under the personal notice of the writer a few years ago. An old leper woman had lived in her own home much against the wishes of her relatives and neighbours, until they could stand it no longer, and turned her out of the village. She refused to go into the leper settlement, some six miles off, so finally it was arranged that she should live in a temporary booth erected among the graves about ten minutes walk from the village, and that her friends should see that she was fed every day. On the second day poisoned food had relieved the poor woman of her misery, and when the missionary arrived he found only a new-made grave, a few broken utensils, and the dirty straw mattress.

The Chinese assign many causes for leprosy. They believe in the hereditary transmission of the disease, and the offspring of lepers never escape from the stigma of leprosy. In Fuhkien a popular superstition is that leprosy is caused by the noxious gases which come from the decaying body of a dead cat. No dead cat is allowed to be buried, for these gases would be set free in the earth, be absorbed by vegetables, and so taken into the human system with the food. It is a common spectacle to see the bodies of cats hanging by the neck in trees, so that the vapours may be carried by the winds to the four corners of the earth, and danger of leprosy be averted. Sometimes they say it is caused by a microscopic animal which flies

unseen, and an old leper told the writer that his leprosy was caused by a bruise, the leper ulcer beginning at that point.

In the district of Kienning a Christian bookseller, (Li-daik), very well known to the writer, in whose family there was no taint of leprosy, volunteered to regularly visit the leper village to teach the inmates. After a few years a spot without sensation appeared upon his leg, which was pronounced by medical experts to be anæsthetic leprosy. All Chinese leper homes abound in fleas and such like vermin, and it is quite possible that the disease is often communicated by this means. As the leper villages are dwelt in by generations of lepers, the places become hotbeds of infection, the germ, it is said by leprologists, gaining access through the upper air passages in a subject predisposed to the disease. Compulsory segregation is not practised, though the Chinese for hundreds of years have recognized the disease as contagious. The leper villages or settlements are not isolation establishments, but simply refuges where the lepers have congregated when driven out by their relatives or neighbours. Each settlement is nominally controlled by a "head man," generally a leper, appointed by the district mandarin, to whom is reported from time to time by this head man, the admissions, deaths, etc., of the establishment. A pittance is sometimes allowed to the lepers by the government, which they supplement by begging in the streets, or if they are fortunate in having a small capital, by lending money at

exorbitant rates of interest. On the whole they find it difficult to eke out a miserable existence. Their mode of begging is usually systematic—the routes and times being carefully arranged. They are met with in shops and streets, in the temples and on the river. They mix with the crowd, handle the food exhibited for sale, and pay the cash they carry in their leprous hands, and no Chinese will refuse to handle this leper tainted money or to buy from a leprous huckster. Although in business transactions, when it is to their advantage, the ordinary Chinese seem to have no scruples against dealing with lepers, yet they never like to have them come into their dwelling-houses. Creditors very often engage lepers at a high rate of commission to collect their bad debts, the leper entering into the homes of the bad debtors, and refusing to leave until the money is handed over, which is usually without much delay.

The remedies resorted to by these people for the cure of leprosy are innumerable. From ancient time a favorite prescription has been a certain red snake dissolved in strong wine and taken internally, while the cooked flesh of a dead child is accounted a popular remedy. Medicine made of tigers' bones is sometimes taken internally, the idea being that the strength and fierceness of the tiger will oust the leprosy demon. The only rational remedies used by them is the oil extracted from a plant which grows in Hinghwa, Fuhkien, which is said to be similar in its action to chalmooogra oil, and a yellow bark drug called Hoang-nan, which is greatly

praised. No cures have been heard of by the writer, though cases have been noticed where the action of the disease seems to have been suspended.

CHAPTER II.

WORK FOR LEPERS IN CHINA.

"The lepers are cleansed."—Luke 7 : 22.

Work for the lepers of China is only in its infancy, though it is a matter for thankfulness that Christian people are now beginning to realize the importance of this work. The Mission to Lepers in India and the East was organized by Wellesley C. Bailey, Esq., in 1874, with the object of "preaching the blessed Gospel of Jesus Christ to the lepers, and as far as possible to relieve their dreadful sufferings, and provide for their simple wants." The field for work of this noble Society was mainly India, but of late years so many earnest and touching appeals were made on behalf of lepers in other lands, and especially in China, that in 1891 the committee decided to extend the work of the mission to that country. They did so, humbly trusting that He who had so wonderfully prospered them in India, would be pleased graciously to bless this further effort to which they believed He had called them. Their trust has been honoured by God, for the work of the mission in China has been blessed abundantly. At that time a missionary in China writing home said : "I trust your means will be largely increased, that they may in some degree be commensurate with the vast responsibility you have incurred in including China in the field of

your operations." But the committee prayerfully shouldered the responsibility, believing that the Lord had bid them go "forward," and that He would graciously put it into the hearts of His people to help in the future, as He had so marvelously done in the past.

The Society is undenominational and international, and is supported entirely by voluntary contributions. Its needs are laid before Christian people, in reliance upon Him who gave it as a special sign of His ministry that the lepers were cleansed ; and as He provides the funds the work is carried on. The Lord has greatly blessed the efforts of the Society in the conversion of souls, and it is contemplated largely to extend its operations, should the funds be provided. This Mission is virtually an auxiliary to all Protestant missionary societies, for it seeks as far as possible to work through the agencies of existing missionary societies, by establishing and maintaining leper asylums, where the sufferers are under Christian instruction, and when possible receive medical care ; by assisting leper asylums already established ; and providing missionaries with the means for carrying on Christian instruction and worship in other asylums and settlements where these are not provided.

The last report of this Society (1903) shows it to be working in connection with 23 different churches and societies, occupying 59 stations in India, Burmah, and Ceylon, nine in China, and one each in Japan and Sumatra. It had 20 homes for the

untainted children of lepers, of which two were in China, and shows a total of 3,000 baptized Christians.

In China the Society has a hospital and asylum at Hiao-kan, near Hankow, in connection with the London Missionary Society ; two asylums at Hangchow, Chekiang, one for women and the other for men, under Dr. Duncan Main (C.M.S.), besides a home for untainted children ; and assists the American Presbyterian Mission in its work for the lepers of Canton, where a church for lepers has been built, and where it is now proposed to build a hospital for lepers and homes for untainted boys and girls. The other six stations for leper work are in the province of Fuhkien, and all in connection with the Church Missionary Society. These stations are Kucheng, Longuog, Kienning, Yen-ping, Foochow, and Hokchiang.

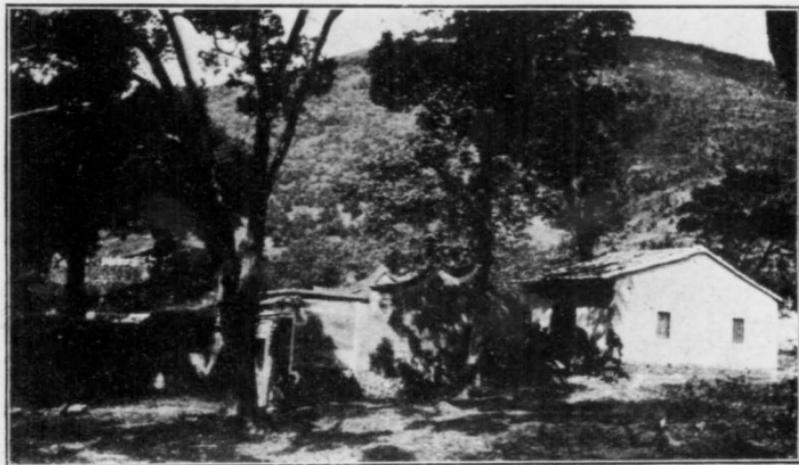
Kucheng is the oldest of these leper missions in Fuhkien. Work was begun here in 1888 under the Rev. W. Banister. In his report dated 1891, Mr. Banister speaks of the erection of a little church for this afflicted community, secured by the efforts of Rev. H. S. Phillips. He then relates how the work among them began and was blessed, as follows : "Three years ago an old catechist, whom God had used in different parts of His vineyard, developed a disease which ultimately turned to leprosy. It was a great trial to the old man and his wife, and their faith was sorely tried. After having been pronounced incurable by the foreign medical men at Foochow, he was admitted into

the leper community, and immediately became their chaplain. God used him from the first, and one after another joined him in worship and received his instructions, until now (1891) there is a congregation of 20 to 30 every Sunday. In the afternoon help is given by members of the city congregation, and at other times I go myself. After my return from the annual Conference I was privileged to admit nineteen members of this singular congregation into Christ's visible Church by baptism. It was a solemn and interesting occasion. Amongst those baptized were three children and one woman. I examined them one by one, and was deeply interested as each one confessed, in simple and touching language, their faith in the work of the Lord Jesus for them. The first to be baptized was one whose eyes had long been closed by disease to the light of heaven, but Christ had given him light; each feature of his face was destroyed, and yet he followed every word of prayer, and his distorted mouth articulated every sentence as it was uttered. He has been appointed "exhorter" amongst his fellows, and, as his old pastor said, he can now see better than those who have eyes. Another, who came next, seemed to be free from external leprosy, but a spasmodic movement of the eyes bore witness to the presence of the dread disease. A third was a young man, whose face lighted up with joy as he was named a disciple of Christ, but his feet were shapeless stumps without toes. I might go through all the list, but it would be too long, for each one

had some sign which marked him for death, but the chief hope of one and all was life in the new, clean body of the Resurrection. One of them was asked some time ago what good it was for a leper to be a Christian, and the reply was that "the teacher told me I should be clean in heaven." What other power but Christ can bring light into such darkness, or hope into such hopeless misery? I hope in due time to admit them to the Lord's Supper." And in due time many were admitted to the Lord's Supper, and the first time the writer partook of Holy Communion in China it was with some twenty or more of these same leper Christians in this little leper church at Kucheng.

The next work for lepers was begun in Longuong by the late Rev. J. S. Collins, and will be dealt with in a later chapter.

When Mr. Collins was transferred to Kienning he took an active interest in the lepers there, and was followed by Dr. John Rigg, who organized the work for the Kienning lepers, which is bringing in its results to-day. In the riots of May, 1899, when the new church in Kienning city was destroyed, an angry mob also partially destroyed the little leper church and schoolroom, and beat some of the lepers. The writer will never forget how in September of that year he returned to Kienning and was welcomed at the river bank outside the city walls by a large band of Christians who had remained faithful. In that group were some leper Christians, and nothing would do but that the very first thing we should go to see the ruins of their



ANCESTRAL HALL AND CHAPEL, LEPER SETTLEMENT

WITHOUT THE GATE.

little preaching hall. The heathen lepers gave us a cold reception, for they blamed us for the trouble that had come upon them, but this was more than counterbalanced by the warm welcome of the enquirers and their old catechist, a leper Christian who had been brought from the Kucheng settlement for that work. The work has prospered from that day to this, until now several have been baptized and many are under Christian instruction. In November, 1903, Miss Darley (C.E.Z.M.S. missionary in Kianning) wrote: "A few days ago a deputation of them (lepers) arrived here carrying two large, handsome, black-wood lanterns, and presented them to us for a new house we have just moved into. We knew the giving meant real self-denial for several of them, and hardly knew how to thank them as we wanted to. When trying express something of what we felt, one of them said, 'You must not speak of thanks, you must not; God's grace has given us all this (opening his arms as wide as he could), and we bring you this little—very little—thing (putting his thumb and first finger together); what is it? Nothing. It is your love heart which is big; what have we to give in return for that?' They little know how more than rewarded we are for any little thing we may do for them by seeing the Christ-life triumphing over an extremity of bodily misery, as it does in not a few."

Dr. Rigg, ably seconded by his Chinese medical colleague, Dr. Ngoi Ngiong-gi, also began the work in the Yenping (or Jong-ping) leper village, and

the writer had the privilege of baptizing the first leper convert of that village in January, 1899. The first catechist to these lepers was an old man of over seventy years of age, who was at one time a Christian schoolmaster, but despite his age he did good and faithful service up to the time of his death in December, 1900. When the riots took place in the spring of 1899, this old man showed a most touching faith in the protecting Hand of our Heavenly Father. When the mob had gathered outside the Yenping mission hospital, and it seemed as if the moment had come for the tearing down of the building, the native doctor and a younger catechist prepared to make their exit by a side door. They called to the old man to go with them, but his answer was, "You are young men, while I am old and useless. You must all go, but I shall remain here. I am not afraid, for the hairs of my head are all numbered. My heavenly Father will protect me." They all left the old man sitting alone, but God took note of his trust, and the angry mob came not near him or the buildings, for it was restrained by the invisible hand of God. In 1902, by a gift of £20 through the Mission to Lepers, a little church was built at the settlement, and at that time some fourteen lepers were attending service every Sunday.

The next opening for leper work in Fuhkien province was in Foochow, the capital of the province, where work was commenced by the Rev. W. S. Pakenham-Walsh, in 1900. There are two large settlements in connection with this city, one out-

side the East and the other outside the West gate. Early in 1900 the mandarin in charge of the West gate settlement arranged to lend a house, which did duty for school on week days and church on Sundays, many of the people coming to the services to hear "the doctrine." But the work grew so rapidly that in time this room was abandoned for a larger, and with the full consent and cooperation of the headmen of the settlement, the large Confucian hall has since then been used as a christian place of worship. In 1902 the first fruits were baptized, numbering over twenty men and women, including the headman and his wife.

The latest opening is in the Hokchiang leper settlement, with its seventy inmates, just south of Foochow, where work was begun by the Rev. J. B. Carpenter late in 1901. Several of the lepers have proved themselves followers of Christ, and have been baptized, and a little church has been erected for their convenience in worship and teaching.

The work by the missionaries in these leper settlements is threefold. The lepers are helped *medically* by treating their ulcers, ophthalmia, fever, etc., and in anyway possible alleviating their physical sufferings. They are given *material aid* where necessary by the Mission to Lepers' for most of the lepers are extremely poor, and many are brought to the point of starvation when their feet become so bad they cannot walk out to beg.

Mr. Carpenter, writing of the Hokchiang lepers, says: "We found out by accident that some of



LEPER CHURCH

them were almost starving. The Government allows them money, but it doesn't reach them, or only about 15 cash ($\frac{3}{4}$ of a halfpenny) per man per day, so we have been trying to help them a little." The third and most important line of work is the *spiritual*—teaching them the Gospel and telling them of the hope of eternal life through Jesus Christ, and it is touching to see how receptive they are to the message of God's love.

Help has occasionally been given by the Mission to Lepers to the large leper work at Pakhoi, carried on by the C.M.S. missionaries, but though this work was inaugurated with the help of the Mission, it is now worked independently. On a small scale work is done in other settlements by individual missionaries, but practically the fringe of the work for lepers in China has hardly been touched, and in this direction there lies before the Church of Christ a wide open door leading to great possibilities for fruitful missionary work, and the exercise of Christlike philanthropy.

CHAPTER III.

BEGINNINGS AT THE "FOUNTAIN OF LO."

"A fountain opened . . . for sin and for uncleanness."—Zech. 13 : 1.

Longuon or Loyuan—"The Fountain of Lo"—is a coast county in the Foochow prefecture of the Fuhkien province, situated north of the city of Foochow, with a county town of the same name. This walled city of Longuon lies at the head of an estuary opening into the large Longuon Bay, and has a history, according to the Chinese records, dating back to before the time of Christ. The leper settlement is found twenty minutes' walk outside the North gate, on a hill overlooking a fertile plain on one side, and a part of the city on the other.

Going on a visit to the settlement, called by the natives "beh-ieng"—"the northern enclosure"—we leave the city by the North gate, and skirting the city wall on the left, pass by a few hovels and begin to ascend the stone steps of the main road up the "North gate hill." At the foot of this hill we pass by "Widows' arches," or "memorial arches," great stone structures erected in memory of women who refused to marry again when their husbands died, or possibly in memory of widows who deliberately committed public suicide. The natives of this part of China commend the public



OUTSIDE THE NORTH GATE

suicide of widows, and after death by hanging, in full view of thousands of spectators, memorial arches such as these are erected by subscriptions gathered from the public.



VIEW DOWN NORTH GATE HILL

Just above these arches on the right hand side is the little Christian cemetery, a very small enclosed plot of land, where as yet only a few Christians are buried. Ascending the hill on the left we pass by the ruins of a small temple now used by a band of professional beggars and opium wrecks. The poor

men who live in these ruins are sad, ragged, and filthy wrecks of humanity. At the top of the hill is a "rest-house," such as are found at regular intervals along the roads of China, marking the stages for rest of the wayfarers. The road passes



WIDOWS' MEMORIAL ARCH

through this house, and on either side are benches where the burden-bearers sit to rest, and smoke, and chat. In the centre of this house, on the left side, is a Buddhist shrine with idols of clay, and it is common to see worshippers burning their incense

sticks before them, or tossing up the split bamboo sprout to divine whether their requests will be granted or not.

Sitting in this rest house are to be seen grim and solemn lepers, one or more, who beg from the passersby ; for this rest-house marks the point of entry from the highway into the leper settlement. On the city side of this rest-house is the well-beaten path which, followed for about five minutes, leads into the leper village. Although the outlook from the village is beautiful, it is not an imposing spot from the standpoint of buildings or cleanliness, for the place is squalid and dirty in the extreme. For generations lepers have lived and died on this spot ; the number of inmates varying considerably from time to time. In 1902 there were over a hundred inmates, but only about two-thirds were really afflicted with leprosy, the others being descendants of lepers, in whom the disease had not yet developed but who are forced by public opinion to remain in the settlement, for the Chinese believe that leprosy is hereditary.

Here are to be found all stages of the disease and all ages of the afflicted ones. Some with no indication of leprosy, but a small patch with diminished sensitiveness ; others with the facial nodules strongly developed. Several with fingers and toes beginning to rot off, others with these members almost entirely gone. A few blind, many with contorted mouths and down-drawn eyelids, and several with great, raw ulcers on their limbs and bodies. Amongst them are two men, now about

seventy years of age, who many years ago were going rapidly downhill with the severity of the leprosy, but its action suddenly ceased, and they are to-day as the disease left them years ago, and will likely die of old age or some other complaint. Several of the inmates are aborigines, called the "San-tak," or "hill people," from the local tribes who live in the mountains. The extreme filthiness of these people must tend to promote the disease among them, for the percentage of "San-tak" lepers is very high.

Most of the lepers suffer with nasal and throat affections and speak with a husky, croaking voice, while nearly all are clothed with rags and exceedingly dirty. Their buildings and rooms are in keeping with them. There is the main building, which is an irregular group of hovels joined together, the centre of which is occupied by a double reception hall. The inner hall at one time was the idol temple, and there the "Emperor's tablet" is kept to this day. This tablet is a carved and hooded upright slab of wood, about two and a half feet high and six inches wide, decorated with red and blue and gilt, and having the following inscription carved on its face, "The present Emperor, ten thousand ages, ten thousand times ten thousand ages," or in our idiom, "Long live the Emperor." The Emperor's tablet is usually found in monasteries or institutions under the imperial patronage, and is kept here to show that by the graciousness of the Emperor his local representative, the district mandarin, gives a regular allowance towards the support of the lepers.

The rooms of the main building are very small, only about eight feet square, with the usual damp, earth floor, most of them having a small unglazed and wooden-barred window, but some without any window at all, a little light from the roof where the movable tiles are pushed aside, sufficing for the inmates. Most of the individuals have a room each, but some families even are content with but the one room.

It is said that about one hundred and twenty years ago a literary graduate from the city, by the name of "Dang," contracted leprosy, and then lived on the site of the present settlement, which was founded by him. Besides the main group of buildings there are some five or six other isolated buildings where the descendants of Dang live, most of whom have not developed the disease. A great deal of the land still belongs to the Dang family, even that upon which the main buildings are situated, but the mandarin is supposed to build the houses and keep the establishment in general repair.

The lepers are supported principally by begging, going the rounds of merchants and private houses at regular seasons, but the local mandarin gives an allowance from municipal funds to fifty inmates at the rate of five hundred cash (one shilling) each per month. When on account of their deformed limbs they cannot walk out to beg, their state is most pitiable, for their poverty is extreme. Cooking and domestic arrangements, and the buying and use of utensils, fuel, etc., are managed by the individual, and not as a community, though in cases of

dire necessity they give from their poverty to one another.

Up to 1891 no Christian work had been done amongst the lepers, as no missionaries had been living at Longuong. In the spring of that year the late Rev. J. S. Collins, who had recently taken up his residence in Longuong city, one day praying for guidance as to his work for that day, was led to go to the leper village, and this was the first time the Gospel had been preached to the lepers of this settlement. A friend of his writing about this, says: "He told me he *heard a voice* saying, '*Go to the lepers.*' He had not even thought of them, but he knew in what direction the village was." Mr. Collins himself wrote, "I read Mark 1: 40-42, and they listened most attentively, and seemed to really take it all in. It is such a pleasure to bring hope to the hopeless in this life, and they fully appreciate it. . . . Their physical misery and their souls' need could not well be exaggerated." Not long after he contemplated making an itinerary to an out-station, but in the providence of God a matter interfered which delayed him until it was too late to go that day. Writing of this he said, "The sun was very hot, and it was now too late to go to A. . . . My eye fell on the papers of the Gleaners' Union, and I thought of 'Where hast thou gleaned to-day?' Feeling that God had work for me, I knelt down and asked His guidance, and then I was sure it was to the leper village. I started up the hill quite confident. At the confines of the village I met two leper youths, whom I

had noticed as listening very attentively before (the first visit), so I sat down on the grass and talked to them. I asked if they remembered anything I had said, and they answered smilingly, 'Not a word.' But a little careful questioning brought the subject to them, and one became quite eager about it. As usual one had to clear the ground of misconceptions and tell the poor lame boy that he would not be able to walk if he became a Christian, and the other that his body would not grow better, but worse and worse." Then going into the leper village, he again preached the good tidings to the lepers who were there. Continuing in his letter he says : "Finally one said he could not pray, so having Mrs. Grimke's cards with me, with the little printed prayer on the back, I gave it to him, and a fellow-leper offered to teach him the character, and four of them made an attempt to learn it together. Then I asked them to let me pray for them, and suggested that they should kneel and pray with me. To my surprise and joy one did, and two more tried to, but their poor knees hurt so, that they only crouched on the bank. I was greatly pleased and full of thankfulness, because it was the first impression made, and by God's grace may be an open door." This was the first prayer-meeting amongst the lepers.

From this time on Mr. Collins paid special attention to the lepers, and it was not long before a way was open to give them substantial help likely to be of permanent use to them. In a letter dated Aug. 9th, 1891, he wrote thus to Miss Pim, Honorary

Secretary of the Mission to Lepers :—"Since last writing a Christian leper has gone into the village and has gathered a few of the lepers round him, and taught them something of Christ. I went there one Sunday afternoon lately and found the little class dispersed and the pupils forgetting their lessons because the Christian leper had been compelled by the rules of the community to go to a distant village and beg for alms. It then came into my mind that if he had a small sum given to him monthly he might be able to purchase exemption from these begging expeditions, and regular teaching would be assured to those anxious to learn, and also a place of worship, for they were in the habit of gathering every day in the Christian's own room to learn to pray. Owing to my itinerating duties I cannot go regularly every Sunday to the lepers, and our native brothers have such a dread of the disease, that I do not ask them to go up to the village and preach, and only one has yet volunteered to go. If the committee could grant me £6 yearly it would, I believe, be sufficient to secure this man as a permanent agent in the village. He is an earnest man, and can read his Testament, and though not quite up to the standard of the men usually chosen as agents, he would be well worth the money expended on him, and would be an effective worker."

The Christian leper (Sing Hong-geng) was taken on as the first leper catechist, the Mission to Lepers readily giving the required amount for his support, and from that day to this the Longuon leper settle-

ment has been under the patronage not only of his Imperial majesty as hitherto, but also of the Mission to Lepers.

CHAPTER IV.

SOWING THE SEED.

'They that sow in tears shall reap in joy.'—Ps. 126: 5

Sing Hong-geng, the first leper catechist, was a native of Sing-chio, a village in the plain overlooked by the leper settlement, and was baptized together with several members of his household some time in the '70's. His relatives say that while he was doing some farm work on the side of the hill, a stone rolled down against his leg, causing a bruise which became an ulcer, and that this was the beginning of his leprosy. His home being near the leper village, it is very likely he acquired the disease in the first instance by coming in contact with the lepers, for he had constant dealings with them in selling his farm produce.

For a few years his whole time was occupied in preaching Christ to the inmates, and he ceased not to exhort them to give up the worship of idols which could not help them, and worship the the one true, and living God who loved them and sent His Son to die for them. Yet notwithstanding his faithful preaching, his labours seemed all in vain, and in September, 1895, when he was called to a higher service above, not one Christian was to be found in the village. From man's outlook all was a complete failure ; but God's thoughts and ways are not man's thoughts and ways, and as the future re-

vealed, "My word...shall not return unto me void."

After the death of Hong-geng the lepers were left almost entirely without Christian teaching. Mr. Collins had been transferred to Kienning, and none of his successors were long enough at Long-uong to take up the matter of the leper work, and no one seemed to have time for even an occasional visit to these poor outcasts. The matter had been laid very much upon the hearts of the lady missionaries of the Church of England Zenana Missionary Society, who laboured in this district, and very soon an opportunity came to them. In 1896 a larger number of Christmas presents than usual had been sent out by the friends in England for the schools, and there were over sixty presents to spare. So, soon after Christmas, two of the ladies took the presents to the lepers, who warmly welcomed them, and listened most intently to the "old, old story." Tracts and a Gospel were left for those who could read, and during the next six months the work was closely followed up by regular visits nearly every week, but still with no apparent result. Then came the summer, and the missionaries had to take to the hills to avoid the extreme heat, and for two months the lepers were again left to themselves. In the autumn of 1897, some time after the return of the missionaries, the fruit began to appear. There had been much prayer and faithful effort to reach these poor people, but it was only now after six years that the word was "prospering in the thing whereto God

had sent it." In the summer of 1891 Mr. Collins wrote: "A distinct impression has been made among our poor lepers, but as yet it is only an impression, seed sowing with a certainty of reaping by and by." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But it was not to be thus with Mr. Collins, for he did not live to see or even hear of the first-fruits of the reaping that he predicted six years before, for in the spring of this same year, while engaged in missionary work in Kienning, he was drowned in the rapids of the River Min. The continuity of his labours in Christ had been kept by God the Holy Spirit, and others had now entered into his labours. A few of the lepers gave in their names as enquirers, and soon many more followed, so that by spring ALL had expressed the desire to be followers of Christ, and several were being definitely prepared for baptism. What helped to make this spirit of enquiry a spirit of decision was the wonderful dream of one of the leper women, a Mrs. Yek, shortly before her death. She had practically been the first to really receive the Gospel, and was a most keen and earnest enquirer. The Chinese say that in dreams the spirit leaves the body and goes to the different places and really does the different things dreamt of. According to Mrs. Yek's story her soul left the body and went to a beautiful place, and a person who was there gave her a wonderful cake to eat which was very sweet in her mouth. He told her that she must

return now, but after one day spent with her friends she would come back to be there always. She awoke and told her friends the dream, and the next day was wholly occupied with telling it to the people of the place who listened with awe. A great expectancy hung over the village throughout the day, and when at night she passed away to the



LEPER CATECHIST, WONG AND HIS WIFE

“beautiful place,” the death-knell of idolatry in this leper village was sounded.

The Rev. W. Light, who was now the C.M.S. missionary in charge, had been endeavouring to find a suitable man as teacher for the settlement, After much difficulty the right person seemed to be found in an old man by the name of Wong Geng-ang.

Sixteen years before he had been engaged in a somewhat nondescript profession, one phase of which was fortune-telling. Coming under the influence of the Gospel he became a Christian, giving up his old profession, and after a time taught a Christian day-school in a country village. He was not an able man ; stupid, if anything ; but he had a sincere trust in his Saviour, and counted it the greatest honour to be engaged in any work for his Master. So in September, 1897, he entered upon his duties in the village, and though he was not a leper himself, yet seemed quite content to live amongst them in part of one of the isolated buildings just a stone's throw from the main building. Mr. Light writing at this time says, "Several of the inmates of the settlement seem really to have accepted the Gospel, though none as yet have been baptized. I was in the village a week or so ago, and was surprised to see the grasp that some of them had of the Gospel. It greatly cheers one to see that though their condition here is so terrible, yet they are looking forward to a time when they will be free from sickness."

The inner reception hall was practically a temple filled with idols of all kinds, most of which were kept enclosed behind a glass case—from the Chinese standpoint a matter of great honour for the idols. Although service when held was usually in the front hall, it was in this hall and before these idols that the catechist regularly taught his haggard class the precious truths of the Gospel. It was not



GROUP OF LEPERS AND THE MISSIONARY'S WIFE

long before they began to realize that the idols and Christian teaching would not harmonize, so to evade the incongruity of the situation they took a large red curtain and covered up the idols. But as they advanced still further in knowledge of the Gospel the idols weighed heavily upon their conscience. Idols, though covered up, were still idols, and their presence must be displeasing to God, so one day the idols were dismounted, thrown indiscriminately into baskets, and carried down to the missionary. Not all, though, for a few of the idols were the personal property of a leper who had some time before gone to the adjoining district of Ningtaik, and they felt they could not disturb another man's property, so these remained in the glass case behind the curtains, and with them two or three of the "very beautiful" ones that the lepers felt they could not bear to part with.

But their conscience became more acute, until in the spring of 1900 the idols of the Ningtaik leper were put in a box and sent to him, with a very considerate letter, and the remainder were handed over to Mr. Light. In the place formerly occupied by the idols, the Ten Commandments, the Lord's Prayer, and texts, were posted up, and are there to this day, while not an idol is allowed in the village.

Now that the lepers as a body had renounced the idols, and decided to serve the one true God, it was natural that a fitting place of worship should be next thought of. The reception halls at their best were very dirty, and no untainted person could join in worship with the lepers in these places, with-

out grave danger of contracting the disease. Mr. Light appealed to the Mission to Lepers with the result that friends at home provided the money for a little church, which was finished and opened in 1899. This church is built of adobe, on a stone foundation, is well ventilated, and is whitewashed within and without. It is fitted with comfortable wooden benches having backs, and will seat about one hundred and fifty persons. The floor is made of cement for convenience in disinfecting, for often it is marked with stains from the bleeding feet of the worshippers.

CHAPTER V.

THE HARVEST.

"In due season we shall reap, if we faint not."—

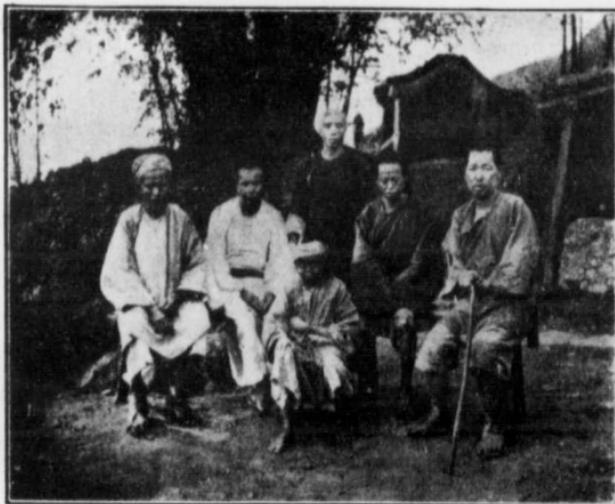
Gal. 6 : 9.

"They joy before Thee according to the time of harvest." The "feast of the harvest, the first-fruits of labour" amongst the lepers was indeed a time of rejoicing to those concerned. There were only two baptized at first, the husband of the woman who had the wonderful dream before she died, and her untainted seven year old son. They were baptized in the village, January, 1899, by the native pastor, Rev. Ling Seng-mi. The son was called Dek-ching—"obtained purity", while Yek took as his Christian name, Cek-hok—"Laying up happiness." The latter was confirmed by Bishop Hoare in the spring of 1900, and has since then been the faithful and earnest warden of the little congregation. All financial and business dealings between the mandarin and the lepers were formerly entrusted to three men chosen by the people and appointed by the mandarin, but in 1901, because of his integrity and faithfulness, the people asked for and the mandarin definitely appointed "Cek-hok" as the sole head-man of the settlement. Although his features are distorted, and his feet and hands considerably crippled, he is not as bad as a great many of the lepers, and we trust he may

be spared for many days to witness, as he is now constantly doing, among his fellow-sufferers.

A year later, in January, 1900, six men and four women were, in the little church and by the same pastor, admitted to baptism. The youngest was eighteen years of age, the oldest sixty-one. The "Boxer" troubles now upset the missionary work for some time, and changes were made on the missionary staff, the Rev. W. Light retiring, and the writer taking his place, but through it all the old catechist continued his faithful work, so that in the little church on February 9th, 1902, the writer was able to baptize three leper women and two children, and on April 6th, the Sunday after Easter, five more men. The latter was a most impressive service, not only to the many lepers who attended, but especially to the missionary, and he will never forget the thrill that passed through him as he grasped their poor fingerless hands to receive them into the Church. The feeling throughout the service was so intense that immediately after the benediction had been pronounced, the churchwarden (Cek-hok) could restrain himself no longer, and burst forth into a hot extempore prayer, "thanking the dear Lord for the tokens of His grace that we had this day received." In the photograph of this group taken two days after, the person standing up in the centre is the churchwarden and head-man of the settlement. The Christian names of this group were prefixed with the word "obtained," and beginning at the right hand side of the photograph with the man holding

the stick, their names are "Obtained Happiness," "Obtained Grace," "Obtained Light," "Obtained Hope," and "Obtained Righteousness." The little cripple in the centre, "Obtained Light," was twenty-seven years of age, and so fearfully doubled



THE "OBTAINED" BAPTISMAL GROUP

up he could not walk a step. He had to be either carried by another leper or drag himself about with the aid of the low stool upon which he sat. His faith in the Saviour was most touching, and whenever he was spoken to about spiritual things



BAPTIZED LEPERS

WITHOUT THE GATE.

the longing upon his face was indescribable—he seemed to be peering forward into heaven itself. Perhaps his case is the saddest amongst the lepers, for he cannot move outside the door, and worse than all he is *alone* in his sorrow, for his deformities and helplessness are so repulsive that even the other lepers fight shy of him. If he would make his wants known and ask the others to help him, they would readily do so, but he never troubles others or complains, keeping his grievances to himself and his Saviour. One day, after an absence of some weeks itinerating, the writer went into the settlement and enquired for him. No one seemed to know anything about him, and upon searching he was found in his room lying upon his dirty pallet of straw, seriously ill through *starvation*. All that he had eaten for two months had not cost the sum of two shillings.

“Obtained Righteousness,” the man on the left side of the photograph, was deaf beyond hearing, and during the seven or eight years of his residence in the settlement had never been known to speak. He had been frequently seen to put his hands together and look heavenward, but he never spoke, and it was hard to tell how much he knew of his Saviour. Quite recently he had shown himself much interested, and to the surprise of all was able to hear when spoken to at his examination before baptism, and stranger still to answer. The inmates of the settlement were greatly excited, and several times the words were heard, “Truly, God hath wrought a miracle.” From this time on he always

saluted the missionary with the Christian salutation "Peace," but on November 30th of this same year he passed away to meet His Master, delivering himself of this final testimony, "I am very happy, praise God."

The first three named in this group are not ordinary Chinese, but belong to a tribe of the aboriginals already referred to. On the Sunday of these baptisms as the missionary was searching about the rooms of the main leper buildings, he came across a couple—man and wife—totally blind. He had heard of these people before, but had never met them. The woman was a very superior woman, and besides her blindness only showed traces of leprosy in her swollen ears, nose, and lips. For a time she had attended service until her husband, who was a most wicked man, forbade her, and compelled her to literally "worship the devil." About ten days before this their only child—a boy of seven years—had died suddenly, and the woman was plunged into the deepest grief. They had blamed Christianity for the death of the child, and at first the catechist had come in for a great deal of abuse. The husband was completely bedridden. His legs and arms were crippled beyond use, his hands and feet were nearly gone, and his sightless orbs seemed to be bursting from their sockets. The awfulness of his distorted face, lit up in the darkness only by the light that fell full on his face from a hole in the roof overhead, made a nightmare never to be forgotten. However, he talked rationally, listened intently to the story of

the Father's love, and seemed thankful for the visit. He does not worship idols, has a great deal of private means, and of late has shown a sincere interest in Christianity.

The work of teaching went steadily on, so that a year later, on February 8th, 1903, another group



THE "LIGHT" BAPTISMAL GROUP

of thirteen were baptized—five men and a boy, two women, two grown up girls, and three children whose parents were already baptized. The five men were called "Light," as the five men of the former group were called "Obtained." In the

photograph of this group, "Laying up Light," a man whose fingers are all gone, is sitting on the right corner of the picture. Behind him stands "The Light of Peace"; in the centre, holding a long pipe, is "The Light of Happiness," and next to him is "Enjoying Light," while the man at the end with the hare-lip is called "Received Light."

Two of these men—"Laying up Light" and "Enjoying Light"—were addicted to opium. They did not take much, only a little to ease the pain, but as the missionaries have to be exceedingly careful in this land of the opium curse, about admitting opium smokers to baptism, they, with three others, had been refused baptism a year before, and had been urged to prove their love to their Saviour by denying themselves the opium. Upon enquiry it was found that the other three had died during the year, and as with these two the disease was very far advanced, and they really took opium medically for the relief of their sufferings, they were finally baptized. One especially, "Enjoying Light," pleaded so hard for baptism: "I am getting worse rapidly," he said, "I am nearing the boundary of this life, and I do not want to pass over into the presence of my Master without this token of my sins forgiven."

The other opium eating leper is one of the most advanced cases in the village. He has no fingers nor toes left; the skin is stretched tightly over his cheek bones, giving him a most deathly appearance; while the lower eyelids drawn down reveal the red, inflamed, inner surfaces.

As the missionary received him into the Church and signed his forehead with the sign of the cross in token that henceforth he should "continue Christ's faithful soldier and servant unto his life's end," he could not help thinking of the change that some day would take place in that body of corruption before him. Poor man! His would indeed be a sad case if he had not that sure and certain hope that the Lord would "change his vile body and make it like unto His glorious body."

On April 22nd of this year the first confirmation took place in the settlement. It was very touching to see their real joy in the matter, for although it was raining hard a group of lepers met Bishop Hoare and the missionary some distance from the village, beating gongs, drums, and cymbals to welcome them. The cortége led into the village to the little church, and there the Bishop spoke to them a word of comfort and hope, and one by one eight men and four women came up and received the rite of the laying on of hands. After the service they were escorted back to the highway again, while before and after the service there was an almost continuous fusilade of crackers and bombs.

The Chinese thoroughly believe in making "a joyful noise," and to do so invariably resort to fireworks.

CHAPTER VI.

PRESENT WORK.

"Greater works than these shall he do."—Jno. 14: 12.

The present work for these lepers in Longuon is along three lines, all supported by the Mission to Lepers, and supervised by the C.M.S. missionary. They are, material relief, catechetical and pastoral work, and a Home for the untainted children of lepers. Every month a sum of about ten pence each is allowed to forty of the most needy cases, Christian or non-Christian. The thought may come into the mind of some that the lepers may feign Christianity for material help, but the writer has found nothing of this in his experience. Material help as far as it goes is for the worst cases of leprosy, whether the sufferers be Christians or idolators, so no material advantage is gained by the leper becoming Christian. None of our Christian lepers have been known to solicit material aid from the missionary, though many at times have been reduced to most severe straits. For Christmas, 1902, a kind friend in England had sent out a gift of money, that the lepers might have a more joyful and happy treat than usual. Part of this was spent in giving each some necessary foodstuffs. On the Christmas afternoon the great baskets of food were taken into the church and there distributed. The lepers expressed a wish to hold a special thanksgiving ser-

vice, to which the missionary gladly assented, but wanted them first to gather outside, each with his bundle of food, to get a photograph to send to their kind English patron. The camera was adjusted and focussed and the missionary waited, but no lepers came. He sent his assistant to ask them to come, and the reply was, "Be patient a little, and we shall soon come." After another wait, the missionary went himself and found the assembly on their knees in an informal prayer-meeting. By the time they were ready the light of the short winter's day had grown dim, and the photograph was consequently anything but a good one. When asked why they could not have had the photograph taken while there was good light, and then had the thanksgiving service, their answer was, "Pastor, we love you, and would like to please you, but when we had received from the hands of God all these good things, how could we do anything but first thank him for His goodness?" They were right; the missionary stood rebuked, and in the dusk all gathered into the church again for more prayer and a hearty doxology. The unsuccessful photograph is more highly prized than if it had been a photographic masterpiece.

The missionaries both of the Church Missionary Society, and the Church of England Zenana Missionary Society, give whatever time they can to teaching the lepers, but the regular work is conducted mainly by the catechist, Wong Geng-ang. He is doing patient and faithful work, and has a burning sense of the responsibilities of his charge.



THE MISSIONARY'S HOUSE



THE MISSIONARY'S CHILDREN

When the missionary was once paying him his wages, he said, "Teacher, my heart is very sad. I am receiving this money as wages for preaching to and teaching these lepers, but I've been wondering of late whether I really do my duty by them. Some new lepers come into the settlement every month and every month some depart. They pass over the borders of this life to meet their Creator, and the thought that is troubling me is as to how far I have failed in giving them the Gospel." Truly a solemn thought for every worker! Sincere though this old man was, yet up to the spring of 1903 there seemed to be a shadow hanging over him. There was always something wrong, some trouble or difficulty or suffering for him. At that time, through the kindness of a lady in England, a small house was being built for him, so that he need not live in a house contaminated by leper inmates as formerly. Through stupidity or carelessness or both, he had brought about some trouble in the building of the house, and it was necessary that he should be rebuked. The old man felt it very much, because he saw his culpability, and he sat and cried like a little child. The next day he came to the writer and said: "Pastor, for twenty-two years I've been a follower of Jesus, and though I've had great peace in my heart, yet there has been a cloud hanging over my life, and I did not know what it was until you rebuked me yesterday. Then I went home and got down on my knees and asked God's Holy Spirit to show me what was wrong in my life, and I've put my finger on the spot. It is this, and

he drew from out his long sleeve the cow's horn that he had used years before in his fortune-telling. Wong, as all the fortune-tellers in Fuhkien, when he walked along the street, beat upon this small horn, and people who heard it and required his services then called him in to consult him. He said : "When I became a Christian I put away everything belonging to the old life but this horn, which I did not like to give up, and wanted to keep by me for the sake of past associations. But now I know this was wrong and want to hand it over to you, the last link with the old heathen life, the life of the world." To most this may seem a very small thing to come between God and a man, but many know from sad experience that a small matter may keep back the fulness of God's blessing from a man, may take the keenness from the edge of one's spiritual life, and this man will no doubt be more used of God in the future through this re-consecration of himself to his Master's service.

On the week-day this catechist conducts family prayers at which many of the lepers attend, teaches a school for the children of the village, and teaches informal classes of the adults who are not out begging. The great day for the Christians is the Sunday. At the morning service when the time has arrived the gong is beaten, and the worshippers one by one gather into the little church. Although there is no organ to lead the singing, and the Chinese, least of all the lepers, are not what Westerners would call musical, yet they are very fond of singing, and vigorously shout their way



BAPTIZED LEPER WOMEN



BAPTIZED LEPER MEN

through the hymns. Their affected vocal organs emit husky and uncouth sounds, while hardly one is in tune, none have the air, and many are at different parts of the verse at the same time. Yet they dearly love to sing, for they have joy in their hearts and must let it out. Their favourite hymns are hymns that are also our favourites :—

I want "The old, old story,"
 How Jesus sets us free ;
 Or the riven "Rock of Ages,"
 Or else "Abide with me" ;
 Or what we used to sing at night,—
 "Nearer, my God, to Thee."

Their greatest favourites are, "When He cometh . . to make up His jewels," and "Jesus loves me," and often do they sing these over and over again.

The old catechist then leads them through the morning service, the same Church of England service used the world over, only in this case translated into the colloquial dialect. They are dearly fond of it and nearly all take part. Although some cannot read, they soon learn by heart the familiar parts, and if any of the slow readers lag behind, the others never stop, but read on until their part is finished, then all wait until the slow ones have stumbled their way through, and it is usual for many voices to call out help for them over the difficult words. The catechist, or the missionary if he is present, and sometimes the churchwarden, then preaches the sermon. This sermon is always a more or less informal catechetical address, with, it may be, frequent pauses to question the individuals,

or getting them to turn up passages from the Scriptures. Sometimes as one stood up in a little congregation to preach, especially if fever and ague had recently been rampant amongst them, it almost seemed as if rotting corpses had been brought from their graves and placed in the seats among the others, while on a hot day the stench would be almost unbearable. Yet these discomforts were more than compensated by the joy of teaching those who hung upon every word spoken. No hope have they in this world, only the knowledge that they must literally die daily inch by inch, and without Christ they have no hope for the world to come. Is it any wonder that they should drink in every word of that wonderful story of life and hope to them? Often as one looked into the contorted faces of these outcasts of the world, and noted the eager intensity written thereon, has that text from God's word come into the mind, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." In the poor, deformed, memberless leper there is no inkling of a glorified body, but thanks be to God, in each leper trusting in Christ there is the germ of that everlasting life that some day "when He shall appear," will burst forth in a perfect body like unto His—incorruptible, immortal.

After the preaching there is sometimes the privilege of gathering round the Lord's table in the Holy Communion. The following extract from a letter of the Rev. L. Lloyd (C.M.S.), who had the oversight of the work while the writer was on

furlough, will give some idea of this unique and touching service. :—“I spent 28th February (1904) in the city (Longuong) and was very pleased to be able to visit the leper settlement on the morning of that day, and have a service with the inmates in our little church, with an administration of the Holy Communion afterwards. I had never before been present at such a service, and the evident interest of the poor people in what they were doing made me almost forget for the time being how dreadfully they were afflicted. The details of the communion service were unique in my experience. Each communicant was provided with a tiny Chinese cup, into which a small quantity of wine for his or her individual consumption was poured, and one had to put the bread into the mouths of several who had no hands, or rather fingers, wherewith to take it. Surely our blessed Master, whose pity and power went out in an especial manner to the lepers of Judæa, must look with special pleasure upon the efforts made by the Leper Society to ameliorate in some degree the sad lot of these maimed souls, and to bring them to a knowledge of Himself.”

CHAPTER VII.

UNTAINTED CHILDREN.

"Suffer the little children to come unto me."—

Mark 10 : 14.

The finding of the Berlin Leprosy Conference was that leprosy through contagious was not hereditary. The children of leprous parents very possibly have a predisposition to the disease, and if left with lepers, living in the same huts, sleeping on the same beds, eating out of the same vessels, they certainly run grave risk. Experience goes to show on the other hand that if the children can only be got away from their leprous relatives, and be brought up amid healthy surroundings, they can be saved. With this idea in mind the Mission to Lepers is trying to save the little ones by establishing Homes for the untainted children of lepers.

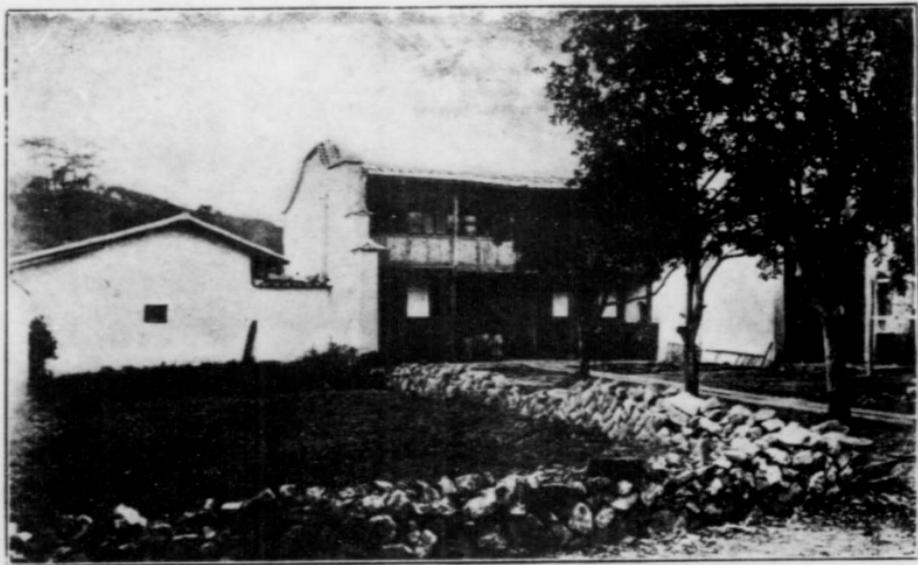
Under God's bright, blue sky there is no more pitiable class of people than lepers, and yet these innocents among the lepers demand even more the sympathy and prayers of every child of God. Many of the children are the offspring of lepers, but many are also waifs and outcasts, for of most Chinese cities, at any rate in Fuhkien, the leper settlement is the only home for foundlings. As a rule the lepers are always keen to pick up and take good care of a foundling, for in time the child becomes the hands and feet of the lepers when they

themselves become crippled. But the possibility of a life of suffering to these young creatures is horrible to contemplate, and the only door of hope for them is the Home for untainted children.

At present only two of these Homes have been established in this great empire of China, one at Hangchow, under Dr. Duncan Main, and the other at Longuong, though one at Canton is being founded, and others are in prospect.

The Home at Longuong was begun under the Rev. W. Light (C.M.S.), then missionary in charge of the district, and was opened in September, 1899. The catechist Wong had gathered the children of the settlement into a day-school, and seeing the many children and knowing the danger they were constantly exposed to of contracting the disease, Mr. Light laid the matter before the Mission to Lepers, and an appeal was sent forth for funds to establish a Home. In response Mrs. Felix R. Brunot, of Alleghany, Pa., U.S.A., offered to build the Home, which was to be called the "Felix R. Brunot" Children's Home, in memory of her husband. For this purpose she gave upwards of £800, and later on, shortly before her death, which took place in October, 1899, she gave £1,638 as an endowment for the Home.

The establishment, which has a good sized garden with trees, is practically inside the C.M.S. Mission compound, not a stone's throw from the missionary's house, and is built in Chinese style, with the usual adobe walls and wooden framework. It is a two-story building with adjoining kitchens,



FELIX R. BRUNOT CHILDREN'S HOME

and master's quarters, and could accommodate about thirty boys. Girls cannot be received, though in time it is hoped a separate home may be established for untainted girls.

At present there are only seven boys, ranging from ten to sixteen years of age, for the Home is not yet generally known, and even where it is known in the other heathen settlements, the lepers have so far been very shy about letting their children come. Naturally enough, they do not care to part with the children who become such helps to them, though they readily acknowledge the unspeakable benefit it will be for them. One day the writer visited the Ningtaik leper settlement and found upwards of twenty little children living on the spot. They seemed such loving little beings as they gambolled about, that one could not but feel very sad over the prospects of a blighted future for them. When the lepers are asked if they would allow some of the children to come to the Home, one woman stretched forth her hand with its raw finger stumps and fondly stroked her little girl's head. It was touching to notice this expression of love from a heathen to her little girl, but dreadful to think of what a living death may be conveyed by the touch of that blood-stained leper hand. No boys have yet come into the Home from this heathen settlement.

The master of the Home is a man who has a good Chinese classical education, and was formerly a day-school master. He is earnest and a diligent teacher, and the only objection against him is his

personal appearance and demeanour which is not conducive to neatness and discipline among the boys. There was great difficulty in getting a person to fill this post, as to the Chinese it was almost as bad as living amongst the lepers themselves; in fact, this man was practically the only one available. Daily he teaches the boys Chinese and Biblical studies, so that when the time comes to start them in their life work, they will be fitted mentally and, above all, it is hoped spiritually, for the duties of life. Two of the elder boys have been apprenticed for short terms, one to a farmer and the other to a merchant, but if any show special qualification for Christian work they will be given every facility to that end. In 1897, before this Home was established, the writer took an untainted boy from the Kucheng leper asylum and kept him under personal supervision and instruction for about four years, after which time he was accepted as a medical student by the Kienning doctor, and is now fulfilling his studies with a view to medical missionary work. This boy, "Received Grace" by name, had two younger brothers, named respectively "Obtained Grace" and "Accepted Grace," also untainted, who ultimately came into the Home, where they are now. In the accompanying photograph these two boys are standing at the back, one on either side of the master, who is sitting in the centre. The little boy standing up in the right hand corner is the son of the leper churchwarden, and with his father was the first from amongst the lepers to be baptized.



UNTAINED CHILDREN OF LEPERS

The man standing at the left hand corner is the cook and general servant of the establishment. It will be noticed that the little boy sitting at the end in front of the cook, wears a coat different to the other boys. This boy is from a heathen family not living in the settlement, and his people would not permit him to come unless he could wear this coat, which is a girl's garment. The idea, which is very common in China, is that demons are constantly seeking to harm mankind, and especially male children. Female children being less thought of, are in less danger from these spirits, so to protect the boys they are sometimes dressed as girls, and very often called by girls' names, with the object of deceiving the evil spirits.

The two boys sitting on the right of the picture (the teacher's left hand side), are from the Pingnang leper settlement, distant about six days' journey inland, and were thorough heathen when they came into the Home. Sad to say the elder of the two—the one sitting next the master—developed leprosy a few weeks after arriving. His eyebrows were falling off and white numb spots appeared on his forehead, cheeks, back, and legs. Not the "snow-whiteness" as mentioned in the Bible, but the whiteness of dead flesh. At first chalmogra oil, both internally and by inunction, was used upon him with good results, but the people living near made such an outcry against his remaining there, that he was reluctantly allowed to return to his home in the Pingnang settlement. One knows not how much he learnt of Christ

during his short stay in the Home, but upon his departure he said he "must constantly witness" to those in the settlement and many prayers are



PINGNANG BOYS AND THE MISSIONARY'S WIFE

being offered up that he may be a bright and shining light in the midst of those benighted sufferers. His brother remains on in the Home,

and at their request before the elder boy departed, they were photographed with the missionary's wife, who had taken a warm interest in these two heathen boys. In the photograph the boy standing up is the elder.

In China, where the people are so indifferent to sanitary precautions, it would be exceedingly difficult to bring in measures of effective leper segregation, but a great deal can be done to check the spread of the disease by establishing Homes where the children who are in such extreme danger of contagion may be isolated from leper contamination. This rescue work is not only humanitarian, but Christian, and must be very dear to the Master, for the first aim is to teach these little ones of that other

“ . . . home for little children,
Above the bright blue sky.”

CHAPTER VIII.

LEPER CHRISTIANITY.

"A well of water springing up into everlasting life."—

Jno. 4 : 14.

From the outlay in energy and expense there are far more results in proportion from Christian work amongst the lepers than amongst the other heathen. This is what might be expected, for let any man try to realize the awfulness of the situation, should he



SOME OF OUR BRIGHTEST CHRISTIANS

notice the spot coming on his hand and know it was the leprosy ; without Christ the situation would be intolerable, and many a heathen leper has taken his own life rather than endure the horrors of a lingering dissolution. It is not to be

wondered at that men in such terrible straits should readily receive the truth of life and hope in Christ. Ordinarily the lepers are of a morbid, cold disposition, and one would expect their Christianity to be of a morbid and solemn type. On the contrary, the Christian lepers are bright, cheerful and earnest. The Gospel becomes to them a power to lift them out of their physical and mental distress. The very names they choose for themselves at baptism manifest the reality of Christianity in the hearts of these people.

When one man is called "Peace through Faith," another, "Obtained Happiness," and others "Enjoying the Light," "Grace through Faith," etc., Christianity cannot be an empty religion to them. Men say, "Can a leper have peace and happiness and joy on this earth?" and in answer we point to the Christian lepers who are a standing witness to the power of Christ in causing them to triumph over their bodily ailments. One of the saddest cases of physical distress is that of a man over sixty years of age, whose Christian name is "Fountain of Peace." His toes have all gone, and only the stumps of his fingers are left. His mouth and face are fearfully contorted, eyes nearly blind, while great ulcers are on his legs and body. Yet suffer though this poor man does, not a complaining word is heard to cross his lips. Whenever the missionary goes into the settlement someone usually sees him and calls out, "The pastor has come," and all crowd out to meet him, with the Christian salutation, "Peace, peace." One day

the writer went into the settlement and as usual the lepers gathered out to welcome him, but "Fountain of Peace" was not with them. Passing down through the group of lepers he came to the little hovel adjoining the main building, where the old man lived. There he heard a fumbling inside the door and called out, "Fountain of Peace, are you there?" "Yes," answered he; "but I cannot get out. My hands are so bad to-day I cannot draw back the bolt." "Are you very bad to-day, then?" said the missionary. "Truly," said he, "my body is full of pain, but, thank God, my heart is full of peace." And it is always so with him. "Fountain of Peace" is his name, and a "fountain of peace" he constantly is, and a more apt name could not be found for him. Day by day he is patiently and peacefully waiting for the home call. His grave, only about ten paces distant from his hovel, is all prepared for him. It even has its tombstone, with a little cross carved at the top to show that he is a follower of the cross, and all the particulars about him carved thereon, leaving only a space to be filled in with the date when he shall depart to be with Christ. One day he ascended the few steps leading to the grave to have the accompanying photograph taken standing by his own grave, and every step as he painfully walked up, was marked with a footprint of blood from his decaying feet.

Their death-bed testimonies are invariably bright and happy; a proof that their Christianity is also sufficient for them when they are called to



" FOUNTAIN OF PEACE " STANDING BY HIS GRAVE

pass into the great Beyond. In the group baptized in April, 1901 (page 33), was a man who suffered greatly. Besides the leprosy he was a constant victim to malaria, and one leg was swollen to double the usual size, through elephantiasis. After he had been approved for baptism he was asked what name he would be called. "Call me 'Obtained Happiness,'" answered he. "Do you mean this?" the missionary asked him. "Yes," said he, "because at one time I was very sad, but my sorrow has been turned into happiness." So that was the new name given him. The following autumn he was called away to be with his Saviour whom he so dearly loved, and that call did not find him unready.

In this part of the country the people have a superstitious dread of anyone dying in their houses, and when a person is at the point of death, he is carried outside to die. "Obtained Happiness" was carried outside upon his straw mat, and the others gathered round, but the pains of death could not quench the joy of this leper saved by grace. With his face beaming with happiness his soul passed away, while he testified, "Relying on Jesus I've nothing to fear." ("Ai-cia Ja-su du mo-la-ging.") Sometime after this when the catechist was telling of this happy release, the tears coursed down his cheeks, and he said, "God be praised for it! May I 'ascend to heaven' in such a manner!"

The Captain of our salvation was "made perfect through suffering." Perhaps this very suffering is a reason why the Christian lepers are able to attain

to such a high state of Christian fortitude and peace and Christlikeness. Certainly no work brings in such results both in *numbers* and in *quality* of Christianity as that for the lepers. Earnest and sincere in their profession ; spiritually minded in the face of great odds of deep poverty ; patient under extreme suffering ; happy and cheerful in their everyday life ; and looking forward with joyous expectation to the return of their Saviour and all that this means to them. Such is the Christianity we find amongst the lepers of Longueng.

A matter that cannot but be mentioned is the great reflex blessing upon those engaged in this work, whether indirectly at home by gifts and prayers, or in the mission field by direct work. A missionary writes : "These leper Homes are charities to many rich in cash but poor and lean in grace. The leper with his sores and weighted with his curse comes to many a healthy man with a dying soul, and is made a blessing to him."

The late Rev. J. S. Collins, in a letter written in 1891, said : "I wonder why 'the dumb' in Proverbs 31 : 8 is usually taken to mean dumb *animals*. I am sure it applies as well to these poor lepers unable to make their own wants known, and that God will abundantly bless you and all who are pleading their cause at home. It is a most Christ-like work, and must bring you not only abiding satisfaction, but God's own blessing, which maketh rich." Another missionary engaged in work for lepers gives a characteristic testimony. "The joy

flows from our finger tips. It is such a joy to help the poor lepers." Still another, a missionary Archdeacon, says : "I am sure they are very dear to the Saviour. He will ask His people about them. 'I was sick and ye visited Me,' or 'Ye visited Me not.' I cannot but feel that we get nearer to the Saviour as we get nearer to these poor sufferers. We feel His 'touch' when we see Him touch them." The writer would humbly and thankfully add his witness, that from no work at home or abroad has such personal blessing been received as from the feeble efforts put forth to welcome these outcasts from home and friends, and lead them to Him who is now as He was in those olden days, the peculiar Friend and Saviour of the leper.

"Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, 'I will ; be thou clean.'"

THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

CONSTITUTION.

M.S.C.C. is the Canadian Church organized to do missionary work. Its fundamental principles are that it is the first duty of the Church of Christ to evangelize the world and that every member of the Canadian Church is a member of M.S.C.C.

ORGANIZATION.

I. The General Synod which represents the whole Church and meets every three years, is its supreme legislative body.

II. The Board of Management, which also represents the whole Church, and meets every six months, is its executive.

III. The Executive Committee, elected by the Board and subject to its authority, meets monthly for the administration of its affairs.

IV. Board of Management Committees deal with special aspects of the work, and report to the Board.

V. Corresponding Committees supervise the work in the Dioceses.

AUXILIARIES.

- I. The Canadian Church Missionary Society.
- II. The Woman's Auxiliary.
- III. The Sunday School Auxiliaries.

METHODS OF WORK.

I. The apportionment ascertains the sum needed in the Mission Field and allots that sum equitably to all the Dioceses, according to the ability of each.

II. Two appeals are issued annually by the Board—one at the Epiphany for Foreign Missions, and one at the Ascension for Canadian Missions. These appeals are to be supplemented by sermons and addresses by the clergy and as far as possible by a house to house canvass.

III. A letter is also issued by the Board to the children of the Sunday Schools, to be read on Quinquagesima Sunday, and mite boxes are sent to the Sunday School classes to receive their offerings during the season of Lent.

THE FIELD.

I. The Canadian Field comprises the Dioceses of Algoma, Moosonee, Keewatin, Rupert's Land Qu'Appelle, Calgary, Kootenay, New Westminster, Columbia, Selkirk, Mackenzie River, Athabasca and Saskatchewan, to which is soon to be added the Diocese of Caledonia, and embraces nearly three quarters of the area of the Dominion. For this work some \$60,000 per annum are needed. The work is carried on among 100,000 Indians and Eskimos, 15,000 Chinese, 5,000 Japanese, besides Galicians, Doukhobors, Finns, and other foreign settlers, and probably 800,000 whites, soon to be a million. By immigration alone, the population

is increasing at the rate of 125,000 per annum. Work among the Indians consists of preaching in Churches and encampments, and teaching the young in day schools, boarding schools, and industrial schools.

II. The Foreign Field embraces Japan, China, where Rev. W. C. White is carrying on the leper work described in this volume, India, South America, East Africa, Egypt, Palestine, and Persia; in which countries the Society has sixteen ordained men, nine wives of clergymen, and thirteen lady workers, for whose maintenance some \$30,000 are needed.

ORGANS.

I. The "New Era" is the official magazine of the Society. It contains a Junior Department edited by Miss Parmelee, a W.A. Department by Miss Cartwright, a Foreign Missions Department by Rev. Dr. Taylor, and a General Department by the Editor-in-Chief, Rev. L. Norman Tucker. The subscription price is 50c. per annum.

II. The Canadian Church Juvenile circulates widely in the Sunday Schools, the rates being single copies 10c. per year, in quantities of 25 and upwards 8c. per year.

For further information apply to Rev. L. Norman Tucker, General Secretary, 43 Confederation Life Building, Toronto.

MISSION TO LEPERS IN INDIA AND THE EAST

FOUNDED 1874.

THE MISSION IS UNDENOMINATIONAL AND INTER-
NATIONAL.

ITS OBJECT IS

To preach the Gospel to the lepers, and as far as possible to relieve their dreadful sufferings, and provide for their simple wants. The Society also provides Homes for the untainted children of leprous parents.

METHODS.

- (a) The establishment and maintenance of Asylums for Lepers and Homes for their untainted children;
- (b) Grants in aid of Asylums in connection with other Missionary Societies;
- (c) The maintenance of Christian instruction in Asylums where it is not otherwise provided.

HOW IT IS SUPPORTED.

This work is entirely supported by voluntary contributions. Its needs are laid before Christian people, in reliance upon Him who gave it as a special sign of His ministry that the Lepers were cleansed; and as He provides the funds the work is carried on. The Lord has greatly blessed the efforts of the Society in the conversion of souls. There is urgent need to extend its operations. Contributions will be thankfully received by the Secretary, or the Hon. Treasurer.

ADVISORY COMMITTEE FOR CANADA.

The Bishop of Toronto, chairman; Rev. John Potts, D.D., Toronto; Rev. B. D. Thomas, D.D., Toronto; Rev. John Neil, D.D., Toronto; Rev. Thos. Wardrope, D.D., Guelph, Ont.

~~Honorary Treasurer for North America,
W. Henderson, Esq., 8 and 10 Lombard Street,
Toronto~~ Deputation Secretary for North America, Miss Lila Watt, 81 Confederation Life Bldg., Toronto, Canada.

The Bishop of Toronto writes:—

I have very real pleasure in commending the Mission to Lepers in India and the East to all whom these words of mine may reach. It is not generally known that leprosy is a widely prevalent disease in India, China and Japan, and to the poor outcasts afflicted by it the Society seeks to preach the Gospel. The Society itself is undenominational, but it is the handmaid of all the Missionary Societies, both European and American, whose work brings them into contact with lepers. Our own missionary, Rev. William C. White, in his leper work at Longuon, China, is deeply indebted to the Society. Its objects should commend it to all benevolent people, for they are social as well as religious; it seeks to give the blessings of Christianity to these miserable human beings, and also to stamp out the loathsome disease from the regions where it has obtained a footing. It is impossible to imagine a more Christ-like work than this. I therefore trust it will receive wide sympathy and support from the ever generous members of our Church.

\$25 will support an adult Leper in India for one year, and \$20 a child. \$500 to \$1,000, will build a small Home for the untainted children of Lepers. \$1,000 to \$2,500 will build a small Asylum for Adult Lepers.

STATISTICS FOR 1903

	LEPERS			Total Lepers	Untainted Children	Total Inmates
	Men	Women	Children			
Aided Asylums, &c.	2,215	1,209	367	3,791	32	3,823
Our Own Asylums	1,849	1,080	186	3,115	404	3,519
TOTALS	4,064	2,289	553	6,906	436	7,342

	BAPTISMS		Total Baptisms	Christians
	Adults	Children		
Aided Asylums, &c.	103	1	104	711
Our Own Asylums	339	48	387	2,129
TOTALS	442	49	491	2,840

Total income for 1903.....	\$96,675 00
Total Expenditure.....	97,570 00
Total income from Canada and United States.....	9,150 00
Total expenditure on stations of American Missionary Societies.....	26,500 00

