

THE
VISIONS OF HUNG-SIU-TSHUEN,
AND
ORIGIN OF THE KWANG-SI INSURRECTION.

BY THE
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HONGKONG:
PRINTED AT THE CHINA MAIL OFFICE.
1854.

INTRODUCTION.

THE general interest which prevails in respect to the present movement in China, may serve as an apology for the following publication. It is not the intention of the writer to make a compilation of statements which have been already presented to the public, nor does he pretend to give, in the following pages, a complete exposition of the affair. His object is merely to state such facts as have come to his knowledge from a trustworthy source, and which may throw a light on the inner ground and first causes of this religious and political movement, and exhibit its development until it resulted in the Kwang-si Insurrection.

The writer is well aware of the defects of his publication in point of style and arrangement; but for his excuse he begs to remark, that the information he received was limited, and given principally in the form of answers to his questions. Still he trusts, that the details may not be considered void of interest; and he will deem it a sufficient reward of his labour, if, through the facts communicated in the following pages, a more lively and permanent sympathy be awakened on behalf of the millions of China.

The civil war still rages, and the final issue, though anticipated by most persons in favour of the insurgents, must nevertheless be called uncertain, so long as the contest continues. It would, under such circumstances, be imprudent to endanger the safety of persons and places by an unguarded exposure of names in public

print; such a course might only afford further means and opportunities for persecution and oppression of innocent people, numbers of whom have already suffered the penalty of death for the offence of a few distant relatives. Such names, therefore, as have already appeared in print of parties connected with this movement, are here also given in full; but others are abbreviated, or only marked with the initials; names of places are occasionally given by translation into English, which may be quite as acceptable to the English reader as the Chinese sound, the meaning of which he does not understand. This precaution will not in the slightest measure obscure the narrative. In translating the Chinese stanzas or pieces of poetry, the writer has endeavoured to give the spirit of the original in as good a form as he was able. The Chinese of most of them is given for the satisfaction of those who understand that language.

It is scarcely necessary to remark, that the description of scenes is Chinese, according to the peculiar notions of the people. The writer has for his principal object to represent the whole information received by him in as faithful and unaltered a form as possible, very seldom introducing any criticism of his own upon the subject, thus leaving to every one to form his own opinion on the matter. The whole as it is, bears an inward testimony of truth and correctness. There may be smaller mistakes that are unavoidable, when events, comprising a long period of time, are related from memory; there may also be some exaggeration in the description of friends and events in whom the informant feels enthusiastically interested; but in the main the narrative may be relied upon as a sincere and true representation of what the informant knows and believes. As a further evidence of its truthfulness, it may be

mentioned, that the individual from whom the facts have been derived, when making his statement to the writer, knew very little of any information received from Nanking, so that the whole was drawn merely from his memory and his actual experience. The books that have been received from the revolutionary party at Nanking throw indeed a light upon the state and extent of the insurrection, but leave the first beginning in the dark. It is the object of the following pages to fill, in some measure, this blank in the history of the present insurrection in China.

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THE
VISIONS OF HUNG-SIU-TSHUEN,
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1. GENEALOGY OF THE HUNG FAMILY.

THE Hung family trace the pedigree of their ancestors back to the time of the Sung dynasty, and the reign of the two Emperors Hwui-tsung and Kin-tsung, about the beginning of the twelfth century. These two Emperors were taken captive by the northern barbarians, the people of Kin, and carried away to their country. At this period one Hung-hau was Minister of State, and actuated by feelings of duty and compassion, with but one companion to share his dangers, he resolved to visit the Kin country, in order to offer his services to his unfortunate master. Exposed to the severe cold in those northern regions, and being driven out without relief into the uninhabited forests, they soon found that their provisions and clothing were insufficient to keep them both alive, upon which Hung's companion magnanimously proposed to sacrifice his own life in order to save Hung, and gave him his own food and raiment, to enable him to continue his wandering, while he himself was left to perish in the forest. Hung was nevertheless soon reduced to extreme distress, and had only the roots of wild herbs wherewith to support his life. The Kin people were astonished to find him after some time still alive, and permitted him to return to his native country.

Hung-hau had three sons, Hung-tsun, Hung-mai, and Hung-kwah. The first of these was appointed Minister of State, as his father had been; the two others were members of the Han-lin college. Hung-tsun's son Hung-Phuh, also attained to this dis-

inction, the highest literary rank in China, and at that time there were more than eighty individuals of the Hung family at the Imperial court. From Hung-Phuh to Hung-Nien-kiu-lang were fifteen generations. The latter lived in the department of Chau-chau in the eastern part of Kwang-tung province, but having to suffer insult and persecution from some of his relatives, he removed farther north, to Kia-jing-chan. His descendants afterwards gradually spread in the province of Kwang-tung, and number at the present time about twenty thousand individuals. Among them there always have been found men of literary attainments and renown. From the above Hung-Nien-kiu-lang to Hung-Kung were eleven generations. The latter had four sons, Hung-Jin-king, Hung-Jin-lun, Hun-Jin-shing, and Hung-Jin-wui. Of these, Jin-lun and Jin-wui first removed to the district of Hwa-hien, to the northward of the city of Canton, where they settled as farmers, and afterwards brought their parents and brothers to the same place. The descendants of Hung-Kung now amount to about five hundred persons. From one of the above named four brothers, Jin-lun, descends Hung-Siu-tshuen in the fourth generation, and from another brother Jin-wui, his friend Hung-Jin, also in the fourth generation, from whom the statements composing this narrative have been obtained.

In China, where the security of a family depends on the influence and number of its members, all descendants from one ancestral head consider themselves nearly related, and as belonging to one family, mutually bound to protect and assist each other. All of the same generation are called brothers and sisters, those of the former generation are called uncles and aunts, and intermarrying between parties of the same surname or clan is strictly forbidden. Thus Hung-Siu-tshuen, the subject of the following pages, and Hung-Jin, the informant respecting him, are in China considered as much more nearly related than persons under similar circumstances in a western country would be. Hung-Siu-tshuen's father, Hung-Jang, had three sons and two daughters by his first wife of the Choo family; by his second wife of the Li family, who is still alive, he had no issue. Siu-tshuen was the fourth of the children, and only a sister was younger than himself. Siu-tshuen by his wife of the Lai family has three children, the elder girl about fifteen, the younger about ten, and a son five years of age. Several of Siu-tshuen's nearest

ancestors were generally known and renowned for their integrity of character, and attained a venerable old age. Hung-Jin-lun, his great-grandfather's father, was a man of remarkable benevolence, who extended his care to all the members of the clan, and died at ninety-six years of age. The son of Jin-lun attained an age of more than ninety years, and his grandson, the grandfather of Siu-tshuen, was above eighty when he died. Siu-tshuen's father was a venerable old man with a long beard, honest and straightforward, and was appointed by the clan to take charge of the ancestral fields, the produce of which is the property of the whole clan, and the spending of the revenue derived from which is reserved for extraordinary occurrences, when the interest of all is concerned. He was also appointed headman or elder of his native village, in which capacity he had not only to settle disputes among the inhabitants of his own village, but also to arrange the terms of any agreement with the surrounding villages. In China, where the distance to the district town, or nearest mandarin office, is often very great, perhaps twenty or thirty miles, and where a lawsuit generally results in a mere spending of large sums of money to the benefit of the mandarins and their servants, the method of settling any disputes between themselves by means of appointed, or generally acknowledged, headmen, is in most instances resorted to, and very often war between the different villages is resolved upon, carried on for months, and peace finally concluded, without any interference on the side of the mandarins, who at the present time have lost a great part of their influence among the native population.

2. HUNG'S BIRTHPLACE AND CHILDHOOD.

THE native place of Hung-Siu-tshuen is a small village in the Hwa-hien district. Its distance from the city of Canton is about thirty English miles, and the country in this direction forms an extensive plain; it is covered with paddy fields, and interspersed with numerous villages. The White-cloud Mountains near Canton may upon a clear day be seen from thence. Siu-tshuen's ancestors having moved hither from Kia-jing-chau, and speaking the Kia-jing-chau dialect, their descendants, and all other Chinese, who have moved down to settle in the southern part of the Kwang-

tung province, are by the aborigines, or Punti people, known under the name of Hakkas (Kheh-kia), or settlers. The Chinese adhere strictly to the customs of their forefathers; they spend their whole lives in an unceasing toil for procuring a bare support, and seem by habit almost unable to appreciate those comforts of life which are deemed indispensable by western nations. In such a Hakka village, we only find what is useful and necessary, without any thought of comfort or luxury. A description of the native village of Siu-tshuen may serve as a pattern for numerous others. The front part of the houses faces the south to admit the light, and to receive the refreshing south-west breeze during the summer months, and also to avoid the cold north wind during the winter season. Upon entering through the front door, there is an open space about ten or twelve feet square, on the sides of which are the cooking and bathing rooms, and right opposite the door is the large room or hall of the house, which is quite open in front, to admit the light and air. On both sides are private apartments of the several branches of the family, who possess one common room for assembling in. The houses consist of only one story; the ground is made hard by a mixture of moistened sand and lime, being beaten quite smooth on the surface; the walls are made of the same materials, but with a greater proportion of clay. The roof is simply formed by spars and laths, upon which the tiles are thickly laid, first in rows with the concave side upwards, and above them a second row with the concave side downwards, by which means the water is kept from penetrating into the house below.

The whole population of Hung's native village only amounts to about four hundred people, the most part of whom belong to the Hung family. There are only half-a-dozen houses in the front, but behind are two other rows of houses with narrow lanes leading to them, and in the third row on the west side we find the humble dwelling of Hung's parents. Before the village in front of the houses is a large pool of muddy water, where all the dirt and refuse of the village is carried down by the rain, and which forms a rich supply of water for manuring purposes, though the smell thereof is offensive to persons unaccustomed to Chinese agricultural economy. Upon the left hand from the village, and on the side of this pool, is situated the schoolhouse, where every boy may study the same Chinese classics as are studied

everywhere and by every student in the whole country, with the hope ultimately of rising from his present humble station to the highest dignities in the Empire.

In this village, in the year 1813, Hung-Siu-tshuen was born, and received upon his birth the name, "Brilliant fire;" afterwards upon attaining the age of manhood, another name was given him, marking his relation to the Hung family; and subsequently he himself adopted Siu-tshuen, "Elegant and Perfect," as his literary name. The two elder brothers of Siu-tshuen assisted their father in cultivating their paddy-fields, and a few simple vegetables, which supplied their principal nourishment. The family was in a humble position, possessing only one or two buffaloes, besides some pigs, dogs, and poultry, which are generally included in a Chinese farming establishment. The young Siu-tshuen soon developed an extraordinary capacity for study, and was sent to school when seven years of age. In the course of five or six years, he had already committed to memory and studied the Four Books, the Five Classics, the Koo-wun and the Hau-king; afterwards he read for himself the History of China, and the more extraordinary books of Chinese literature, all of which he very easily understood at the first perusal. He soon gained the favour of his teachers as well as of his own family relations, who felt proud of his talents, and surely hoped that he would in course of time attain the degree of a Tsin-tzu, or even become a member of the Han-lin college, from which the highest officers are selected by the Emperor, and thus by his high station reflect a lustre upon his whole family. Several of his teachers would not receive any pay for instructing him, and though some of the schools he visited were at a great distance, and the circumstances of his family not very good, yet, in order that he might continue his studies, they rejoiced to bring him provisions, and several of his relatives shared their clothing with him, for the same purpose. His old father, in talking with his friends, was particularly fond of dwelling upon the subject of the talents of his youngest son. His face brightened whenever he heard any one speak in his son's praise, and this was inducement enough for him to invite the speaker to the family hall, to partake of a cup of tea or a bowl of rice, and quietly continue this his favourite topic of discourse.

When Siu-tshuen was about sixteen years of age, the poverty of his family did not permit him to continue his studies, but like

the other youths of the village, who were no students, he assisted in the field labour, or led the oxen to graze upon the mountains, a common occupation in China for those who, either by their age or by their youth, are unable to perform heavy manual labour. Still it was regretted by all, that Siu-tshuen's studies should thus be discontinued; and in the following year a friend of the same age as himself invited him to become associated with him as a fellow-student for one year, hoping to derive benefit from a companion of so much talent. After the expiration of this period, his relatives and friends regretted that his talents should be wasted upon mere manual labour in the fields, and they therefore engaged him as teacher in their own village, whereby an opportunity was given him quietly to continue his literary pursuits, and develop his character. The yearly income of a Chinese schoolmaster depends upon the number of boys who attend his school. The usual number is between ten and twenty; a smaller number than ten would be insufficient for his support, and to more than twenty he could not give proper attention, as he has to teach every boy separately, and hear him repeat his lessons by heart, after he has committed them to memory. Every boy is bound to supply his teacher with the following articles annually:—Rice 50lb, for extra provisions 300 cash, lamp-oil 1 catty (1½lb), lard 1 catty, salt 1 catty, tea 1 catty, and, besides, a sum of from 1½ to 4 dollars, according to the age and ability of the boy. In the district of Hwa-hien, the school studies are continued throughout the whole year, with only about one month's intermission at the New Year. At this time the teacher's engagement terminates, a new engagement must be made, and a change of teachers often follows.

3. HUNG'S LITERARY CAREER, SICKNESS, AND VISIONS.

At an early period, when he was only about sixteen years of age, Hung commenced to visit the public examinations at Canton, with the hope to realize the high expectations entertained in his family respecting his literary abilities. There are in China four literary degrees, which can be attained by every one who at the examination distinguishes himself by superior talent, elegance of composition, and fine handwriting. The first or lowest

degree is called *Siu-tshai*, the second *Keu-jin*, the third *Tsin-azu*, and the fourth or highest *Han-lin*. In order to attain to the first of these degrees, every student must pass three different examinations; namely, first, the examination of the District, called *Hien-khau*; then the examination of the Department called the *Fu-khau*; and finally, the decisive examination before the Imperial Examiner, called the *Tshau-khau*. At the examination of the district, by the Magistrate of *Hwa-hien*, there are collected about 500 students every time, being all candidates aspiring to gain the first literary degree of *Siu-tshai*. Every candidate must state his own name, and the names of his ancestors during three previous generations, and besides procure the evidence of a graduate in the district, that he really does belong to its jurisdiction, and is entitled to the right of attending the examination. When the names have been duly registered, every candidate receives a roll of white paper, marked with his number, upon which he has to write his essays. Upon the first day two passages from the Four Books are selected as themes for the essays, and one arbitrary theme for a piece of poetry. Afterwards all these essays are examined, and arranged according to their merits. All the names of candidates are arranged accordingly in ten circles, every circle containing fifty names. After an interval of three or four days, the same process is repeated, until the candidates have been collected, and have written their essays and pieces of poetry seven different times—the three first times two essays and one verse, but the last four times only one essay and one verse every day. Finally, he whose name during the course of the seven trials stood highest upon the circle board, is selected as the head of the District examinations. It is however often the case, that upon the first and following trials, essays are thrown out as too bad in composition and handwriting, and the names left out, so that the number decreases after every new trial, and at the last trial only fifteen to twenty names remain upon the board. The second examination in the city of the department is very much like the first in the district town. At the third examination, when the names of the graduates are selected by the Imperial Examiner, all the candidates from all the District towns of the Department assemble together, and this time the examination lasts only one day. A certain number of graduates

is appointed, according to the population of the several districts, from eight to twenty-four individuals from every district, making in the fourteen Districts of Canton above two hundred graduates. Those appointed to the degree of *Siu-tshai*, must upon the following day stand a new trial, to ascertain if their talent be of a real nature, and that no deception was practised upon the day of the examination. The *Siu-tshais* of the different departments afterwards repair to the provincial city, and in this province, seventy-two of them are promoted to the second degree of *Keu-jin*. The *Keu-jins* of the eighteen provinces in their turn, repair to the capital of the Empire, and about one hundred and twenty or thirty are promoted to the third degree of *Tsin-szu*. All the *Tsin-szus* repair for further promotion to the Imperial Palace, when, upon examination in the presence of the Emperor, forty or fifty of their number are appointed Members of the *Han-lin College*. All graduates are obliged regularly to attend at future examinations, until they are sixty years of age, on pain of losing their degree.

Siu-tshuen's name was always among the first upon the board at the District Examinations, yet he never succeeded in attaining the degree of *Siu-tshai*. In the year 1836,* when he was twenty-three years of age, he again visited Canton, to be present at the public examination. Just before the office of the Superintendent of Finances, he found a man dressed according to the custom of the Ming dynasty, in a coat with wide sleeves, and his hair tied in a knot upon his head. The man was unacquainted with the Chinese vernacular tongue, and employed a native as interpreter. A number of people kept gathering round the stranger, who used to tell them the fulfilment of their wishes, even without waiting for a question from their side. *Siu-tshuen* approached the man, intending to ask if he should attain a literary degree, but the man prevented him by saying,—“You will attain the highest rank, but do not be grieved, for grief will make you sick. I congratulate your virtuous father.” On the following day he again met with two men in the *Liung-tsang* street.† One of these men had in his

* It may also have been some time before that period.

† *Siu-tshuen* supposed these two men to have been the same whom he saw the previous day, and who had told him the future; but in all probability his memory was here mistaken, which however was very excusable, as seven years had passed between his first getting the books and his studying their contents carefully.

possession a parcel of books consisting of nine small volumes, being a complete set of a work entitled "*Keuen shi leang yen*," 勸世良言 or "Good words for exhorting the age;" the whole of which he gave Hung-Siu-tshuen, who, on his return from the examination, brought them home, and after a superficial glance at their contents, placed them in his book-case, without at the time considering them to be of any particular importance. The following year, 1837, he again attended the public examination at the provincial city of Kwang-tung. In the commencement his name was placed high upon the board, but afterwards it was again put lower. Deeply grieved and discontented, he was obliged once more to return home without his hopes being realized, and at the same time feeling very ill, he engaged a sedan-chair with two stout men, who carried him to his native village, where he arrived on the first day of the third Chinese month in a very feeble state, and was for some time confined to his bed. During this period he had a succession of dreams or visions. He first saw a great number of people, bidding him welcome to their number, and thought this dream was to signify that he should soon die, and go into the presence of Yen-lo-wang, the Chinese King of Hades. He therefore called his parents and other relatives to assemble at his bedside, and addressed them in the following terms:—"My days are counted, and my life will soon be closed. O my parents! how badly have I returned the favour of your love to me! I shall never attain a name that may reflect its lustre upon you." After he had uttered these words, during which time his two elder brothers had supported him in a sitting posture upon his bed, he shut his eyes and lost all strength and command over his body. All present thought he was going to die, and his two brothers placed him quietly down upon the bed. Siu-tshuen became for some time unconscious of what was going on around him; his outward senses were inactive, and his body appeared as dead, lying upon the bed; but his soul was acted upon by a peculiar energy, so that he not only experienced things of a very extraordinary nature, but afterwards also retained in memory what had occurred to him. At first when his eyes were closed, he saw a dragon, a tiger, and a cock entering his room, and soon after he observed a great number of men, playing upon musical instruments, approaching with a beautiful sedan chair, in which they invited him to be seated, and then carried him

away. Siu-tshuen felt greatly astonished at the honour and distinction bestowed upon him, and knew not what to think thereof. They soon arrived at a beautiful and luminous place, where on both sides were assembled a multitude of fine men and women, who saluted him with expressions of great joy. As he left the sedan, an old woman took him down to a river and said,—“Thou dirty man, why hast thou kept company with yonder people, and defiled thyself? I must now wash thee clean.” After the washing was performed, Siu-tshuen, in company with a great number of old virtuous and venerable men, among whom he remarked many of the ancient sages, entered a large building where they opened his body with a knife, took out his heart and other parts, and put in their place others new and of a red colour. Instantly when this was done, the wound closed, and he could see no trace of the incision which had been made. Upon the walls surrounding this place, Siu-tshuen remarked a number of Tablets with inscriptions exhorting to virtue, which he one by one examined. Afterwards they entered another large hall the beauty and splendour of which were beyond description. A man, venerable in years, with golden beard and dressed in a black robe, was sitting in an imposing attitude upon the highest place. As soon as he observed Siu-tshuen, he began to shed tears, and said,—“All human beings in the whole world are produced and sustained by me; they eat my food and wear my clothing, but not a single one among them has a heart to remember and venerate me; what is however still worse than that, they take of my gifts, and therewith worship demons; they purposely rebel against me, and arouse my anger. Do thou not imitate them.” Thereupon he gave Siu-tshuen a sword, commanding him to exterminate the demons, but to spare his brothers and sisters; a seal by which he would overcome the evil spirits; and also a yellow fruit to eat, which Siu-tshuen found sweet to the taste. When he had received the ensigns of royalty from the hand of the old man, he instantly commenced to exhort those collected in the hall to return to their duties toward the venerable old man upon the high seat. Some replied to his exhortations, saying, “We have indeed forgotten our duties toward the venerable.” Others said, “Why should we venerate him? let us only be merry, and drink together with our friends.” Siu-tshuen then, because of the hardness of their hearts, continued his admonitions with tears. The old man said to him, “Take cour-

age and do the work; I will assist thee in every difficulty." Shortly after this he turned to the assemblage of the old and virtuous saying, "Siu tshuen is competent to this charge;" and thereupon he led Siu-tshuen out, told him to look down from above, and said, "Behold the people upon this earth! hundredfold is the perverseness of their hearts." Siu-tshuen looked and saw such a degree of depravity and vice, that his eyes could not endure the sight, nor his mouth express their deeds. He then awoke from his trance, but still being under its influence, he felt the very hairs of his head raise themselves, and suddenly, seized by a violent anger, forgetting his feeble state, put on his clothes, left his bedroom, went into the presence of his father, and making a low bow said, "The venerable old man above has commanded that all men shall turn to me, and all treasures shall flow to me." When his father saw him come out, and heard him speak in this manner, he did not know what to think, feeling at the same time both joy and fear. The sickness and visions of Siu-tshuen continued about forty days, and in these visions he often met with a man of middle age, whom he called his elder brother, who instructed him how to act, accompanied him upon his wanderings to the uttermost regions in search of evil spirits, and assisted him in slaying and exterminating them. Siu-tshuen also heard the venerable old man with the black robe reprove Confucius for having omitted in his books clearly to expound the true doctrine. Confucius seemed much ashamed, and confessed his guilt. Siu-tshuen, during his sickness, often, as his mind was wandering, used to run about his room, leaping and fighting like a soldier engaged in battle. His constant cry was, "Tsan jau, tsan jau, tsan ah, tsan ah,"—"Slay the demons! slay the demons! slay, slay; there is one and there is another; many many cannot withstand one single blow of my sword." His father felt very anxious about the state of his mind, and ascribed their present misfortune to the fault of the Geomancer in selecting an unlucky spot of ground for the burial of their forefathers. He invited therefore magicians, who by their secret art should drive away evil spirits; but Siu-tshuen said, "How could these imps dare to oppose me? I must slay them, I must slay them! Many many cannot resist me." As in his imagination he pursued the Demons, they seemed to undergo various changes and transformations—one time flying as birds, and another time appearing as lions. In case he was not able to overcome them, he held out

his seal against them, at the sight of which they immediately fled away. He imagined himself pursuing them to the most remote places under heaven, and every where he made war with and destroyed them. Whenever he succeeded, he laughed joyfully and said, "They can't withstand me." He also constantly used to sing one passage of an old song,—“The virtuous swain he travels over rivers and seas; he saves many friends and he kills his enemies.” During his exhortations he often burst into tears, saying,—“You have no hearts to venerate the old father, but you are on good terms with the impish fiends; indeed, indeed, you have no hearts, no conscience more.” Siu-tshuen's two brothers constantly kept his door shut, and watched him, to prevent him from running out of the house. After he had fatigued himself by fighting, jumping about, singing, and exhorting, he lay down again upon his bed. When he was asleep, many persons used to come and look at him, and he was soon known in the whole district as the madman. He often said, that he was duly appointed Emperor of China, and was highly gratified when any one called him by that name; but if any one called him mad, he used to laugh at him and to reply, “You are indeed mad yourself, and do you call me mad?” When men of bad character came to see him, he often rebuked them and called them demons. All the day long he used to sing, weep, exhort, reprove by turns, and in full earnest. During his sickness he composed the following piece of poetry:—

My hand now holds both in heaven and earth the power to punish and kill—
 To slay the depraved, and spare the upright; to relieve the people's distress.
 My eyes survey from the North to the South beyond the rivers and mountains;
 My voice is heard from the East to the West to the tracts of the sun and the moon.
 The Dragon expands his claws, as if the road in the clouds were too narrow;
 And when he ascends, why should he fear the bent of the milky way?
 Then tempest and thunder as music attend, and the foaming waves are excited,
 The flying Dragon the Yik-king describes, dwells surely in Heaven above.

易	風	騰	展	聲	眼	斬	手
象	雷	身	爪	震	通	邪	握
飛	鼓	何	似	東	西	留	乾
龍	舞	怕	嫌	南	北	正	坤
定	三	漢	雲	日	江	解	殺
在	千	程	路	月	山	民	伐
天	浪	偏	小	邊	外	懸	權

One morning very early when Siu-tshuen was about to leave his bed, he heard the birds of the spring singing in the trees which surrounded the village, and instantly he recited the following Ode:—

The Birds in their flight all turn to the light,
 In this resembling me ;
 For I'm now a King, and every thing
 At will to do I'm free.
 As the sun to the sight, my body shines bright—
 Calamities are gone ;
 The high Dragon and the Tiger band
 Are helping me each one.

龍	身	我	鳥
虎	照	今	向
將	金	爲	曉
軍	鳥	王	兮
都	災	事	必
輔	盡	事	如
佐	消	可	我

Siu-tshuen's relatives asked the advice of several physicians; who tried to cure his disease by the aid of medicines, but without success. One day his father noticed a slip of paper put into a crack of the doorpost, upon which were written the following characters in red, 一天王大道君王全 "The noble principles of the heavenly King, the Sovereign King Tshuen." He took the paper and shewed it to the other members of the family, who however could not understand the meaning of the seven characters. From this time Siu-tshuen gradually regained his health. Many of his friends and relatives now visited him, desirous to hear from his own mouth what he had experienced during his disease, and Siu-tshuen related to them without reserve all that he could remember of his extraordinary visions. His friends and relatives only replied, that the whole was very strange indeed, without thinking at the time that there was any reality in the matter.

4. SIU-TSHUEN'S CHANGE—READING OF THE TRACTS—BAPTISM.

WITH the return of health, Siu-tshuen's whole person became gradually changed both in character and appearance. He was careful in his conduct, friendly and open in his demeanour, his body increased in height and size, his pace became firm and imposing, his views enlarged and liberal. His friend describes him as being, at a later period, a rather tall man, with oval face and fair complexion, high nose, small round ears, his eyes large and bright, his look piercing and difficult to endure, his voice clear and sonorous—when laughing, the whole house resounded; his hair black, his beard long and sandy, his strength of body extraordinary, his power of understanding rare. Persons of vicious habits fled from his presence, but the honest sought his company. He now again attended the public examination at Canton, and was also, as before, several years engaged as teacher of a school about eight miles from his native place. As a schoolmaster he was rather severe, and kept his pupils in strict order; he was however very friendly to those whose character he approved of, and in confidential conversation he occasionally disclosed the thoughts of his heart, whereby it was evident, that the impression which his former sickness and visions had made upon his mind had not been effaced.

In the year 1843, he had a school in a village called "Water-lily," about ten miles from his native place, being engaged as teacher by the Li family. In the 5th month, his cousin Li, whilst looking into his bookcase, happened to take out from among his books the work entitled "Good Words for exhorting the Age," and asked Siu-tshuen what these books contained. Siu-tshuen answered, that he did not know their contents; that the books had been presented to him when he once attended the examination at Canton. Li asked his permission to take the books home and read them at his leisure, which Siu-tshuen readily granted.

Whilst the cousin of Siu-tshuen is looking over the nine little volumes of "Good Words for exhorting the Age," which were destined to exercise a great influence upon Siu-tshuen's mind and actions, it may not be out of the way for us also to have a glance at their contents. The author of the "Keuen she leang

yen," or "Good Words exhorting the Age," calls himself "Hioh-shen," or "Student of Virtue." The name however by which he is commonly called is Liang Afah, known as one of Dr Milne's Chinese converts. Whilst he was engaged at Malacca as a typesetter, he had daily opportunities to hear Dr Milne expound the Scriptures, by means of which his heart was gained to the service of the true God by faith in Jesus Christ. In describing his own conversion, Liang introduces also several conversations between himself and Dr Milne, whose explanation of the merits of Christ and the rite of baptism deserve particular notice. Liang says,—

"Upon every Sabbath day, when no work was performed, I used to read the Holy Scriptures. If I did not understand a passage, I went to ask Dr Milne, who was very willing to explain the meaning to me. I therefore asked Dr Milne about the atonement of Christ, and how He could save men. Dr Milne said that all the men of the world had left the worship of the only true God, and fallen into idolatry; had transgressed the righteous law of God, and deserved eternal damnation. But God, the Creator of all men, not willing to destroy the whole race, according to his great mercy, caused his holy son Jesus to leave his glorious place in heaven, descend into the world and become a man, conceived by the power of the Holy Spirit, and born of the Virgin. Jesus taught men to know and worship the one Lord and Creator of the universe, and to desist from idolatry. He taught men the value of their never-dying souls, and the importance of preparing for a future judgment; that he came into the world to suffer and die in order to atone for the sins of men; that every one who now believes in the atonement of Jesus and is baptized, may receive the forgiveness of all sins and be saved; but that every sinner who does not believe, will suffer the eternal punishment of hell."

Liang thereupon asked Dr Milne the meaning of Baptism. Dr Milne said,—

"The rite of Baptism consists in sprinkling a little pure water upon the head or the body of a person. The inner or spiritual meaning of it is to wash a person clean from the pollution of his sins, that by the Holy Spirit his heart may be changed, and cause him from the time of his having been baptized to love the good and hate the evil, to change his former life, and become a new man."

Liang, upon retiring to his little room, thought in himself, "I am a sinner; if I do not rely upon the atoning merits of Jesus, how can I pray to God freely to forgive my sins?" Liang then made up his mind to become a Christian, and applied for baptism. Dr Milne said,—

"If you with all your heart repent of your sins, believe in the Lord Jesus Christ, and act according to his doctrine; if you have resolved not to worship any idols, but only to adore the great Lord and Creator of the Universe; and

to desist from all depravity, wickedness, deceit, and lying,—then you may be admitted to baptism, but not otherwise.”

Liang-Afah then declared himself quite willing to act according to the instruction of Dr Milne, and was baptized by him. He describes the ceremony of his own baptism in the following way:—Dr Milne having again asked him several questions, read some verses of the Scriptures, and explained their meaning. He then kneeled with Liang in prayer, imploring the grace and mercy of God. The prayer being concluded, he took a little pure water with his hand, and applied it to Liang’s head. This ceremony was followed by another prayer, and the convert asked Dr Milne what special mark those had who believed in Jesus. Dr Milne said,—“The special mark of true believers is—to do good with all their heart.” Liang then returned to his little room, and as he sat there alone, musing upon what had taken place, he felt a secret joy in his heart, because he had received the pardon of God for all his great sins. He then took the name of “Student of Virtue,” and continuing in prayer and the reading of the Holy Scriptures, gradually experienced a change of mind and heart. He not only desisted from evil practices, but even evil thoughts after some time became less frequent. He not only himself abandoned the worship of idols, but he pitied the stupidity of others who engaged therein, and desired to exhort them to throw away the idols, repent of their sins, and worship the only true God. Two years afterwards, in the year 1819, he returned to China, and having instructed his wife, and finding her willing to receive the religion of Jesus, he acted according to circumstances and baptized her. Subsequently he and his wife took their infant son to Dr Morrison, requesting baptism for him also. In the course of a few years, Dr Morrison, finding Liang sincere in his desire to propagate the gospel among his countrymen, ordained him to the office of Evangelist, and gave him the right hand of fellowship, telling him to make known the religion of Jesus far and wide. According to a report from Dr Morrison, dated September 4th, 1832, Liang-Afah had, during the course of that year, printed nine Tracts of about fifty pages each, composed by himself, and interspersed with passages of Sacred Scripture. They were revised by Dr Morrison in manuscript, and afterwards printed at Malacca. The general title is “Keuen-shi-liang-yen,” or “Good Words exhorting the Age.”*

* The nine volumes have often been bound up as four.

These books contain a good number of whole chapters of the Bible according to the translation of Dr Morrison, many essays upon important subjects from single texts, and sundry miscellaneous statements founded on Scripture. Subjoined is a Table of the Contents of the whole work:—

Volume I. is entitled "A true account of the salvation of mankind."

- Section 1, A paraphrastic version of the 1st chapter of Genesis.
- " 2, An exposure of the idolatry of China.
- " 3, The 1st chapter of Isaiah.
- " 4, The 5th, 6th, and 7th chapters of Matthew.

Volume II. is entitled "Follow the true and reject the false."

- Section 1, Discourse on John iii. 17.
- " 2, " on Matthew xix. 28.
- " 3, " on seeking to familiar spirits and wizards
—founded on Isaiah viii. 19.
- " 4, On Regeneration—founded on John iii. 1-21.

Volume III. A collection of various tracts.

- Section 1, On the holy truths contained in the true Scriptures.
- " 2, On redemption by Christ.
- " 3, The 19th Psalm, and Psalm xxxiii. 4-22.
- " 4, Isaiah xlv. 5-21.
- " 5, Genesis chapter i.
- " 6, On the Creator of all.
- " 7, On original righteousness.

Volume IV. is entitled "Miscellaneous explanations of the Holy Scriptures."

- Section 1, A discourse on John vi. 27, "Labour not for the meat that perisheth."
- " 2, Do. on Rom. ii. 2, "Wherein thou judgest another, thou condemnest thyself."
- " 3, Do. on Eccles. ii. 11, "All is vanity and vexation of spirit."
- " 4, The Flood—founded on Genesis vi. and vii.

Volume V. is entitled "Miscellaneous statements founded on the Scriptures."

- Section 1, "What shall it profit a man to gain the whole world and lose his own soul?" Math. xvi. 26.
- " 2, "We must all appear before the judgment seat of Christ." 2 Cor. v. 10.
- " 3, "God so loved the world," &c. John iii. 16
- " 4, "He that confesses and forsakes his sin shall find mercy." 1 John i. 9.
- " 5, "Receive with meekness the engrafted word," James i. 21.
- " 6, "One day is with the Lord as a thousand years." 2 Peter iii. 8.
- " 7, "God dwelleth not in temples made with hands," Acts xvii. 24.

- Section 8, "Whom the Lord loveth he chasteneth." Heb. xii.
6, 7.
- " 9, "The kingdom of God is not in word, but in power."
1 Cor. iv. 20.
- " 10, "What advantageth it me, if the dead rise not?"
Cor. xv. 32.
- " 11, "Heaven and earth shall pass away, but my word
shall not pass away." Matth. xxiv. 35.
- " 12, "Every creature of God is good, if it be received
with thanksgiving." 1 Tim. iv. 4.
- " 13, "Take no thought saying what shall we eat." Matth.
vi. 31.
- " 14, "Whosoever shall call upon the Lord shall be saved."
Rom. x. 13.
- " 15, "Not as pleasing man, but God, who trieth our heart."
1 Thess. ii. 3.
- " 16, Paraphrase of Rom. xii.
- " 17, " " " " xiii.
- " 18, Destruction of Sodom and Gomorrah.
- " 19, Paraphrase of the 5th Chapter of James.

This whole volume is a collection of short sermons on the above texts.

Volume VI. is entitled "A perfect acquaintance with the true doctrine."

- Section 1, The 58th chapter of Isaiah.
- " 2, The 5th chapter of the Ephesians.
- " 3, Contains Liang-Afah's autobiography—a short extract of which has already been presented to the reader.
- " 4, On suffering reproach for Christ's sake.
- " 5, Acts xxii., with a short preface.
- " 6, 1 Tim. chapters ii. and iii.
- " 7, Revelations xxi.

Volume VII. is entitled "On obtaining happiness whether in peace or in peril."

- Section 1, A discourse on Acts xiv. 22.
- " 2, " " " on Matth. xviii. 6
- " 3, " " " on Heb. xii. 25.
- " 4, 1 Cor. chapters i. and ii.
- " 5, " " " chapter xiii.
- " 6, 1 John chap. iv.
- " 7, On the exemption from all calamity and possession of all good, obtained by the virtuous in the world to come.
- " 8, On the misery of those who reject the Gospel.

Volume VIII. is entitled "Excellent sayings from the true Scriptures."

- Section 1, Jeremiah xxiii. 19-33.

Section 2, A discourse on 1 Thess. v. 21.

" 3, " on 2 Peter iii. 10.

" 4, " on 1 John iv. 5 and 6. This alone occupies 28 pages.

" 5, Genesis chapter iv.

" 6, A discourse on 1 Peter iv. 17.

Volume IX., is entitled "Important selections from the ancient Scriptures."

Section 1, Acts xix.

" 2, Ephesians vi.

" 3, Thess. v.

" 4, James iv. 13—a sermon.

" 5, Sermon on 1 Tim. vi. 6.

" 6, " on 1 Tim. i. 15.

" 7, Commentary on Colossians chap. iii.

" 8, A refutation of various errors.

" 9, On the Day of Judgment.

Siu-tshuen's cousin Li, after having read the books, returned them to him, and said that their contents were very extraordinary, and differed greatly from Chinese books. Siu-tshuen then took the books and commenced reading them closely and carefully. He was greatly astonished to find in these books the key to his own visions, which he had had during his sickness six years before; he found their contents to correspond in a remarkable manner with what he had seen and heard at that time. He now understood the venerable old one who sat upon the highest place and whom all men ought to worship, to be God the heavenly Father; and the man of middle age, who had instructed him and assisted him in exterminating the demons, to be Jesus the Saviour of the world. The demons were the idols, his brothers and sisters were the men in the world. Siu-tshuen felt as if awaking from a long dream. He rejoiced to have found in reality a way to heaven, and sure hope of everlasting life and happiness. Learning from the book the necessity of being baptized, Siu-tshuen and Li now, according to the manner described in the books, and as far as they understood the rite, administered baptism to themselves. They prayed to God, and promised not to worship evil spirits, not to practise evil things, but to keep the heavenly commands; they then poured water upon their heads, saying, "Purification from all former sins, putting off the old, and regeneration." When this was done, they felt their hearts overflowing with joy, and Siu-tshuen composed the following Ode upon repentance:—

When our transgressions high as heaven rise,
 How well to trust in Jesus' full atonement!
 We follow not the Demons, we obey
 The holy precepts, worshipping alone
 One God, and thus we cultivate our hearts.
 The heavenly glories open to our view,
 And every being ought to seek thereafter.
 I much deplore the miseries of Hell.
 O turn ye to the fruits of true repentance!
 Let not your hearts be led by worldly customs.

免	及	地	天	惟	勿	幸	吾
將	早	獄	堂	崇	信	賴	儕
方	回	幽	榮	上	邪	耶	罪
寸	頭	沉	顯	帝	魔	蘇	惡
俗	歸	我	人	力	遵	代	實
情	正	亦	宜	心	聖	贖	滔
牽	果	憐	慕	田	誠	全	天

They thereupon cast away their idols, and removed the tablet of Confucius, which is generally found in the schools, and worshipped by the teacher as well as by the pupils.

5. FURTHER STUDY OF THE TRACTS—PREACHING— AND ADVERSITIES.

On the tenth day of the sixth month, Siu-tshuen returned from Water-lily, and first visited a friend named P'hang, in whose village he had several years been engaged as teacher. Siu-tshuen's heart was full of his new discovery; he spoke with such a flow of language about his visions, and the books received from heaven, that his friend P'hang really thought he had got a new attack of his former sickness, and ordered a trustworthy man to see him home in safety. During their walk of about eight miles, Siu-tshuen spoke about the folly and sinfulness of idolatry, and about the duty of worshipping the true God. His companion listened for a while, and then said, "Why—all that you say is only the truth. Mr P'hang told me that your mind was again deranged, and requested me to see you home, lest you might upon your way fall into the water and be drowned." Upon his return home, Siu-tshuen soon converted to his views two intimate

friends, named Fung Yun-san and Hung-Jin. He first baptized them in a school, where Fung Yun-san was teacher; but afterwards they all three went down to a rivulet in the neighbourhood, to have a complete cleansing. Siu-tshuen thereupon removed the idols from the school-rooms of his two converts, and composed the following Ode to awaken the minds of men:—

Besides the God of Heaven there is no other God ;
Why do the foolish men take falsehood to be truth !
Since their primeval heart is altogether lost,
How can they now escape defilement from the dust !

在	焉	渾	只	假	何	更	神
凡	能	失	爲	作	故	無	天
塵	超	却	本	真	愚	神	之
	出		心		頑		外

Hung-Jin wrote a reply according to the Chinese manner, finishing with the same words,—

The mighty heavenly Father, He is the one true God.
Idols are made of wood, or moulded from the clod.
We trust that Jesus came, to save us who were lost,
That we may soon escape defilement from the dust.

脫	吾	來	幸	枉	木	是	全
凡	儕	救	賴	認	刻	爲	能
塵	及	世	耶	真	坭	神	天
	早		蘇		團		父

While at home, Siu-tshuen and his two friends attentively studied the books, which Siu-tshuen found to correspond in a striking manner with his former visions; and this remarkable coincidence convinced him fully as to their truth, and that he was appointed by God to restore the world, that is, China, to the worship of the true God,—

“These books,” said he, “are certainly sent purposely by heaven to me, to confirm the truth of my former experiences; if I had received the books without having gone through the sickness, I should not have dared to believe in them, and on my own account to oppose the customs of the whole world; if I had merely been sick but not also received the books, I should have had no further evidence as to the truth of my visions, which might also have been considered as mere productions of a diseased imagination.”

Then he raised his voice, and spoke in a bold manner,—

“I have received the immediate command from God in his presence; the will of Heaven rests with me. Although thereby I should meet with calamity, difficulties, and suffering, yet I am resolved to act. By disobeying the heavenly command, I would only rouse the anger of God; and are not these books the foundation of all the true doctrines contained in other books?”

Under this conviction, Siu-tshuen, when preaching the new doctrine to others, made use of his own visions and the books, as reciprocally evidencing the truth of each other. He revered the books highly, and if any one wished to read them, he urgently told them not to alter or mark them in any manner, “because,” said he, “it is written therein (Ps. 33-4) Jehovah’s word is correct.”

One day he visited a Siu-tshai of the name of Wun, with whom he spoke about the books, and the doctrine they contained. Wun would not believe his statements, and said, “Give me the books, and I will correct them for you, and bring you back from your errors.” These words greatly offended Siu-tshuen, and though the Siu-tshai had killed a fowl for his entertainment, he left the house without partaking of it.

The books contained many portions of the Holy Scriptures which, though translated certainly in a faithful manner, yet had so much of foreign idiom, and were so often without any introduction and comments, that Siu-tshuen and his friends, left wholly to themselves, of course made many mistakes as to the real meaning. They found for instance in these chapters many pronouns, “I, we, you, he,” and so on, introduced. These they were at a loss how to apply, and when they asked Siu-tshuen to whom these pronouns referred, he kept silence, but his friends clearly understood that he often applied the pronoun “you” or “he” to himself when the meaning suited his views, as he considered the whole of these tracts specially written for him and given him from heaven. Often when he observed the word Tshuen 全 (*whole, all, complete*) he thought his own name was referred to. He liked exceedingly the 19th and 33d Psalms, which he and Hung-Jin used to recite in a loud voice. The third verse he would understand, “Their voice is gone out to the whole world (country of Tshuen;”) the ninth and tenth verses he would read, instead of “altogether righteous,”

"*Tshuen* is righteous, more to be desired than gold." The twelfth verse again he would read, "Who can understand, so as *Tshuen*, his errors," and so on.

Reading the description of the flood, the destruction of Sodom, and the judgment, they were filled with awe, not knowing if perhaps these dreadful calamities were still to be expected. Particularly Siu-tshuen commenced to be very careful in his conduct, and evinced a great deal of earnestness and sincerity in his addresses to others. From these tracts he learned, that virtuous men from the West, by the command of God and constrained by the love of Him, had travelled to the province of Kwang-tung, not fearing the dangers of a sea-voyage of several myriads of miles, in order to preach the gospel in China; that they had gone to the expense of several myriads of cash in order to study the Chinese language, and afterwards translate the Holy Scriptures into Chinese; that their sole object was to save the Chinese people from the sinful practice of idolatry, that they might obtain forgiveness of sins and life everlasting. . . . He further read,—

"It is therefore highly desirable that the man (or men) of the great and glorious Middle Kingdom who sees these books should not vainly boast of his own country being the land of true principles of propriety and fine literature, but with a humble mind put aside his own prejudices, and the thought of from what country they are derived, and consider that the God of Heaven created us to be men, and every one who is a man ought to know the saving doctrines of the Holy Scriptures."

Soon after the above statement, it is said (from 1 Cor. i.),—

"See to your calling, that among you are not many wise after the flesh, not many mighty or noble; but that God hath chosen the foolish to confound the wise, the weak to confound the mighty, the base and despised by the world, and which are nothing, to bring to naught those that are."

In the Chinese language, it is often impossible to know if a word is to be taken in the singular or plural number; it is therefore easy to conceive how Siu-tshuen could apply to himself personally such expressions as really referred to all persons or Christians.

On the 15th of the sixth month, he returned to his school in Waterlily, and upon leaving he directed Hung-Jin to study the doctrine attentively and preach the same to Siu-tshuen's and his own family and relatives. Siu-tshuen's parents and

brothers with their wives and children, were soon converted from idolatry and afterwards received baptism. Among their other relatives, several sincerely believed; others were convinced of the truth, but feared the mockery of the people. Some said, "Such mad and foolish things ought not to be believed;" others had to suffer rebuke from their own parents because of their faith. Hung-Jin's elder brother struck the former with a stick, tore his coat, and drove him out of the house, for having removed the tablet of Confucius from his school-room, whereby he had caused all the boys to leave the school. Hung-Jin merely replied, "Am I not the teacher? How is Confucius able to teach, after being dead so long? why do you force me to worship him?" In the meantime Siu-tshuen and his friend Li at Waterlily continued their own studies of the books. Being however left to their own judgment as to the meaning, they were unable to distinguish between heavenly and earthly, spiritual and material matters. They no doubt supposed the promised possession of the heavenly kingdom (天國), referred to China, and that the inheritance of God's chosen race, applied to the Chinese and Hung-Siu-tshuen. They ordered two swords to be made, seven Chinese pounds in weight, (about 9lb English), and three Chinese feet long, one sword for Siu-tshuen, and one for Li. Upon the blade were engraved three characters, 斬妖劍, "Demon-extminating sword." They now prayed God to bless them and give success, whereupon both sang together:—

With the three-foot sword in our hand,
Do we quiet the sea and the land.
Surrounded by ocean, all forming one clan,
Dwells man in harmonious union.
We seize all the Demons, and shut them up
In the cords of the earth,
We gather the traitors, and let them fall
In the heavenly net.
All the four parts of the world
Depend on the sovereign pole.
The sun, the moon, and the stars
Join in in the chorus of triumph.
The tigers roar, the dragon sings,
The world is full of light.
When over all great peace prevails,
O! what a state of bliss.

手持三尺定山河
四海爲家共飲和
擒盡妖邪歸地網
收殘奸宄落天羅
東南西北敦皇極
日月星辰奏凱歌
虎嘯龍吟光世界
大平一統樂何如

6. SIU-TSHUEN AND YUN-SAN LEAVE THEIR HOME
AND VISIT THE MIAU-TSZF TRIBES—SUCCESS OF
THEIR PREACHING IN KWANG-SI.

In the year 1844, during the first month, the elders of Hung's native village made a long procession with lanterns, according to Chinese custom, at "the Feast of Lanterns," which is an occasion of great mirth and pomp. They called Siu-tshuen and Hung-jin, knowing them to possess poetical talent, and requested them to write some songs or odes, praising the merits of the idols. Both of them refused to do so, which rather irritated the old men, who now themselves wrote a stanza in order to reprove the young men for their obstinacy in not complying with their request, thinking their conduct to be the result of evil instigations of other young men; their words were,—

We, stupid, old, are useless now,
We thought the young might help us,
But find to-day, that we and they
Have no relation more.
A man may be of talents great,
Still comes their use from his own will.
By listening to much evil talk
You stick to private views.

老拙無能望後生
誰知今日不相關
經綸滿腹由人用
聽信醜言執一般

Siu-tshuen wrote back the following verses in reply:—

Not because of evil saying,
 Did we disobey your orders,
 We but honour God's commandments—
 Act according to his precepts,
 Heaven's and perdition's way
 Must be rigidly distinguished.
 We dare not in thoughtless manner
 Hurry through the present life.

何	天	只	非
敢	堂	遵	聽
糊	地	上	譏
塗	獄	帝	言
過	嚴	誠	違
此	分	條	叔
生	路	行	命

After exchanging a few more verses, the matter terminated in a friendly way. The elders were obliged to acknowledge that Siu-tshuen and Hung-Jin were in the right, but afraid of the public opinion, they dared not to avow their conviction. From that time, however, they never asked the assistance of the younger Hungs in their idolatrous practices.

As Siu-tshuen and his few followers had renounced idolatry, and removed the tablet of Confucius from their school-rooms, they were in the present year left without employment. Being at the same time very poor, they formed the plan to leave their native place, influenced by the words of Scripture, "A prophet is not without honour, save in his own country, and in his own house." They resolved to travel to another province, to visit the villages and towns as ink and pencil-venders, and to preach the true doctrine, while they hoped to support themselves by the small profits of their sales. Siu-tshuen knew that Hung-Jin had been beaten by his elder brother, and had still to suffer much derision for having abandoned idolatry, and wished to take him, though nine years younger than himself, as a companion upon the way. The relatives of Hung-Jin would however not allow his departure, he being then only twenty-two years of age. Siu-tshuen, Yun-san, and two other friends, then left their native villages, intending to visit the independent tribes of Miao-tze.

They soon came to the district of "Clear-far," where they converted several members of the Li family to the new doctrine, and administered baptism to those who believed. Hung-Jin, who had been left behind, was afterwards engaged as teacher in Clear-far for several years, and baptized during that period from fifty to sixty individuals. Siu-tshuen and his friends continued their journey, everywhere preaching the new doctrine, teaching men to worship the one God Jehovah, who sent his Son to atone for the sins of the world, and in every place they found some willing to accept their words. In the third month they reached the borders of the Miao-tsze tribes. The two other friends having already got tired of journeying and returned to Hwa-hien, Siu-tshuen and Yun-san continued their wanderings alone among the wild tracts and desolate mountains of the Miao-tsze. After four days they were fortunate enough to fall in with a Chinese schoolmaster, of the surname Kiang, who kept a Chinese school among the independent tribes. He entertained them in a liberal manner, and believed in the doctrine which they made known to him. But as they were totally unacquainted with the vernacular of the Miao-tsze, they only left with him a few written tracts for distribution among the people. They again left the house of Kiang, who gave them a little money to enable them to continue their journey, and now purposed to visit some of Siu-tshuen's relatives in Kwang-si; but neither of them was acquainted with the way. They found very few villages, only now and then a tea-shed, where they could get a few sugar-cakes and tea to mitigate their hunger. Finally, after twenty days' fatiguing walk over steep and rugged mountains, they arrived at "Valley-home" where Siu-tshuen's cousin Wang lived; and now they returned thanks to God, who had protected them during their perilous journey from all kinds of dangers.

In the 5th month they arrived at the house of Wang. Here they met with two relatives of the Hung clan, who the year before had visited Hwa-hien, and been baptized by Siu-tshuen. Wang informed Siu-tshuen that his son Wang-ngi had been put in prison, upon a false accusation by a third party, and asked his advice and assistance in the matter. But Siu-tshuen and Yun-san in the first place taught them to worship God and believe in Jesus, and spoke with such force of persuasion and eloquence, that the hearers not only accepted the truth, but were inclined

to believe that Siu-tshuen and Yun-san had come down from heaven, to preach the true doctrine to them. Above one hundred individuals received baptism. Siu-tshuen now also tried his influence on behalf of the son of his cousin, and wrote a petition to the officials. In less than a fortnight, the young man was released from prison and restored to his family. The consequence of this was, that many more believed in the truth of the doctrine taught by Siu-tshuen, and the young Wang-ngi became a zealous follower. Having remained in the house of Wang until the tenth month, Siu-tshuen at last thought of the difficulty for his cousin to support so many guests. He therefore ordered Yun-san and two others of the Hung family to return to Kwang-tung, while he himself purposed to remain for some time longer. The two relatives accordingly returned to Hwa-hien, but Fung-Yun-san, whose mind was wholly bent upon preaching, during the way resolved not to return, but to remain in Kwang-si. In the neighbourhood of Tsin-chau he met with some workmen whom he knew, and accompanied them to "Thistle-mount," where he assisted them in their work to carry earth. At the same time he preached to them the truth, and exhorted them to abstain from idolatry, to worship the only true God, and believe in Jesus, whereby they would gain the everlasting happiness of heaven. About ten of the workmen took his words to their hearts, and informed their employer Tsen about the arrival of Yun-san, stating that he was an honest man, of extraordinary talents. Tsen, after speaking with Yun-san, and asking some questions relative to his former life and occupation, engaged him as teacher in his school, and was soon after himself baptized by him. Yun-san remained in the neighbourhood of Thistle-mount several years, and preached with great zeal and success, so that a large number of persons, whole families of various surnames and clans, were baptized. They formed congregations among themselves, gathering together for religious worship, and became soon extensively known under the name of "The congregation of the worshippers of God," (拜上帝會.)

7. SIU-TSHUEN'S RETURN HOME—HE AND HUNG-JIN VISIT CANTON—SECOND TOUR TO KWANG-SI—INCREASE OF THE CONGREGATION—FORM OF WORSHIP, BAPTISM, &c.—DESTRUCTION OF IDOLS—YUN-SAN'S IMPRISONMENT—RETURN TO KWANG-SI.

SIU-TSHUEN in the meantime supposed that Yun-san together with the two friends of the Hung family had returned to Kwang-tung, and after having remained another month with his cousin Wang, he also returned to Hwa-hien, where he hoped to find Yun-san. His disappointment was very great when he learned that he had not returned, and he had great difficulty to appease the minds of his friend's mother and wife, who surely expected to hear from Siu-tshuen some certain news about him, and were highly displeased that he, who had taken Yun-san as a companion upon so perilous a journey, had returned without him, and even without any knowledge of his present circumstances.

The two following years, 1845 and 1846, Siu-tshuen remained at home, and was teacher of a school as formerly. During this time he wrote several essays, discourses, and odes upon religious subjects, viz: "An Ode of the Hundred Correct Things," "An Essay on the Origin of Virtue for the awakening of the Age," "Further Exhortations for awakening of the Age," "Alter the corrupt and turn to the correct;" to all of which he, however, afterwards made considerable additions, and most of which are contained in the "Imperial declaration of Thai-p'hing," afterwards printed at Nanking.

Siu-tshuen continued to preach in his native village and its neighbourhood, and to baptize those who professed to believe in the doctrine of God and Jesus. He often met with Hung-Jin, who was still a teacher in Clear-far, and who out of weakness had been induced to follow the advice of some friends and permit the schoolboys to venerate Confucius, though he did not do it himself. Siu-tshuen disclosed to him the secret thoughts of his heart, and his hatred against the Manchoo people, saying,—

"God has divided the kingdoms of the world, and made the Ocean to be a boundary for them, just as a father divides his estates among his sons; every one of whom ought to reverence the will of his father, and quietly manage his own property. Why should now these Manchoo forcibly enter China, and rob their brothers of their estate?"

At a later period he said,—

"If God will help me to recover our estate, I ought to teach all nations to hold every one its own possessions, without injuring or robbing one another; we will have intercourse in communicating true principles and wisdom to each other, and receive each other with propriety and politeness; we will serve together one common heavenly Father, and honour together the doctrines of one common heavenly brother, the Saviour of the world; this has been the wish of my heart since the time when my soul was taken up to heaven."

About this time he had a dream that a red sun was put into his hand; and when he awoke, he made the following verses:—

Now that five hundred years have passed*
 The true sun moves in sight;
 And how should these poor glow-worms dare
 To rival it in light?
 On its suspense in heaven's arch
 All vapors disappear,
 And as it shines, demons and imps
 Are hidden out of fear.
 The North and South, the East and West,
 To it their homage pay,
 And hosts of the barbarian tribes
 Are yielding to its sway.
 The stars by its great splendor in
 Obscurity are hurled;
 And solely its pure brilliant rays
 Illuminate the world.

獨	重	蠻	東	遠	高	那	五
擅	輪	夷	北	照	懸	般	百
貞	赫	戎	西	塵	碧	燭	年
明	赫	狄	南	衰	落	火	臨
耀	遮	盡	羣	鬼	煙	敢	真
萬	星	傾	獻	域	雲	爭	日
方	月	陽	曝	藏	捲	光	出

In the latter part of the year 1846, a person of the name Moo, upon his return from Canton, informed the Hungs in Hwa-hien, that a foreign Missionary Lo-hau (Roberts) was preaching the true doctrine in that city. As, however, both Siu-tshuen and

* Mencius, who flourished about three hundred years before the Christian era, says,—“In the course of five hundred years a King will arise, a man of universal fame.” From Choo-hung-woo, the founder of the Ming dynasty, until now, it is just about five hundred years.

Hung-Jin were engaged with teaching in their schools, they could not at that time visit Canton, but in the year following, they made up their minds to go there. In the meantime Choo-thau-hing, the first assistant of the Rev. I. J. Roberts had been informed by the above-named Moo about Siu-tshuen's former experiences, and wrote a letter to the latter of about the following contents:—

"Having heard from Moo-li-pau that you, honoured brother, about ten years ago received a book, the contents of which agree with the doctrine preached in our chapel here, we the Missionary and the brethren will rejoice if you would come hither and assist us by preaching in the chapel.* This is our sincere wish."

Upon receipt of the above letter, Siu-tshuen and Hung-Jin went to Canton, to study the doctrine with Mr Roberts. They were received in a friendly manner, and soon after met with other Missionaries, who also were glad to see them. Having continued their studies about a month, Mr Roberts sent two of his Chinese assistants, Choo and Tsan, with the Hungs to their native place. Here they preached a few days and then returned to Canton, but Hung-Jin, who was well aware that two other assistants of the name Wang, also engaged by Mr Roberts, were making intrigues to prevent new brethren from being employed, for fear of losing their own situations, did not again go to Canton, but remained at home and studied medicine. Siu-tshuen again went to Canton in the company of the two assistants of the foreign Missionary, and continued his studies for some time. The two assistants, Wang-ai and Wang-khien, probably fearing that Siu-tshuen, with his superior talent, would also after his baptism be employed by Mr Roberts, and they themselves lose their position, now planned an intrigue to get rid of him, and prevent his being baptized, in which they succeeded. Pretending to be interested in his welfare, they advised him to speak to Mr Roberts before his baptism, and get the promise from him of a certain sum of money per month for his support, whereby he would be enabled to continue his studies, and remain in Canton, after he had received baptism. Siu-tshuen being very poor, considered their advice reasonable, and acted thereupon. Upon his arrival at Canton, he had frankly and openly presented to Mr Roberts an account of his former life, his visions, his sickness,

* The invitation to preach must be considered as a mere Chinese expression of politeness.

his preaching, and religious compositions; he now in the same open manner asked Mr Roberts to support him after his baptism in order to enable him to continue his studies with the other assistants. We are not aware that Mr Roberts at that time paid much attention to the written account or papers presented to him by Hung, nor does it seem that he placed any confidence in his statements, or understood his real character; but hearing him, like so many other Chinese candidates for baptism, enter upon the subject of future support, Mr Roberts was displeased, and postponed his baptism until some future uncertain period.*

Siu-tshuen felt rather disappointed at this result of his request, and discovered, too late, that he had fallen into the snare laid for him by the two Wang. Being unable to support himself in Canton, and not knowing when he might be admitted to baptism, he resolved to leave and go to Kwang-si without waiting for baptism from the hands of the foreign Missionary. Choo-thau-hing advised him to return home if he would not remain in Canton, but finding him decided in his mind, he gave him a hundred cash, and sent a letter to Hung-Jin in Hwa-hien, informing him and other relatives of Hung-Siu-tshuen, that the latter had left Canton and gone to Kwang-si in search of his friend Fung-Yun-san.

In the sixth month of 1847, Siu-tshuen started upon his second tour to Kwang-si. As he had only one hundred cash in his pocket, he could not go by the passage-boat, but went on foot and carried his own baggage. When he came to Moi-tzu-sin he unfortunately fell into the hands of robbers, who deprived him of his bundle

* Some may be of opinion that the above statement respecting the native assistants of another Missionary, could well have been omitted. But far from throwing any blame upon Mr Roberts, it seems to me that common justice to him as well as to Hung-Siu-tshuen requires me to state the probable cause why the latter, after so long a preparation, was refused Christian baptism. Mr Roberts, in his report printed in *The Chinese and General Missionary Gleaser* in October, 1852, says,—

"Some time in 1846, or the year following, two Chinese gentlemen came to my house in Canton, professing a desire to be taught the Christian religion. One of them soon returned home, but the other continued with us two months or more, during which time he studied the Scriptures and received instruction, whilst he maintained a blameless deportment. This one seems to have been Hung-Sow-taven, the chief of the insurrection, and the person whose narrative is above given, was perhaps the gentleman who accompanied him, but who subsequently returned home. When the chief (as we suppose him to have been) first came to us, he presented a paper written by himself, giving a minute account of having received the book 'Good Words exhorting the Age,' of which his friend speaks in his narrative, of his having been taken sick, during which he imagined that he saw a vision, the details of which he gave, and which he said confirmed him in the belief of what he read in the book. In giving the account of his vision, he related some things, which I confess I was at a loss, and still am, to know where he got them, without a more extensive knowledge of the Scriptures. He requested to be baptized, but he left for Kwang-si before we were fully satisfied of his fitness; but what had become of him I know not until now."

In full agreement with these words of Mr Roberts, the informant, who visited Canton with Hung-Siu-tshuen, explains the cause why Mr Roberts, after giving such a good testimonial respecting Siu-tshuen's deportment and knowledge of the Scriptures, still was not fully satisfied of his fitness for baptism.

of clothes, and thereby also of the last means to continue his journey. As long as he had a few articles of wearing apparel left, he could, after the Chinese manner, pawn or sell them, and thus be enabled to proceed, but without money and without clothes he was reduced to extreme distress. He wrote a petition to the Prefect of Shau-king. This official replied, that *Moi-tsu-sin* did not belong to his jurisdiction but to that of *Teh-king*; he however gave *Siu-tshuen* a small sum of 400 cash, pitying his misfortune. *Siu-tshuen* was now placed in a very difficult position; he was without friends, and without means either to advance or to return. He had nothing left but his past experience and his future prospects, which however under present circumstances appeared very much darkened and impossible to realize.

As he was thus standing on the way, pondering upon his own sad condition, he was observed by a man, who cheered him up with the words, "A broken cord of course is mended with a line, and when the boat comes to the bank, the way opens again." *Siu-tshuen* thought in himself, "These words are correct, and correspond with the true doctrine; and, leaving future difficulties to the care of the future, he took his place in a passage-boat and continued his journey to *Kwang-si*. The Chinese generally take three meals a day, but *Siu-tshuen*, afraid to incur a heavy debt to the Captain, allowed himself only one meal every day, which cost him about twopence. Among his fellow passengers, he remarked three men of literary attainments, who soon opened a conversation with him saying,—

"Sir, by your noble countenance it is easy to perceive that you are a man of talent; but as you, without being sick, still abstain from eating, we must conclude that you are in distress."

Siu-tshuen then told them how he had been robbed on his way, and had almost no money to continue his journey. They asked him what was the object of his going to *Kwang-si*. He told them, that he went there in order to preach the doctrine of the true God. They also inquired into his circumstances and the nature of the doctrine he was teaching, and *Siu-tshuen* during the seven days which they spent together in the boat made known to them as he found opportunity the truths of Christianity. When they arrived at *Kwang-si*, these men said to him,—

"You ought not to be discouraged; in travelling you must be prepared for everything, even to be robbed. We have told the Captain not to demand

any passage-money from you, and here (presenting him a string with six hundred cash (about 2 shillings,) we have collected a small sum for you, to enable you to proceed on your journey."

In this manner Siu-tshuen finally reached the Kwei district and Valley-home, where his cousin Wang lived. Among his first questions was, if they had any news about Fung-Yun-san, and he was now informed that Yun-san had for the past two years been engaged in teaching at Thistle Mount, and that a great number of people had been converted to the worship of God by his instrumentality. Siu-tshuen lost no time in visiting the new congregation at that place, and rejoiced upon his arrival not only to see Yun-san again, but to meet with many new believers, and to preach the truth of God in the midst of them.

The worshippers of God at Thistle-mount in Kwang-si soon counted above two thousand adherents, and their number daily increased. Among them we find the names Loo-Shing-sze, Loo-Liuh, Tsen-A-sun, Shih-Tah-khai, Yang-Siu-tshin, Siau-Chau-kwui, and others. The wife of this Siau, named Yang-Yun-kiau, stated that in the year "Ting-yew," 1837, during a very severe sickness, when she lay as dead upon her bed, her soul ascended to heaven, and she heard an old man say to her, "After ten years a man will come from the east and teach thee to worship God, obey him willingly." She was eminent among the female God-worshippers, who used to say as a proverb, "Men ought to study Fung-Yun-san, and women the conduct of Yang-Yun-kiau." From Thistle-mount the new doctrine rapidly spread, and was promulgated widely in several departments and districts in the province of Kwang-si, as for instance the departments of Siang-chau, Tsin-chau, and Yuh-chau, with many of their districts, as Phing-nan, Woo-siuen, Kwei, Poh-peh, &c., men of great influence and graduates of the first and second degrees, with great numbers of their clans, joined the congregation. Among the former may be mentioned Wui-Ching with a large number of his clan, and Hoo, a keu-jin, with many of his adherents.

All who joined the congregation, threw away their idols, and worshipped the true God. It is difficult to give a faithful account of their form of worship, when they met together for devotion; for several alterations were introduced from time to time in consequence of growing knowledge and experience. Accommoda-

tions to existing Chinese customs may have been introduced in the beginning, which were afterwards corrected; and it is very probable that the present form of worship at Nanking is not altogether like that which was first established among the worshippers of God at Thistle-mountain in Kwang-si.

At the commencement, Siu tsuen had only vague notions concerning the true manner of religious service. When he had taken away his own idols, he placed the written name of God in their stead, and even used incense-sticks and gold paper as a part of the service. But in a few months he found that this was wrong, and abolished it. His step-mother declared, however, that it was a great pity that he had taken away the name of God from the wall, for during that time they had been able to add a few fields to their estate, which she considered as a special blessing and sign of divine favour. When the congregation in Kwang-si assembled together for religious worship, males and females had their seats separated from each other. It was customary to praise God by the singing of a hymn. An address was delivered either upon the mercy of God, or the merits of Christ; and the people were exhorted to repent of their sins, to abstain from idolatry, and to serve God with sincerity of heart. When any professed to believe in the doctrine, and expressed their desire to be admitted members of the congregation, the rite of baptism was performed in the following manner, without reference to any longer or shorter term of preparation or previous instruction. Two burning lamps and three cups of tea were placed upon a table, probably to suit the sensual apprehension of the Chinese. A written confession of sins, containing the names of the different candidates for baptism, was repeated by them, and afterwards burnt, whereby the presenting of the same to God was to be expressed. The question was then asked, if they promised, "Not to worship evil spirits, not to practise evil things, but to keep the heavenly commandments." After this confession, they knelt down, and from a large basin of clear water, a cupful was poured over the head of every one with the words, "Purification from all former sins, putting off the old, and regeneration," 洗淨從前罪惡除舊生新. Upon rising again, they used to drink of the tea, and generally each one washed his chest and region of the heart with water to signify the inner cleansing of their hearts. It was also customary to perform pri-

vate ablutions in the rivers, accompanied by confession of sins and prayer for forgiveness. Those who had been baptized now received the different forms of prayer to be used morning and evening, or before their meals. Most of these forms of prayer are now printed at Nanking in the Book of Religious Precepts, (天條書), with some alterations or additions. Upon the celebration of festivals, as for instance at a marriage, a burial, or at the New Year, animals were offered in sacrifice, and afterwards consumed by those present. *

When they engaged in prayer, they used to kneel down all in one direction towards the open side of the house from which the light entered, and closing their eyes, one spoke the prayer in the name of the whole assembly.

At that time there was in Kwang-si province, in the department Siang, an idol of great renown named *Kan-wang-ye*, "the King-kan;" whose power was universally acknowledged. The God-worshippers inquired into the history of this famous idol, and received the following information from the people:—

* Kan was formerly an inhabitant of the department of Siang. He had during his life the greatest reliance in the wind and water act or geomancy. A geomancer once selected for him a very auspicious place of interment, but at the same time declared, that by a bloody burial great prosperity would result to his family. Hereupon he went home, killed his own mother, and buried her as the first person upon the indicated spot; thus to insure a permanent felicity to himself and to his descendants. He also forced his elder sister to have intercourse with a profligate wretch; he was particularly fond of listening to obscene songs, which are very prevalent in Kwang-si, and consist in couplets sung alternately by males and females, whereby even among wholly unacquainted persons an illicit familiarity is frequently introduced. The demon of the idol Kan-wang once possessed a young lad, and made him run up to the sedan-chair of the district magistrate, atop its bearers, and in the name of the idol, demand a Dragon robe from the Mandarin, which the latter dared not to refuse. The temple wardens were afraid to sleep in the temple, and morning and evening, when they entered to light the lamps and burn incense, they beat the gong or large copper-plate, to prevent Kan-wang's appearing to them. If any one dared to speak against the idol, he was sure to be seized with bowel complaint, and thus forced to acknowledge the universally admitted power of Kan-wang."

* It is to be hoped that these and other rites inconsistent with the pure Christian worship of God, and which Hung-Siu-tshuen introduced or connived at, either from misunderstanding the truth, or to comply with long established customs of the Chinese, which he found it difficult at once to abolish, may gradually be corrected.

When Siu-tshuen heard this report, his anger was aroused, and he said, "This kind of demons I used to exterminate, when my soul was wandering in heaven." He then took Fung-Yun-san, Wang-Ngi, and Hang-E with him, and they started together to visit the temple of Kan-Wang-ye. In two days they came to the place, and really found the aspect of the idol dreadful and imposing. Siu-tshuen however took a stick, and struck the wooden image of the idol whilst enumerating the tenfold transgressions and sins of Kan,—

"First sin, to kill his mother; second sin, contempt of God; third sin, to frighten the hearts of the sons and daughters of God; fourth sin, to covet the food of the children of God; fifth sin, to force his sister to have intercourse with a profligate wretch; sixth sin, to like obscene songs between males and females; seventh sin, arrogantly to exalt himself; eighth sin, to extort money from the people; ninth sin, to demand a Dragon robe from the Mandarin; tenth sin, to continue his mischief as a demon. Because of these tenfold sins he deserves to be destroyed."

Thereupon he dashed the image to pieces, tore its beautiful garments, and broke the censors and sacrificial vessels. He also wrote an Imperial declaration in verse,—

I rebuke the demon Kan-wang by my pencil's quick decree,
He deserves annihilation and must no more spared be.
Mother-slayer, law-transgressor, will thou also God deceive?
As thou didst with many people, make them in thy power believe,
Curs'd to hell and struck by lightning, burn and vanish into smoke,
With thy horrid stinking body, dost thou want a Dragon cloak?

腥	作	害	迷	欺	打	該	題
身	速	累	纏	瞞	死	滅	詩
豈	潛	人	男	上	母	該	草
得	藏	民	婦	帝	親	誅	檄
掛	歸	火	雷	犯	干	罪	斥
龍	地	定	當	天	國	不	甘
袍	獄	燒	劈	條	法	饒	妖

As soon as this deed was known in the neighbourhood, the people of the district offered a reward of one hundred dollars for the apprehension of the perpetrators. The demon, however, again possessed a young boy, and said, "These men are sincere, you are not able to hurt them, you must only repair my image again, and then it will be all right." After this the people with-

drew their proclamation. This event served to advance the reputation of Siu-tshuen, and the number of his followers rapidly increased. Soon after he was informed about another temple of great celebrity, called "The temple of six caverns." This temple derived its origin from a male and a female, who had met together, and by the one commencing to sing a licentious couplet, to which the other responded, had indulged in illicit intercourse for several days, after which they were found dead. The people said that these two had found the true principles, and erected a temple in their memory, where divine honours were paid to their images. Siu-tshuen, finding that the moral feeling of the Kwang-si population was far below that of the brutes, wrote a verse, reproving their utter contempt of all morality, saying that these two demons ought to be exterminated; that the whole population had turned brutes, and upon all mountains were heard profligate songs, responded to by males and females; that they professed to have found the true principles, when in fact they had destroyed them. Licentious females were called mistresses of the house. God would not suffer such conduct, but bring upon them sudden judgment from on high. Because of these verses the people were irritated against Siu-tshuen, and wished that the idols might display their power in killing him, but after some time the white ants came into the temple of six caverns and destroyed the building as well as the wooden images.

The brethren of the new congregation in Kwang-si afterwards demolished a great number of images, whereby the population was incensed against them. A very rich graduate Wang, lodged an accusation at the office of the Magistrate of the Ping-nan-hien against them, to the effect, that they, under the pretext of worshipping God, destroyed the temples and altars, but in fact they were rebels. The District Magistrate then seized Fung Yun-san and Lu-liuh, to be examined in the presence of Wang, and because the latter had offered bribes to the mandarin, the two former were committed to jail. Hung-Siu-tshuen now thought with himself, "If we, because of the true doctrine, suffer such persecution, what may be the design of God in this?" At that time he expressed his feelings in the following Ode upon Hope:—

When shall I meet again with faithful brethren,
And preach the word along the Ocean's strand?

When find again true sympathy and virtue,
 And joyful tones mingle without restraint !
 Alas ! for noble courage and for honest hearts,
 With whom I would restore to peace the Universe !
 Alas ! from all the quarters of the earth
 What men shall stand by me !
 The Dragon clouds and Tiger winds assemble ;
 When shall the hour of congregation come !
 The heavenly law is not to blame,
 Has God no more compassion !
 Oh for one mind from first to last !
 What day shall we triumphantly ascend !

何	始	上	天	聚	雲	同	東	同	安	時	安	共	安
日	終	帝	道	會	龍	子	北	安	得	同	得	布	得
得	一	豈	不	者	風	者	西	宇	義	笑	同	大	真
騰	德	無	滔	何	虎	何	南	宙	胆	傲	心	道	兄
身	兮	親	兮	辰	兮	人	兮	于	忠	乎	同	于	真
								太	肝	天	德	海	弟
								平	兮	真	兮	濱	兮

Upon consideration of the present difficulties, Siu-tshuen remembered, that the Governor of the Two Kwang Provinces, Kiyang, had gained permission from the Emperor for Chinese as well as foreigners to profess Christianity, and after further consultation with the brethren at Thistle Mount, he took his departure to Kwang-tung with the intention to present a petition to the governor on behalf of his friends, who suffered imprisonment because of their religious persuasion. Upon his arrival at Canton, he learned from Choo-thau-hing, that the Governor Kiyang, only ten days before, had left for the capital Peking.

In the meantime, the brethren in Kwang-si willingly collected some hundred strings of cash for the liberation of their friends, and delivered a written apology for their doctrine, together with the Ten Commandments, for the inspection of the mandarin. This official was now persuaded that the worshippers of God were no criminals, and wished to release the prisoners, but the graduate Wang made a new accusation before the Prefect of the Department. The Prefect however refused to take up the matter, and referred the cause to the District Magistrate again. The latter had during the interval received three petitions in poetry from Fung-Yun-san; the first stating the malignancy of his accuser

Wang, the second explaining his own innocence, and the third proving the duty of all to worship God. Loo-liuh had already died from the effects of the confinement in jail, and the Magistrate now sent two policemen to convey Fung-Yun-san to his native place in Kwang-tung, there to be placed at liberty upon proper security. During the way, Fung-Yun-san in his usual manner spoke with great eloquence and in persuasive language about the true doctrine, and they had not walked many miles before the two policemen were won as converts. They not only agreed instantly to set him at liberty, but declared themselves willing to abandon their own station, and follow Fung to the congregation at Thistle Mount, where he soon after introduced them as candidates for baptism. The brethren rejoiced to see him again, sacrificed horses and oxen, and gave thanks to God for his liberation.

When Yun-san heard that Siu-tshuen had gone to Kwang-tung on his behalf, he also repaired thither, but on his arrival he found that Siu-tshuen had already left on his return to Kwang-si. When Siu-tshuen came to Thistle Mount, he was informed that Yun-san had been released from prison and gone to Kwang-tung, wherefore he again went back to Hwa-hien. Here in the tenth month of the year 1848, Siu-tshuen and Yun-san met with each other. Previous to the arrival of Siu-tshuen, his old father Hung-yang had departed this life, aged seventy-three. He had for a long time abstained from idolatry, and received baptism. Upon his death-bed he admonished his children saying, "I am now ascending to heaven; after my decease you must not call any Buddhist priests, or perform any heathen ceremonies, but merely worship God, and pray to him." Siu-tshuen was now thirty-five years of age. He had for some time let his hair and beard grow long. When people asked him the reason why he had done so, he replied, that he knew beforehand the death of his father. It is a Chinese custom not to shave during the period of mourning for one's parents and nearer relatives.

8. HUNG'S CHARACTER, CONVERSATION, AND DISCOURSES.

From his youth, Hung-Siu-tshuen was generally liked by all, because of his open and straightforward character. He was gay

and friendly, but not dissolute. Being superior in talent to most of his fellow-students, he often used to make sport of them, and caused them to feel his sharp wit; but still his friends were fond of listening to his remarks, as they generally contained true and noble ideas, and acknowledged his superior intellect. After his sickness in the year 1837, his whole person became changed, his manners noble and dignified. He sat erect upon the chair, his hands placed upon his knees, and both his feet resting a little apart, but never crossed upon the ground, without leaning backwards or to either side; and though sitting for hours, he never appeared fatigued. He did not look aslant or backwards; his pace in walking was dignified, neither quick nor slow; he now spoke less and laughed seldom. Many who observed him, ridiculed his manners, finding his deportment strange and curious. After he had begun to worship God, he was very strict in regard to his own conduct. In his words he was often severe, and easily offended others. He liked to sit down and talk with honest and sincere men, though they were ever so poor and of low estate, but he could not bear with the profligate, even if they were ever so rich and high in station. In his native village, two men who were discovered to have committed adultery, so much dreaded the severe censure of Siu-tshuen, that they absented themselves for several years. A man of bad character, named Moo, had been appointed inspector of the ground by ten different villages. This man gradually commenced to flatter the rich, oppress the poor, and beat the villagers. Upon Siu-tshuen's return from Kwang-si, several accusations were made against this man, to which all gave unanimous evidence, desiring to have him punished for his misconduct. The next day Siu-tshuen ordered the gong to be struck, and assembled from eighty to ninety families. Moo also appeared, made a humble confession of his guilt, and asked forgiveness, which the assembled villagers were willing to grant, believing his repentance to be sincere. But Siu-tshuen said, "Yesterday I yielded to the wishes of men, but to-day I follow the rule of heaven." Hereupon he deposed Moo from his office, and appointed Kiang-a-si to be inspector of the ground. Moo dared not to oppose this decision, or think of revenging himself, but he even sent the usual presents of honour and respect to Hung. Among his own clansmen, Siu-tshuen introduced the use of nine wooden rods for chastizing evil

doers, and upon each rod the five punishable offences were written,—

1. Beat the adulterers.
2. Beat the female seducers.
3. Beat the disobedient to parents.
4. Beat thieves, robbers, and gamblers.
5. Beat all vagabonds plotting evil.

These rods were given to the headmen of the families, but afterwards when Siu-tshuen had left for Kwang-si, an uncle of his collected the rods and threw them into the river, saying, "Why should we be subject to his rule?" During his stay at Hwa-hien, he was generally respected and feared by all males as well as females, who however felt often rather uneasy at his severe admonitions.

When he met with relatives or neighbours, he often exposed and blamed their sinful conduct, and exhorted them to believe in the true doctrine. Though he did not separate himself from his former friends and relatives, yet they could not feel so intimate with him as before. Often when he came home from a visit to such friends, who would not yield to his exhortations and believe in his doctrines, he used to say,—

"Those who believe not in the true doctrine of God and Jesus, though they be old acquaintances, are still no friends of mine, but they are demons. On the other hand, all who believe in the doctrine of God and Jesus, are true brethren of Heaven and true friends. If they do not believe my words, every one must go his own way; I cannot bring them into heaven, and they shall not draw me to hell. If my own parents, my wife and children, do not believe, I cannot feel united with them, how much less with other friends! Only the heavenly friendship is true, all other is false. A short happiness is not a real one; only eternal happiness can be called real. What others gain, they cannot impart to me; and what I gain, I cannot share with them. I only desire that very many may enter into heaven, and grieve that they should go to hell. Therefore I cannot withhold preaching to them the true doctrine."

In his discourses, Siu-tshuen shewed from the classical books what was true and wrong in the Chinese philosophy, and exhorted every one to receive the true. He endeavoured to rouse people from their lethargy and religious indifference, by holding forth to them the sure hope of everlasting happiness. He had favourite stanzas or expressions, which he often repeated in order to impress them upon the memory of the hearers; for instance,—

"Believe, in God, and in the end be blessed.
Trust not in God, and be at last distressed."

福有終帝上實信
哭有終帝上信不

"Brethren be of good cheer, God has the rule of all,
With faithful hearts and deeds in proof you rise to heaven's hall."

張主有帝上,慌莫切們爾
堂天上可方據,憑多心眞

"Keep the holy commandments, worship the true God, and then at the hour of departing, heaven will be easily ascended."

"Cleave to wordly customs, believe in devils,
And ultimately hell cannot be avoided."

上易堂天,時手撒,神眞拜,誠聖遵
逃難獄地,處頭盡,鬼魔信,俗世泥

"Those who believe in God, are the sons and daughters of God; wheresoever they come, they come from heaven, wheresoever they go, they go to heaven."

"Those who worship demons, are the slaves of the demons; at the time of their birth by the devil led astray, at the time of their death by him carried away."

天從處何來,女子帝上是便帝上實信
昇而天向處何去,降而
鬼爲時之生,奴卒魔妖爲即魔妖拜敬
捉所鬼被日之死,迷所

Siu-tshuen often used to praise the doctrines of Christianity, but, added he,—

"Too much patience and humility do not suit our present times, for therewith it would be impossible to manage this perverted generation."

If any one disputed with him, he often became excited, and said,—

"This man has lost his conscience, he forgets the great mercies of God, transgresses the holy commandments, and despises the merits of Christ. I really exert myself to teach and instruct you carefully, and you treat the matter frivolously. You are indeed of mean descent, you are really seduced by the devil; this is in fact to have happiness, but not be willing to enjoy the same."

He also said,—

"The scholars of these days do not distinguish between the true and the false, between the correct and the corrupt. Fortune-telling, physiognomy,

geomancy, and other secret arts, are considered as true, though they are indeed only so many different means of support to those who practise them. The more intelligent scholars dare not confess the truth, although they know it, the less informed are unable to discern the same. Themselves blind and perverted, they teach a corrupt doctrine; the whole world lies entangled in the net of the devil. They cannot rid themselves from vain desire after riches and honours. They seek a short happiness, as if it were everlasting. They strive for the things of the world and forget the heavenly objects. But in seeking after happiness, they take the devil into their house. They think of heaven, and go down to hell. They wish for peace, but they get no peace. They desire bliss but attain no bliss. Such is this self-sufficient, self-conceited, and haughty generation, which only covets riches and honours. They think that the idols assist them in attaining such happiness, or that heaven is favouring them; and they do not know that heaven often bestows riches and prosperity even upon the wicked, but that the holy ones are perfected by much sorrow and tribulation."

"Heavenly Father, high and supreme, the God of all nations,
 Who sustains the whole human race with infinite bounty:
 In six days thou createdst the world with mountains and waters.
 Spendest thy gifts upon men to enjoy in brotherly union.
 Father thou art near related to us; thou expellest the demons,
 Gavest thy holy commands to instruct an ignorant people.
 After thou Jesus hadst sent to give his life as a ransom,
 Thou didst command Siu-tshuen to proclaim the truth of this doctrine."

又	既	設	天	備	六	養	巍
差	遣	立	父	物	日	育	巍
全	耶	天	至	賜	造	世	天
証	穌	條	親	人	成	人	父
此	捐	誥	顯	享	天	功	萬
道	命	誡	斥	用	地	德	國
確	贖	愚	邪	相	山	無	所
真	罪	民	神	通	海	窮	同

9. LAST TOUR TO KWANG-SI—STATE OF THE CONGREGATION—YANG-SIU-TSHIN AND SIAU-CHAU-KWUI.

THE native village of Fung Yun-san is only a mile and a-half northward from that of Hung-Siu-tshuen. As the country there is hilly, and affords pasture to the cattle, the villagers of many surrounding hamlets use to lead their cattle thither. Siu-tshuen

while at home, often assisted his elder brothers by leading their buffaloes to the mountains. Here he met with Fung Yun-san and others of his intimate friends, when they made an appointment, upon what hill they would assemble the following day. Siu-tshuen here used to converse with his followers and friends about the congregation at Kwang-si. He also occasionally read some portion of the Old or New Testament, which he had received during his stay at Canton. He exhorted to faith in the true religion, and many of the young boys, who led their oxen to the common pasture, gathered around him and Yun-san, and listened with interest to their instruction.

Siu-tshuen and Yun-san remained at home until the fifth month of the year 1849, when their friends at Clearfar made a collection of money, to enable them to make another tour to Kwang-si. They then started on their last tour to Kwang-si, and left their native district, little thinking that they were going to leave it for several years, yea perhaps for ever. In the tenth month of the same year, on the ninth day, at the rising of the sun, the first son of Hung-Siu-tshuen was born. Just at the same time, thousands of birds, as large as ravens and as small as magpies, made their appearance. They continued long hovering about in the air, and finally settled in the trees behind the dwelling of Siu-tshuen. These birds remained in the neighbourhood of the village about one month, to the astonishment of the people, who said that the crowd of birds came to do homage to the new born King. When Hung-jin knew that the wife of Siu-tshuen had been delivered of a male child, he despatched a messenger with a letter to Kwang-si, informing Siu-tshuen of this happy event.

Siu-tshuen and Yun-san upon their arrival at Thistle Mount were received with exultation by the brethren. They now learned, that, during their absence in Kwang-tung, some very remarkable occurrences had taken place in the congregation of the God-worshippers, which had brought disorder and dissension among the brethren. It sometimes happened that while they were kneeling down engaged in prayer, the one or the other of those present was seized by a sudden fit, so that he fell down to the ground, and his whole body was covered with perspiration. In such a state of ecstasy, moved by the spirit, he uttered words of exhortation, reproof, prophecy, &c. Often the words were unintelligible, and generally delivered in rhythm. The brethren

had noted down in a book the more remarkable of these sayings, and delivered them to the inspection of Hung Siu-tshuen. The latter now judged the spirits according to the truth of the doctrine, and declared that the words of those moved were partly true and partly false. Thus confirming the already expressed opinion of Yang-Siu-tshin, that they were "partly from God and partly from the devil."

The most remarkable of those whom Hung-Siu-tshuen acknowledged as true, were the words of Yang-Siu-tshin, and Siau Chau-kwui. Yang was originally a very poor man, but he joined the congregation with much earnestness and sincerity. Whilst there, he suddenly for a period of two months lost his power of speech to the astonishment of the brethren, who considered this to be an evil omen; but afterwards he again recovered the use of his tongue, and more frequently than any other was subject to fits of ecstasy, when he spoke in the name of God the Father, and in a solemn and awe-inspiring manner reproved the sins of the others, often pointing out individuals, and exposing their evil actions. He also exhorted to virtue, and foretold future events, or commanded what they ought to do. His words generally made a deep impression upon the assembly. Siau-chau-kwui spoke in the name of Jesus, and his words were milder than those of Yang. One of the Wang clan had spoken against the doctrine of Jesus, and led many astray, but he was excluded from the congregation, and his words declared false, being spoken under the influence of a corrupt spirit.

It appears also, that many sick persons had been cured in a wonderful manner by prayer to God, and Yang was said to possess the gift to cure sicknesses by intercession for the sick. From the description it would almost seem as if Yang had willingly submitted and prayed to have the sickness of the other conferred upon himself, and that he for a short while had borne his sufferings, whereby he redeemed the disease of the other, and was afterwards himself released from the consequences of his own intercession.* Upon the decease of Yang-Kin-siu, it is reported that they heard a heavenly music from above, and that the cur-

* Yang-Siu-tshin is also known under the name of Ho-nas teacher, which is derived from dividing the character of his name 秀 into two 禾乃 Ho-nas, and does not seem to have any particular meaning.

tains of his bed kept moving for two hours after his spirit had departed, though there was no current of air entering the room. Siu-tshuen introduced a strict order among his followers, and though Fung-Yan-san was originally the founder of this congregation, yet every one acknowledged the superiority of Hung, and no one was so able as he to exercise authority, and carry into effect a rigid discipline among so many different sorts of people. He interdicted the use of opium, and also it is said of common tobacco and ardent spirits. Respecting the opium, he made a stanza, saying,—

The Opium pipe is like a gun, wherewith you wound yourself.
How many heroes are stretched dying upon their pillows!

傷受自打自, 鎗銃即鎗烟
床高在死困, 漢雄英少多

As to wine prepared from rice, he said, that converting rice into intoxicating drink, was to rob the people of their wholesome and necessary food, and afterwards give it to them in a form not only useless, but injurious. Siu-tshuen, who formerly was able to stand a good quantity of rice wine, afterwards for a long time limited his own use to three small cups, out of consideration for the company. He still used this restriction while at home, but it is probable that he wholly desisted from its use, when he afterwards came to Kwang-si, if the report be true, that he demanded total abstinence from his followers.

It does not appear that Siu-tshuen knew the full import of the Sabbath, though he considered it as a day of special devotion and thanksgiving to God, who in six days had created the world, and upon that day rested from his work. There is no mention made of the Lord's Supper having been celebrated in the congregation of God-worshippers in Kwang-si.

In the fifth month of the following year (1850), Siu-tshuen sent Kiang-Liung-chong with two other brethren, one of the Wang and one of the Heu clan, with letters to Hwa-hien, and called his whole family to join him in Kwang-si. The reason for this was, as he stated, that God had given him the following revelation:—

"In the 30th year of Tau-kwang (1850), will I send down calamities; those of you who remain steadfast in faith, shall be saved, but the unbelievers shall be visited by pestilence. After the eighth month, fields will be left

uncultivated, and houses without inhabitants; therefore call thou thy own family and relatives hither."

At this time, Siu-tshuen's mother, wife and children, brothers and their families, all his nearest relatives with their children, went to Kwang-si and joined him there. After the death of the Emperor Taukwang in 1850, several districts in Kwang-si were really visited by a pestilential disease, whereby Siu-tshuen's adherents greatly increased in number, as many thought that they evaded contagion merely by joining the congregation of the God-worshippers.

10. DISTURBANCES IN KWANG-SI — WAR BETWEEN THE PUNTIS AND HAKKAS — THE GOD-WORSHIP-PERS INVOLVED IN THE POLITICAL TROUBLES — CAUSE, COMMENCEMENT, AND SUCCESS, OF THE INSURRECTION — SIU-TSHUEN AND THE TRIAD SOCIETY.

THE inaccessible mountains of the Kwang-si province have long served as a place of resort for outlaws and banditti, who from these hiding-places went forth to plunder the unsuspecting travellers, and commit depredations on the neighbouring villages. The number of these outlaws has during the course of the last few years been increasing. They formed regular bands of robbers, and their boldness went so far, that they commenced openly to attack hamlets, larger villages, and market towns. The soldiers sent by the government officials to seize and disperse the banditti, had often hard work to perform. Yet in most instances they were successful, though the bands of robbers dispersed in one place gathered again in another. The most of these robbers were men from Kwang-tung and bordering provinces, who are by the aborigines of Kwang-si called Khih-kias, (strangers or settlers,) because they had immigrated and settled in Kwang-si among the Punti or original inhabitants. The Khih-kia or Hakka villages are very numerous in Kwang-si, though in general not so large and opulent as those of the Punti. A feeling of enmity had long existed between the two classes, and every new incident only served to augment the hatred. At that time a very rich Hakka of the surname Wun had taken a girl as his concubine, who had been promised in marriage to a Punti man,

and having agreed to settle the matter with her parents by paying a large sum of money, he peremptorily refused to give her up to the Punti claimant. At the office of the District Magistrate, numerous petitions and accusations were daily lodged against the Hakká population, so that the Mandarins were unable to settle all their disputes. It seems even probable that the Mandarins would evade the trouble, and if the report be true, they gave the advice to the Punti population to enforce their own right against the Hakkas. However this be, the result was, that soon after, a civil war commenced between the Puntis and Hakkas of the Kwei District, in which gradually a number of villages were involved. The fighting began on the 28th of the eighth month (September 1850,) and during the first days the Hakkas had the advantage, no doubt because they were more accustomed to such a manner of life, and probably counted robbers by profession among their number. Gradually, however, the Puntis grew bolder and more experienced, and as their number was considerably larger, they defeated the Hakkas, and burnt their houses, so that these had no resting-place to which they could resort. In this distress they sought refuge among the worshippers of God, who at that time lived dispersed in several districts, in congregations counting from one to three hundred individuals. They willingly submitted to any form of worship in order to escape from their enemies, and received the necessary supplies, which they were now destitute of.

Up to this period the worshippers of God had not stood in any connection whatever with the robbers or outlaws of the province. The Mandarin soldiers, upon their excursions in search of the robbers, never interfered with the members of the congregations, or suspected the brethren to have any other but religious motives for their assembling together. But now, when not only from the distressed villages, but also from the bands of robbers dispersed by the Mandarin soldiers, large flocks of people, old and young, men and women, with their children and their property, joined the congregations, matters could no longer go on as before. A rupture and collision with the Mandarins became inevitable. Siu-tshuen's discerning eye had foreseen all this; his prediction had now been fulfilled; he had formed his plans, he was prepared to take the consequences, and only awaited the proper moment to take a decided step. About this time, he composed an Ode

alluding to the state of the country, wherein his own intentions are clearly expressed:—

"When in the present time (disturbances abound,
And bands of robbers are) like gathering vapors four
We know that heaven means to raise a valiant hand
(To rescue the oppressed and save our native land.)
China was once subdued, but it shall no more fall.
God ought to be adored, and ultimately shall
The founder of the Ming in song disclosed his mind.
The Emperor of Han drank to the furious wind.
From olden times all deeds by energy were done,
Dark vapours disappear on rising of the sun."

黑	古	漢	明	上	神	知	近
霧	來	皇	主	帝	州	天	世
收	事	置	敵	當	被	有	烟
殘	業	酒	詩	崇	陷	意	氛
一	由	尚	曾	畢	從	啟	大
鑑	人	歌	詠	竟	難	英	不
中	倣	風	菊	崇	陷	雄	同

In this Ode, Siu-tshuen alludes to the frequent bands of robbers rising suddenly and gathering like vapours round the mountains in the different districts. He expresses his intention to permit them to fight and tear up each other, until finally, when they were fatigued and weakened, he would rise in the field and easily become the sole master. Such was the plan expressed by the founder of the Ming dynasty, Choo-hung-woo, in his song about the aster to which he compared himself. The aster begins to blossom in the 9th month, when the season of most other flowers has passed away, thus, as it were, waiting quietly until all other flowers had exhausted their strength, contending to excel each other; then the aster unfolds its beauty, and displaying its armour of golden yellow, remains alone master of the field. The first Emperor of the Han dynasty, Lew-pang, compared the furious wind and flying clouds to valiant warriors, rushing on in victorious progress, carrying all before them; and displaying a table with wine, he saluted them as they passed quickly over his head.

The Siu-tshai (graduate) Wang, who already has been mentioned in these pages as an enemy of the new doctrine, and as

the accuser of its adherents, again used his influence and money to injure one of the brethren. Wang-ngi had by his rash and imprudent conduct in destroying the idols belonging to other people, brought down upon himself the resentment of the populace, and was again accused before the Magistrate. This official however refused to take up the matter, and dismissed the parties. When the young Wang-ngi came out to the street, he commenced a quarrel with the two plaintiffs, and in an insolent manner demanded a large sum of money from them, without which the matter would not be settled. Just at this moment the graduate Wang happened to pass, and inquired what was the matter. The two plaintiffs explained to him, that the Magistrate would not take up their cause, and commit Wang-ngi. Then the graduate Wang replied, "I will take care that this fellow is put in prison," and ordered Wang-ngi again to be brought to the office of the Magistrate. He then wrote an accusation accompanied with considerable bribes, which had the effect, that Wang-ngi was put into prison, and gradually killed by want and ill-treatment.

The first instance when members belonging to the congregation of God-worshippers were involved in conflict with the populace, seems to have occurred at a place called Goldfield. Some persons belonging to a large Puntis village had seized and led away a buffalo, being the property of a God-worshipper. The brethren were highly incensed at such an outrage, and demanded back the buffalo. As this was not instantly complied with, they also seized one or more cows belonging to the other and stronger party. At last an exchange of the animals was agreed to, and the emissaries met and arranged the affairs; but just as they were returning, some of the Puntis, relying on their larger number, fired upon the Hakkas. These, in their turn, attacked the Puntis, and chased them back to their own village. The Puntis people considered this unexpected defeat as an expression of the displeasure of their gods, and therefore arranged a feast with theatrical performances in honour of their idols, who occupied the first seat among the spectators. But even during the very performance a sudden dread of the God-worshippers came upon the whole assembly, and frightened by a false alarm, they several times rushed out from the place as if their enemies had been advancing. The God-worshippers, the most of whom

were Hakkas, were bold and brave, used to labour and fatigue, wherefore with a small number they dared to attack the much larger Punti force, and were often victorious, though their opponents had the assistance of the soldiers. It appears that because of the many Hakkas joining the congregations, these were gradually involved in the disturbances, and they were not only accused of interfering with the religious worship of others, and destroying the idols, but also of favouring the outlaws, and secretly fostering rebellious intentions against the Government. Siu-tshuen and Yun-san at this period had left Thistle-mountain, and lived concealed at a place called "Vast-change-hills," in the house of a friend. This place was surrounded by high mountains, leaving only a narrow passage to the country outside. The Mandarins, whose suspicions were aroused, got notice of the residence of Hung and Fung, and sent a body of soldiers to watch the entrance to the hills. Though Siu-tshuen and Yun-san had only a small number of adherents at that place, the soldiers were afraid to enter; but to prevent those inside from sallying out and escaping, they, according to Chinese custom, covered the pass with short sharp wooden stakes stuck into the ground. Siu-tshuen and Yun-san were thus shut up among the mountains and unable to escape from the soldiers, who watched the entrance of the pass. Their great enterprise, to liberate China from the yoke of a foreign power and convert it to the worship of the true God, was nearly going to be stifled in the very beginning. At this critical moment, it is reported, that Yang-Siu-tshin, in a state of ecstasy, revealed to the brethren of Thistle-mountain the impending danger of their beloved chiefs, and exhorted them to hasten to their rescue. A considerable body of men belonging to the congregations now drew together, and marched against the soldiers, who watched the pass of the Vast-change-hills. The soldiers were easily beaten, the entrance cleared from the wooden stakes, and Siu-tshuen and Yun-san carried in triumph from their place of seclusion.

Siu-tshuen now sent messages to all the congregations in the different districts to assemble in one place. Already for some time previous to this, the worshippers of God had felt the necessity of uniting together for common defence against their enemies; they had commenced to convert their property of fields and houses into money; and to deliver the proceeds thereof into

the general treasury, from which all shared alike, every one receiving his food and clothing from this fund. The circumstance that they shared all in common greatly added to their numbers, and thus they were prepared to abandon their homes at a moment's warning. That moment had now arrived. Anxious about their own safety and that of their families, they flocked to the banner of Hung-Siu-tshuen, whom they believed appointed by heaven to be their chief. Old and young, rich and poor, men of influence and education, graduates of the first and second degrees, with their families and adherents, all gathered round the chiefs. Wei-ching alone brought with him about one thousand individuals of his clan. Siu-tshuen took possession of the opulent market town where the above-mentioned graduate Wang resided, whose rich stores of provisions and pawnshops filled with clothes quite suited the wants of the distressed Hakkas. This town was surrounded by a broad river, protecting them from sudden attacks. Here Siu-tshuen encamped and fortified the place, and before the Mandarin soldiers had arrived, his position was already too strong for them. The Imperial soldiers pitched their camp at a respectable distance from the market town, and both parties carried on hostilities by firing at each other over the river, which however no one ventured to cross. From this place Siu-tshuen again sent Kiang-Liang-chong, who used to travel as a physician carrying his box of medicines with him, and called the remaining relatives of the two clans, Hung and Fung, to join him in Kwang-si; but before they could reach the spot, Siu-tshuen found it necessary from want of provisions to move his camp to another place. This he did secretly, crossed the river, and marched away in good order without the knowledge of the Imperialists, who still supposed him to be in the town. He had taken some women belonging to the town, and upon leaving, he shut them up in a house near the river side, and ordered them to beat the drums the whole day long, thus to make the enemy believe that he was still keeping the place. The Imperialists, as soon as they discovered his movements, sent light troops in pursuit, but they, venturing too near the rear of Siu-tshuen's army, were in their turn pursued by his men, and a great number of them slaughtered. The Imperialists now commenced to vent their rage on the deserted market town, took possession of it by storm, burnt between one and two thousand shops, and

plundered what they could get at. They also seized and killed numbers of the inhabitants on the slightest supposition that they were God-worshippers, or friendly disposed towards that body. Many of these unhappy victims evinced great self-possession, and resignation to their fate. One named Tsen said to the soldiers, "Why do you delay? If you are to kill me, then do so,—I fear not to die." He with many others refused to kneel down, and received the death-blow in an upright posture. These cruelties greatly incensed the populace, and many, who otherwise would have remained quietly at home, desirous to worship God without taking part in the insurrection, were thus forced to leave their homes, and join the army of Hung-Siu-tshuen. The latter had now taken possession of and pitched his camp at a large village called Thai-tsun, where he found abundant provisions for his numerous followers. The reason why Siu-tshuen took this large village was as follows: A rebel chief named Chin-a-kwei, who for a long time previous had disturbed the country, finally expressed himself willing to unite his forces with those of Hung-Siu-tshuen. However, before this was effected, during the time that the latter had possession of the large market town mentioned above, the former made an excursion to the West, when he was taken captive by the people of Thai-tsun and delivered to the Mandarins, who rewarded the deed with a golden button. Siu-tshuen took the village to revenge the death of Chin-a-kwei.

During the time that Siu-tshuen was encamped at the above village, two female rebel chiefs of great valor, named Kew-urh and Szu-san, each one bringing about two thousand followers, joined the army of the God-worshippers, and were received upon submitting to the authority of Hung and the rules of the congregation. Siu-tshuen placed these two female chiefs with their followers at a distance from the main body of his army, serving as outposts one on each side. About the same period eight different rebel chiefs belonging to the San-höu-hwui or Triad Society, intimated to Siu-tshuen their wish to join his army with their respective bands. Siu-tshuen granted their request, but under condition that they would conform to the worship of the true God. The eight chiefs declared themselves willing to do so, and sent their tribute of oxen, pigs, and rice, &c. Siu-tshuen now despatched sixteen of the brethren belonging to the congregation, two to each chief, in order to impart to them and their

followers some knowledge of the true religion, before they had taken the definite step of joining him. When this preparatory instruction had been received, the chiefs dismissed their tutors with a liberal sum of money, as a reward for their trouble, and soon after they with all their followers joined the army of Hung-Siu-tshuen. It now occurred that fifteen of the teachers who had been sent out to the chiefs, in accordance with the laws of the congregation, gave their money which they had received into the common treasury, but one of them kept the money for himself, without saying a word. This same individual had several times before by his misconduct made himself amenable to punishment, and had only been spared in consideration of his eloquence and talent for preaching. He had in the first instance not fully abstained from the use of opium, but to procure the drug, he had sold some rattan-bucklers belonging to the army; another time he got excited with wine, and had injured some of the brethren. As soon as his concealment of the money was proved, Siu-tshuen and the man's own relatives, who were present in the army, decided to have him punished according to the full rigour of the law, and ordered him to be decapitated as a warning to all. When the chiefs of the Triad Society saw that one of those who had just before been despatched as a teacher to them was now killed for a comparatively small offence, they felt very uncomfortable, and said,—

“Your laws seem to be rather too strict; we shall perhaps find it difficult to keep them, and upon any small transgression you would perhaps kill us also.”

Thereupon “Fall large head,” “Great carp fish,” and five other chiefs, with their men, departed, and afterwards surrendered to the Imperialists, turning their arms against the insurgents. Lo-thai-kaug alone remained with Siu-tshuen, because he liked the discipline of his army, and the doctrine which they had adopted as a rule of their conduct. It is said that six of the above chiefs of the Triad Society ultimately fell into the hands of the insurgents while fighting against them, and were killed. Siu-tshuen had formerly expressed his opinion of the Triad Society in about the following language:—

“Though I never entered the Triad Society, I have often heard it said that their object is to subvert the Tsing and restore the Ming dynasty. Such an expression was very proper in the time of Khang-hi, when this

society was at first formed, but now after the lapse of two hundred years, we may still speak of subverting the Tsing, but we cannot properly speak of restoring the Ming. At all events, when our native mountains and rivers are recovered, a new dynasty must be established. How could we at present arouse the energies of men by speaking of restoring the Ming dynasty? There are several evil practices connected with the Triad Society, which I detest; if any new member enter the society, he must worship the devil, and utter thirty-six oaths; a sword is placed upon his neck, and he is forced to contribute money for the use of the society. Their real object has now turned very mean and unworthy. If we preach the true doctrine, and rely upon the powerful help of God, a few of us will equal a multitude of others. I do not even think that Sun-pin, Woo-khi, Kung-ming, and others famous in history for their military skill and tactics, are deserving much estimation, how much less these bands of the Triad Society."

Siu-tshuen afterwards ordered his followers not to receive any Triad men among their number, but such as were willing to abandon their former practices, and to receive instruction in the true doctrine.

In the autumn of the same year (1651,) he again raised his camp, and marched upon the city of Yung-ngan in the eastern part of Kwang-si, which he entered, taking possession of the treasury and public granaries. It is reported that this city was taken in the following manner: The insurgents advanced quickly to the walls, which are not very high, and by throwing an immense quantity of lighted fire-crackers into the town, the continued explosion of which brought confusion among the soldiers within and caused them to retreat, they easily succeeded in scaling the walls and entering the city.

Hung-Siu-tshuen was here unanimously declared Emperor of the new dynasty called T'hae-p'ing T'heen-kwoh 太平天國 "Great tranquillity, Heaven's Kingdom." The latter two characters 天國 "Kingdom of Heaven," seem according to their meaning to refer to China, but judging from their position they may also be the designation of the new Emperor, who selected this term from the Holy Scriptures. Siu-tshuen is said to have offered the highest dignity to each one of the other four chiefs, Fung Yun-san, Yang-Siu-tshin, Siau-Chau-kwui, and Wai-ching, and only after they had declined the acceptance, and declared their full submission to his authority, he accepted the reign, and appointed them Kings of the four Quarters.* From this place

* It may be proper here to state the opinion of the informant and his friends regarding T'heen-tek, the supposed chief of the Chinese insurrection. They fully believe that T'heen-tek

he sent Ling-Sih-pak with a force into Kwang-tung, who however soon after was defeated by the Mandarin troops at Lo-king, and his forces dispersed, most of them returning to Yung-ngan.

We have now followed Hung-Siu-tshuen in his remarkable career from the time that he, desponding and sick, was carried home from the examination at Canton, until the period when, at the head of a numerous army of faithful and enthusiastic adherents, he had possessed himself of the city of Yung-ngan, and was by his followers declared Emperor of China. The farther course of the insurgent army through the different provinces of Kwang-si, Hu-nan, Hu-peh, Kiang-si, Ngan-hwui, and Kiang-su, where the old capital of the Empire, Nanking, was taken by them on the 19th of March, 1853, is already known to the public. From the books published at Nanking by the insurgents, we find that Hung-Siu-tshuen 洪秀全 is now called 'Thai-ping-wang 太平王, or King of Great Peace; Fung-Yun-san 馮雲山 is called the Southern King 南王; Yang-Siu-tshin 楊秀清 the Eastern King 東王; Siau-Chau kwui 蕭朝貴 the Western King 西王; Wai-ching 韋正 the Northern King 北王; and Shih-ta-khai 石達開 the Assistant King 翼王; we also find Lo-thai-kaug 羅大剛 to be Commander of the Forces at Chün-kiang. A strong division of the insurgent army during the same year made further progress through the provinces of Ho-nan, Shan-si, and Chih-li, where they encamped and took winter quarters at Tuh-liu, only seventy English miles from Peking, the capital of the Empire. That they have been able to hold this their position for so long a time, proves the great weakness of the Imperial Government. In the opening of the spring the fate of Peking will probably be decided. The insurgents seem to have two principal objects in view; namely, to

is no other person than Hung-Siu-tshuen, and explain the origin of this term in the following way:—Hung-Siu-tshuen was either called 'Thai-ping-wang from the new Dynasty commencing with him, or 'Theen-kwoh-wang from his other designation. Most of the Hakkas pronounce the word Kwoh as Kweh or Kwet, and consequently Hung-Siu-tshuen was among them called 'Theen-kweh-wang. People at some distance on hearing the name 'Theen-kwet, being unacquainted with the dialect and the proper characters, changed the sound 'Theen-kweh into 'Theen-tah, "Heavenly virtue," a term more fluent and familiar to them. In such manner 'Theen-kweh-wang became extensively known in China and abroad under the name of 'Theen-tah-wang, and many were led to suppose that he was a person different from 'Thai-ping-wang or Hung-Siu-tshuen. This would agree with the statement made by some of the insurgents in Nanking in April last year, that 'Theen-tah was a name applied to their chief only by "outside people."

subvert the Tsing dynasty, abolish idolatry, and to establish the T'hai-ping dynasty with the worship of the true God. By taking Nanking and fortifying their position there, they have commenced the foundation of a new dynasty, but the existence of the T'hai-ping can only be acknowledged upon the ceasing of the Tsing dynasty. This will in a great measure be effected by the fall of the Manchoo capital, by which the power of the Imperial Government will be crushed, and the last feeble tie between this government and the Chinese people severed.

11. PERSECUTION IN KWANG-TUNG—IMPRISONMENT OF FUNG-YUN-SAN'S FAMILY—DEFEAT AT PADDY-HILL—HUNG-JIN'S ESCAPE.

It has been stated above, that Hung-Siu-tshuen, while he was encamped at the market town in Kwang-si in 1851, sent messages to the relatives and adherents of himself and Fung-Yun-san to join his army in Kwang-si. The year before, when Siu-tshuen had called his own nearer relatives, Hung-Jin had been detained from going with them by his friends at Clear-far; he was still engaged as a teacher. This time, 1851, he started on the journey with about fifty friends and relatives of the two chiefs. Upon their arrival at Tsin-chau, they heard that the worshippers of God had raised their camp and marched away, and that the Mandarins were seizing and cruelly murdering all connected with the God-worshippers. Hung-Jin now ordered forty and odd of his friends to return to Kwang-tung, while he with three of the party endeavoured to penetrate deeper into the country, and if possible reach the army of the God-worshippers. Fearing to fall into the hands of the Mandarins, who had ordered a severe seizure of all vagrants and suspected persons, Hung-Jin changed his family name to that of Heu, and found himself under necessity to desist from the attempt to reach his friends in Kwang-si. Upon his journey home, he met with several persons, who were really of the Heu clan. One rich man of this name entertained him for a whole month at his house, and when Hung left, gave him eight strings of cash, forty pounds of rice, and five pounds of pork, under the impression that he was assisting a poor distressed scholar of his own clan. When Hung reached Hwa-hien, the fact of Siu-tshuen and Yun-san having

raised an insurrection in Kwang-si was already known to the Mandarins of this province. A police force had arrived at the place, seized people, demolished the ancestral tombs, and were extorting money from the inhabitants. Hung-Jin not being safe at home, went to live with his friends at Clear-far. Fung-Yun-san's uncle, mother, younger brother, and youngest son, were taken and put in prison. His wife and two other sons succeeded in escaping, and found refuge with their friends in other districts. They thus also came to Clear-far, and after consulting their friends, who willingly made a collection for their travelling expenses, the eldest son with the nephew of Yun-san, again in company with Hung-Jin, set out for Kwang-si. Here they found the vigilance and rigid inquiries of the Mandarins still more severe than the time before, and once more they were obliged to return to Kwang-tung. In the meantime Yun-san's wife lived concealed at Paddy-hill until her hiding-place was made known to the policemen by a man of the name Wang, who told them where he had seen her. She tried again to flee, but the Mandarin servants being close upon her, she was obliged to hide herself in a small house on the wayside, entreating the inmates not to reveal her presence to her pursuers. This they promised, and she had nearly escaped from the hands of the Mandarins, but unfortunately a beggar woman had seen her enter the house, and upon receiving a few dollars from the policemen, she pointed it out to them. The fugitive was then taken and brought to Canton, where she with other members of Yun-san's family still remain in prison. The uncle is however reported to have died there. The eldest son, with his cousin and Hung-Jin, again attempted to enter Kwang-si, but could not succeed. Many of their friends in Kwang-tung, incensed at the extortion and severe oppression of the Mandarins, were ready to oppose the policemen, and liberate Fung-Yun-san's family, but some of the principal leaders being of a different opinion, the matter was dropped for that time. In the beginning of 1852, Kiang-Liung-chong, the usual messenger of Hung-Siu-tshuen to his relatives in Kwang-tung, again arrived with letters calling all the faithful adherents of the several clans to join his army in Kwang-si at the city of Yung-ngan. The Mandarins seemed to be aware of and dread the growing power of the insurgents. They in a great measure relaxed their severity in

persecuting the kindred of the two chiefs, and they even released from prison an old uncle of Siu-tshuen, about seventy-two years of age. The adherents of Siu-tshuen well knew that they had no mercy to expect from the side of the Government, and thinking the present moment favourable to act, upon the advice of Kiang in accordance with the letter received from Hung-Siu-tshuen, they resolved to gather all their friends together, and fixed upon Paddy-hill as the place of assemblage. It appears that Kiang-Liung-chong who had been witness to the continued success of the insurgents in Kwang-si, had grown too bold and careless. He expected the same result here in Kwang-tung, without similar means and resources, and acted without precaution, thus involving himself and friends in grievous disasters. Before the day appointed for general meeting had arrived, along with "Heaven Cock," "Cap Right High," and others of their kindred clans, in all about two hundred men, wholly unaccustomed to fighting, he raised the standard of insurrection, with the motto, "In obedience of Heaven." As soon as this was done, their act was reported to the district magistrate by people on the spot, and a considerable force of soldiers was sent against them. The insurgents went boldly to the fight, but being few and inexperienced, they were soon thrown into disorder. Kiang-Liung-chong with about six others, fell during the action, a considerable number were taken captive by the troops, and the rest dispersed. "All is lost!" cried Cap, who still fought bravely at the side of Heaven Cock, and taking advantage of a thick fog descending from the mountains, they made their escape into the woods. Here they met with Fung-A-shu, the nephew of Yun-san, and a few others of their friends. They were now obliged to leave their native district, and seek refuge among their friends, or try to get their support in some manner far away from the place of their nativity. The village of Paddy-hill was burnt to the ground, the fields confiscated, and made the property of the Mandarins.

Hung-Jin with about a dozen men arrived at Paddy-hill just after the defeat, without knowing anything about this accident. He and all his companions were taken by the people of the neighbourhood, and with their arms tied behind, they were shut up in a house to be afterwards delivered over to the Mandarins and beheaded. The prisoners murmured against Hung-Jin,

who had brought upon them this calamity by exhorting them to join him in an undertaking, the result of which was quite the contrary to their expectation. Hung-Jin, lively and enthusiastic, desirous to lead his friends to honour and to glory, now sat down in the midst of them in deep sorrow and despair, and would gladly have given his own life to save those whom he had brought with him into distress. Feeling the cord wherewith his hands were tied together give way a little, after some effort he got them free, and proceeded to unloose those of his friends who were accessible, and succeeded in liberating six of his companions from their bonds. After it had become dark, they opened the door, and in the rainy night hastened away to the mountains. Hung-Jin, whose liveliest hopes so suddenly had been frustrated, who had drawn upon himself the hatred and revenge of the relatives of so many involved in the present disaster, who had no place of refuge left to himself, now felt his own guilt and despair too hard to bear. He therefore unloosed his girdle and was going to strangle himself, when one of the fugitives came up to him. Hung said, "Try to escape and save your life, I will put an end to my existence in this place." The other then seized his hand, and drew him forward, exhorting him to continue his flight in company with him, which he did. The next day, when Hung awoke from a short rest in the bush, he missed his companion. He now prayed to God the heavenly Father to spare his life and protect him amidst so many dangers. During the day time he lay concealed in the bush, and during the night he went on. Once the people in search of fugitives passed very close by him, without observing him. Finally, after having passed four days and four nights without any food in the mountains, he in a very exhausted state arrived at the house of some near relatives. Here he was concealed six days in a mountain cavern, and afterwards his relatives gave him some money, with which he went on board a passage-boat to go to another district, and seek refuge with more distant relatives of the Hung clan. But even among these, new trials awaited him; for also from their place a few of the Hung clan had gone to Paddy-hill, whose further fate was unknown. Some of the relatives of those missing were now inclined to revenge the supposed death of their brethren, and deliver Hung-Jin to the Mandarins, but an old venerable headman took him under his

protection, saying that it would be very wrong to injure Hung, when they knew nothing certain about their relatives, who, even if they had met with misfortune, had gone willingly of their own accord, without being deceived or enticed by any one. Hereupon he gave one of his grandsons to Hung-Jin as a guide, and this young man, being a Christian convert, conducted him to Hongkong in the end of April, 1852, and introduced him to me. I was astonished to hear a person from the interior of China speak with such interest of, and display so much acquaintance with, the Christian religion. I liked to listen to his animated narratives, about Hung-Siu-tshuen, Fung-Yun-san, and their followers, though at the time I could form no clear conception of the whole matter, which then was little known and still less believed. He wrote a few sheets of paper, containing a short account of Hung-Siu-tshuen and himself, which I put into my desk, until I should have further evidence as to their contents. I expected that Hung-Jin, who wished to study the Christian doctrine and he baptized, would remain for some time at Hongkong; but upon my return from a tour of a few weeks to the mainland, he had departed, as he had no means of support in this place.

After the defeat at Paddy-hill, A-fong, the eldest son of Fung-Yun-san, went to Canton and took service with a blacksmith. The latter was, however, a very bad character, and having had share in a robbery and open assault, he was with several other miscreants seized by the Mandarins. Here he endeavoured to effect his own release by promising to deliver into the hands of the Mandarins the eldest son of Fung-Yun-san. A-fong was thus discovered, and brought before the officials, where he however denied being the son of the rebel chief. The Mandarin then ordered him to be brought into the presence of his mother, when the tears of both sufficiently proved the truth of their near relationship. A-fong still shares the captivity of his mother and other relatives at Canton. The blacksmith was beheaded with the other criminals. The second son of Fung-Yun-san followed his cousin Fung-A-shu. They had to go through many difficulties, until finally they both found an opportunity to embark with the Rev. I. J. Roberts for Shanghai in the month of July, 1853. It is supposed that about forty of Hung's clan were put to death on or after the above occurrence; and that about seventy others

have been transported to other distant provinces. It is, however, difficult to know their exact number, and still more so to know the exact fate of every one separately.

In November, 1853, Hung-Jin, who up to that time had been engaged as schoolmaster at some place in the interior, again visited me. He was still very desirous to be baptized, and seemed to be sincere in his wish to serve God. He declared himself willing to leave all matters in the hands of Him, who worketh all things after the council of His own will, and to seek above all the kingdom of God and His righteousness. Hung-Jin, with three of his friends from Clear-far, have since been baptized, and are still studying the Holy Scriptures, with the hope in the Providence of God, hereafter to be enabled to instruct their countrymen in the way of salvation. The utter distress of the informant, his friends and their families, decided me for the publication of this little volume; and it may add to the satisfaction of the readers to know, that while they are promoting the sale of the book, they are also relieving the distress of many who form the subjects of its pages.