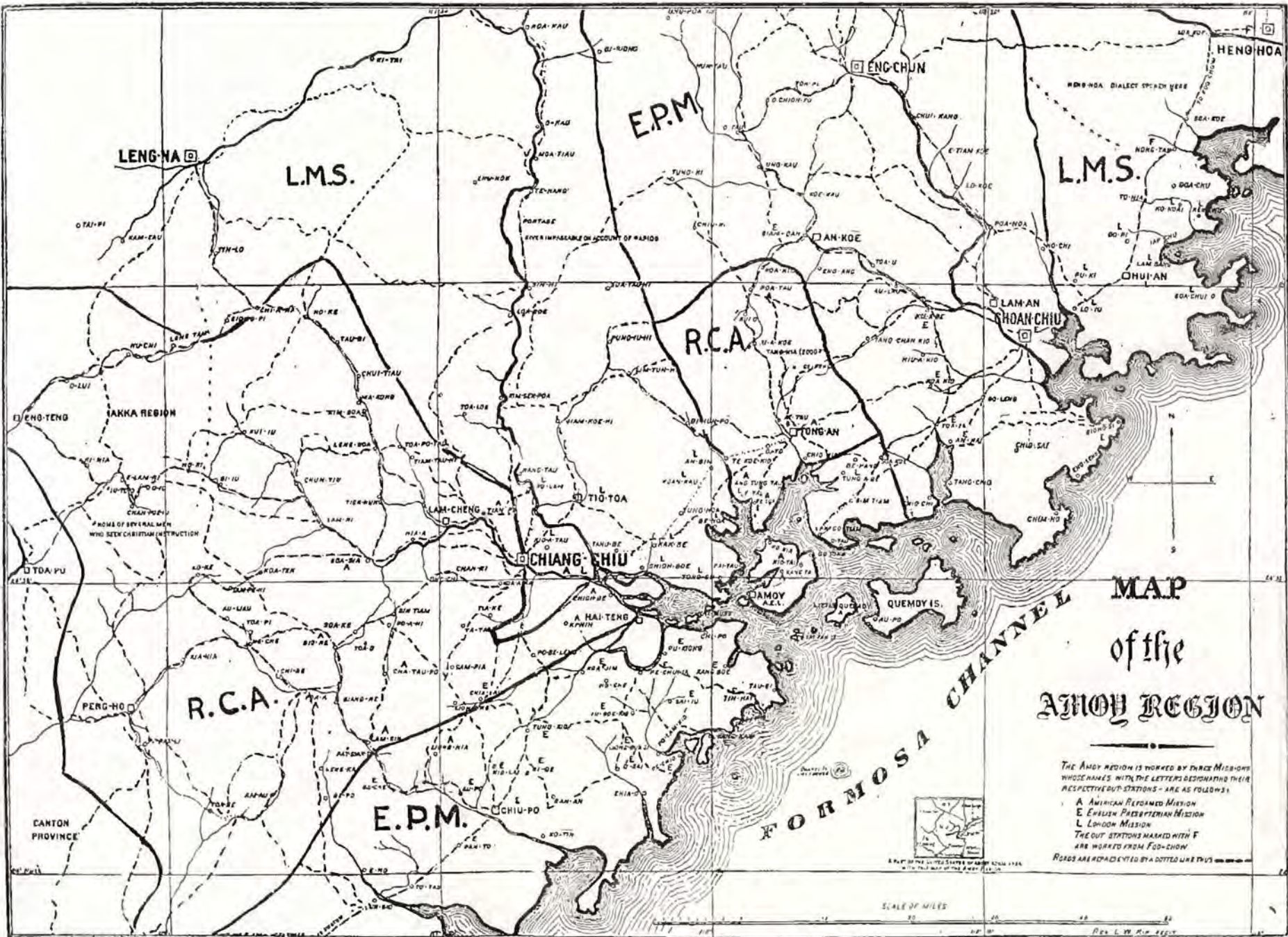


LIBRAR

# SKETCH OF THE AMOY MISSION CHINA



OF THE  
REFORMED  
CHURCH IN AMERICA  
NEW YORK  
1899



**MAP**  
of the  
**AMOY REGION**

The AMOY REGION is worked by three MISSIONS whose names with the letters designating their respective OUT-STATIONS - ARE AS FOLLOWS:

- A AMERICAN PROTESTANT MISSION
- E EVANGELICAL PROTESTANT MISSION
- L LONDON MISSION

THE OUT STATIONS MARKED WITH F ARE WORKED FROM FOO-CHOW

ROADS ARE REPRESENTED BY A DOTTED LINE THUS: - - - - -



A MAP OF THE UNITED STATES OF AMERICA SHOWING THE LOCATION OF THE AMOY REGION

SCALE OF MILES

REV. L. W. HOPKINS



HOUSE OCCUPIED BY DAVID ABEEL, ON KOLONGSU.

SKETCH  
OF  
THE AMOY MISSION,  
CHINA.

BY  
REV. JOHN G. FAGG.

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BOARD OF FOREIGN MISSIONS, R. C. A.  
25 EAST 22D STREET, NEW YORK.  
1899.

## MISSION OF THE REFORMED CHURCH IN THE REGION OF AMOY, CHINA.

BY REV. JOHN G. FAGG.

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**Location.**—The one mission of our Church in China, and the oldest mission, is that known as the Amoy Mission. It is situated on the southeast coast of China, in the province of Fukien. The province of Fukien covers an area of 47,000 square miles, a little less than that of the State of New York, and has an estimated population of ten millions. It is a province of mountains and hills and well-watered, densely-populated valleys. The Fukien Chinese have a saying, in rhyme, "Under the whole heavens there is nothing comparable to Fukien." And the people of the two districts of Chiangchiu and Chinchiu, in which our work is carried on, say, "In the whole province of Fukien there is nothing to be compared to Chiang and Chin." They have not spoken without reason. The harbor of Amoy, with its island-gem Kolongsu, where the foreign population lives, and other outlying islands and the encircling hills, is one of the most picturesque harbors on the China coast. The Chiangchin and Siokhe valleys are ever-green with verdure. Clumps of graceful, overhanging bamboo line the streams and cover the hills. Widespreading banyans and fruitful mango and lychee trees shade the numerous villages. Great stretches of ricefields, sugarcane and tobacco plantations and banana groves give variety to the landscape.



THE SIO-KE VALLEY.  
60 MILES SOUTHWEST OF AMOY.

Owing to the density of the population the farms are small, not averaging more than two or three acres, and they are cultivated with the utmost diligence. Two and three crops a year are gathered from the same piece of ground. No sooner is one crop ripened and garnered than another crop is put in. The farms and gardens are kept surprisingly free from weeds.

**The People.**—The Amoy Chinese are an enterprising, industrious, economical, cheerful, hospitable, people. All the emigration from China is from the two provinces of Canton and Fukien. Nearly all the emigration from the Fukien province has been from the region of Amoy. The Amoy emigration averages 20,000 a year. The Amoy Chinese have settled Western Formosa. They are found at Manila, Singapore, Batavia, Bangkok, Rangoon, and on the island of Sumatra. They are the shopkeepers and plantation workers in those regions.

**Language.**—The Amoy dialect is spoken by five million people. To the north of the Amoy region the Foochow and Hinghua, and to the south and west the Swatow and Hakka dialects are spoken. These dialects differ from each other as much as English from German and German from Dutch.

**Cities.**—The principal cities in the Amoy region are Amoy, Chiangchiu, Chinchiu, Tongan and Chiohbe. Amoy was one of the first five ports opened to Western commerce, and has a population of at least 200,000. It has an extensive coast-wise and East India trade, and ships annually 20,000,000 pounds of tea. The tea comes principally from the island of Formosa in small steamers and is transhipped at Amoy for the United States chiefly. Chiangchiu, on

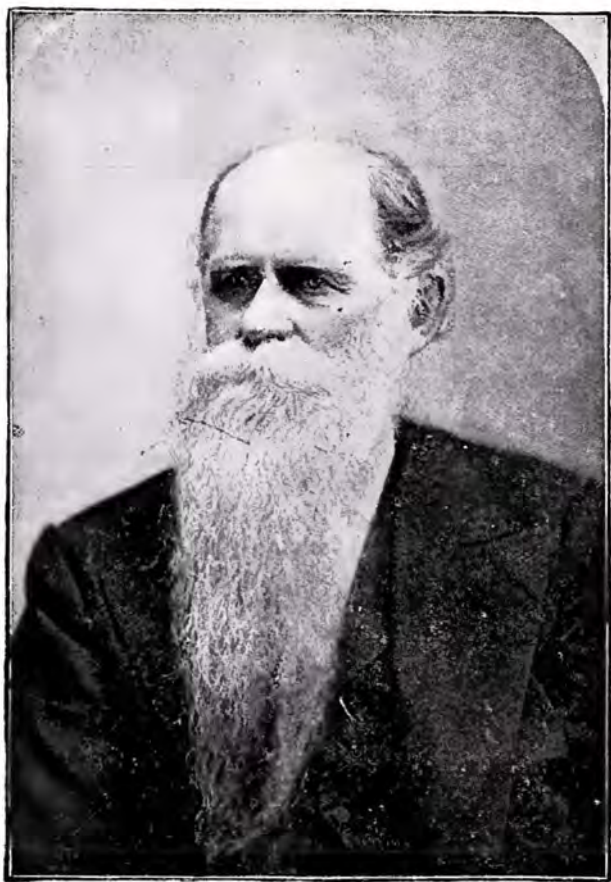


REV. DAVID ABEEL, D.D.

(From an oil painting by Prof. S. F. B. Morse.)

the West river, thirty miles west of Amoy, with a population of 200,000, is the center of a large inland trade. Chinchiu, sixty miles north of Amoy, is an important literary and governmental center, with a population of 300,000. The English Presbyterians carry on a most promising work in this city. Tongan, at the head of the estuary reaching out from Amoy to the north, with a population of about 60,000, is a lively business town, shipping quite extensive quantities of home-grown opium. Siokhe is a market town, sixty miles southwest of Amoy, at the head of boat navigation on the West river, with a population of 6,000.

**History.**—The Amoy Mission was founded by Rev. David Abel, in 1842. He had labored among the seamen at Canton; he had been chaplain for the foreign community at Singapore for a year; he had made two extensive tours to Borneo, Java, and Siam with a view to the establishment of missions among the Chinese, who had emigrated to those parts. But when, in consequence of the Opium War, Amoy was thrown open to foreign trade and settlement, he immediately went there. He began his work in a hired house, under an overshadowing banyan, on the island of Kolongsu. By his courtliness, affability and manly consecration he won the favor of both the literary and official classes, as well as of the common people. He had interested hearers from the beginning. But his health, never vigorous, soon utterly failed and he returned to the United States, in 1844, where he died not many months after. Before Abel left, Rev. Elihu Doty and Rev. William Pohlman came to Amoy. They had gone out from our Church



*Yours in the Gospel*

*J. V. N. Talney*

and been engaged in missionary work among the Chinese who had settled in Borneo, but the far greater opportunity now open for missionary work among the Chinese in China itself brought them to Amoy. Pohlman will always be remembered as having solicited and secured \$3,000 for the first Protestant church edifice for distinctively Chinese worship in China. He superintended its erection at Amoy (1848), where the substantial building still stands and Christian congregations still assemble. He went to Hongkong to escort an invalid sister, and to buy furnishings for the new church building. On his return the ship "Omega," in which he sailed, was wrecked off Breaker Point, 120 miles north of Hongkong, and by the overturning of the boat in which he and the captain and part of the crew were trying to get ashore, he was drowned.

Mr. Doty continued with the mission for twenty years, and by his character and work left an enduring impression.

But the name that stands out pre-eminently in connection with the Amoy Mission is that of Rev. John Van Nest Talmage, D.D. He not only helped lay the foundations but built thereon, and never knowingly, through upwards of forty years of service, put in one trowelful of untempered mortar. He was a man of unusual weight and power of personality. His soundness of judgment made him an adviser and arbitrator whom foreigners and Chinese alike sought, and from whose advice they were not quick to turn away. He was one of the earliest advocates of union and co-operation in Foreign missions, and was mainly instrumental, so far as our Church was

concerned, in the establishment of an independent Chinese Church of the Reformed order. It embraces the converts of both the English Presbyterian mission and our own mission. "It is not an appendage of either of these foreign churches, but is a genuine independent Chinese Christian church, holding the standards and governed by the polity of the twin-sister churches that sent them the gospel by their own messengers. The missionaries retain their relations with their own home churches, and act under commissions of their own Church Boards of Missions. They are not settled pastors, but are more like the Apostolic Evangelists of New Testament times, preachers, teachers, founders of churches, educators of the native ministry, superintendents of the general work of evangelization." Dr. Talmage's special literary achievement was the preparation and completion of a Character-Colloquial Dictionary in the Amoy dialect, intended to be of special service to the missionaries and the Chinese Christian Church. In the midst of multiplied duties and many distractions he worked at it for upwards of twenty years. Great and good man, fervent preacher, inspiring teacher, wise and sympathetic counsellor, generous friend, affectionate father, the fragrance of his name cannot be dissipated, the memory of his life the multiplying years cannot crowd out.

Rev. Daniel Rapalje joined the mission in 1858. Mr. Rapalje has just (July, 1899) returned to this country after upwards of forty years of faithful and efficient service. His unusual acquaintance with the Chinese language, both written and spoken, and his remarkable accuracy and facility of utterance have

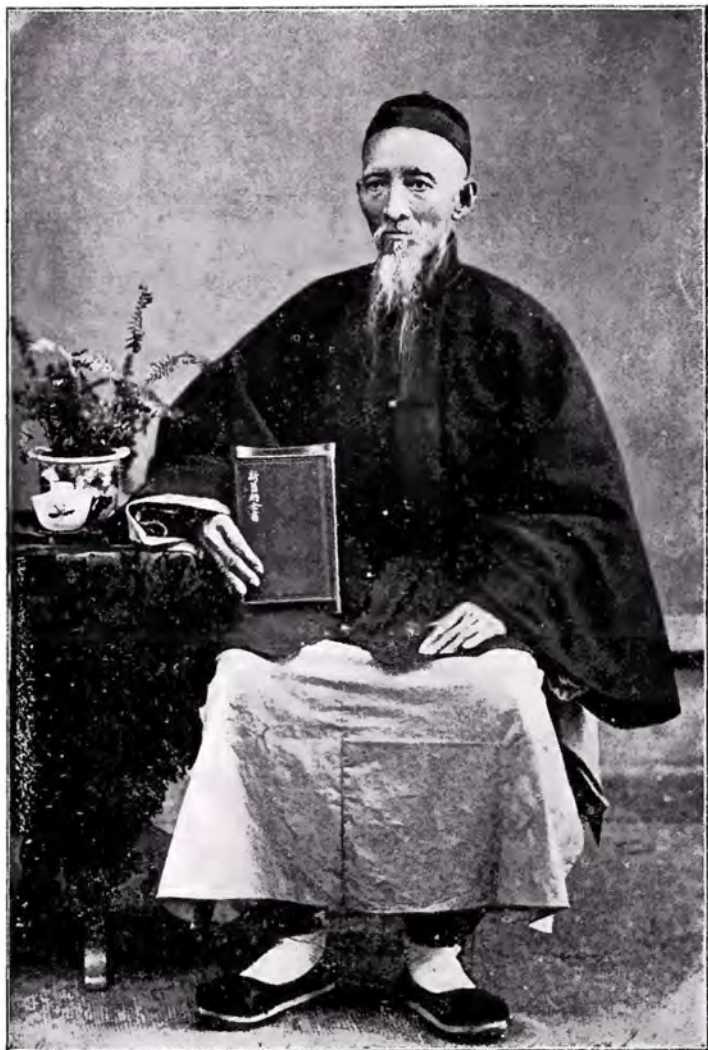
made him a highly respected and much valued missionary.

Rev. Leonard W. Kip, D.D., went to Amoy in 1861. He has been the geographer of the mission. He put as much painstaking accuracy into his maps as Dr. Talmage did into his dictionary. He has been a constant traveler and a pioneer in the establishment of mission stations in the region beyond Chiangchiu. The evangelization of the Siokhe valley and tributary valleys is due principally to the unwearied touring and testimony and planning and supervision of Dr. Kip.

Our missionary force in China has never been large. Reinforcements have been sent from time to time through the years. The proportion of those who could not endure the climate and were compelled, by reason of broken health to return to the United States, has been relatively large. Some have passed away, and others are still living, who would gladly have given their whole lives to the evangelization of China, but it could not be.

**The Work.**—The work of the mission is three-fold, Evangelistic, Educational, Medical.

**Evangelistic Work.**—The Amoy Mission began as a preaching mission. This was indicated in the words of Mr. Pohlman in 1846, in a paper in which he urged all the missionaries coming to China to learn to speak the language correctly, and adds, “Be sure you are understood, then preach, *preach*, PREACH.” Of course there is preaching in all the churches and chapels at the regular services every Sunday, to stated congregations of Christians. But more or less informal preaching to the heathen by the elders, school teachers,



PASTOR JAP HAN-CHIONG.

and other laymen with the gift of utterance is going on in the churches and chapels all through the Sabbath-day. There are wayside chapels which are opened every afternoon and evening, and passers-by are attracted by the singing of hymns and the testimony of earnest men who bear witness to their repudiation of idolatry and their faith in Jesus Christ.

Special evangelistic tours to hitherto unvisited or seldom-visited villages are arranged for several days of every month, when the pastors and preachers and elders of a whole valley or a portion of a valley join. Christian literature is disseminated. Portions of the scriptures, tracts on the fundamental truths of Christianity, tracts against ancestral worship and exposing idolatry, are sold or given away at all the chapels, and on these preaching tours. The Gospel story is told again and again by the lady-missionaries on their house to house visits. There are at present connected with our mission 11 self-supporting churches, 41 preaching stations, 12 pastors, 30 preachers.

**Educational Work** —The work of education began with teaching the new converts how to read the already-translated Scriptures. It is possible, by reason of the peculiar genius of the Chinese language, for a man to know enough character to make out a business announcement and write a business letter, to whom the characters and combinations of characters constituting the religious vocabulary are an unexplainable puzzle. Hence more or less educative work of this kind, teaching them how to read the Bible intelligently, must be done among all classes all the time. The children, too, must be gathered into Christian schools, away from the daily worship of



NEERBOSCH HOSPITAL; SIOKHE.

Confucius and the contaminating influence of heathen teachers. The need of evangelists and teachers was felt, and the older missionaries gave themselves, so far as they were able, to the training of men, with the modest accommodations and limited time at their command. To-day there is a well-appointed Theological Seminary building where the students of both the English Presbyterian Mission and our own Mission are given a three years' course in Systematic Theology, Exposition of Scripture, and the Art of Preaching.

Men of character, ability and consecration have gone out from this institution and are now serving the churches. The Seminary building was put up by, and is the property, of the English Presbyterian Mission.

**The Middle School.**—On one of the most commanding sites on the island of Kolongsu, stands the Talmage Memorial Hall, the funds for which were raised by Rev. P. W. Pitcher. Here our Middle School is housed, and upwards of sixty boys and young men are given a good academic training. Besides, there is a Boys' Boarding School on the island of Kolongsu, and there are boys' schools connected with every fully constituted church in the Mission.

The education of the women and girls has received attention from the beginning. The Charlotte W. Duryee Bible School founded in 1884 draws together under its roof women from many places in the Amoy region who never had an opportunity of any schooling in their childhood and wish, now that they are Christians and have the opportunity, to learn to read and understand the Bible for themselves.



Mrs. J. V. N. Talmage has superintended this school for many years and done most excellent work. There are two Boarding Schools for girls connected with the Amoy Mission, one on the island of Kolongsu, under the care of the Misses M. E. and K. M. Talmage, and one at Siokhe. The influence of these schools is felt far and wide for good in the homes of the Christian Chinese. There are also day schools for girls at Amoy, Chiangebiu and Tongan.

**Medical Work.**—No work of the foreign missionary is more thoroughly appreciated by all classes, literati, officials, merchants, shop-keepers, farmers, than the medical work. It makes a visible, tangible, sympathetic, scientific appeal. China has no medical colleges except those erected within recent years under foreign influence. Chinese physicians have learned the use of a few remedies as the result of long experience, some of which are safely harmless, others moderately efficient and others positively harmful. At best Chinese medical knowledge is little more than quackery. They know nothing whatever of surgery. The first hospital opened in connection with the Amoy Mission was the Neerbosch Hospital at Siokhe, in 1889, under the supervision of Rev. J. A. Otte, M.D. The hospital proved a most effective agency in breaking down prejudice and opening the way to many homes and villages for the preaching of the Gospel.

On Dr. Otte's return to China in 1897, Hope Hospital was built on the island of Kolongsu, the meeting point of junk and river-boat traffic from many directions, just opposite the city of Amoy. It is

already proving a much appreciated pool of Siloam and healing Bethesda.

**Mission Comity.**—The three missions at Amoy, the London Mission (Congregational), the English Presbyterian Mission, the Reformed Church Mission, as an illustration of Christian comity, and for the better prosecution of their respective work, have divided the region about Amoy—extending a hundred miles up and down the coast and a hundred miles inland, into three well-defined sections within whose bounds each mission is to carry on its work. This makes the Reformed Church specifically responsible for the evangelization of at least two million people.

The Mission just now is seriously undermanned. A strong reinforcement is greatly needed. Meanwhile faithful men and women are standing guard and doing earnest work.

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#### MISSIONARIES OF THE REFORMED CHURCH IN AMERICA TO AMOY, CHINA.

|   | WENT OUT. | RETIRED. |
|---|-----------|----------|
| Rev. David Abeel, D.D.,                 | 1842      | 1845*    |
| Rev. Elihu Doty,                        | 1844      | 1865*    |
| Mrs. Elihu Doty,                        | 1844      | 1845*    |
| Mrs. Mary (Smith) Doty,                 | 1847      | 1858*    |
| Rev. W. J. Pohlman,                     | 1844      | 1849*    |
| Mrs. Theodosia R (Scudder)<br>Pohlman,  | 1844      | 1845*    |
| Rev. J. V. N. Talmage, D.D.,            | 1847      | 1892*    |
| Mrs. Abby F. (Woodruff)<br>Talmage,     | 1850      | 1862*    |
| Mrs. Mary E. (Van Deventer)<br>Talmage, | 1865      |          |
| Rev. J. S. Joralmon,                    | 1855      | 1860     |
| Mrs. J. S. Joralmon,                    | 1855      | 1860     |
| Rev. Daniel Rapalje,                    | 1858      |          |

|                                  | WENT OCT. | RETIRED. |
|----------------------------------|-----------|----------|
| Mrs. Alice (Ostrom) Rapalje,     | 1878      |          |
| Rev. Alvin Ostrom,               | 1858      | 1864     |
| Mrs. Susan (Webster) Ostrom,     | 1858      | 1864     |
| Rev. John E. Watkins,            | 1860      | 1860**   |
| Mrs. John E. Watkins,            | 1860      | 1860**   |
| Miss Caroline E. Adriance,       | 1860      | 1863     |
| Rev. Leonard W. Kip, D.D.,       | 1861      |          |
| Mrs. Helen (Culbertson) Kip,     | 1861      |          |
| Rev. Augustus Blanvelt,          | 1861      | 1864     |
| Mrs. Jennie (Zabriskie) Blanvelt | 1861      | 1864     |
| Rev. J. Howard Van Doren,        | 1864      | 1873     |
| Rev. John A. Davis,              | 1868      | 1871     |
| Mrs. Emma C. (Wyckoff) Davis     | 1868      | 1871     |
| Miss Helen M. Van Doren,         | 1870      | 1877     |
| Miss Mary E. Talmage,            | 1874      |          |
| Miss Katharine M. Talmage,       | 1874      |          |
| Rev. David M. Talmage.           | 1877      | 1880     |
| Rev. Alexander S. Van Dyck,      | 1882      | 1897     |
| Mrs. Alice (Kip) Van Dyck,       | 1886      | 1897     |
| Rev. Phillip W. Pitcher,         | 1885      |          |
| Mrs. Anna F. (Merritt) Pitcher,  | 1885      |          |
| Miss Y. May King, M.D.,          | 1887      | 1889     |
| Rev. John A. Otte, M.D.,         | 1887      |          |
| Mrs. F. C. (Phelps) Otte,        | 1887      |          |
| Rev. John G. Fagg,               | 1887      | 1894     |
| Mrs. Margaret (Gillespie) Fagg,  | 1889      | 1894     |
| Miss Elizabeth M. Cappon,        | 1891      |          |
| Miss Nellie Zwemer,              | 1891      |          |
| Miss Margaret C. Morrison,       | 1892      |          |
| Miss Lily N. Duryee,             | 1894      |          |
| I. S. F. Dodd, M.D.              | 1894      | 1895     |
| Mrs. Mary (Carpenter) Dodd,      | 1894      | 1895     |
| Rev. A. D. D. Fraser,            | 1895      | 1898     |
| F. T. B. Fest, M.D.              | 1896      | 1898     |
| Mrs. Emmy M. (Hartwig) Fest,     | 1896      | 1898     |
| Rev. Hobart E. Stndley,          | 1896      |          |
| Mrs. Edith J. (Holbrow) Stndley  | 1898      |          |
| Miss M. Van B. Calkoen,          | 1896      |          |
| C. Otto Stumpf, M.D.,            | 1899      |          |
| Mrs. Eleanor (Barwood) Stumpf    | 1899      |          |
| Miss Angie M. Myers, M.D.,       | 1899      |          |
| Miss Louise Brink,               | 1899      |          |

\* Deceased.

\*\* Rev. John E. Watkins and his wife sailed from New York to join the Mission in 1860, and were never heard from