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Tungchow, China,
Oct. 1, '78

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General Conference of the
Protestant Missionaries of
Records of the General
Conference of the

By a vote of the General Conference of Missionaries held at Shanghai, China, May 10-24th, 1877, it was decided to appropriate the sum of \$250.00 contributed by friends in England to assist in meeting the expenses of the Conference, but not required for that purpose, to the purchase of copies of the Records of the Conference, for distribution among the leading Theological Seminaries and Colleges of Europe and America. In accordance with this determination this copy is presented to

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R E C O R D S

OF THE

✓
GENERAL CONFERENCE

OF THE

Protestant Missionaries of China,
Shanghai, 1877

HELD AT

SHANGHAI, MAY 10-24, 1877.



SHANGHAI:
PRESBYTERIAN MISSION PRESS.

MDCCCLXXVIII.

PREFACE.

THE General Conference of Missionaries which held its session in Shanghai from the 10th to the 24th May, 1877, resolved to publish its proceedings in a book, and appointed a Committee of five to edit it.

Two members of the Conference,—Rev. M. T. Yates, D.D., and Rev. C. W. Mateer,—having volunteered to assume the whole expense of publication, and to trust to the sale of the book for their reimbursement, one great difficulty was thereby disposed of, and the way paved for carrying on the work. Accordingly, arrangements were made at the Presbyterian Mission Press in Shanghai, to proceed with the publication as early and rapidly as practicable.

As only three members of the Editorial Committee resided in Shanghai, the details of preparing the manuscripts for the press and correcting the proofs necessarily devolved on them. The quantity and variety of these manuscripts and the condition of some of them made it requisite that not only time and care should be expended on them, but that some responsibility also should be assumed in order to do justice to the book.

There are typographical errors which must be charged to the Shanghai members of the Editorial Committee, not to the compositors or printers, all of whom are Chinese,—a fact, by the way, which though very interesting in itself, did not tend to insure freedom from errors in English type.

The time taken for the publication of these Records may to some persons seem long, and therefore it is right to say, that the paper on which this book is printed had not only to be ordered from England, but to be made after it was ordered; and, further, that many of the manuscripts, which were carried away from the Conference by their owners to be perfected and returned, were late in getting back to Shanghai; (five essays and forty-one speeches were not returned;) and lastly, the lithographing of the maps with which the volume is illustrated required more time than had been anticipated.

For the drafting of these maps, which add much to the interest and value of the book, we are indebted to the handy skill of the Rev. L. W. Kip, of Amoy.

To the Rev. S. L. Baldwin, of Foochow, one of the Secretaries of the late Conference, and the Rev. C. W. Mateer of Tungchow we owe the preparation of the Introduction, and, to the former of these two, other useful items of the book.

PREFACE.

To the Rev. J. W. M. Farnham of Shanghai, aided by Mr. Dyer, must be credited most of the tabulated statistics of Protestant Missions, which are the result of no little patient and painstaking labour.

To the Rev. W. S. Holt, Superintendent of the Press, we would make our acknowledgments for his uniform courtesy and accommodation in helping on the work.

And now that the work is done and our trust has been discharged, the book is sent out in the earnest hope that it may, by God's blessing be made to serve the cause of Christian Missions among the heathen, and thus give ample proof that the time which we have spent on it has not been spent in vain.

M. T. YATES. }
R. NELSON. } EDITORIAL COMMITTEE.
E. R. BARRETT. }

SHANGHAI, *February 1st*, 1878.

ERRATA.

Page 203 Line 42, For "REV. S. L. BALDWIN, A. M. E. M. FOO-
CHOW," read "REV. C. C. BALDWIN, D.D., A.B.C.F.M. FOOCHOW."

The first Line of Page 245, should be the first Line of Page 248.

Page 246 Line 1, before "Holy Ghost," insert "have been sur-
rounded on every hand, by temptations and trials far beyond."

„ 304, For "MAY 19th," read "MAY 18th," and for "MORNING
SESSION," read "AFTERNOON SESSION."

„ 466, Line 15, for 37th, read 47th.

C O N T E N T S .

	PAGE.
Introduction	i.
Preliminary Committees.	iv.
List of Members of Conference	1
Abstract of Proceedings... ..	9
Committees appointed	17
Resolutions passed	18

PROCEEDINGS.

Sermon	24
The Holy Spirit in connection with our work.	32
Entire Consecration essential to Missionary Success,	45
The Field in all its Magnitude... ..	55
Buddhism and Taoism in their Popular Aspects,	62
Discussion.	71
Preaching to the Heathen, Matter and Manner.	76
Discussion.	83
Itineration far and near.	93
Discussion.	107
Medical Missions.	114
Discussion.	126
Feet Binding... ..	132
Discussion.	137
Woman's work for woman.	139
Discussion	152

CONTENTS.

	PAGE.
Relation of Protestant Missions to education.	160
Day Schools.	180
Boys' Boarding Schools.	188
Discussion.	196
Christian Literature, what has been done and what is needed . . .	203
Importance of a Vernacular Christian Literature.	213
Discussion.	219
Secular Literature.	227
Discussion.	235
Standard of Admission to full Church Membership.	241
Discussion.	251
The Best Means of Elevating the Moral and Spiritual Tone of the Native Church.	255
Discussion.	267
The Duty of the Foreign Residents aiding in the Evangelization of China, and the Best Means of doing so.	272
Discussion.	279
Self-Support of the Native Church.	283
Discussion.	293
The Native Pastorate.	299
Discussion.	315
Advantages and Disadvantages of the Employment of Native Assistants.	323
Discussion.	333
How shall the Native Church be stimulated to more aggressive Christian work.	338
Discussion.	347
The Use of Opium and its Bearing on the Spread of Christianity in China.	352
Discussion.	362
Ancestral Worship.	367
Questionable Practices connected with Marriage and Funeral Ceremonies.	387
Discussion.	396
The Treaty rights of native Christians, and the duty of Missionaries in regard to their vindication.	407
Discussion.	413
Principles of Translation into Chinese.	418
Discussion.	426
Should the native Churches in China be united Ecclesiastically and Independent of Foreign churches and Societies.	429

CONTENTS

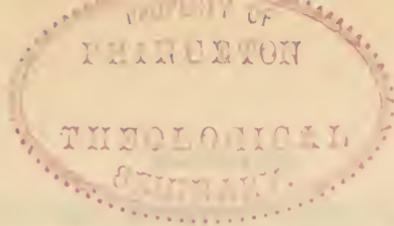
PAGE

Discussion.	438
Indequacy of the present means for the Evangelization of China, and the necessity of co-operation on the part of the different Societies.	443
Discussion.	449
The Training of a Native Agency.	453
Discussion.	458
Closing Exercises of the Conference,	465

APPENDIX.

I.—Girls' Boarding Schools,	467
II.—Reports of Committees,	471
III.—Statistical Tables of Protestant Missions in China,	479
IV.—Statistical Tables of Roman Catholic Missions in China.	488
Index.	489





INTRODUCTION.

The Conference whose proceedings are contained in the following pages had its origin in connection with the meeting of the Presbyterian Synod of China at Chefoo, in August 1874. There were present on that occasion, not only the members of the Synod, but also delegates from several of the other Presbyterian bodies represented in China, who came together for the purpose of consulting as to the propriety of bringing about a closer union between the several members of the Presbyterian family in China.

This gathering, together with the resident missionaries of different missions, and a few others who were in Chefoo for the purpose of recruiting their health, made a goodly assembly of missionaries from the different parts of China, and the occasion was improved for holding a series of evening meetings, partly to hear reports of the work from different mission stations, and partly for the discussion of questions of common interest connected with the mission work.

It was during these meetings that the subject of a General Conference of all the Protestant Missionaries in China came up. The proposition met with the hearty approval of nearly all the missionaries then present in Chefoo. Several meetings were held for the discussion of the subject. The result of these discussions was that a Committee, consisting of Rev. J. L. Nevius D.D., Rev. A. Williamson, LL.D, and Rev. J. B. Hartwell, was appointed, with instructions to draw up a circular and send it to all the Protestant Missionaries in China, stating the object proposed, and requesting their views as to the propriety and practicability of such a Conference, the time and place most convenient for holding it, the subjects most suitable for discussion, and the names of persons best qualified to write on given subjects. The circular was issued in due time, and in addition to the above, it recommended the local Conferences throughout China to take up the subject, and if the proposal was favourably received by them, to appoint a person to act on a Committee of Arrangements to be composed of one from each coast province and one from the Mission Stations on the Yangtze.

The answers to their circular, received by the Chefoo Committee brought before them a great variety of views and suggestions bearing on the whole subject, including an extensive list of subjects proposed for discussion. Some opposed the Conference, others were doubtful of any good results commensurate with the time and expense involved, but the majority strongly favored the project. Some stations, however, failed to respond and others misunderstood some points in the circular. The Committee felt unable to decide the matter and so issued another circular

containing a summary of replies, and subjects suggested, and asked a new and full vote. When replies to this circular were received they published a summary of the result in the May-June number of the *Chinese Recorder* for 1875, in which they advised the holding of the Conference and summoned the Committee of Arrangements to meet.

The Committee of Arrangements consisted of

- | | | |
|------------------|---------------------|---|
| A. Wylie, Esq., | representing | Hongkong and the Province of Canton |
| Rev. C. Douglas, | LL.D., representing | Formosa and the Province of Fokien. |
| „ J. Butler, | representing | the Province of Chekiang. |
| „ W. Muirhead, | „ „ „ „ | Kiangsu. |
| „ G. John, | „ „ | Yangtze Ports. |
| „ C. W. Mateer, | „ | Newchwang and the Province of Shantung. |
| „ J. Edkins, | „ | the Province of Chihli. |

Five of the seven members of this Committee met according to appointment in Shanghai, on the 25th of October, 1875. After examining the materials in their possession, consisting of a large amount of public and private correspondence handed over to them by the Provisional Committee, and availing themselves of the personal knowledge of the different members of the Committee, it was found that fully two thirds of all who had expressed their views on the subject, were in favor of the Conference. In view of this fact, the Committee unanimously resolved to invite the Protestant Missionaries in China to meet in a General Conference at Shanghai on the 10th day of May, 1877, and proceeded to make arrangements accordingly. They drew up a programme of exercises extending over a period of eleven days, consisting of the subjects for each day and the names of persons selected to write upon them. The programme thus drawn up was substantially carried out. For various reasons a few changes, especially in the names of writers, were subsequently made by correspondence between the several members of the Committee.

They appointed local Committees to consult the Missionaries in Shanghai and make with them suitable arrangements for the entertainment of the Conference—also to procure if possible a reduction of fare from the several steamship Companies—also to procure a suitable place for holding the meetings, and to make provision for defraying the expenses of the Conference. In all these matters the local Committees were eminently successful, and their labors, seconded by the generous hospitality of the Shanghai missionary community, contributed much towards securing a large attendance, and making the Conference a success.

They also appointed a Committee representing the two parts of the long standing controversy on the terms for God and Spirit, to whom they committed the whole subject with instructions to report to the Conference. This Committee consisted of Right Rev. Bishop Russell, D.D.

Rev. J. L. Nevius, D.D., and Rev. H. Blodget, D.D., of the one part, and Rev. John Chalmers, Rev. R. Lechler and Rev. Chas. Hartwell of the other.

The Committee also drew up an address to the several Boards and Missionary Societies represented in China, setting forth the desirableness of the Conference, and asking their co-operation and assistance.

Having made these arrangements the Committee drew up a circular letter addressed to their constituents, detailing their action and then adjourned to meet five days before the Conference, to make any further preliminary arrangements that seemed necessary.

As soon as the holding of the Conference was announced and the programme published, a perceptible change came over the attitude of those who had hitherto stood aloof from the undertaking. Many who took no interest in the project at first, now seconded it warmly and did all in their power to promote the object in view.

At many of the mission stations, long before the time of meeting, the Conference was made a subject of special prayer, that the spirit of harmony and love might prevail in all its deliberations, and that the occasion might be made a season of rich spiritual blessing to all in attendance. Much time was also given to public and private prayer during the sessions, and to this prayerful spirit, more than to any other cause, we may ascribe the delightful harmony and real brotherly kindness which pervaded all the meetings of the Conference.

Subjects upon which there existed a wide difference of opinion, and the discussion of which many feared would create unpleasant feelings, and disturb the harmony of the body, were brought forward and discussed in a calm and Christian spirit, to the delight and edification of all.

The Conference has now passed into history, but its influence for good will continue to be felt for many years in the mission work in China, and will we trust and believe, greatly redound to the glory of God. The delightful fraternal intercourse to which it gave occasion, and the many endearing friendships then formed, will long be cherished as a sacred memory by all who were present. The substantial result of the Conference is this goodly volume of essays and discussions. It is believed that these Records of the first General Conference of Protestant Missionaries in China, comprising, as they do, so many essays by able and experienced missionaries, together with the discussions on the same, giving the varying, sometimes opposing, views of others equally interested in the common work, will constitute a treasury of materials from which present and future missionaries may draw stores of valuable information; also that the circulation of these Records at home will disseminate much important information and be instrumental in creating a deeper interest in China as a mission field.

PRELIMINARY COMMITTEES.



I.—*The Chefoo Committee.*

[Appointed by a meeting of Missionaries at the time of the session of the Presbyterian Synod at Chefoo, August, 1874.]

The Rev. J. L. Nevius, D.D.
The Rev. Alex. Williamson, LL.D.
The Rev. J. B. Hartwell.

II.—*The Committee of Arrangements.*

[Chosen by the Missionaries of the Different Provinces in response to the invitation of the Chefoo Committee.]

The Rev. Carstairs Douglas, LL.D., Fokien, (Chairman.)
The Rev. John Butler, Chekiang, (Secretary.)
The Rev. William Muirhead, Kiangsu.
The Rev. Griffith John, Hupch.
The Rev. C. W. Mateer, Shantung.
The Rev. J. Edkins, D.D., Chili.
Alexander Wylie, Esq., acting for Kwantung.

III.—*The Committee on Terms.*

[Appointed by the Committee of Arrangements.]

The Rt. Rev. W. A. Russell, D.D.
The Rev. R. Lechler.
The Rev. H. Blodget, D.D.
The Rev. Charles Hartwell.
The Rev. John Chalmers.*
The Rev. J. L. Nevius, D.D.

* Rev. J. Chalmers subsequently declined to act and the remaining two members of the same part appointed Rev. J. Edkins, D.D., to take his place. Rev. J. L. Nevius, D.D., was providentially prevented from attending the Conference, and when during the sessions of the Conference the Committee were about to meet to prepare their report, the remaining two members of the same part appointed Rev. C. W. Mateer to act in his place.

RECORDS

OF THE

General Conference of the Protestant Missionaries of China,

HELD AT

SHANGHAI, MAY 10-24, 1877.



MEMBERS OF CONFERENCE.

AMERICAN BAPTIST MISSIONARY UNION.

S. P. Barchet, M.D.,	...	...	...	...	...	Ningpo.
Rev. M. A. Churchill,	...	...	...	...	...	"
Miss A. M. Fielde,	...	...	...	...	...	Swatow.
Rev. J. R. Goddard,	...	...	...	...	...	Ningpo.
„ E. C. Lord, D.D.,	"
„ S. B. Partridge,	Swatow.

AMERICAN BIBLE SOCIETY.

Rev. L. H. Gulick, M.D.,	Yokohama.
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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Rev. H. Blodget, D.D.,	Peking.
„ Channey Goodrich,	...	...	...	...	...	Tung-chow.
„ Charles Hartwell,	...	...	...	...	...	Foochow.
Mrs. Hartwell,	...	...	...	...	...	"
Miss A. M. Payson,	...	...	...	...	...	"
Rev. D. Z. Sheffield,	...	...	...	...	...	Tung-chow.
„ C. A. Stanley,	...	...	...	...	...	Tientsin.
„ S. F. Woodin,	...	...	...	...	...	Foochow.

AMERICAN METHODIST EPISCOPAL MISSION.

Rev. S. L. Baldwin,	...	...	...	...	...	Foochow.
„ V. C. Hart,	...	...	...	...	...	Kiu-kiang.
Mrs. Hart,	...	...	...	...	...	"
Rev. N. J. Plumb,	...	...	...	...	...	Foochow.
Mrs. Plumb,	"
Miss B. Woolston,	"
„ S. H. Woolston,	"

AMERICAN PROTESTANT EPISCOPAL MISSION.

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Rev. R. Nelson, D.D.,	"
Mrs. Nelson,	"
Miss Mary C. Nelson,	"
Rev. E. H. Thomson,	Shanghai.
Mrs. Thomson,	"

AMERICAN PRESBYTERIAN MISSION.

Rev. John Butler,	Ningpo.
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MEMBERS OF CONFERENCE.

Rev. Sannel Dodd,	<i>Hungchow.</i>
Mrs. Dodd,	"
Miss C. B. Downing,	<i>Tungchow.</i>
Rev. J. M. W. Farnham,	<i>Shanghai.</i>
Mrs. Farnham,	"
Rev. G. F. Fitch,	<i>Soochow.</i>
Mrs. Fitch,	"
A. Gordon, Esq.,	<i>Shanghai.</i>
Miss F. E. Harshberger,	<i>Ningpo.</i>
Rev. W. S. Holt,	<i>Shanghai.</i>
Mrs. Holt,	"
Miss A. P. Ketchum,	<i>Ningpo.</i>
Rev. C. Leaman,	<i>Nanking.</i>
" J. A. Leyenberger,	<i>Ningpo.</i>
" D. N. Lyon,	<i>Hungchow.</i>
Mrs. Lyon,	"
Rev. C. W. Mateer,	<i>Tung-chow.</i>
" C. R. Mills,	"
" J. S. Roberts,	<i>Shanghai.</i>
Mrs. Roberts,	"
" Shaw,	<i>Tung-chow.</i>
Rev. A. Whiting,	<i>Nanking.</i>
Mrs. Whiting,	"

AMERICAN REFORMED CHURCH MISSION.

Rev. J. V. N. Talmage, D.D.,	<i>Amoy.</i>
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AMERICAN SOUTHERN BAPTIST CONVENTION.

Rev. T. P. Crawford,	<i>Tung-chow.</i>
Mrs. Crawford,	"
Rev. R. H. Graves, M.D.,	<i>Canton.</i>
" M. T. Yates, D.D.,	<i>Shanghai.</i>
Mrs. Yates,	"

AMERICAN SOUTHERN METHODIST EPISCOPAL MISSION.

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Mrs. Allen,	"
Rev. J. W. Lambuth,	"
Mrs. Lambuth,	"
Rev. A. P. Parker,	<i>Soochow.</i>

AMERICAN SOUTHERN PRESBYTERIAN MISSION.

Rev. H. C. DuBose,	<i>Soochow.</i>
Mrs. DuBose,	<i>Soochow.</i>
Rev. B. Helm,	<i>Hungchow.</i>
Miss Kirkland,	"
G. W. Painter, Esq.,	"
Mrs. Randolph,	"
Miss A. C. Safford,	<i>Soochow.</i>
Rev. J. L. Stuart,	<i>Hungchow.</i>
Mrs. Stuart,	"

BASEL MISSIONARY SOCIETY.

Rev. R. Lechler,	<i>Hongkong.</i>
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BRITISH AND FOREIGN BIBLE SOCIETY.

A. Wylie, Esq., *Shanghai.*

CHINA INLAND MISSION.

Mr. F. W. Baller, *Chinkiang.*
 Mrs. Baller, "
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 Mrs. Douthwaite, "
 Miss Huberty, *Nganking.*
 „ Knight, *Chinkiang.*
 „ J. H. Murray, *Shau-hing.*
 Mr. G. Parker, *Chinkiang.*
 „ E. Pearse, *Nganking.*
 Mrs. Pearse, "
 Mr. G. Stott, *Wenchow.*
 Mrs. Stott, "
 Rev. J. H. Taylor, M.D., *Chinkiang.*
 Mr. M. H. Taylor, *Honan Province.*
 Miss Wilson, *Nganking.*

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 „ F. F. Gough, "
 Mrs. Gough, "
 Rev. J. C. Hoare, "
 Miss M. Laurence, "
 Rev. A. E. Monle, *Hangchow.*
 „ R. Palmer, *Shau-hing.*
 Rt. Rev. Bishop Russell, *Ningpo.*
 Rev. R. W. Stewart, *Foochow.*
 Mrs. Stewart, "
 Rev. J. D. Valentine, *Shau-hing.*
 Mrs. Valentine, "

ENGLISH PRESBYTERIAN MISSION.

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 Rev. Carstairs Douglas, LL.D., *Amoy.*
 „ H. L. Mackenzie, *Swatow.*

ENGLISH UNITED METHODIST FREE CHURCH.

Rev. R. Swallow, *Ningpo.*
 Mrs. Swallow, "

ENGLISH WESLEYAN MISSION.

Rev. D. Hill, *Wu-sueh.*
 „ A. W. Nightingale, *Wuchang.*

LONDON MISSIONARY SOCIETY.

Rev. E. R. Barrett, *Shanghai.*
 Mrs. Barrett, "
 Miss Bear, "
 Rev. Thomas Bryson, *Wuchang.*
 „ E. J. Dukes, *Amoy.*
 „ J. Edkins, D.D., *Peking.*
 Mrs. Edkins, "

Rev. A. Foster,	...	...	...	...	...	...	Shanghai.
„ Griffith John,	...	...	...	...	...	...	Hankow.
Mrs. John,	...	...	...	...	...	...	„
Rev. William Muirhead,	...	...	...	...	...	...	Shanghai.
Mrs. Muirhead,	...	...	...	...	...	...	„

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

Rev. Alexander Williamson, LL.D.,	Chefoo.
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UNCONNECTED WITH ANY SOCIETY.

Mr. S. Dyer,	Shanghai.
Mrs. Dyer,	„
Miss Mary Jones,	Ningpo.
Miss Fannie Lord,	...	...	...	...	...	...	„

ALPHABETICAL LIST OF MEMBERS.

The following abbreviations are used in this List:—

A. B. C. F. M.—American Board of Commissioners for Foreign Missions.

A. B. M. U.—American Baptist Missionary Union.

A. B. S.—American Bible Society.

A. M. E. M.—American Methodist Episcopal Mission.

A. P. E. M.—American Protestant Episcopal Mission.

A. P. M.—American Presbyterian Mission.

A. R. C. M.—American Reformed Church Mission.

A. S. B. C.—American Southern Baptist Convention.

A. S. M. E. M.—American Southern Methodist Episcopal Mission.

A. S. P. M.—American Southern Presbyterian Mission.

B. M. S.—Basel Missionary Society.

C. I. M.—China Inland Mission.

C. M. S.—Church Missionary Society.

E. P. M.—English Presbyterian Mission.

E. U. M. F. C.—English United Methodist Free Church.

E. W. M.—English Wesleyan Mission.

L. M. S.—London Missionary Society.

S. P. G.—Society for the Propagation of the Gospel.

S. U. P. M.—Scotch United Presbyterian Mission.

NAMES OF MEMBERS.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Allen, Rev. Y. J.	1860.	A. S. M. E. M.	Shanghai.
„ Mrs.	„	„	„
Baldwin, Rev. S. L.	1859.	A. M. E. M.	Foochow.
Baller, F. W.	1873.	C. I. M.	Chinkiang.
„ Mrs.	1866.	„	„
Barchet, S. P., M.D.	1865.	A. B. M. U.	Ningpo.
Barclay, Rev. T.	1874.	E. P. M.	Taiwan.
Barrett, Rev. E. R.	1874.	L. M. S.	Shanghai.
„ Mrs.	1877.	„	„

NAMES OF MEMBERS.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Bates, Rev. J.	1867.	C. M. S.	Ningpo.
Bear, Miss	1869.	L. M. S.	Shanghai.
Blodget, Rev. H., D.D.	1854.	A. B. C. F. M.	Peking.
Bryson, Rev. T.	1866.	L. M. S.	Wuchang.
Butler, Rev. J.	1868.	A. P. M.	Ningpo.
Churchill, Rev. M. A.	1874.	A. B. M. U.	Shanghai.
Crawford, Rev. J. P.	1852.	A. S. B. C.	Tungchow.
" Mrs.	"	"	"
Dodd, Rev. S.	1861.	A. P. M.	Hangchow.
" Mrs.	1865.	"	"
Douglas, Rev. C., LL.D.,	1855.	E. P. M.	Amoy.
Douthwaite, A. W.	1874.	C. I. M.	Ju-chow.
" Mrs.	"	"	"
Downing, Miss C. B.	1866.	A. P. M.	Chefoo.
DuBose, Rev. H. C.	1872.	A. S. P. M.	Soochow.
" Mrs.	"	"	"
Dukes, Rev. E. J.	1874.	L. M. S.	Amoy.
Dyer, S.	1875.	Unconnected.	Shanghai.
" Mrs.	"	"	"
Edkins, Rev. J., D.D.	1848.	L. M. S.	Peking.
" Mrs.	1863.	"	"
Farnham, Rev. J. M. W.	1860.	A. P. M.	Shanghai.
" Mrs.	"	"	"
Fay, Miss L. M.	1851.	A. P. E. M.	"
Fielde, Miss A. M.	1866.	A. B. M. U.	Swatow.
Fitch, Rev. G. F.	1870.	A. P. M.	Soochow.
" Mrs.	"	"	"
Foster, Rev. A.	1871.	L. M. S.	Shanghai.
Goddard, Rev. J. R.	1868.	A. B. M. U.	Ningpo.
Goodrich, Rev. C.	1865.	A. B. C. F. M.	Tungchow.
Gordon, A.	1870.	A. P. M.	Shanghai.
Gough, Rev. F. F.	1850.	C. M. S.	Ningpo.
" Mrs.	1856.	"	"
Graves, Rev. R. H., M.D.	1856.	A. S. B. C.	Canton.
Gulick, Rev. L. H., M.D.	1876.	A. B. S.	Yokohama.
Harshberger, Miss F. E.	1874.	A. P. M.	Ningpo.
Hart, Rev. V. C.	1866.	A. M. E. M.	Kinkiang.
" Mrs.	"	"	"
Hartwell, Rev. C.	1853.	A. B. C. F. M.	Foochow.
" Mrs.	"	"	"
Helm, Rev. B.	1868.	A. S. P. M.	Hangchow.
Hill, Rev. D.	1865.	E. W. M.	Wusueh.
Hoare, Rev. J. C.	1874.	C. M. S.	Ningpo.
Holt, Rev. W. S.	1873.	A. P. M.	Shanghai.
" Mrs.	"	"	"
Huberty, Miss	1876.	C. I. M.	Ngankiang.

NAMES OF MEMBERS.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
John, Rev. G.	1855.	L. M. S.	<i>Hankow.</i>
„ Mrs.... ..	1854.	„	„
Jones, Miss Mary	1869.	Unconnected.	<i>Ningpo.</i>
Ketchum, Miss A. P.	1876.	A. P. M.	<i>Ningpo.</i>
Kirkland, Miss	1875.	A. S. P. M.	<i>Hangchow.</i>
Knight, Miss	1876.	C. I. M.	<i>Chinkiang.</i>
Lambuth, Rev. J. W.	1854.	A. S. M. E. M.	<i>Shanghai.</i>
„ Mrs.... ..	„	„	„
Laurence, Miss M.	1870.	C. M. S.	<i>Ningpo.</i>
Leaman, Rev. C.	1874.	A. P. M.	<i>Nanking.</i>
Lechler, Rev. R.	1847.	B. M. S.	<i>Hongkong.</i>
Leyenberger, Rev. J. A.	1866.	A. P. M.	<i>Ningpo.</i>
Lord, Rev. E. C., D.D.	1847.	A. B. M. U.	„
Lord, Miss Fannie,	1876.	Unconnected.	„
Lyon, Rev. D. N.	1870.	A. P. M.	<i>Hangchow.</i>
„ Mrs.	„	„	„
Mackenzie, Rev. H. L.	1860.	E. P. M.	<i>Swatow.</i>
Mateer, Rev. C. W.	1863.	A. P. M.	<i>Tungchow.</i>
Mills, Rev. C. R.	1857.	„	„
Monle, Rev. A. E.	1861.	C. M. S.	<i>Hangchow.</i>
Muirhead, Rev. W.	1847.	L. M. S.	<i>Shanghai.</i>
„ Mrs.	1848.	„	„
Murray, Miss J. H.	1876.	C. I. M.	<i>Kiuchow.</i>
Nelson, Rev. R., D.D.	1851.	A. P. E. M.	<i>Shanghai.</i>
„ Mrs.	„	„	„
„ Miss Mary,	1876.	„	„
Nightingale, Rev. E. W.	1874.	E. W. M.	<i>Wuchung.</i>
Painter, G. W.	1873.	A. S. P. M.	<i>Hangchow.</i>
Palmer, Rev. R.	1870.	C. M. S.	<i>Shanghai.</i>
Parker, Rev. A. P.	1875.	A. S. M. E. M.	<i>Soochow.</i>
Parker, G.	1876.	C. I. M.	<i>Chinkiang.</i>
Partridge, Rev. S. B.	1869.	A. B. M. U.	<i>Swatow.</i>
Payson, Miss A. M.	1869.	A. B. C. F. M.	<i>Foochow.</i>
Pearse, E.	1876.	C. I. M.	<i>Nganking.</i>
„ Mrs.	„	„	„
Plumb, Rev. N. J.	1870.	A. M. E. M.	<i>Foochow.</i>
„ Mrs.	1873.	„	„
Randolph, Mrs. A. E.	1872.	A. S. P. M.	<i>Hangchow.</i>
Roberts, Rev. J. S.	1862.	A. P. M.	<i>Shanghai.</i>
„ Mrs.	„	„	„
Russell, Rt. Rev. W. A., D.D.	1848.	C. M. S.	<i>Ningpo.</i>
Safford, Miss A. C.	1873.	A. S. P. M.	<i>Soochow.</i>
Scott, Rev. C. P.	1874.	S. P. G.	<i>Chefoo.</i>
Shaw, Mrs. M. H.	1874.	A. P. M.	<i>Tungchow.</i>
Sheffield, Rev. D. Z.	1869.	A. B. C. F. M.	<i>Tungchow.</i>

NAMES OF MEMBERS.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	WHERE STATIONED.
Stanley, Rev. C. A.	1862.	A. B. C. F. M.	Tientsi.
Stewart, Rev. R. W.	1876.	C. M. S.	Foochow.
„ Mrs.	„	„	„
Stott, G.	1866.	C. I. M.	Wenchow.
„ Mrs.	1870.	„	„
Stuart, Rev. J. L.	1868.	A. S. P. M.	Hangchow.
„ Mrs.	1875.	„	„
Swallow, Rev. R.	1874.	E. U. M. F. C.	Ningpo.
„ Mrs.	1875.	„	„
Talmage, Rev. J. V. N., D.D. ...	1847.	A. R. C. M.	Amoy.
Taylor, Rev. J. H., M.D.	1854.	C. I. M.	Chinkiang.
Taylor, M. H.	1873.	„	Honan Prov.
Thomson, Rev. E. H.	1859.	A. P. E. M.	Shanghai.
„ Mrs.	1854.	„	„
Valentine, Rev. J. D.	1864.	C. M. S.	Shouking.
„ Mrs.	„	„	„
Whiting, Rev. A.	1873.	A. P. M.	Nanking.
„ Mrs.	„	„	„
Williamson, Rev. A., LL.D.	1855.	S. U. P. M.	Chefoo.
Wilson, Miss	1876.	C. I. M.	Nganking.
Woodin, Rev. S. F.	1860.	A. B. C. F. M.	Foochow.
Woolston, Miss B.	1859.	A. M. E. M.	„
„ Miss S. H.	„	„	„
Wylie, A.	1847.	B. F. B. S.	Shanghai.
Yates, Rev. M. T., D.D.	1847.	A. S. B. C.	Shanghai.
„ Mrs.	„	„	„

WRITERS OF PAPERS WHO WERE NOT PRESENT AT THE CONFERENCE.

NAMES OF WRITERS.	DATE OF ARRIVAL IN CHINA.	OF WHAT MISSION.	RESIDENCE.
Baldwin, Rev. C. C., D.D.	1848.	A. B. C. F. M.	Foochow.
Butcher, Very Rev. C. H., D.D. ...	1864.	Brit. Chaplain	Shanghai.
Corbett, Rev. H.	1863.	A. P. M.	Chefoo.
Gauld, W., M.D.	„	E. P. M.	Swatow.
Happer, Rev. A. P., D.D.	1844.	A. P. M.	Canton.
Kerr, J. G., M.D.	1854.	„	Oakland, C.
Legge, J., D.D., LL.D.	1839.	L. M. S.	Oxford Univ.
Maegregor, Rev. W.	1864.	E. P. M.	Amoy.
Martin, Rev. W. A. P., D.D. LL.D.	1850.	Peking Univ.	Peking.
Sites, Rev. N.	1861.	A. M. E. M.	Foochow.

ANALYSIS OF MEMBERS ATTENDING THE CONFERENCE.

HONORARY MEMBERS.

C. P. Blethen, Esq.,	...	...	...	D. J. Macgowan, M.D.,	...	...	...
D. Cranston, Esq.,	...	...	...	Mrs. Macgowan,	...	...	...
Mrs. Cranston,	...	...	...	C. Schmidt, Esq.,	...	...	...
J. Fryer, Esq.,	...	...	...	Rev. Wang Chai,	...	...	...
J. Johnston, M.D.,	...	...	...	T. Weir, Esq.,	...	...	...
J. Kavanagh, Esq.,	...	...	...	Mrs. Weir,	...	...	...
D. B. McCartee, M.D.,	...	...	...	E. Wheatley, Esq.,	...	...	...
Mrs. McCartee,	...	...	...	



ANALYSIS OF MEMBERS ATTENDING THE CONFERENCE,

Total number of members—Gentlemen,	...	...	...	...	74
Ladies,	...	...	...	...	52
					126
Total,	...	...	...	...	126
Honorary members,	...	...	...	...	16
					142
Grand Total,	...	...	...	...	142

MISSIONS REPRESENTED.

	MALE.	FE- MALE.	TOTAL.
American Presbyterian, ...	13	11	24
„ Southern Presbyterian, ...	4	5	9
„ Board, ...	6	2	8
„ Methodist Episcopal, ...	3	4	7
„ Protestant Episcopal, ...	2	4	6
„ Baptist, ...	5	1	6
„ Southern Baptist, ...	3	2	5
„ Methodist Episcopal Church South, ...	3	2	5
„ Reformed Church, ...	1	...	1
„ Bible Society, ...	1	...	1
Basel, ...	1	...	1
China Inland, ...	7	8	15
Church Missionary Society, ...	8	4	12
London Missionary Society, ...	7	5	12
English Presbyterian, ...	3	...	3
„ Wesleyan, ...	2	...	2
United Methodist Free Church, ...	1	1	2
Society for Propagation of Gospel, ...	1	...	1
United Presbyterian Church of Scotland, ...	1	...	1
British and Foreign Bible Society, ...	1	...	1
Unconnected with any Society, ...	1	3	4
	74	52	126

PROVINCES REPRESENTED.

	MALE.	FE- MALE.	TOTAL.
Chihli,	5	1	6
Shantung,	5	3	8
Honan,	1	...	1
Hupeh,	4	1	5
Kiangsi,	1	1	2
Anghwei,	1	3	4
Kiangsu,	23	19	42
Chekiang,	21	17	38
Fokien,	9	6	15
Kwangtung,	4	1	5
	74	52	126

SUMMARY.

Presbyterians,	45
Episcopalians,	23
Congregationalists,	21
Baptists,	16
Methodists,	16
Lutheran,	1
Unconnected,	4
Total,	<u>126</u>
American Societies,	72
English Do.	49
German Do.	1
Unconnected,	4
Total,	<u>126</u>

ABSTRACT OF PROCEEDINGS.

FIRST DAY.—MORNING SESSION.

SHANGHAI, *May 10th*, 1877.

The General Conference of the Protestant Missionaries of China assembled at Temperance Hall, Shanghai, at 11 A.M., when the opening sermon was preached by the Rev. J. V. N. Talmage, D.D., of Amoy, from Matt. 28: 18-20.

AFTERNOON SESSION,

2.30 P.M.

The Conference met for organization. The Rev. Carstairs Douglas, LL.D., of Amoy, Chairman of the Committee of Arrangements, called the

meeting to order, and requested the Rev. John Butler, of Ningpo, Secretary of the Committee, to call the roll of members. (See the List of members).

In accordance with the recommendation of the Committee of Arrangements two Chairmen, two Secretaries and a Treasurer were chosen. The following persons were duly elected:—

CHAIRMEN.—The Rev. Robert Nelson, D.D., of Shanghai.

The Rev. Carstairs Douglas, LL.D., of Amoy.

SECRETARIES.—The Rev. S. L. Baldwin, of Foochow.

The Rev. John Butler, of Ningpo.

TREASURER.—The Rev. William Muirhead, of Shanghai.

Rules for the Guidance of Business were adopted, the appointment of Committees ordered, and a resolution of thanks to the Committee of Arrangements passed. (See Res. I.).

The Rev. William Muirhead then read resolutions of welcome to the Conference, which had been adopted by the missionaries of Shanghai.

The organization of the Conference being completed, the Rev. Griffith John, of Hankow, read a paper on "the Holy Spirit in Connection with our work," which was followed by appropriate devotional exercises.

EVENING SESSION.

7.30 P.M.

The Conference met at Union Chapel, and the Rev. Robert Nelson, D.D., of Shanghai, read a paper on "Entire Consecration essential to Missionary Success."

The Chairman announced the names of the Committees on Business and Devotional Services. (See Committees I. and II.).

SECOND DAY.—MORNING SESSION.

Rev. Dr. Douglas presided.

FRIDAY, May 11th.—9.30 A.M.

Devotional exercises conducted by the Rev. C. R. Mills, of Tungchow. A paper on "The Field of Labor in all its Magnitude" was read by the Rev. Alexander Williamson, LL.D., of Chefoo.

This was followed by a paper on "Confucianism, in its relation to Christianity," by the Rev. James Legge, D.D., LL.D., of Oxford University, which was read by the Rev. William Muirhead, and discussed until the hour of adjournment.

AFTERNOON SESSION.

Rev. Dr. Nelson presided.

2.30 P.M.

The subject of Confucianism was further discussed.

A paper on "The Popular Aspects of Taoism and Buddhism" was read by the Rev. J. Edkins, D.D., of Peking. A general discussion of the subjects presented in the paper followed.

Requests were presented for prayer on behalf of our brethren laboring among the sufferers from the famine in Shantung, and for the blessing of God upon the work in which they are engaged; and the Conference joined in earnest prayer for those objects.

THIRD DAY.—MORNING SESSION.

Rev. Dr. Douglas presided.

SATURDAY, May 12th.—9.30 A.M.

Devotional exercises conducted by the Rev. R. Lechler, of Hongkong.

On motion of the Rev. Dr. Talmage, a Committee of seven was ordered on the division of the field of labor.

On motion of the Rev. Dr. Williamson a Committee on a system of representing Chinese sounds was ordered.

A paper on "Preaching to the Heathen" was then read by the Rev. William Muirhead, of Shanghai, and was discussed until the hour of adjournment.

AFTERNOON SESSION.

Rev. Dr. Nelson presided.

2.30 P.M.

Papers on the subject of "Itineration" were read by the Rev. B. Helm, of Hangchow, and the Rev. J. H. Taylor, M.D., of Chinkiang; and the subject was discussed by various members of the Conference.

EVENING SESSION.

Rev. Dr. Douglas presided.

7.30 P.M.

Devotional exercises conducted by the Rev. G. John, of Hankow.

The evening was occupied with further discussion of the subject of "Preaching to the Heathen."

FOURTH DAY.—MORNING SESSION.

Rev. Dr. Douglas presided.

MONDAY, *May 14th.*—9.30 A.M.

Devotional exercises conducted by the Rev. J. Hudson Taylor, M.D., of Chinkiang.

A paper on "Medical Missions," by J. G. Kerr, M.D., now of San Francisco, was read by the Rev. J. S. Roberts; and a paper on the same subject by William Gauld, M.D., of Swatow, was read by the Rev. H. L. Mackenzie. The subject was then discussed by several members.

A paper on the subject of "Feet Binding," by Miss S. H. Woolston, of Foochow, was then read by the Rev. S. L. Baldwin, and discussed until the hour of adjournment.

AFTERNOON SESSION.

Rev. Dr. Nelson presided.

4.30 P.M.

Devotions conducted by the Rev. D. N. Lyon, of Hangchow.

The Rev. Messrs. F. W. Baller, E. R. Barrett, Thos. Bryson, A. W. Douthwaite, A. Foster, D. Hill, C. Leaman, A. W. Nightingale, A. P. Parker and E. Pearse were appointed Conference Reporters.

The Rev. Dr. Yates offered resolutions in regard to an appeal to the Churches in behalf of China, which were referred to the Business Committee.

A paper on "Woman's Work for Women," by the Rev. A. P. Happer, D.D., of Canton, was then read by the Rev. W. S. Holt.

Another paper on the same subject, by Mrs. Crawford, of Tungchow, was read by the Rev. T. P. Crawford, and was followed by a general discussion of the subject.

The Chairman announced the Committees on the Division of the Field, and on a System for representing Chinese sounds. (See Committees III. and IV.).

The Rev. R. H. Graves, M.D., offered resolutions in regard to meetings for prayer, which were adopted. (See Res. II.).

FIFTH DAY—MORNING SESSION.

*Rev. Dr. Nelson presided.*TUESDAY, *May 15th.*—9.30 A.M.

Devotions conducted by the Rev. S. L. Baldwin, of Foochow. A letter of salutation from the Native Assistants of the American Baptist Mission at Swatow was presented.

Papers on "The Relation of Protestant Missions to Education" were read by the Rev. R. Lechler, of Hongkong, and the Rev. C. W. Mateer, of Tung-chow.

A paper on Day Schools was read by the Rev. E. H. Thomson, of Shanghai.

AFTERNOON SESSION.

Rev. Dr. Douglas presided.

4.30 P.M.

Devotional exercises conducted by the Rev. H. L. Mackenzie, of Swatow.

A paper on Girls' Day Schools by Mrs. Gough, of Ningpo, was read by the Rev. F. F. Gough.

A paper on Boys' Boarding Schools was read by the Rev. S. Dodd, of Hargchow.

A paper on Girls' Boarding Schools, by Miss M. Laurence, of Ningpo, was read by the Rev. A. E. Moule.

The whole subject of education was then discussed.

The session closed with prayer by the Rt. Rev. Bishop Russell.

SIXTH DAY.—MORNING SESSION.

*Rev. Dr. Nelson presided.*WEDNESDAY, *May 16th.*—9 A.M.

Devotions conducted by the Rev. D. Hill, of Wu-sueh.

A paper on "Christian Literature—what has been done, and what is needed," by the Rev. C. C. Baldwin, D.D., of Foochow, was read by the Rev. S. F. Woodin.

A paper on "The Importance of a Vernacular Christian Literature, with especial reference to the Mandarin," was read by the Rev. Chauncey Goodrich, of Peking.

General discussion of these subjects followed.

The Rev. S. L. Baldwin offered resolutions concerning the appointment of a Committee on Literature, which were referred to the Business Committee.

The Business Committee reported back Dr. Yates' resolutions in regard to an appeal to the churches, and they were unanimously adopted. (See Res. III.)

AFTERNOON SESSION.

Rev. Dr. Douglas presided.

4.30 P.M.

Devotions conducted by the Rev. R. H. Graves, M. D., of Canton.

A paper on "Secular Literature," by the Rev. W. A. P. Martin, D.D., LL.D., of Peking, was then read by the Rev. William Muirhead.

The Rev. Y. J. Allen, of Shanghai, delivered an address on the same subject, which was then generally discussed.

A resolution, passed by the ladies of the Conference at their meeting to-day, in regard to Homes for Single Ladies, was ordered to be entered upon the records. (See Res. IV.)

Resolutions of respect to the memory of the late Mrs. T. C. Doremus, of New York, passed by the ladies at their meeting, were presented to the Conference, and adopted by the whole body. (See Res. V.)

EVENING SESSION.

Rev. Dr. Nelson presided.

8.30 P.M.

The session was devoted to the discussion of Medical Missions.

SEVENTH DAY—MORNING SESSION.

Rev. Dr. Douglas presided.

THURSDAY, *May 17th.*—9 A.M.

Devotions conducted by the Rev. A. E. Monle, of Hangchow.

The Business Committee reported back the resolutions in regard to the appointment of a Committee on Literature, and they were unanimously adopted. (See Res. VI.)

The Committee on Terms made their report, which was unanimously adopted. (See Report I.)

Papers on "The standard of admission to Church Membership" were read by the Rev. J. W. Lambuth, of Shanghai, and the Rev. C. A. Stanley, of Tientsin; and were followed by a general discussion of the subject.

Papers on "The Best Means of Elevating the Moral and Spiritual Tone of the Native Church" were read by the Rev. F. F. Gongh, of Ningpo, and the Rev. H. L. Mackenzie, of Swatow.

EVENING SESSION.

Rev. Dr. Nelson presided.

7.30 P.M.

The subject of elevating the moral and spiritual tone of the native church was generally discussed.

A paper on "The Duty of the Foreign Residents to aid in the Evangelization of China, and the best means of doing so," by the Very Rev. Dean Butcher, of Shanghai, was then read by the Rev. A. E. Monle; and the subject was discussed until the hour of adjournment.

EIGHTH DAY—MORNING SESSION.

Rev. Dr. Douglas presided.

FRIDAY, *May 18th.*—9 A.M.

Devotional exercises conducted by the Rev. L. H. Gulick, M.D.

A paper on the subject of "The Self-Support of the native Churches" was read by the Rev. S. L. Baldwin, of Foochow; and was followed by general discussion.

A paper on "The Native Pastorate," by the Rev. Hunter Corbett, of Chefoo, was then read by the Rev. C. R. Mills.

A paper on the same subject, by the Rev. John Butler, of Ningpo, was read in part.

AFTERNOON SESSION.

Rev. Dr. Nelson presided.

4.30 P.M.

Devotions conducted by the Rev. C. A. Stanley, of Tientsin.

On motion of the Rev. Dr. Williamson, a Committee of Three on Periodical Literature was ordered; and the Chairman announced the names of said committee. (See Com. VI.)

The Rev. J. Butler finished the reading of his paper on "The Native Pastorate," and the subject was generally discussed.

The Committee on a System of Representing Chinese Sounds reported a resolution, which was unanimously adopted, appointing a Committee to arrange such a system. (See Com. VII.)

On motion of the Rev. B. Helm, the preparation of a tract on self-support was requested. (See Res. VII.)

NINTH DAY—MORNING SESSION.

Rev. Dr. Douglas presided.

SATURDAY, *May 19th.*—9. A.M.

Devotions conducted by Rev. T. Bryson, of Wn-chang.

The Rev. Dr. Douglas announced the Committee on Literature and Statistics. (See Com. VIII.)

A paper on "The Advantages and Disadvantages of Native Assistants" was read by the Rev. T. P. Crawford, of Tung-chow.

A paper on the same subject by the Rev. N. Sites, of Foochow, was read by the Rev. S. L. Baldwin; after which a general discussion of the subject followed.

A paper on the question, "How shall the native church be stimulated to more aggressive work?" was then read by the Rev. R. H. Graves, M.D., of Canton.

AFTERNOON SESSION.

Rev. Dr. Nelson presided.

4.30 P.M.

Devotions conducted by the Rev. F. Pearce, of Nganking.

The subject of stimulating the native church to more aggressive work was generally discussed.

A paper on "Opium, and its Bearing on the spread of Christianity in China," was then read by the Rev. A. E. Moule, of Hangchow.

A letter from the Rev. A. P. Happer, D. D., of Canton, urging action on this subject, was read.

The subject was then generally discussed.

On motion of the Rev. C. A. Stanley, a Committee was ordered, to consider and report what action the Conference should take in the matter. (See Com. IX.)

TENTH DAY—MORNING SESSION.

Rev. Dr. Nelson presided.

MONDAY, *May 21st.*—9 A.M.

Devotions conducted by the Rev. J. V. N. Talmage, D. D., of Amoy.

A paper on "Ancestral Worship" was read by the Rev. M. T. Yates, D. D., of Shanghai.

A paper on "Questionable Practices connected with Marriage and Funeral Ceremonies" was read by the Rev. Charles Hartwell, of Foochow.

A paper on the same subject by the Rev. D. Z. Sheffield, of Tung-chow, was read by the Rev. Chauncey Goodrich.

The subjects presented by these papers were then discussed until the hour of adjournment.

AFTERNOON SESSION.

Rev. Dr. Douglas presided.

4.30 P.M.

Devotions conducted by the Rev. F. F. Gough, of Ningpo.

The discussion on ancestral worship, and marriage and funeral ceremonies was continued.

A paper on "the Treaty Rights of Native Christians, and the Duty

of Missionaries in Regard to their Vindication," was read by the Rev. J. A. Leyenberger, of Ningpo; and was followed by a general discussion of the subject.

ELEVENTH DAY—MORNING SESSION.

Rev. Dr. Douglas presided.

TUESDAY, May 22nd.—9 A.M.

Devotions conducted by the Rev. J. L. Stuart, of Hangchow.

A paper on "Principles of Translation into Chinese" was read by the Rev. J. S. Roberts, of Shanghai; and was followed by discussion.

A paper on the question, "Should the native churches in China be united ecclesiastically, and independent of foreign churches and societies?" Was then read by the Rev. J. V. N. Talmage, D.D., of Amoy; and was followed by discussion.

On motion of the Rev. G. F. Fitch, the Rev. William Muirhead was appointed a Committee to receive subscriptions in behalf of the Shantung sufferers.

AFTERNOON SESSION.

Rev. Dr. Nelson presided.

4.30 P.M.

Devotions conducted by the Rev. V. C. Hart, of Kiukiang.

The discussion on the ecclesiastical relations of the native churches was continued.

A paper on "The Inadequacy of the present means for the Evangelization of China, and the necessity for far greater effort and more systematic co-operation on the part of different societies, so as to occupy the whole field," was then read by the Rev. Carstairs Douglas, LL.D., of Amoy.

The subject was then generally discussed.

The Committee on the division of the field of labor made their report, which was unanimously adopted. (See Report II.)

TWELFTH DAY—MORNING SESSION.

Rev. Dr. Nelson presided.

WEDNESDAY, May 23rd.—9 A.M.

Devotional exercises conducted by the Rev. J. R. Goddard, of Ningpo.

A paper on the "Training of Native Agents" by the Rev. Wm. Macgregor, of Amoy, was then read by the Rev. T. Barclay, of T'ai-wan-fu, Formosa; after which the subject was generally discussed.

A resolution proposed by the Rev. S. L. Baldwin, in regard to the omission of the essay and discussion on Confucianism from the published records, was adopted without a dissenting voice. (See Res. VIII.)

Resolutions offered by the Rev. Dr. Yates, in regard to the publication of the records, were adopted. (See Res. IX.)

Resolutions offered by the Rev. C. R. Mills, in regard to a map of China and statistical tables, were adopted. (See Res. X.)

AFTERNOON SESSION.

Rev. Dr. Douglas presided.

3 P.M.

Devotions conducted by the Rev. S. B. Partridge, of Swatow.

On motion of the Rev. Y. J. Allen, a Committee was appointed to prepare a Tract to set Protestant missionaries and their work in the proper light before Chinese officials and literati. (See Com. XII.)

The Committee on the Opium Trade presented their report, which was amended and adopted. (See Report III.)

On motion of the Rev. C. W. Mateer, it was ordered that this report be sent by the Committee on an appeal to the churches, to the various church papers, and to the Secretary of the Anglo-Oriental Society for the suppression of the Opium Trade.

The Committee on Literature and Statistics made their report, which was adopted. (See Report IV.)

The Committee on Periodicals made their report, and it was un-animously adopted. (See Report V.)

The Rev. C. W. Mateer and the Rev. M. T. Yates, D.D., proposed to the Conference to assume the financial responsibility of printing the records of the Conference; and their proposition was gratefully accepted.

The Rev. Dr. Douglas stated that three friends in Great Britain had authorized him to draw for \$250 in aid of the expenses of the Conference, and that he would now place that amount at the disposal of the Conference.

On motion of the Rev. C. W. Mateer, it was resolved that this sum be handed to the Editorial Committee, to be used in sending the printed records to the principal colleges in Europe and America, and to Theological seminaries.

EVENING SESSION.

Rev. Dr. Nelson presided.

8 P.M.

And conducted the devotional exercises.

A resolution offered by the Rev. T. P. Crawford, in regard to securing from the Bible Societies the printing of Bibles in China, with a preface and brief notes, was adopted. (See Res. XI.)

A resolution offered by the Rev. C. Douglas, LL.D., asking that Bible colporteurs be allowed also to sell Tracts was adopted. (See Res. XII.)

The Rev. Dr. Talmage offered a resolution in regard to the papers on Native Assistants, which was adopted. (See Res. XIII.)

The Rev. Dr. Yates offered a resolution in reference to the appeal to the churches, which was adopted. (See Res. XIV.)

The Rev. B. Helm offered a resolution in regard to Foot-binding, which was adopted. (See Res. XV.)

The Rev. C. R. Mills offered resolutions of thanks, which were adopted. (See Res. XIX.)

The Rev. S. L. Baldwin offered a resolution to place on record our gratitude for the Conference, and the blessings attending it. (See Res. XX.)

The Rev. C. Douglas, LL.D., offered a resolution in regard to another General Conference, which was adopted. (See Res. XVIII.)

THIRTEENTH DAY—CLOSING.

THURSDAY, *May 24th.*—9.30 A.M.

Conference held a closing session for united prayer, which was conducted by Chairmen Nelson and Douglas, and was a specially solemn and profitable service.

A resolution offered by the Rev. G. John, in regard to special united prayer on Saturday evenings, was adopted by unanimous rising vote. (See Res. XVI.)

A resolution offered by the Rev. R. H. Graves, M. D., in regard to a day of special prayer for a revival of the work of God in] China, was also adopted by unanimous rising vote. (See Res. XVII.)

After solemn closing prayer by the Rev. J. V. N. Talmage, D.D., the singing of the doxology, and the benediction by Chairman Douglas, the First General Conference of the Protestant Missionaries of China adjourned *sine die*.

COMMITTEES.

I.—ON THE GENERAL MANAGEMENT OF THE BUSINESS OF THE CONFERENCE.—The Rev. William Muirhead, the Rev. Alexander Williamson, LL.D., and the Rev. C. W. Mateer.

II.—ON DEVOTIONAL SERVICES.—The Rev. Griffith John and the Rev. J. V. N. Talmage, D. D.

III.—ON THE DIVISION OF THE FIELD OF LABOR.—The Rev. Alexander Williamson, LL.D., the Rev. R. H. Graves, M. D., the Rev. H. L. Mackenzie, the Rev. Griffith John, the Rev. Henry Blodget, D.D., the Rev. S. L. Baldwin and the Rev. F. F. Gough.

IV.—ON A SYSTEM FOR REPRESENTING CHINESE SOUNDS IN ROMAN LETTERS.—The Rev. J. Edkins, D.D., Mr. A. Wylie, the Rev. F. F. Gough and the Rev. S. Dodd.*

V.—TO PREPARE AN APPEAL TO THE HOME CHURCHES :—

Mr. A. Wylie, of the British and Foreign Bible Society.

Rev. L. H. Gulick, M. D., of the American Bible Society.

Rev. A. Williamson, LL.D., of the United Presbyterian Church of Scotland.

Rev. C. Douglas, LL.D., of the English Presbyterian Church.

Rev. C. Goodrich, of the American Board of Commissioners for F. Mission.

Rev. G. John, of the London Missionary Society.

Rev. M. T. Yates, D.D., of the Southern Baptist Convention, U. S. A.

Rev. J. H. Taylor, M. D., of the China Inland Mission.

Rev. J. W. Lambuth, of the Methodist Episcopal Church, South, U. S. A.

Rev. E. H. Thomson, of the Protestant Episcopal Church, U. S. A.

Rev. S. L. Baldwin, of the Methodist Episcopal Church, U. S. A.

Rev. J. V. N. Talmage, D.D., of the Reformed Church, U. S. A.

Rev. J. R. Goddard, of the Baptist Missionary Union, U. S. A.

Rev. C. R. Mills, of the Presbyterian Church, U. S. A.

Rev. B. Helm, of the Southern Presbyterian Church, U. S. A.

Rev. D. Hill, of the English Wesleyan Mission.

Rev. F. F. Gough, of the Church Missionary Society.

Rev. R. Lechler, of the Basel Mission.

Rev. C. P. Scott, of the Society for the Propagation of the Gospel.

Rev. W. N. Hall, of the Methodist New Connection, England.

Rev. R. Swallow, of the United Methodist Free Church, England.

VI.—ON PERIODICAL LITERATURE.—The Rev. Alexander Williamson, LL.D., the Rev. J. Edkins, D.D., and the Rev. Y. J. Allen.

* This Committee was appointed to consider and report upon the subject of a uniform system for representing Chinese sounds in Roman letters. Upon their recommendation, the Committee numbered VII was appointed as a standing Committee to arrange such a system.

VII.—TO ARRANGE A UNIFORM SYSTEM FOR REPRESENTING CHINESE SOUNDS WITH ROMAN LETTERS.—The Rt. Rev. J. S. Burdon, D.D., the Rev. J. Chalmers, the Rev. C. Douglas, LL.D., the Rev. J. Edkins, D.D., the Rev. C. Goodrich, the Rev. R. Lechler and the Rev. S. I. J. Schereschewsky, D.D.

VIII.—ON GENERAL LITERATURE AND STATISTICS :—

For Shantung.—Rev. Alexander Williamson, LL.D.

For Chihli.—Rev. C. A. Stanley.

For Hupeh.—Rev. Griffith John.

For Kiangsi.—Rev. V. C. Hart.

For Kiangsu.—Rev. J. M. W. Farnham.

For Chehkiang.—Rev. John Butler.

For Fookien.—Rev. S. F. Woodin.

For Kwangtung.—Rev. R. H. Graves, M. D.

IX.—ON THE OPIUM TRADE.—The Rev. C. W. Mateer, the Rev. Griffith John, the Rev. R. Lechler, the Rev. A. E. Moule, and the Rev. Carstairs Douglas, LL.D.

X.—TO RECEIVE SUBSCRIPTIONS FOR THE SHANTUNG SUFFERERS.—The Rev. William Muirhead.

XI.—TO EDIT THE RECORDS OF THE CONFERENCE.—The Rev. R. Nelson, D.D., the Rev. E. R. Barrett, the Rev. F. F. Gough, the Rev. M. T. Yates, D.D., the Rev. John Butler, and the Rev. C. W. Mateer.

XII.—TO PREPARE A TRACT TO SET PROTESTANT MISSIONARIES, THEIR DOCTRINES AND THEIR WORK, IN THE RIGHT LIGHT BEFORE THE CHINESE OFFICIALS, LITERATI AND PEOPLE.—The Rev. Alexander Williamson, LL.D., the Rev. Y. J. Allen, the Rev. Griffith John and the Rev. M. T. Yates, D.D.

XIII.—TO PRESENT RESOLUTION OF CONFERENCE TO THE BIBLE SOCIETIES.—Mr. A. Wylie, Rev. Alexander Williamson, LL.D., and Rev. L. H. Gulick, M. D.

XIV.—TO PREPARE A SERIES OF SCHOOL BOOKS.—The Rev. W. A. P. Martin, D.D., LL.D., the Rev. Alexander Williamson, LL.D., the Rev. C. W. Mateer, the Rev. Y. J. Allen, the Rev. R. Lechler, and Mr. J. Fryer.

RESOLUTIONS.

I.—*Of thanks to the Committee of Arrangements.*

Resolved, That the most hearty thanks of this Conference are due, and are hereby tendered, to the Committee of Arrangements, for the thorough and painstaking care with which they have discharged all their duties, and for bringing their arduous work to a satisfactory conclusion in the gathering of this assemblage.

II.—*In regard to Meetings for Prayer.*

Resolved. 1st. That we endeavor to meet together in little companies frequently for prayer during our Conference.

Resolved. 2nd. That when the business of the Conference shall have been finished, there be a final session, to be spent in united prayer that we may be filled with the Holy Spirit, and that our word may be with power.

III.—*In regard to an Appeal to the Home Churches.*

In view of the magnitude of the field of labor, and of the inadequacy of the present mission force in China to occupy the fields now white unto the harvest, therefore—

Resolved, 1st. That a Committee be appointed, consisting of the following named persons: (For names see Committee, No. V.)

Resolved, 2nd. That said Committee prepare in behalf of this Conference of over one hundred missionaries, a fervid and earnest appeal to the various Mission Boards, Colleges and Churches of the world for more men and women for China.

Resolved, 3rd. That an edition of four thousand copies of the Programme of this Conference, these resolutions and the appeal be printed, to be circulated by the missionaries of the different Mission Boards among all the centres of influence in their respective connexions.

IV.—*In regard to Homes for Single Ladies.*

The following resolution, passed unanimously at a meeting of the ladies of the Conference, was ordered to be entered on the Journal as an expression of the ladies of the Conference:—

Resolved, That the ladies of this Conference recommend to the various Boards, Societies and Churches, sending single ladies to work as missionaries in China, that they send such missionaries to reside in the families of married missionaries, only until such time as provision can be made for them to have a separate residence, should they so desire. We do not advise the institution of homes for more than two single ladies together in a Mission, but recommend that each lady should be free to make such domestic arrangements as may conduce to the effectiveness of her individual work.

V.—*Of Respect to the Memory of Mrs. T. C. Doremus.*

The following resolutions, passed by the ladies at their meeting, on being presented to the Conference, were also adopted by the Conference:—

Whereas, God has lately taken to himself Mrs. T. C. Doremus, of New York, after a long life of usefulness,

Resolved, 1st. That whilst we mourn our loss, we thank God for the efficient manner in which she advanced so many and such varied forms of Christian work, to the glory of God and the good of man.

Resolved, 2nd. That we thank God for the rare and beautiful catholicity of spirit which shone forth in her lovely Christian life.

Resolved, 3rd. That we gratefully remember her visits to ship and steamer, welcoming the returning, and speeding the departing missionary; we remember her parting gifts to beguile the tedium of the voyage, and to cheer the far distant home, and the loving care and thoughtfulness with which she followed her missionary friends. These works of love made her, at the time of her death, more widely and intimately acquainted with American missionaries than any other individual then living.

Resolved, 4th. That we honor her for her devotion to woman's work for heathen women, and testify our sense of its value and usefulness.

Resolved, 5th. That we hereby express the sense of personal sorrow of very many of our members at the loss of one whom, living, we most tenderly loved, and whose death afflicts us as a personal bereavement.

Resolved, 6th. That we recognize her natural endowments, providential opportunities, and holy zeal, as special gifts from God. To Him we give our hearty thanks for the good examples of all those His servants who, having finished their course in faith, do now rest from their labors in joy and felicity with Him.

Resolved, 7th. That a copy of the foregoing resolutions be sent by the officers of this Conference to the family of our deceased sister.

VI.—*Providing for a Standing Committee on Literature.*

Resolved, That a Committee on Literature, consisting of one missionary from each province here represented, be appointed by the Chairmen, whose duty it shall be:—

1.—To ascertain what books are now published at the various mission stations that are available for general use.

2.—To ascertain what books are in the course of preparation at the various stations.

3.—To secure the preparation of a suitable series of books for use in Mission Schools (including arithmetic, geography, astronomy, natural philosophy, &c.) by using such books already published as are suitable, and by calling upon competent persons to prepare such others as are needed.

4.—To make known to the whole missionary body what is done, and what is being done, by publishing and circulating a catalogue containing all the necessary information.

5.—To send to each station a copy of each new book published in Wen-li or Mandarin—to which end every missionary is requested to put into the hands of the member of the Committee for his Province a sufficient number of copies for this purpose.

VII.—*In regard to a Tract on Self-support.*

Resolved, That the Rev. S. L. Baldwin be requested to prepare a Tract on Self-support, in plain Wen-li, for general circulation among native Christians.

VIII.—*To omit from the Records the essay and the discussion on Confucianism.*

Whereas, There was an understanding that the question of the proper term for God should not be discussed at the Conference, therefore

Resolved, That it is deemed best by the Conference to omit from the publication of the Records of this Conference the essay by the Rev. James Legge, D.D., LL.D., on Confucianism, inasmuch as it touched upon the term question; and also to omit the discussion that followed. No fault is imputed to Dr. Legge in the matter, as it is not supposed that he was aware of the understanding that existed upon the subject.

IX.—*Providing for the Publication of the Records.*

Resolved, 1st. That the papers read before this Conference, and the discussions on the same, be printed in a volume to be styled, "Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 10th—24th, 1877.

Resolved, 2nd. That an Editorial Committee, consisting of the Rev. R. Nelson, D.D., the Rev. E. R. Barrett, the Rev. F. F. Gough, the Rev. M. T. Yates, D.D., the Rev. C. W. Mateer and the Rev. John Butler, be appointed to edit the said book, and to procure its publication at as low a rate as possible.

Resolved, 3rd. That the two Secretaries of the Conference, the Rev. S. L. Baldwin and the Rev. John Butler, be appointed a Committee to prepare a brief abstract of the business of the Conference, including the Committees appointed, and the resolutions adopted, and also to prepare a short account of the origin of the Conference, and the steps taken to bring it about, to be printed as an introduction to the book.

X.—*In regard to a Map and Statistical Tables.*

Resolved, 1st. That the Editorial Committee be instructed to take into consideration the preparation of a good map of China, marking the Mission Stations now occupied, and in case provision can be made for its expense, that such a map be bound up with the published Records of the Conference.

Resolved, 2nd. That the Editorial Committee be instructed to prepare and publish three Statistical Tables—viz., for 1837, 1857, and 1877; that the first shall indicate the number of stations, the number of Societies represented, the number of missionaries, and the number of converts; that the second shall indicate the same with such further facts of interest as are accessible; and that the third present the full statistics of the missions according to the formula already agreed upon.

XI.—*In regard to printing Bibles with a Preface and Comments.*

Resolved, 1st. That since, in the opinion of the General Conference, it is highly desirable that the Holy Scriptures designed for circulation in China should be accompanied with a short preface, captions and brief, unsectarian notes, therefore we do most earnestly request the various Bible Societies in Europe and America to secure, if possible, a change in their rules or constitutions, so as to permit these to be added to their future editions, subject to the supervision of their respective Committees in China.

Resolved, 2nd. That Mr. A. Wylie, the Rev. Alex. Williamson, LL.D., and the Rev. L. H. Gulick, M. D., be appointed a Committee to present this resolution to the British, Scottish and American Bible Societies, and to secure such editions from them, or from any other Societies that will print them.

XII.—*In regard to the sale of Tracts in connexion with Scriptures.*

Resolved, That in the opinion of this Conference, the sale of Tracts and other religious works, along with Bibles and Testaments, very much increases their usefulness; and therefore we request any Bible Societies which forbid the distribution of such works by their Agents along with the Bible, to alter their rules to that effect, so far as China is concerned.

XIII.—*In regard to a note to be appended to the Papers on Native Assistants.*

Resolved, That the Editorial Committee be requested to append a note to the papers on Native Assistants, stating that unintentionally, both the papers provided for by the Committee of Arrangements had taken the side of opposition to paid native agency; but that it is not therefore to be inferred that the Conference is opposed to the use of such agency.

XIV.—*In regard to the Appeal to the Churches.*

Resolved, That the Conference authorizes the Committee on an appeal to the Churches in behalf of China to complete their appeal in due form, and to publish it with the sanction of the Conference.

XV.—*On Foot Binding.*

Resolved, That in view of the manifold evils resulting from foot binding, we urge all missionaries to discountenance and discourage the practice.

XVI.—*In regard to Special United Prayer.*

Resolved, That we remember each other in special prayer each Saturday evening hereafter.

XVII.—*Appointing a Day of Special Prayer.*

Resolved, That we call upon all the missionaries and the native churches of China to set apart the first Sabbath in October next as a day of special prayer for the revival of the work of God throughout the empire, and that we earnestly request all the churches of Europe and America to unite with us in the observance of this day.

XVIII.—*Recommending the Holding of another General Conference.*

Resolved, That we recommend that another General Conference of the Protestant Missionaries in China be held ten years from this date.

XIX.—*Of Thanks.*

Resolved, 1st. That the thanks of this Conference be tendered to Messrs. Jardine, Matheson & Co., Messrs. Douglas Lapraik & Co., Messrs. Butterfield and Swire, and the China Merchants' Steam Navigation Company, who by a liberal reduction of fare, have greatly promoted the full gathering of missionaries at this place for the objects of this Conference.

Resolved, 2nd. That the thanks of this body be given to our Chairmen and other officers for the vigor, zeal and impartiality which have so largely promoted the comfort and usefulness of our discussions; and to the staff of reporters for the patient industry which has collected and embodied the same in a fit form for publication.

Resolved, 3rd. That the thanks of the Conference be most cordially tendered to the Shanghai Temperance Society for their liberality in freely granting us the use of this Hall for our meetings; to the ladies who have regaled us with the sweet melody of song; and last, but not least, to our hosts, who have shown us such kind and large-hearted hospitality. We shall remember our sojourn in their families with the purest satisfaction, and shall follow them with earnest prayers for their health, happiness and large success.

Resolved, 4th. That we tender our thanks to Messrs. Müller and Fisher for so regulatin their work in the adjoining building as to secure as great a degree of quiet for our meetings as possible.

XX.—*To place on record our Gratitude for Blessings connected with the Conference.*

Resolved, That we desire to record our gratitude to our Heavenly Father for the spirit of harmony which has characterized the proceedings of this Conference, for the delightful seasons of Christian and social intercourse we have enjoyed, and for the great advantages we have gained from the papers and discussions, to increase the efficiency of our work.

[For Resolutions on the Division of the Field of Labor, on the Opium Trade, and on Literature and Statistics, see Reports of Committees.]

PROGRAMME OF MISSIONARY CONFERENCE.

May 10th, 11 A.M. Sermon, *The Missionary Work*, Rev. J. V. N. Talmage, D.D.—2.30 P.M. Election of Officers. Address, *Prayer for the Holy Spirit in Connection with our work.*—7.30 P.M. Prayer Meeting; subject, *Entire Consecration essential to Missionary success.* Rev. R. Nelson, D.D.

- May 11th, 9.30 A.M. *The field of labour in all its Magnitude*, Rev. A. Williamson, LL.D.; *Confucianism in relation to Christianity*, Rev. James Legge, D.D., LL.D., Rev. C. Holcombe.—2.30 P.M. *Tronism and Buddhism, Popular Aspects*, Rev. J. Edkias, D.D.
- „ 12th, 9.30 A.M. *Preaching to the Heathen, Manner and Manner*, Rev. W. Muirhead; *Itineration, far and near, as an Evangelizing agency*; Rev. B. Helm; Rev. J. H. Taylor.
- „ 14th, 9.30 A.M. *Medical Missions*, J. G. Kerr, M.D., W. Gauld, M.D. *Feet Binding*, Miss S. H. Woolston.—2.30 P.M. *Woman's Work for Woman*, Rev. A. P. Happer, D.D., Mrs. M. F. Crawford.
- „ 15th, 9.30 A.M. *Relation of Protestant Missions to Education*, Rev. R. Lechler, Rev. C. W. Mateer. *Day and Boarding Schools, Male and Female*, Rev. E. H. THOMSON. 2.30 P.M. Mrs. F. F. Gough, Rev. S. Dodd, Miss M. Laurence.
- „ 16th, 9.30 A.M. *Christian Literature, What has been done and what is needed*, Rev. C. C. Baldwin, D.D. *Importance of a Vernacular Christian Literature with special reference to the Mandarin*, Rev. C. Goodrich.—2.30 P.M. *Secular Literature*, Rev. W. A. P. Martin, D.D., LL.D., Rev. Y. J. Allen.
- „ 17th, 9.30 A.M. *Standard of Admission to full Church membership*, Rev. J. W. Lambuth, Rev. C. A. Stanley. *The Best Means of Elevating the Moral and Spiritual Tone of the Native Church*, Rev. F. F. Gough, Rev. H. L. Mackenzie.—7.30 P.M. *On the Duty of the Foreign Residents Aiding in the Evangelization of China, and the best means of doing so*. Very Rev. Dean Butcher, D.D.
- „ 18th, 9.30 A.M. *Self-support of the Native Church*, Rev. J. Goddard, Rev. S. L. Baldwin. *The Native Pastorate*, Rev. H. Corbett, Rev. J. Butler.—2.30 P.M. *The Training of Native Agents*, Rev. W. McGregor.
- „ 19th, 9.30 A.M. *Advantages and Disadvantages of the Employment of Native Assistants*, Rev. T. P. Crawford, Rev. N. Sites. *How shall the Native Church be stimulated to more aggressive Christian work?* Rev. R. H. Graves, M.D.—2.30 P.M. *The use of Opium, and its bearing on the spread of Christianity in China*, Rev. A. E. Moule, J. Dudgeon, M.D.
- „ 21st, 9.30 A.M. *Ancestral Worship*, Rev. M. T. Yates, D.D. *Questionable Practices connected with Marriage and Funeral Ceremonies*, Rev. C. Hartwell, Rev. D. Z. Sheffield.—2.30 P.M. *The Treaty Rights of Native Christians and the Duty of Missionaries in regard to their Vindication*, Rev. J. A. Leyenberger.
- „ 22nd, 9.30 A.M. *Principles of Translation into Chinese*, Rev. J. S. Roberts. *Should the Native Church in China be united ecclesiastically, and independent of Foreign Churches and Societies*, Rev. J. V. N. Talmage, D.D.—2.30 P.M. *Inadequacy of the present means for the Evangelization of China, and the necessity for far greater effort and more systematic Co-operation on the part of different Societies, so as to occupy the whole field*, Rev. C. Douglas, LL.D.

SERMON

Preached at the opening of the Missionary Conference

MAY 10th, 1877—BY REV. J. V. N. TALMAGE, DD., A. R. C. M. AMOY.

And Jesus came, and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Matt. 28. 18-20.

“All power is given unto me in heaven and in earth. Go ye therefore and *teach* all nations,—better, as in the margin of our larger Bibles, *make disciples*, or make Christians of all nations;—“Go ye therefore and make disciples, of all nations, baptizing them in the name,”—more accurately, *into* the name,—baptizing them into the name (not *names*, but *name*, implying the *unity* of the persons),—“into the name of the Father and of the Son, and of the Holy Ghost., teaching them to observe all things whatsoever I have commanded you, and lo. I am with you alway, even unto the end of the world.”

“*The Work of missions*” is the theme assigned me for my discourse this day. I know of no more suitable text than this, our *great commission*. It may be called the parting message of our Lord to His disciples. It gives the *authority*, the *command*, and the *encouragement* for the work of evangelizing our whole race. It makes this *the* work of the whole church and of every individual Christian. Hence it is a theme that can never be exhausted—a subject that is never out of place, and is especially adapted to an occasion like the present.

Our Lord before His death gave notice to His disciples of a future meeting with them after His resurrection. This was to be in Galilee, where the most of His followers were. Because of the importance of this meeting, the notice of it was twice repeated on the morning of the resurrection. It was to be His great public manifestation. All His other manifestations may be called private. He appearing only to a few, and without previous notice. Hence, Matthew, in his succinct account, only tells us of this one public manifestation of our Lord, and of His previous appearance to the women, repeating the notice of it.

How the notice of this meeting would pass from mouth to mouth, and rapidly spread among all His followers! Eagerly would they look forward to the appointed time, and, as it drew near, speed them to the appointed place. Think you that one of them would willingly be absent?

It seems more than probable that our Lord reserved this message for that one large public gathering of all His followers. Most of them were Galileans. Some of them doubtless were from Samaria, some from Judea, and some from beyond Jordan. Possibly, even the Syrophenician woman and her daughter and other Canaanites were there.

The most of them had not seen Him since His resurrection. They had heard of His cruel death, and their hearts and hopes had been crushed by the dreadful news. Then they had heard the strange report of His resurrection, and that he had appeared to one favored one, and then to another, and still to others, and again and again to His assembled apostles. Some, perhaps, had only heard of a few of these facts, or had

heard of them only as flying rumours. To others these facts had been well-authenticated, and they had heard of other facts which have not come down to us. But all had been informed of the time and place of this promised manifestation. Can you imagine the various and conflicting thoughts, feelings and emotions with which they wended their way singly, in pairs, in small companies to that blessed trysting place, and to most of them solemn and final parting place? Do you wonder that some (not of the eleven apostles, but of this large assembly) still doubted?

But all doubt is soon taken away. They see and hear Him for themselves. From His previous works and words they had believed that He was the Son of God. They see him the same Jesus still, and yet how different! The days of His humiliation are past. In his *appearance*, now Victor over death,—in His *manner*, already constituted Lord of all things,—in his *message*, spoken as from the throne of the universe, they get vastly higher views of His character,—of what is meant by being The Son of God.

Our business is now with the *message*. It has three parts: the *Assertion*, "all power is given unto Me in heaven and in earth;"—the *Command*, "Go ye therefore and make disciples of all nations, baptizing them &c.;"—the *Promise*, "lo, I am with you alway even unto the end of the world." Every part of it is full of divinity. It makes one tremble lest he incur the charge of temerity in attempting to discuss it.

What language to come from a man who had so recently been despised and rejected, and condemned to the most ignominious of deaths,—the scorn of the rulers, the sport of the soldiers, the derision of the mob.—Himself in the midst of all apparently helpless! Now, here He stands, calmly asserting supreme authority over angels and men, over nature animate and inanimate, over heaven and earth, claiming equality and unity with the Father and the Holy Spirit, giving command to take possession of the whole world in His name, and pledging the power and grace of His omnipotence and omnipresence to make the mission successful!

Imagine any mere man coming to you with such assumptions. At once you would pronounce him a blasphemous impostor, or a raving maniac. Superlative wickedness, or superlative madness! How is it that these words of Jesus had no such effect on that assembly? At its commencement there were some who doubted. Not one doubted now. Not one to pronounce Him either wicked or insane. It was because the message corresponded with all that they knew, and fully explained and harmonized the many things which previously they could not understand and reconcile, in His birth and His character, His history and His life, His teaching and His works, His death and His resurrection.

Our Lord claims "all power," both "in heaven and in earth." However much the first part of this claim may in itself excel in glory, it is here asserted because of its bearing on the second part. If the first part be admitted, the second can never be denied. In reference to the first part, I will now merely remark, that a few days afterward He made His claim good. He ascended and took possession. All principalities and powers became subject unto Him. It is with the second part of the claim that we now especially have to do.

The whole world belongs to our Lord Jesus Christ. It belongs to Him because He *made* it. It belongs to Him because He *sustains* it. It belongs to Him because He has *redeemed* it. On all these points we have abundant Scripture testimony. It is the last point that is brought forward in our text. It is "*given unto*" Him. It is given Him according to the

conditions of the covenant of redemption,—given Him as a reward of His humiliation, His labours and His sufferings. “Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.”

Therefore every man who does not yield obedience to the Lord Jesus Christ is living in rebellion against his rightful Sovereign. Some men have strange views on this subject. They regard religion as altogether a voluntary matter, concerning which they may do as they please. Is there one such here? Let me ask you, my friend, do you forget that this is God’s universe, and that you are *in* it, and cannot get out of it. His law governs here. That law you have broken. If you will not accept of pardon on the terms of His Gospel then you must submit to penalty on the terms of His law. His right to govern He will never yield. Aye, it would be a sad thing for the universe if He should yield! What would become of this physical universe if God should suspend, say, the great law of gravitation, by which, all the worlds, and all things in them, are kept in their courses and in their places? Sadder still would it be if God were to suspend His moral laws. But there is no danger of this. He will never suspend them. Then why, not you yield? There will be no sadness for the universe in that, and for yourself there will be infinite blessedness.

Christ asserts His claim to the whole world, and He is *able* to make it good. All power is His. He *means* to make it good. Hence His command, go and reclaim it. “Go,”—it is imperative, a command from the Absolute Sovereign. The logic is, I am sovereign in heaven and in earth,—then *ye* are *mine*. To *send* you, to *command* you is my prerogative, to *obey* is yours—therefore, *Go*. I am sovereign in heaven and in earth, then this world is mine, and it must be reclaimed, therefore, *Go* and reclaim it. Is there any defect in this logic? Is not the foundation deep enough, and broad enough, and firm enough, for the whole superstructure? Universal authority, then universal dominion.

I may here remark that the Apostles and early Christians were very much like men of the present day. It was as easy for them to find arguments that home should have the preference over foreign lands, as it is for men now. They loved their country and their people as dearly as we do ours, and with as much reason. Gladly would they have remained in their own land all their days. It was a hard lesson for them to learn that the *world*, and not Palestine, was to be the field of their labours. But the Lord meant them to learn it, and when the gentle teaching of His simple command proved insufficient, He tried the teaching of His Providence, which was not so gentle. Then they learned the lesson, and they learned it so thoroughly that the Gospel was soon published throughout the whole world then accessible.

The commission then embraces the whole habitable globe. “All the world,”—wherever man is found,—no matter how near or how far away, no matter how high or how low in social position,—no matter how highly civilized or how rudely savage,—“preach the Gospel to *every creature*.”

For a man in that age of the world, living among the Jews of Palestine, brought up and educated in an uncultivated part of that land, and moving in the humble walks of life, to conceive an idea so grand as the reclaiming of this whole world from its barbarism and heathenism and pantheism and materialism and atheism, all kinds of error and wickedness and misery,—to conceive a revolution affecting all human conduct, character, condition, philosophies, governments, religions,—all humanity, and to *command* the accomplishment of it,—it proclaims His divinity.

And who were the *agents*, by whom He proposed to accomplish this universal revolution? Then comparatively a "little flock," among them "not many wise men after the flesh, not many mighty, not many noble," but some who had been blind, beggars, or lepers, or paralytics, or maniacs or demoniacs,—the poor of this world. According to human views not a likely company for any great enterprise. Chief among them were the eleven apostles, who were to be the leaders. And even these had nothing to recommend them either from their social position or human learning. Aye, even their strength of character had recently been put to the test, and had signally failed. In the hour of trial they had all forsaken Him and fled. If He expected to revolutionize the world by such agents, either He was a very weak and foolish man—(and alas for the weakness and folly of any one who can harbor such a thought) or He was the Almighty and all-wise God.

And *how* shall the work be accomplished? What are the *means* to be employed? With all the powers of nature in His hands, He yet authorised the use of no physical force, or carnal weapons. The revolution He designed was too difficult to be accomplished by such means. Mere physical omnipotence, if we could conceive of such a force, would be utterly inadequate. All the evil in the world results from the ruin of man's spiritual nature. This spiritual nature must be restored, and all other desired revolutions will follow as a necessary consequence. Hence He authorises only spiritual weapons. According to the record in Mark, it is simply "preach the Gospel." According to the record of Luke, it is simply bear testimony concerning Christ (Acts 1. 8). "The weapons of our warfare are not carnal," but they are "mighty through God to the pulling down of strongholds" (2 Cor. 10. 4).

The language of our text includes all this, and tells us something of the fundamental doctrines of His Gospel, and the meaning of its sacraments. Aye, it lays the foundation for our creeds and confessions, and if you please for our systems of theology. A man, in order to claim the name of Christian, must accept the doctrines of the blessed Trinity,—of the Father and His sovereign love,—of the Son and His mediatorial work,—and of the Holy Spirit and His renewing and sanctifying influences and all the doctrines that legitimately flow therefrom, and must make public profession of the same. "Baptising them into the name of the Father, and of the Son, and of the Holy Ghost."

Some men tell us that it is *practice*, and not *doctrine*, that Christianity requires. I was in New York, at the meeting of the Evangelical Alliance in 1873, and remember reading the remarks of men who deny some of these fundamental doctrines, finding fault with the Alliance for not admitting them as members. Now, if the Alliance should take in such, it would lose its essential character. It might still be an Alliance, but it would be neither Evangelical nor Christian. Shall not Christ Himself be authority as to what constitutes Christianity? It is He that places this confession at the entrance of the Christian church, and places it there as the foundation of all Christian practice.

The language of our text goes further still. It more than implies *power* behind the proclamation of the Gospel,—that divine power of which this commission is so full,—power to make the preaching effectual. "Make disciples!" "What!" we might exclaim, "Christ command us to make disciples, make men Christians! This is beyond human power!" Yes, Christ knew this better than we do, yet He gave the command. It was because He had the power and the will to make effectual the work enjoined.

Men, having become Christians, and been gathered into the churches, must be "built up" in the faith: "teaching them to observe all things whatsoever I have commanded you." When we go into new places and meet with success we must hold on to it, and follow it up, either by remaining with the converts, or frequently visiting them, or making other arrangements for their continual instruction. Unless we follow this direction of our Lord much of our work will come to naught. When a child is born into the world, do you expect it to live and grow, without constant care and nourishment?

It is here that I find authority for *pastoral* work in Christian countries also. It is commanded by our Lord. But it springs out of, rather is included in, the command to Christianise the nations. Some seem to take for granted that the *pastoral work* at home is the great work commanded, and that the *missionary work* is incidental. Does this tally with the commission? But I need not dwell on this point in an assembly like this.

So much for the *means* by which this world is to be reclaimed. Preach the Gospel, administer the sacraments, and teach the people God's Word. Do men call these means foolishness and utterly inadequate? If Jesus Christ be not God, then we, too, would pronounce them utterly inadequate, the very acme of folly. To originate a system of doctrines false in themselves, and which strike at the root of all human pride, and run counter to every man's natural feelings and passions, and to imagine that the simple promulgation and reiteration of them will secure the assent of all men, overturn all contrary beliefs, and revolutionise the world, would be worse than folly. But if Jesus Christ is God, then the work can be done and shall be done, for the means *He* ordains are the wisdom of God, and will prove themselves the power of God. He will assuredly accomplish by them all that He intends.

The duty of evangelising the whole world is explicit. But *duty* may be performed as drudgery. Better *so*, infinitely better, than that it be not performed at all. From the performance of duty there can be no abolition. Yet our Lord does not mean us so to perform our duties to Him, especially the most blessed of all duties, the duty of saving men, of saving the world. Hence this commission is not simple assertion of authority, followed by imperative command. It closes with *promise* most gracious. "Lo, I am with you alway." I shall be with you to comfort and protect you, to support and further you, to make effectual my work in you, and the work I have given you to do. I will remain with you, and with all who shall succeed you, age after age, till the whole work be accomplished, and time shall be no more. "Lo, I am with you alway, even unto the end of the world." What more could we ask to make our work pleasant or successful? What more could be given us? The gracious presence, and the efficient help of our Lord! *Christ with us*,—we can bear all things! *Christ with us*,—we can do all things!

You remember the inimitable description of unconquerable will and hate, as given by Milton in his portrait of Satan addressing Beelzebub, after their terrible overthrow. A venerable Christian lady once remarked to me that she never could read that description without admiration of the character of Satan thus portrayed. In the same sense we might say that there is something *admirable* in the persistent opposition of some men to the Gospel of our Lord. No matter how often and how complete the overthrow of their arguments, their opposition still remains invincible. Eighteen hundred years of failure do not discourage them. The doctrines of the Divinity and Mediatorship of Christ must be got rid of at all hazards.

They have called Him a *Myth*. But what then becomes of all history? A mythical personage exert more influence on the world than any real person who ever lived! They have dared to call Him a *wicked impostor*. But a sentiment so revolting to the moral sense of men is infinitely more injurious to the reputation of any man uttering it, than to His against Whom it is uttered. Therefore such hardihood is now to be met with only in the lowest strata of human depravity. More recently we have been told (and this sentiment is sometimes still expressed), that He was an *enthusiast*, with more or less of human imperfection. But surely this, if possible, is still more untenable. If Jesus Christ be not God, the word *enthusiasm* can by no means describe His character.

Just contemplate His language in this commission. "All power is given unto Me in heaven and in earth." Is this the language of an enthusiast? "Baptizing them into the name of the Father, and of the Son (*i. e.* of *Me*), and of the Holy Ghost." Is that the language of an enthusiast? "I am with you always, even unto the end of the world." *i. e.*, "Though I am now ascending to my heavenly throne, I shall always be with you in all parts of the world at the same time, and throughout all ages to the end of time." Is that the language of an enthusiast? No: with reverence let me say it, He is Satan-incarnate, or He is God-incarnate.

But assaults against the Gospel, resting on alleged blemishes in the character of its Author, or on defects in its record, have spent their force. We shall not probably have much further trouble in that direction, except perhaps from little guerrilla attacks. It seems that the great assault is now to be, and has already begun against the foundations of all religion and all morality. We are gravely told that there is no such Being as the Christian calls *God*,—or if there be, we can never know Him or the fact of His existence,—that there is no such existence as we understand by *spirit*, no such thing as *mind*, in the old acceptation of that word,—that *matter* is all and in all,—containing in itself "the promise and potency of every form and quality of life," and that the individual man is only a "conscious automaton," "without spirit or spontaneity," a mere physical compound of "carbonic acid, water and ammonia," into which he soon "breaks up" again, and that is the end of him (!); that there are no such moral qualities as holiness and sin, and consequently no moral responsibility, in the Scriptural sense of these terms!

Let me ask you, my friends, are you all mere automata, brought to this Convention from all parts of China on this 10th day of May, in the year of our Lord 1877, by the irresistible laws of matter, without any spirit or spontaneity of your own? Especially, was the man who could issue such a commission as we are now considering, and who by it has already transformed so large a portion of our world, a mere automaton? But I do not propose to answer these assertions. We have no time for this, and beside they are mere assertions; for though their advocates claim that they are the teaching of science, the ablest of them admit the impossibility of any scientific demonstration of them. I only mention them to show the forlorn hope of the enemy, and the deep and dark abyss to which Infidelity would sink us. *Anything,—nothing,—*rather than the Gospel of our Lord Jesus Christ, which alone "brings life and immortality to light!" Worse than Satan to Beelzebub, "Better to reign in hell than serve in heaven!"

But have we anything more to fear from this than from former assaults? I think not;—not so long as man has *consciousness*, for he *knows* that he is something more than matter;—not so long as man has a *moral*

sense, for until his conscience becomes seared, he *feels* his moral accountability;—not so long as *ideas of causation* are inherent in the human mind. Hume called these “ideas” “inveterate prejudices of mankind.” Whether they be rightly called prejudices or not, they certainly are inveterate in the sense of deep-seated, and existing from all antiquity. And they belong to mankind, and therefore are not to be eradicated until humanity is changed. Until then, the mass of thinking men will continue to hold that the order and beauty and intelligence they find in the universe around, demand an intelligent First Cause. And in regard to the doctrine that if there be such a Being, He must be unknowable, I will merely ask, is it possible to conceive of an intelligent Creator unable to make Himself known to His intelligent creatures? We have no doubt as to what is truth on these points, and no doubt as to its final triumph. Mere human philosophy gives us as much assurance as this.

But we have something more than human philosophy. We have the Gospel of our Lord Jesus Christ summed up in this commission. Though we cannot discern in primal matter, whether “star-dust,” “nebular haze,” or “Cosmic vapor,” or whatever else it may be supposed to be, “the promise and the potency” which some think they find there,—yet in the assertion and command and promise of this commission so full of divinity, standing as it does between the death for sin and the resurrection by the power of God on the one side, and on the other side the glorious ascension to the Mediatorial throne on high, “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,” we do discern the potency and the promise of the full accomplishment of the whole work which the Son of God undertook for our lost race, and which is nothing less than the world’s salvation.

The bearing of this whole subject on our work in China is so manifest that I need say but few words on that particular theme. It is no strange thing to hear insinuations concerning the uselessness of missionary effort in China. “Do you expect the Chinese to be converted?” “Yes, certainly.” They shake their heads. Now, I suppose that none have a keener sense of the difficulties in our way in this land, than have we the missionaries.

I look upon China as the most difficult missionary field in the world, and therefore to mere human calculation the most hopeless. This, I think, is the reason why God, when rekindling the missionary spirit in His church in modern times, allowed China to be so long closed against missionary effort. The Church was not ready immediately to grapple with such a foe as she should meet here. But by her efforts and experiments in other fields she has both learned and unlearned much. Her plans have more and more been conformed to those laid down for her guidance in God’s word, especially in that great missionary journal, the Acts of the Apostles. And if in anything we are still astray, God will also reveal that unto us (Phil. 3. 15).

But however great the difficulties, they do not at all dishearten us. See what God in His providence and grace has done for this land during one generation. I remember well when the burden of prayer for China was that God would break down the great wall which kept the Gospel out of this land. That prayer has been answered. When I arrived in China, thirty years ago, there were only five places open to missionary effort, and only about the same number of Christian converts. Now, preaching places are numbered by the thousand, and Chinese Christians by tens of thousands, and still progression geometrical. If the present generation has seen all this, what may not the next generation see?

See also what is implied in the assembling in this land of a Convention for the purposes which have brought us together. What proof of advancement already made, and of expectation of future progress! Whether our assembling shall accelerate or retard this progress depends on the spirit in which we conduct our discussions. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another," and allow no "root of bitterness" to spring up and trouble us. If we can forget self, and set ourselves wholly to seek the glory of our Master, and the advancement of His cause, then will He be present with us in all our meetings, and an impetus shall be given to the work of evangelising this land, for which we shall bless His name for ever and ever.

But our great encouragement is derived from the doctrines and commands, promises and prophecies, such as are summed up in this commission. Among the "all nations" given to the Son in covenant and which He has commanded us to Christianise, we know that China, the most populous of all, must be included, and therefore all the encouragements we have found in examining our commission are in the fullest sense applicable to our work among this people. Is failure possible?

And now, my brethren, look forward a moment to the work accomplished. China Christianised! And not only China, but India also, yea, all of Asia and Europe and Africa and America, and the Islands of the sea.—*The whole world* Christianised! Not *nomially* merely, but *really*! No more savage races, no barbarous tribes, no heathen idolatry, no Mohammedan delusion, no Christian superstition, no materialism, pantheism, or atheism. *Jehovah one, and His name one!* No armies and no navies because no wars, no capital punishment because no murders, no police and no prisons because no criminals. "Nothing to hurt or destroy in all my holy mountain, saith the Lord." Truth shall spring out of the earth, and righteousness look down from heaven," and *the world shall be saved!*

Shall all this ever be accomplished? Eighteen hundred years have passed away since the issuing of this commission, and still the larger portion of our race is in rebellion. Why is this? Because the Church has failed in obedience. Without obedience to the command, we may not claim the fulfilment of the promise. Fulfilment has always kept full pace with obedience. Wherever there is full obedience to the command there will be full performance of the promise.

Oh that the Lord would make us faithful, and His whole Church faithful, then should the Gospel soon be preached to every creature, and the preaching be made effectual, and all the nations Christianised. With our present mastery of, and translations of the word of God into, almost all the languages spoken by the inhabitants of the earth, if the whole Christian Church were to direct her energies to this her proper work, as men of the world, yea, Christian man too, direct their energies to the accomplishment of any desirable worldly undertaking, how long would it be before the Gospel be preached to every creature? The years might easily be numbered on one's fingers. With such devotion on the part of the Church to the fulfilment of her engagements, think you that her Lord would be behindhand in fulfilling His?

Shall the Church of Christ ever come up to this standard of duty? Yes, I think so. He who gave the command to preach the Gospel has power to give efficacy to the command as well as to the preaching. Surely He will do it. He has begun to do it already. Look at the signs of the times. See you not the angel flying in the midst of heaven, having

the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and people and tongue? Never, since the days of the apostles, has this vision been so plain as during this present generation. What Christ begins, be sure He will carry through. Was He manifested to destroy the works of the devil, and will He not do it? He will do it, and His name shall have the praise for ever.

AFTERNOON SESSION.

ADDRESS.

The Holy Spirit in Connection with our Work.

BY

REV. GRIFFITH JOHN, L. M. S. HAN-KOW.

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?”—Luke xi: 13.

The subject before us is not one of mere speculative interest. It is, on the contrary, one in which we are deeply concerned; for the relation of the Holy Spirit to our work is essential and vital.

As missionaries we believe that we are in China in obedience to the command of our Lord; and the purpose of our mission is to disciple, or make Christians of, this great nation. Whatever others may do, this is our work. We are here, not to develop the resources of the country, not for the advancement of commerce, not for the mere promotion of civilization; but to do battle with the powers of darkness, to save men from sin, and conquer China for Christ. Commerce and science are good in their place. We do not underrate their importance. They might develop in China a new and higher form of civilization—a civilization that would bring with it abundant wealth, rich stores of knowledge, and many contrivances to lighten the burden of existence, and make life more happy than it is. But they cannot meet a single spiritual want, still a single spiritual craving, or infuse the life of God into a single soul. The Gospel alone is the power of God unto salvation; and salvation from the guilt and dominion of sin—from moral and spiritual miser—is the great need of the Chinese. Believing this, we devote ourselves to the supreme work of making known to them the truth as it is in Jesus as fully as we can, and of commending it to their hearts and consciences in every possible way.

This is a great spiritual work; and to secure success in it, we need the abiding presence of the Spirit, and, through the Spirit, such a full baptism of power as will perfectly fit each one of us for the special work which God has given him to do. We are assembled now to pray for power, for spiritual power, and for the *maximum* of this power. We do not disparage other kinds of power. Natural gifts and graces are valuable talents. Superior intellectual power, for example, is a precious gift. It lifts its possessor to a position of imperial eminence above ordinary men, and assures him a commanding influence over their minds. There is, also, a sort of magnetic power with which some men are richly endow-

ed by nature. It gives them the pre-eminence in every circle in which they happen to move, and clothes their words with a peculiar charm. These are valuable gifts, and great spiritual forces, likewise, when subsidized and sanctified by the Spirit of God. But there are comparatively few men who possess them in an eminent and commanding degree. There is, however, a power accessible to every missionary, and to every convert, with which every one may be completely filled, and through which the weakest may be girded with everlasting strength. This is spiritual power, for the endowment of which we are entirely dependent on the Spirit of God. "But ye shall receive power, after that the Holy Ghost is come upon you."

Let us now try and realize our dependence on the Holy Spirit for every spiritual power essential to the accomplishment of our work.

In the first place consider our dependence upon the Holy Ghost as the source of all spiritual illumination. In ancient times, "Holy men of God spake as they were moved by the Holy Ghost." The Bible is our only authoritative record or standard of revealed truth. The "things of God," as facts and doctrines, are fully revealed in this blessed Book. That anything essentially new in Christianity, in this sense, is essentially false, is a maxim of orthodoxy. Still the Bible is not enough for us. The vital question is, How are we to *know* "the things that are freely given us of God?" How are we to reach the sunlit summits of full assurance in regard to them? As teachers of a religion which claims to be alone divine in its origin, and absolutely true, the power of clear vision and deep conviction in regard to its eternal verities is indispensably necessary to us. Without this power the missionary must be weak and sickly. His words will not have in them the clear and emphatic ring of the earnest man of God; his work will be performed in a listless perfunctory manner; the heathen will listen to his message unmoved and unconvinced; and the churches under his charge will be devoid of light and power. The missionary, of all men, needs to be able to say—*I know*. Doubt to him means nothing less than paralysis. He has constantly to deal with the very foundation truths of the religion which he is attempting to introduce; and if his eye is not clear, if his convictions are not absolute, and if his heart is not full in regard to these, his work will be to him a fruitless, joyless, burdensome task. But it is not easy in these days to abide in the region of absolute certainty and cloudless vision in respect to the verities of religion. The age in which we live is intensely atheistic and materialistic in its tendencies. The spirit of scepticism is abroad, and the citadel of our faith is persistently and furiously assailed. Miracles are declared to be incredible, and belief in the supernatural is denounced as gross superstition. Even creation is denied; and under the reign of Law, God Himself is bowed out of his own universe. Men hardly know what to believe, and what not to believe; and hence the feeble faith, the shallow conviction, and the extreme worldliness that characterize even the Church of God these days. "Mr. John," said one of our ablest ministers to me when I was at home, "the spirit of scepticism is carrying everything before it. It is everywhere in our churches, and actually creeping up our pulpit stairs. We have broken off from our old moorings, and God only knows whither we are drifting." Brethren, how are we to keep ourselves untainted by this noxious element with which the intellectual atmosphere of our age is so thoroughly impregnated? And how are we to obtain that clear vision of divine things that shall absolutely exclude all doubt as to their reality, enlarge the faculties of our minds in respect to their deep significance, and inten-

sify our sense of their overwhelming importance? Moreover, we have to repeat these truths day after day in their most elementary forms, and that to a people who seem almost incapable of apprehending and assimilating non-materialistic ideas. And hence there is a constant danger of these momentous realities losing their freshness and interest to our own minds, and their power over our own hearts. How is this danger to be averted?

Then look at our converts. They are not *psychical* men; the things of the Spirit of God are not *foolishness* unto them. Neither can we call them *spiritual*. As yet by far the majority of them are in that state which the Apostle would designate as *carnal*. The ease with which many of them acquire a knowledge of the facts and doctrines of the Bible is simply astonishing. But where is the missionary who does not lament the lack of *spiritual* discernment on the part of the great bulk of his converts? The truths that are lodged in their intellects, and which they accept as unquestionable verities, do not appear to move them deeply. Their spiritual nature is not intensely quickened and greatly expanded by "the things of the Spirit of God," neither are their moral activities powerfully energized by them. They lack that divinely-illuminated, soul transforming apprehension of spiritual truth, essential to the development of a strong manly, noble Christian character.

Again I ask, how are we to attain to, or abide in, the region of full assurance and clear vision in regard to "the things freely given us of God," and how are our converts to be led into the enjoyment of the same unspeakable blessing? There can be but one answer to this question: We must all be *filled* with the Spirit. Before the Pentecost the apostles themselves were mere babes in this respect. Their apprehensions of truth were extremely dull, their vision limited, and their convictions feeble. When filled, however, with the Holy Ghost all this was completely reversed. In a moment their souls were bathed in the light of Heaven; all doubts passed away; and they themselves were so transformed that they became "a spectacle to the world, and to angels, and to men." The Spirit that guided holy men of old in recording Divine truths is the Spirit that reveals them to the mind of the reader in their intrinsic reality, deep significance, and matchless beauty. The natural and normal condition of the human soul is that of one filled with the Spirit of God, and consequently full of light; and it is only in so far as the soul enjoys this fulness that it can apprehend spiritual realities as they are. The *fully* divinely illumined soul is beyond the reach of doubt in regard to these things; for the Spirit takes of the things of Christ, and so shows them to such a soul that the inward eye shall behold them with direct and open vision. Under this blessed illumination the eternal verities of the Gospel become clear divine revelations to the mind, faith becomes a spiritual vision, and preaching becomes a description of what is *seen* and *felt*. The distant is brought near, the vague becomes distinct, and truths lying cold and dead in the intellect become instinct with quickening, vitalizing, invigorating power. And, above all, Jesus Christ Himself, in whom all spiritual truth is centred, is fully revealed to the inmost soul as a living, personal, ever-present Saviour. "He shall not speak of himself; he shall glorify me." Let us all be *full* of the Spirit, and our converts will be full of Divine light and power, and our little churches will become at once what they ought to be, the lights of Heaven in this dark land.

Consider, again, our dependence on the Holy Ghost as the immediate source of all holiness. As missionaries we are in China, not only to preach truths and teach doctrines, but to represent Christ, and to build up a

holy spiritual church, and for this purpose we need the power of holiness. Holiness is a mighty power; and the missionary cannot dispense with it. In this land, especially, is this power required in an eminent degree. Our every movement, our whole spirit and temper, our entire life are narrowly watched and criticized by this people; and our influence for good or for evil depends more upon our lives than upon our words. The ideal teacher of the Chinese is a holy man. "He is entirely sincere, and perfect in love. He is magnanimous, generous, benign, and full of forbearance. He is pure in heart, free from selfishness, and never swerves from the path of duty in his conduct. He is deep and active like a fountain, sending forth his virtues in due season. He is seen, and men revere him; he speaks, and men believe him; he acts, and men are gladdened by him. He possesses all Heavenly virtues. He is one with Heaven." This is a lofty ideal; but the Chinese do not look upon it as existing in fancy or imagination only. They believe that it has been realized in some instances at least; and I am convinced that no Christian teacher can be a *great spiritual* power in China, in whom this ideal is not embodied and manifested in an eminent degree. He must be more than a good man (*shan jen*); he must be a holy man (*sheny jen*), exhibiting "the vigour of every right purpose, and the intensity of every devout affection." He must be a man full of the Holy Ghost, and the divinity within must energize mightily through him. He must be a man who will take time, not only to master the language and literature of this people, but to be holy. It is not ourselves—our poor selves—the Chinese want to see, but God in us.

This lofty character, however, has been looked upon in this land as the heritage of the chosen few. As a people the Chinese have not supposed the attainment of it to be possible to men generally. The New Testament, on the contrary, presents us with a divinely revealed model of Christian character, to which every-one who names himself by the name of Christ is required to conform. The "new man in Christ" is not the holy man of Confucianism. In many particulars they differ widely. The Christian ideal, however, being absolutely true, embraces all that is real in the Confucian. I cannot dwell upon this ideal now; but I may just state that holiness is its grand essential element and all-comprehending requirement. The ideal Christian of the New Testament is a "saint," that is, a holy man, entirely consecrated to God, and devoted to righteousness and truth; and the ideal Church of the New Testament is a spiritual temple built up of such living stones. Now, it is perfectly clear to my mind that as long as this ideal is not fairly embodied in the character of the church in this land, is not made real and visible in the lives of its members, our progress must be slow and unsatisfactory. The Chinese must be convinced that Christianity is a practical reality, and not a mere system of belief, before they will accept it generally. They must first see it as a power, changing the hearts of men, and transforming their lives, and then they will accept it as a religion. The question of thoughtful men in China is similar to that put by the Jews to Christ—"Who art thou? What sign shewest thou then, that we may see and believe thee?" "Thou claimest to be from God, and the power of God unto salvation. But how are we to know that thou art not an imposture? Where are the proofs of thy celestial birth?" Brethren, what shall we give them as a reply? The Bible? Books on the evidences of Christianity? The probability is that they would never read them—it is certain that few would be convinced by them. There is an argument, however, that would command their serious attention and profound

respect if it could only be presented with clearness and force, and that argument is the *blameless, holy* lives of our converts. It would be useless to supply them with books recording the lives of the saints of other days and other lands. We must be able to point to the saints of our own churches, and say, "Behold a chosen generation, a royal priesthood, a holy nation." We must be able to say with that old servant of Christ, who lived about two hundred years after the apostles:—"Give me a man," said he, "passionate, slanderous, and ungovernable; and I will make him one of God's lambs. Give me a man greedy, grasping, and close; and I will give him back to you munificent. Give me a man who shrinks from pain and death; and he shall presently despise the gibbet, the lance, and the lion. Give me a man who is intemperate, impure, and a rake; and you shall see him sober, chaste, and abstemious. Give me a man addicted to imposture, injustice, folly, and crime; and he shall without delay become just, prudent, and harmless." When we are able to face the proud Confucianist and address him in burning words like these, pointing to our converts as unanswerable witnesses for Christ, we shall have an argument for the divinity of our religion such as none can gainsay. But how long are we to wait for this unanswerable argument for the Divine origin and power of Christianity in China? Looking down, it appears as if we might have to wait many a generation. Looking up, however, there is no reason why we should wait at all. The Holy Spirit is the author of all holiness. Every holy thought, every holy emotion, and every holy act are inspired by Him. He is both able and willing to make these babes in Christ, as well as ourselves, "holy and without blame before him in love." Let us believe that a baptism of the Spirit is possible for them; and let us seek it on their behalf, and teach them to seek it, with intense and persistent earnestness. Let us do this, and ere long the heavens will open; and the Heavenly Dove, as a spirit of purity, will descend upon them, and consecrate them as a "holy temple for an habitation of God." Then the infant Church in China will become an embodiment of the mighty power, and an incarnation of the divine genius, of our blessed religion.

Consider again our dependence upon the Holy Spirit as the source of our spiritual unity. Unity is an element of power which we cannot dispense with. I am not speaking of uniformity but of "the unity of the Spirit." Uniformity is not possible to us; and I am not at all sure that it would be desirable even if it were possible. The unity which we seek is that which we behold in all the works of God—unity in variety, the unity of life clothing itself in manifold forms. Humanity is one; but the races are many. The human body is one; but every member is not an eye. The landscape is one; but its beauty consists in a mixture of colours and forms. So it is in the spiritual world. "There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but the same God which worketh all in all." With regard to our education, religious training, and mental powers and idiosyncrasis we differ widely. We *cannot* be brought to see things precisely in the same light, adopt the same methods, and prosecute the same line of work. Neither is it necessary that we should. The right principle is for every man to make up his mind as to what is right and best for *him*, and throw all the soul that he has into it.

Then we are connected with different sections of the Christian Church, and are representatives of different societies. This is an inevitable source of a certain amount of diversity in the outward aspect of our

work. Again, men are often thrown together in the same mission, and compelled to work in association with each other, between whom there exists the least possible natural affinity. This is a real source of danger.

To enable us to dwell together in unity in our personal intercourse one with another, and to present an unbroken front to the common enemy in our work, the very God of peace and love must dwell in our hearts, and consecrate our nature as his everlasting temple. Being all in Christ we are one in spiritual life: and we are so whether we recognize and acknowledge the fact or not. But what is necessary is that this element of oneness should become so full in each heart, and so clearly recognized and powerfully expressed by all, that our differences would be completely overshadowed by it. What does it matter to this people that I am a Congregationalist, and my brother yonder is an Episcopalian, if they behold in us both the same Christ-like spirit, and see that we are both walking in the same light of God, and having divine fellowship one with another? In such a case outward differences only act as a foil to set off the essential unity. The unity we need, then, is the unity which is induced and perpetuated by the fullness of the indwelling of the Holy Spirit, and is productive of peace, mutual love, and, as far as practicable, hearty co-operation in work. We need the unity that would make it impossible for the demons of envy, jealousy, and unholy rivalry to show their heads between the different missions; and that would put a perpetual end to all uncharitable speaking and unbrotherly acting among the missionaries themselves. Where the Holy Ghost dwells and reigns, such things cannot exist. Before the descent of the Spirit upon the disciples, they had their rivalries, and their petty jealousies, and their unseemly disputations as to who should be the greatest in the kingdom; but the baptism of fire burned all that out of them, and they became *one* in Christ, and simply anxious to serve Him. Their mutual fellowship became unbroken; and all men knew that they were the disciples of Jesus by the love which they had one toward another. "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may *believe* that thou hast sent me." "Men's hearts," says Carlyle, "ought not to be set against one another, but set *with* one another, and all against the evil thing only."

Consider again our dependence on the Holy Ghost as the source of spiritual joy. "The joy of the Lord is your strength." There are three kinds of joy. There is the *natural*, which has its source in purely natural causes. It may be ethical joy, inspired by an approving conscience. It may be intellectual joy, which springs from the conscious possession of superior mental gifts and culture, or from the achievements of intellectual triumphs. It may be mere animal joy, flowing from a fullness of bodily health, or an exuberance of the animal spirits. Or it may be the joy of harvest, the result of success in worldly pursuits. Then there is the *unnatural*, which consists in the exhilaration produced by stimulants of various kinds. This is the joy of the cup and the narcotic, on which the inebriate depends for his intoxicating delights, the opium-smoker for his day-dreams, and many a thinker and orator for his mental elevation and the animation of his powers. But there is another kind of joy—the *spiritual*. This is the joy of the Holy Ghost—a joy which differs entirely from all other joys, and surpasses them infinitely. It is the joy of conscious pardon, assured by the witness of the Spirit in the heart crying Abba, Father. It is the joy of deliverance from the power

and dominion of sin. It is the joy which flows from soul-health and a fulness of spiritual life. It is the joy which springs from an inward realization of the fact that the Father and the Son have come to abide forever in the breast. It is joy in God—gladness in Jesus.

The apostle contrasts the fulness of the Spirit with the fulness of wine. "Be not drunk with wine, but be filled with the Spirit." On the day of Pentecost, the people seeing the effect of the out-pouring of the Spirit on the disciples, said, "They are filled with new wine." The Apostolic Church enjoyed a wonderful fulness of the Holy Spirit; and as a consequence the element of joy was a very powerful one in it. The Christians rejoiced with joy *unspeakable*, and took *joyfully* the spoiling of their goods. And thus inspired with holy joy, they spoke the truth with boldness, and the word of the Lord sounded out from them.

We as missionaries need the fulness of this joy. Without it our work will be a burden to us, and we shall toil on with the hearts of slaves; and the hearts of slaves are never strong. But especially do our native brethren need it. They had their pleasures in their heathen condition, both religious and sensuous. We have taken these away from them. How are they to be kept from falling a lusting for the flesh-pots of Egypt—for the leeks, and onions, and garlic of their pagan life? There can be only one way. The new religion must be made a joy to them. It is said of the sirens that their tenure of life was dependent on the successful exercise of their charms. They sang with bewitching sweetness, and so entranced any one who heard them that he died in an ecstasy of delight. It is fabled that Ulysses, when he approached these enchantresses, stuffed the ears of his companions with wax, and lashed himself to the mast, and thus escaped. When the Argonauts, however, passed the sirens, it is said that Jason ordered Orpheus to strike his lyre. The enchantment of his singing surpassed theirs, and the Argonauts sailed safely by; whereupon the sirens cast themselves into the sea, and became transformed into rocks. This was music conquering music, melody surpassing melody, joy exceeding joy. It is something like this our converts must find in Christianity if they are to be kept from the power of temptation, grow in grace, and become valiant for Christ. The highest and best service we can render them is not to stuff their ears, and lash them to the mast. Let us rather teach them to drink copiously of the joy of the Holy Ghost, and they will thirst no more for the pleasures of their former life.

I wish I had time to dwell upon our dependence upon the Holy Spirit as a source of another power of unspeakable value to the missionary, namely, the power of dealing with human souls, both in public and private. Some men are richly endowed with this priceless gift. They seem to be able to look into the very souls of those with whom they have to deal, read them, understand their wants, sympathize with them, and talk to them with wonderful directness and instantaneous effect. They may, or may not, be profound thinkers or powerful speakers. But they are earnest, large-hearted men, and full of divine force. They yearn for the salvation of souls; and their whole nature seems surcharged with an energy which they cannot call their own. When they speak, their hearers feel that a supernatural power is grappling with them, and forcing them to yield or set up a conscious resistance. People are often at a loss to account for the influence which such men possess. As men they *see* nothing in them to account for it; but they are compelled to *feel* and *confess* that mysterious something with which their entire being is surcharged. Mr. Carpenter, of New Jersey, a Presbyterian layman, who lived many years ago, presents a most striking instance of this wonderful

power. His education was very limited, and his mental endowments were of the most ordinary kind. Till anointed of the Holy Ghost, he was a cipher in the church. As soon, however, as he received that anointing, he became a man of marvellous spiritual power. The hardest sinners melted under his appeals, and yielded to Christ. At his death, it was stated that, by a very careful inquiry, it had been ascertained that more than ten thousand souls had been converted through his direct instrumentality. Finney is another instance. "Soon after his conversion," we are told, "he received a wonderful baptism of the Spirit, which was followed by marvellous effects. His words uttered in private conversation, forgotten by himself, fell like live coals on the hearts of men, and awakened a sense of guilt, which would not let them rest till the blood of sprinkling was applied. At his presence, before he opened his lips, the operatives in a mill began to fall on their knees, and cry for mercy. When traversing western and central New York, he came to the village of Rome in a time of spiritual slumber. He had not been in the house of the pastor an hour before he had conversed with all the family, and brought them all to their knees seeking pardon or the fulness of the Spirit. In a few days every man, woman, and child in the village and vicinity was converted, and work ceased from lack of material to transform; and the evangelist passed on to other fields to behold new triumphs of the Gospel through his instrumentality." This is a wonderful gift. Would to God that every missionary in China possessed it in the highest degree.

I wish I had time to dwell, also, on our dependence upon the Holy Spirit as the inspirer of every true prayer. But why should I multiply particulars. Are we not dependent upon Him for *every* spiritual qualification necessary for our work, and for *every* real success in it? Do we want native pastors, teachers, evangelists, or deacons? It is the Holy Ghost who calls the right men to office, and fits them for the successful discharge of their duties. Do we long to see this people turn from their dumb idols and sins to the living God? It is the Holy Ghost alone that can convince them of sin, reveal Christ to their inmost consciousness, regenerate their souls, and lead them to faith and repentance. Do we wish to build up a holy spiritual Church in this land? Do we wish to see the Churches become self-supporting, self-governing, self-propagating? The Holy Ghost is the source of all power and efficiency, whether in the members individually, or in the Church collectively. Brethren, we will thank God for the natural gifts and the intellectual culture which any of us may possess. We cannot attach too much importance to a thorough knowledge of the language and literature of this people, and to an extensive acquaintance with their religious customs, their modes of thought, and social habits. Would that every missionary spoke the language like a native, and were a *Han-lin* with regard to his literary attainments. We cannot be too fit for the Master's use in these respects. But all such gifts and attainments are useless in this spiritual work without the accompanying power of God's Spirit. A man of ordinary intellect and education, if baptized with the Holy Ghost, is a vastly greater spiritual power, than the intellectual giant in whom the Divine Spirit but feebly energises.

Now there are three questions which I wish to put. The first is this: Are we *filled* with the Holy Ghost, and do our converts enjoy a fulness of the Spirit that can be compared with that enjoyed by the Christians of the Apostolic age? The question is not: Have we the Holy Ghost? For we certainly have him in more or less fulness. The disciples had the Holy Ghost before the day of Pentecost; for they were

regenerate men, and true followers of the Lord Jesus. But it was on that day the Holy Ghost entered their spiritual nature and *filled* them. It was on that day they were so purified with his holy fire that they became in a special manner his consecrated temples, and so endued with power from on high that they became mighty through God for the pulling down of strongholds. It was on that day that they received the Holy Ghost as an all-illuminating, all-sanctifying, and an all-strengthening *presence*. Their intellects on that day became full of divine light, their hearts throbbed with divine sympathies, and their tongues spake with divine power. They were simply *filled* with the Holy Ghost; and they realized all that the Master had promised them in connection with the advent of the other Comforter. Christ had told them that it was *expedient* for them that He should go away, because the presence of the Spirit would be more to them than his own personal presence could be. With the coming of the Comforter they were to be so endued with power that they should do greater works than he did; they were to be so replete with spiritual life that out of their hearts should flow rivers of living water: and they were to have such a realization of the presence of the Father and the Son, that their joy would be always *full*. All this was to them now a glorious reality.

And this blessed experience did not pass away with the day of Pentecost. The celestial Dove did not descend to pay a transient visit and wing its way again. The Spirit *remained with* them and *in* them. It is impossible to read the history of the Apostolic church without seeing and feeling that it was full of the Holy Ghost. The Holy Ghost was everything to the Christians of the Apostolic age. The gift was sought and obtained by them as a distinct blessing. In Samaria, a number of people were converted under the preaching of Philip. Afterward Peter and John were sent unto them, and we read that "they prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." The all important question put by the Apostle Paul to certain disciples at Ephesus was—"Have ye received the Holy Ghost since ye believed?" Paul urges the converts to be *filled* with the Spirit; and he prays that the Ephesian Christians might "be strengthened with might by his Spirit in the inner man, that Christ might dwell in their hearts by faith; that they being rooted and grounded in love, might be able to comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God." A wonderful prayer, when you think of it. Only a man full of the spirit of God could have conceived such a prayer; and only such a man could have had the *courage* to offer it up in *faith* and with *perfect sincerity*. If the Apostle had not believed it possible for the Ephesian Christians to realize all this in their personal experience, he would not have prayed *thus* for them.

Yes, the Apostles were men full of the Holy Ghost; and the presence of the Spirit in the church of that age was a distinct, palpable, mighty reality. Again, I ask, are we filled with the Holy Ghost in the sense in which the Apostles were filled on and after the day of Pentecost? and has the Church in China a realization of the witness of the Spirit that can at all compare with what the church of the first century had? Have we been endued with this *power* from on high? Is our joy *full*? Would it be the plain unvarnished truth to speak of the Divine life realized in our inward experience, as a *fountain* ever springing up in the soul, and as *rivers* of living water ever flowing forth to bless? "It is expedient for

you that I go away." Is our realization of the indwelling presence of the Comforter so vivid, so full, so satisfying, and so personal that we can truly say:—

"'Tis Thine own gracious promise, Lord!

Thy saints have proved the faithful word."

My second question is this: Is a new Pentecost possible to us? There can be but one answer to this question. It must be possible. We are still in the dispensation of the Spirit. The might of God was not exhausted on that day. That baptism was only an earnest and a pledge of of still fuller manifestation of God to men. "And it shall come to pass afterward that I will pour out my Spirit on all flesh." Did the Apostles need to be filled with the Spirit? So do we. Was their enterprise a great and difficult one? So is ours. Were they dear to the heart of Christ, and objects of the Father's love? So are we. We often speak and act as if it were the most difficult thing in the world to obtain the gift of the Holy Ghost, especially in any fulness; and yet it is certain that there is no blessing which the Father is more ready to bestow upon those who ask Him than this very gift. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" It is the promise of the *Father*. We are His children; and He loves us with an unspeakable love. He would have us be just like Himself; and for this purpose he is not only willing but seeking to fill us with his Holy Spirit. He has given us a great and glorious work to do, and is waiting to clothe us with the necessary power. In all ages there have been men who have had the faith to ask the Father for this fulness of the Spirit, and have obtained it. The promise is, "ye shall seek me and find me, when ye shall search for me with all your heart." "I beseech thee," said Moses, "show me thy glory." And the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." So it is in these days. Let me give you one instance. The following are Mr. Moody's own words: "When I was preaching in Farwell Hall, in Chicago, I never worked harder to prepare my sermons than I did then. I preached and preached; but it was beating against the air. A good woman used to say: 'Mr. Moody, you don't seem to have power in your preaching.' Oh, my desire was that I might have a fresh anointing. I requested this woman and a few others to come to pray with me every Friday at four o'clock. Oh, how piteously I prayed that God might fill the empty vessel. After the fire in Chicago, I was in New York city, and going into the Bank on Wall street, it seemed as if I felt a strange and mighty power coming over me. I went up to the Hotel, and there in my room I wept before God, and cried: 'Oh my God, stay thy hand.' He gave me such fulness that it seemed more than I could contain. May God forgive me if I should speak in a boastful way; but I do not know that I have preached a sermon since, but God has given me some soul. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a foot ball. I seem a wonder to some of you; but I am a greater wonder to myself than to any one else. These are the very same sermons I preached in Chicago word for word. It is not new sermons; but the power of God. It is not a new Gospel; but the old Gospel with the Holy Ghost of power." Brethren, why should this fulness of the Divine Spirit be deemed impossible to us also? It is not necessary that the baptism should come to us in precisely the same *form* that it came to this great evangelist, or even to the

Apostles. The Spirit may come as a mighty rushing wind, or descend as the summer shower, or distil as the gentle dew; but in either form He can fill the soul with His own life, light, and power. Then, although neither of us might be a Paul or a Peter or even a Finney or a Moody, every one of us would be inspired to the maximum of effort possible to him, and enabled to accomplish all the work that God had given him to do. God never intended that we should enter upon our life work, or attempt to carry it on, without being endued with power from on high. It is not only our privilege, but our solemn duty to seek it and obtain it. If there be a Holy Ghost, if there be an Infinite Spirit in us and around us, and if this Spirit is both able and willing to satisfy our deepest longings, and meet and supply our every need—if this be true, then we ought to reckon it a *sin*—not a *misfortune*, but a *sin*—to offer up a single prayer, to preach a single sermon, or speak to a single soul *unfilled* with His conscious presence. Brethren, do we believe in the Holy Ghost? No doubt we do *theoretically*; but do we *practically*? Have you observed how little is written and said about the Holy Ghost as compared with other themes? God the Father is a constant theme; God the Son is a constant theme; the morality of the Gospel is ever preached; but God the Holy Ghost is comparatively forgotten, and Christians are seldom urged to seek the *fulness* of His indwelling as a distinct and available blessing. And how little is said about this special endowment of power in our colleges and universities! Whilst the student is ever stimulated to seek every other qualification for his work, how seldom is his attention directed to this, the most essential qualification of all! And, then, when a young man offers his services to a missionary society, how seldom is he made to feel that every other endowment is absolutely nothing as compared with this! He will be asked how much Latin, Greek, and Hebrew he knows; how many books on theology he has read; and what reasons he has for believing that he is a converted man, and called to be a missionary. But how seldom is this question put: "Are you endued with *power* from on high?" And how seldom is a man told to go and tarry with his God, until the promise of the Father shall have descended upon him? Whilst our creed is, "I believe in the Holy Ghost," there is unquestionably a real amount of atheism in our practice; and this is the reason why we are not *filled* with His mighty power, and why the progress of our work is so slow. We have grieved the Spirit of God; and hence our leanness of soul, and feebleness of arm.

"Dear Paraclete! how hast Thou waited,
While our hearts were slowly turned!
How often hath Thy love been slighted,
While for us it grieved and burned."

My third question is: How is this fulness of the Spirit to be obtained? We are told that the disciples "continued with one accord in prayer and supplication." Let us look at that wonderful prayer meeting for a moment. The disciples, though scattered by the crucifixion, were *all* present. Peter was there, but a wiser and stronger man. Incredulous Thomas was there, but with his faith firmly established. Mary, the mother of Jesus, was there, praying for the first time in the name of her glorified Son. They were all with one *accord*. This is a term of music. Theirs was not a meeting of bodies only, but a concert of souls—souls musical with one sentiment, one purpose, one desire. They *continued* with one accord. There was a spirit of perseverance as well as union in their prayers. They were commanded to tarry until endued with power;

and they simply obeyed. But they did not tarry in idleness; they "continued with one accord in prayer and supplication." And they did this in faith—implicit faith in their living Lord and in the word of His promise. They knew that He would not disappoint them. The world would have knocked in vain at the door of the Church during these ten days of prayer. As yet they were not fit to face the world. Conscious of their utter helplessness, and feeling their absolute dependence upon God for power, they were *compelled* to tarry in prayer. But they knew that they were not tarrying in vain; for He had said, "Whatsoever ye shall ask the Father *in my name*, he will give it you." They used the name of Jesus, and put their supplications into His golden censer; their prayers ascended to the throne of the Father, authorised and accredited by the name of the only begotten Son; and Pentecost crowned their devotion. This is what the Apostles did, and this is what we must do. Prayer is the indispensable condition. "There in the heavens is the residue of the Spirit; prayer taps the reservoir, and the outlet widens as we pray." But our prayers must be earnest, united, believing, and importunate. They must spring from a profound sense of a great want, and an unwavering assurance of the availableness and adequacy of the Holy Ghost to meet it. We must pray much *with* our converts for this unspeakable gift, believing that our Father, who gave the Spirit to Jesus without measure, will do for us exceeding abundantly above all we ask or think. But especially must we spend much time alone with God. Spiritual work involves the expenditure of spiritual power; and the soul can be replenished only by dwelling in the secret place of the most High. "Nothing but waiting at the throne," says some one, "nothing but keeping the heart under the eyes of the Lamb, to be again penetrated by his Spirit, can put the soul into the condition in which it is a meet instrument to impart the light and power of God to other men." The man who takes his affairs on his own shoulders, works ordinarily like an atheist, and begins to pray only when he is in extremity, is necessarily weak, and doomed to failure. He will be left to himself, and God will allow him to be smitten with his own weapons. But that man wields a mighty power who has learnt the secret of *instantly* and *directly* going to God, and of holding face to face communion with Him. The enemies of Luther were wont to say that he could obtain anything from God. And Mary, queen of Scots, was accustomed to say, that she feared the prayers of John Knox more than she did the fleets and armies of Elizabeth. What think you, Brethren, would be the result in China, if we as a body of missionaries were to resolve to make proof of the last possible efficacy of prayer on behalf of ourselves, our converts, and the heathen around us? "I have intimated my fear," says John Foster, "that it is visionary to expect an unusual success in the human administration of religion unless there were unusual *omens*. Now, an *emphatic spirit of prayer* would be such an *omen*. If the whole, or greater number, of the disciples of Christianity were, with an earnest, unflinching resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be a sign of the revolution of the world being at hand." Brethren, why should we not have such an *omen* in this Conference? But to obtain such an *omen*—to pray for such a blessing in such a spirit of resolve—the consecration of ourselves to God must be absolute. We *cannot*, we *dare* not, ask for the Spirit's highest gifts while conscious of the existence and influence of secret ambitions and half consecrated purposes in our hearts and lives. We must be emptied of self, if we would be filled with God. Self-will

must perish, and the soul become perfectly pliable in the hands of the Spirit, ere we can, as a prince, have power with God and with men, and prevail. We must be willing to be nothing, however painful the humbling may be.

“O! to be nothing, nothing,
Only to lie at His feet:
A broken and emptied vessel
For the Master’s use made meet.”

Brethren, we do well to leave our respective stations for a season, and meet here for the purpose of conferring on matters of importance connected with our work. China is open now as it never was before; the Churches under our charge are multiplying and increasing; and it is a pressing question how this immense field may be more fully occupied, and this growing work more effectually compassed. Moreover, methods of operation have been tried for a long period, and we want to obtain full and reliable information in respect to their intrinsic and comparative value. But I do feel in my inmost soul that our pressing need is a baptism of Divine power. I want to return from this Conference, not only stimulated in mind, and enriched with a store of valuable information, but filled with the Holy Ghost, China is *dead—terribly* dead. Our plans and organizations can do very little for this great people. They want *life*. Christ came to give life; and He is not the *I was* but the *I am*. “Lo, I am with you alway, even unto the end of the world.” The secret of the success of the Apostles lay not in what they did and said, but in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing, Christ was everything. Christ was living, breathing, and triumphing in their personal lives. Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of supernatural power. They spake with the demonstration of the Spirit; when they came into contact with men, a mysterious energy went out of them; and under their vitalizing touch dead souls started into life. The Spirit had taken hold of the highest faculties of their nature, and was working with them according to His own will. Brethren, this is what we must be, if this mighty Empire is to be moved through us. But to be this, the throne of grace must be our refuge—the secret place of the most High must be our daily, and hourly habitation. We must *take time* to become intimately acquainted with God; we must *take time* to become filled with His power; we must *take time* to be *holy*. May God help us during the days of this Conference to wait upon Him in earnest persevering prayer. Let us put our desires into one heart-felt petition for a baptism of the Holy Ghost, and not cease to present it until we have prevailed. So Elijah prayed; he threw himself on the ground, resolved not to rise again till his request was granted. So Jacob WRESTLED with the angel. So Daniel set *his face* unto the Lord his God. So the disciples continued with one accord in prayer and supplication.

“Faith, mighty faith, the promise sees
And looks to that alone;
Laughs at impossibilities,
And cries, “It shall be done!”



EVENING SESSION.

ESSAY.

Entire Consecration Essential to Missionary Success.

BY

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The theme which is here presented, may seem to contain a mere truism, as applicable to any other calling as to that of a Missionary. And certainly, in proportion to one's devotion to any calling, will be his fitness for it, and the likelihood that its duties will be well performed. But it is especially true of Christian Missions, as will herein appear.—

And we must distinguish this from all worldly vocations, by the fact that in them the efforts made and ends aimed at are within the range of what is earthly and human, whereas, in this, the consecration largely and the results wholly are to be sought of God.

The requirements of the subject will be best met by fully answering *two questions*, viz:—

First, *What is "Entire Consecration,"* in a Christian Missionary? and second, *What is "Missionary Success?"*

I.

WHAT IS "ENTIRE CONSECRATION?"

It may, in few words, be defined, as the best and fullest and broadest and longest application of all one's faculties and powers to giving the Gospel of Christ to the heathen.

But, in detail, what elements make up this consecration? A prime element in order both of time and of importance is *faith* in the Lord who sends,—in His wisdom to devise the plan and means, and in His power to secure the end. Whole consecration to this work rests on the belief that Christ's chosen plan for bringing in the gentiles to Himself is both efficient and sufficient for the purpose, through the life-giving power of His grace attending and actuating it. It is to say, I believe that Christ's provision of Gospel truth, commissioned ministry and instituted sacraments is adequate to the end. I believe in His purpose and power to make this provision efficacious, and that we need expect no other.

And who can doubt, that if Christian people would awake to the importance of this work among the heathen and do their duty in it, it would start forward with an impetus, and progress with a speed which would make the world stand amazed and heaven resound with joy.

If the prophecies of "holy men of old, who spake as they were moved by the Holy Ghost" mean any thing,—if the commission and promises given by our Lord to His apostles mean any thing,—if the acts of those apostles, as towards the heathen, mean any thing,—we cannot doubt that if the Church of Christ would work for Christ and live for Christ as the children of this world live and work for the world,—we should see wonderful things, in our day, in the turning of the gentiles to the Lord.

When we read such Scriptures as, "From the rising of the sun unto the going down of the same My name shall be great among the gentiles," (Mal. I. 11), "My word shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it," (Is. 55, 11.) "Go ye into all the world and preach the Gospel,"—"lo, I am with you always, even to the end of the world" (Mat. 28, 20), and "The Gospel is the power of God unto salvation to every one that believeth," Rom. 1, 16),—when we read these and believe them with a faith like Peter's, we may even say, "though we have toiled all the night and have taken nothing,"—though eighteen centuries have passed away, and a large portion of the world is still in heathenism, "Nevertheless, Master, at thy word, we will let down the net."

Could we order this matter to our liking, we should have the whole of Christendom at once imbued with this spirit of consecration, pouring their offerings into the treasury of the Lord, and sending and sustaining labourers in the harvest fields of heathenism. But we cannot so order it,—nor is the responsibility for failure in others necessarily on us. The harmonizing of the faithlessness of men with the times and seasons of the Lord is, happily, not required of us. But, neither, on the other hand, is the failure of Christian people elsewhere, to come up to the measure of their duty any justification for those in the heathen field to come short in theirs. And this consideration gives a practical importance to the question here before us.

We are not warranted by the indifference of the churches in Christian lands, nor by the great disparity between the millions to be reached and the agency for reaching them, to be disheartened and faithlessly say, "What are these among so many?" Let us rather be encouraged by the faith of *Curey*, that good and great man, who when, under circumstances most unpromising to the eye of sense, he was about to go as a Missionary to India,—said to his friends, "we go down into the hole, you hold on to the rope." Here was faith, even in the dark that Christ would make His instrumentality effectual at both ends of the rope. This was in 1793, when the prospect of evangelizing India was a very different thing from what it is at this day.

Romance and religious sentimentalism must not be mistaken for this *faith*. They may resemble it closely, but the resemblance is only on the surface. They are counterfeits, and worse than worthless as elements of consecration. The former faints away at the first disgusting sight or smell or contact of the evil for which the Missionary comes to bring the remedy. The latter is without foundation in principle,—without heart interest in the work of saving souls depraved by sin,—without such love for Christ and dying men as to breath and bear the atmosphere tainted by moral corruption, and patiently learn to apply the remedy, and, having learned how, then to apply it well. It therefore fails to sustain the Missionary in any persistent effort to do a worthy work, and is most likely to meet with disappointment from sense of failure and mistake, and end in abandonment of the field, with consequent waste of means and dampening influence on the interest of others; or, still worse, in a sham continuance in the field only to appear consistent.

Even *enthusiasm*, as brilliant and attractive in the Mission field as in any other department of human action, is apt, like seed sown in stony ground, to want sufficient depth of soil and strength of root to stand the scorching suns of heathenism. And the yet sturdier quality, *zeal*, needs to be well tempered with discretion to make it permanently useful.

The truth is, no enterprise on earth, proves, in its prosecution, more practical, and requires more everyday, common-place, plodding work than do Missions to the heathen. "The spirit of power and love and of a sound mind" is the desideratum here. Strong faith in Christ's power and purpose and plan to save sinners,—strong resolution to do one's very best as a co-worker with Christ,—tender compassion for the lost and ignorant and out of the way,—and desire to win their souls to Christ,—and the determination with God's help so to carry out this purpose as shall best accord with sound judgement, practical wisdom and common-sense,—such "faith that works,"—such aims and efforts to spend and be spent, with whatever ability of mind and body the Master may vouchsafe,—such may be certainly counted elements of a Missionary's consecration.

Another constituent necessary to this consecration, is *soundness in the faith*, "as the truth is in Jesus",—a right understanding and belief of the Revelation contained in the holy Scriptures, as the Word of God. Christian Missions are simply God's plan for spreading the Gospel of Christ, as revealed in the Bible; and therefore, whoever does not well know and heartily believe this Gospel, cannot teach it. And, no matter what else he may know and teach, he cannot be a Christian Missionary. Ignorance here, or unbelief is fatal. One may be very wise, learned and useful, in other respects,—he may instruct, enlighten and attract,—he may gather followers, make disciples and inform the ignorant,—but cannot be a consecrated Christian Missionary. This implies a reverent acceptance and *belief of the Bible* as containing all truth necessary to salvation, and God's sole provision for the redemption of fallen men. It implies the belief that the Bible is from God, as well as a belief in the God of the Bible. That is to say, that the Bible contains God's revelation of Himself and of His will,—that therein He has revealed Himself as God the Father, who hath made us and all the world,—God the Son, who hath redeemed us and all mankind,—and God the Holy Ghost, who sanctifieth us and all the people of God;—that *in the unity of the Divine nature* there are *three persons of one substance*, power and eternity,—the Father, the Son and the Holy Ghost;—that *the eternal Son took our humanity* of the substance of the Virgin Mary, so that two whole and perfect natures, the Divine and the human, were joined together in one person called in Scripture, Jesus Christ;—that He, in his humanity, lived among men,—died for men and was buried,—and, by His Divine power, rose from the dead, and ascended into heaven, and ever liveth to make intercession for us;—furthermore, that *the Holy Ghost is very and eternal God*, of one substance, Majesty and Glory with the Father and the Son,—that He, by His Almighty grace renews the hearts of sinful men, and inclines and enables them to believe in Jesus Christ, the Saviour. These Scriptures also teach that all the race of men, who are naturally descended from Adam are born with a depraved nature, inclined to evil, and which because of its corruption and taint of sin, is exposed to the wrath of God,—but, for which a complete remedy is provided in the atonement made by Jesus Christ. And the Christian Missionary holds, that as the heathen are included in this taint of sin and its fearful consequences hereafter and are liable, like other sinners, to suffer eternal banishment to the nether side of that "great gulf," from which no man-constructed bridge of sentimental mercy can pass the sinner back to heaven,—it is his blessed Mission to carry them the offer of salvation through Christ Jesus.

This hearty acceptance of and soundness in the verity, sufficiency and necessity of the Christian faith as bearing on the salvation of the

heathen is doubtless a large ingredient of whole consecration in a Christian Missionary.

Another essential element,—which is put after others, not by any means because of its secondary importance, but rather as the leaven to pervade and vitalize all other elements, is the *careful cultivation of personal holiness*. It is not to be presumed that the calling of a Missionary among the heathen has any inherent tendency or capacity to promote holiness of heart and life. Woe to the Missionary who acts on such presumption! Rather on the contrary, every thing about him is pestilential with the rank malaria of heathenism. Nowhere on earth does the Christian more need to be perpetually eked in the whole armour of God, that he may be able to stand and withstand. Contact with filth does not promote cleanliness. An infected atmosphere does not promote health. They whose duties lie in such surroundings, should not spare to use preventives, disinfectants and correctives. Habitual and long continued contact with the low impurities and immoralities of heathenism, tends to impair the acuteness and delicacy of moral perception, and the purity of Christian taste. And for this reason, Christian Missionaries need the Apostle's warnings "watch thou in all things,"—"Keep thyself pure,"—"Take heed to thyself and to the doctrine,—continue in them, for in doing this thou shalt both save thyself and them that hear thee."—It is indeed the Missionary among the heathen who can best appreciate these special charges of the great Apostle of the gentiles to his younger brother in the Gospel, whose trials and temptations he so well knew.—Such words might seem uncalled for, or even imputations against the character of Timothy,—whereas they were the kindest warnings and the wisest cautions against the dangers which beset him. And if Timothy were but human, so also are Missionaries of the present day.

Herein is the very *pith* and *marrow* of true consecration,—the *giving of self to Christ* and His work, and, the *cultivation of a Christ like life and Spirit*. And it may be repeated with emphasis, that in no field of Christian duty is there greater if so great need of constant, faithful use of means of grace as in a heathen field. In Christian lands, however much, unhappily, wickedness may abound, there are nevertheless many and strong influences for good which are invaluable as aids and supports to piety.—There are many earnest, godly people who, individually and collectively hold up a high standard of Christian living, and give a tone of purity and elevation to opinion and society. In the heathen world, there is no help but from the giver of all grace, and hence, the greater is the need to seek directly from this source that help without which there is no real consecration.

Having thus presented the *three chief elements* of Missionary consecration,—viz:—a *living faith* in the Lord of Missions, a *sound scriptural creed*,—and *earnest personal holiness*,—we may consider some other points, closely related to it.

a.—The first point suggested is the *bearing of entire consecration* on a missionary's engaging in *Literary labours* as such.

The largest attainments and highest mental culture are not too rich or precious to be expended in Missions to the heathen. No worthier object for their bestowal can be found. And of human acquisitions none tend more than these to fit the Missionary for his work. And yet there is, no doubt, an extreme in this direction incompatible with consecration to this Mission work, and against which some persons of strong literary bent, or love of books in some special department, or, of indolent habit of body and fond of the quiet of the study,—need to be on their guard.

Except so far as it is actually subsidiary to the great work of seeking to win souls to Christ, literary labour of great cost in time and strength, can not be counted in the line of entire consecration. A Missionary's time and strength are due of course, to the work of his high calling. Whatever now, may tend to fit him the better for his proper office of preaching and teaching the Gospel, and more effectually commending its truth or convincing gainsayers and "instructing those that oppose themselves," is, of course, both legitimate and desirable. But, still the means should be kept ever subordinate to the end.

b.—The next point proposed, is the *relation of Missionary Consecration to engaging in any business vocation of the world.*

There are times in the lives of some Missionaries when such a course becomes a sheer necessity, and must be followed. "These hands have ministered to my necessities," said St. Paul. Nor was he alone in such experience. Others have had the same. Missionaries in China from the U. S. A. and possibly from other countries also, in consequence of war at home have been thrown on their own resources for support to themselves and families. But, of itself, such a course is not to be desired by a Missionary as conducive to his proper work. It does not tend to consecration, but rather to secularize ones habits of thought and to detract from spiritual mindedness. And, besides feeding on the Missionary's spiritual vitals, it consumes large portions of his precious time, which are thus lost to the great business of his higher calling.

Of the importance and value of *Medical Missions*, both as a direct work of mercy, and as a means of bringing the heathen within reach of the Gospel, there can be no question, and yet, it is equally true that as a general rule, the work of the physician and that of the minister of the Gospel cannot, with advantage, be united in the same missionary. Either of these vocations requires that whoever undertakes it should give himself wholly to it, as worthy of his best efforts and time. It does not commend itself to people in Christian countries that one man should be both clergyman and physician. And there is no good reason why the case should be different in heathen lands. The experience of two persons, well known as Missionaries to China in former years, is worth citing in this connection. *Dr. Peter Parker* came to China as a Missionary of the A. B. C. F. M. in 1834. He was also a Doctor of Medicine. I have been informed that after long effort to combine the care of bodies and of souls in his Missionary work, he became convinced that to accomplish either one well, he must give his whole attention to that one. And he judged that it was best to devote himself to the medical work which was pressed upon his hands.

The other case is that of *Bishop Boone* who, before coming to the East, was persuaded that a knowledge of Medicine was essential to a Missionary's success. He accordingly was graduated as a physician and then came on his Mission. But after reaching the heathen field he soon discovered that the direct Missionary work to which he had given himself with "entire consecration" demanded all his time and strength. Nor would he ever prescribe for a patient except when no physician, in practice, could be obtained in reasonable time. His principle was that whoever undertook the responsibility of the care of human life was bound to give it his whole attention. And will a lower standard serve for human souls!

c.—We may consider, here, also, the connection between a Missionary's *Consecration and his social relations.* As unremitting confinement to any work requiring strain of bodily powers is exhausting to strength and

wearing to physical health, so is unremitting mental tension damaging to mental health. "Non semper arcum Tendit Apollo." Relief and relaxation sufficient for repair are necessary. And social intercourse with family and friends is rest and tonic for the wearied mind.

"It is not good for man to be alone," is a judgment that comes to us from a far antiquity and clothed with the highest authority. The *solitary life*,—which is a very different thing from seasons of retirement for communion with God,—is not consecration. Now has it any support in either the doctrine or practice of our Lord or His Apostles. As a scheme of consecration or of fancied superior sanctity, it is wholly the device of of uninspired men. The holy Scriptures, far from teaching us to break our family ties or deny our human relations, teach us specially to cherish them, and to cultivate close and tender sympathies with our kind. The violation of these is as damaging to soundness of mind as it is unscriptural and unnatural.

A physician who practised many years on some of the Roman Catholic priests in China, found various instances of those who had lived in remote sections becoming mentally deranged from the utter blank of social intercourse in the current of their lives. Some years since, at Hakodate in Japan, I became acquainted with two young French Priests whose suffering from this very want of social intercourse was painful to observe. Occasionally during several weeks I met them at their residence and in their lonely seaside walks, and had some opportunity of learning their state of mind. Their anxious question ever was "when will a steamer come and bring the mail?" The painful loneliness and heart longings of those two interesting young priests for the left and lost at what was once their home made an indelible impression on my mind. The ties with which our gracious God had bound them to their fathers, mothers, brothers and sisters,—were broken, and, like severed nerves within the human body, were reaching for re-union. The wounds were bleeding still. And when those wounds are healed and hardened, then all the gentlest, purest, loveliest elements of their humanity will be dried up at their source.

And what kind of social intercourse is likely to serve the end desired so well as that found in the heaven-ordained *relation of family and home*? *Celibacy* is not consecration. When free from vows of permanency it has no logical or Scriptural connection with a higher holiness. As a system, under vows, it may stop the flow of the gentler, tenderer feeling of humanity, but no system can stop the flow of that stream which runs perennially from the impure fountain of a sinful human heart. Though it may petrify it cannot purify. It will destroy the human to promote the ecclesiastical life.

It was the remark of a profound thinker, that "the Inquisition would have been an impossibility with men, who had the hearts of fathers." And, though there be exceptions to the rule, yet as a general rule it is true that human sympathies are kept more quick and deep and pure in the heaven-appointed family relations, than when they are suppressed under a system of celibacy. Grant whatever force there may be in the idea of hindrance to a Missionary's work and movements, now and then, from the care of his family—yet, that he may accomplish a long life-work among the heathen, the influence and rest and attachments of his family are inestimably helpful, wholesome and sustaining. They are also, in God's providence, a great protection against evils to which a vowed celibacy is exposed, and which are not to be ignored or made light of in a large view of Missions in a heathen field. Missionaries are men

"subject to like passions" as others, and not to recognize this truth and act upon it is not wise.

Nor, should we fail to note how indispensable an agency for promoting Christian Missions among the heathen is the *Missionary family organization* and order. For what can the heathen learn practically, of family-religion from exclusively celibate Missionaries?—And without disparagement to any, it may be justly said, that no more important Christian influence has been or can be exercised on heathen families than that of *female married Missionaries*.

Both as regards the Missionaries themselves, therefore, and the heathen among whom they dwell, the maintenance of social and family relations must be held as generally conducive to Missionary consecration. And it is a strong confirmation of this position, that St. Paul in his specific directions as to the qualifications requisite for the Ministers of Christ, is as specific in his directions as to the character and conduct of their wives and children.

II.

"WHAT IS MISSIONARY SUCCESS?"

We proceed now to consider the second question proposed, viz:—

"*What is Missionary Success?*"

If we could stand upon the walls of the heavenly city, and looking among the blissful citizens, note the starry crowns of the successful workers from the great harvest of souls, we might gather evidence, perhaps, for a different view of this question from that we are accustomed to take. We might see there many a one brilliant with the glorious results of his labours, on whom we had set little value,—and others whom we had held in highest estimation not so accounted there.

Or, if we look at our fellow labourers now in the Mission field, bearing the burden and heat of the day, it is by no means easy to judge who among them should be called the most successful. Some certainly seem to work more rapidly than others, and to bring more sheaves into the garner. But what relative proportion of tares may be in the several parts brought in, we, surely, cannot judge. Of those building the great edifice of Christ's church on earth, who are working most successfully can only be determined by the great Head himself. The work of some, according to our gauge, shows to more advantage, (as we say,) than that of others. But He who "lays judgment to the line and righteousness to the plummet" may not take it at our valuation.. Stones may be worked in, which, though when judged "according to the appearance" they seem all well enough,—may not be solid through, and must be taken out.

Some workmen think they may supplement,—inlay with other matter,—or else, in some way change the "foundation that is laid in Jesus Christ." Others may build on "this foundation", "wood, hay or stubble, instead of gold, silver or precious stones." And such work will not stand the fire that is to "try what sort it is."

But although with mortal eye we may not see who in heaven wear the brightest crowns, nor test as from the judgment day, what workers in the Mission fields are most successful, we may yet with profit to ourselves, study well the question,—*What is the highest Missionary success that can with some certainty be attained?*

The answer to the first question drawn from our subject, "What is Missionary Consecration,"—is, in part at least an answer to this one.—Entire consecration is not only a pre-requisite to success, it is also, itself, a great success. But this answer is not satisfactory nor exhaustive. It is in a sense, too elevated, too refined and transcendental. We must come down to our earthly plane and look at it from our human point of view. And from this point, we seek results.

Yet, after all, with our naked eyes, unaided by the telescope of faith, we cannot see very far. Nor, without the microscope of faith, can we see what wondrous things in embryo may be all about us.—To the eye of sense, what was Christ's own life on earth, but most unpromising of great results!—And "the disciple is not above his Lord."

But, practically,—Missionary success looks to work, long and continued work, and work that attains an end.

What, now, is that end so worthy of the highest effort and most entire consecration of body and mind, soul, and strength,—and which is to be, in some appreciable and intelligible sense, proportionate to such efforts and consecration?

It is not converts. We cannot make them, any of us, nor all together. The power to make converts the Lord hath kept in His own hands. Should that be our aim, the temptation would be ever present and often irresistible to count more than are made. And mistake here, far from success would be sad failure.

It is *not* the *gathering* of *great congregations* and making on them great impressions of the Missionary's learning, eloquence and power.

But *it is* the *most thorough setting forth to the heathen of the Gospel of Christ*—who is therein revealed as the atonement for sin, their Saviour from eternal death, their complete redemption and eternal life.

This, I believe to be the highest attainable "Missionary success,"—the thorough setting forth and holding up to the heathen, and keeping before them Jesus Christ and Him crucified, with all the heaven revealed truths that attach to His blessed name,—His Mission for man's redemption, His Deity and humanity, His power to save and love for sinners, His atoning merit and forgiving grace, His heavenly teaching, wondrous works and holy life, His blessed passion and precious death, His mighty resurrection and glorious ascension, His perpetual and prevailing intercession for sinful men, and His sending the Holy Ghost to convince, enlighten and sanctify men's hearts.

Let it not be thought that this is a low or inadequate idea of Missionary success, or an end easy to attain, or one unworthy of, our best and lifelong efforts. If a Missionary can only attain to this, little need he fear that God will fail to add His blessing. At least He must be trusted with His own part of this great work. We are but the instruments to do His gracious will. Little danger is there, however, of His disowning His own ministers or faulting His own word. But we must leave times and seasons and results to Him. "The work to be performed is ours."

How then, shall it be done? Shall we assume that as the power is all of God, it therefore matters little how our work is done? By no means. To set Christ before the heathen as their Saviour is to glorify God, to bring honour to our blessed Lord, besides that this is God's own gracious plan of bringing the gentiles to Himself,—and just as *natural* for aught we know, as the germination of a seed sown in the earth, and as necessary to the result after it's kind, as the sowing of the seed to the fruit after it's kind.

Well may the Missionary, then, count this an end worthy of all he is and has and can do, and infinitely more,—to preach the Gospel to the heathen;—yea, with St. Paul, to count it a special grace to him that he is called to preach among the gentiles the unsearchable riches of Christ.

In this view of Missionary success, we look at our work as one that if it please God, may be a long and continuous one,—and we expect that this success will be in proportion to efforts made to attain it. We do not expect to work miracles, or to have them worked for us. We have no gifts of tongues,—and, to give the Gospel to a strange people of strange language requires, in most of us certainly,—a great deal of time, patience and perseverance.

And here, it is manifest, that, what we call *human learning* is a great and valuable aid to a Missionary.

Mental training and culture, knowledge of languages, knowledge in any department, habits of study,—all may be turned richly to account in fitting the Missionary the better to give the Gospel to the heathen. For while it is not by might nor by power, by wisdom nor by learning, in the instrument that the sinner's salvation can be secured, yet is it reasonable that the better the instrument and more fitted to the end designed, the more good may be expected to result from it's use.

And though "neither wit nor words nor worth, action nor utterance nor the power of speech" can win mens' hearts from sin to holiness,—yet, when possessed, they may all be consecrated to God's service, and by His blessing, may become effectual means of Missionary success. The same is true also, of any gift, acquirement or accomplishment, or skill in any fine or mechanical art, in man or woman.

Nor should we undervate *good manners* and gentle bearing towards the heathen, as means of commending the Gospel to them. St. Peter did not deem the injunction to "be courteous" unworthy of a place in a Catholic Epistle.—St. Paul, too, frequently exhorts to "Kindness, humbleness of mind,"—that men "give no offence in any thing," and "in honour prefer one another." And our Lord himself gives the golden rule of good manners and true politeness, "do unto all men as ye would they should do unto you."

And yet another quality in perfect harmony with these, and which in a long Missionary life, may often stand it's owner in good stead is *Christian Manliness*. The courage that will "dare do all that may become a man," and bear with fortitude and patience, difficulties and trials that may lie in one's path, that will even roll up sleeves and lead a vigorous helping hand to those in need,—this spirit and strong mental fibre will keep a man at his post and sustain him there, many a time when without it he would break down, give up and go away. This good quality is doubtless very closely linked with the "*mens sana in corpore sano*," and that may, mediately, depend largely on wholesome food for body and mind, and on healthy association with mankind, as well as directly on God's help. And it is very unlikely to be improved by going down to the level of the heathen, in their modes of living, with the idea of thus "becoming all things to all men." Nor is it promoted by getting out of the society of the world, and maintaining a sort of non-intercourse with it, as though that were a higher life, and evidence of more entire consecration to the Master's cause. Such was not the Master's way of giving the Gospel to the world. Rather, it was notorious that he was "the friend of publican and sinners." "This man receiveth sinners and eateth with them," was the taunting charge of the pharisees against Him.

Yes,—a healthy, courageous, manly Christianity, gently yet firmly manifesting its conscious elevation and superiority to the heathenism it meets,—expressing itself in kind words and gentle manners, will tend to command the respect and win the favour of the heathen, and thus open a way of a cress for the Messenger of Christ to present to them the Gospel.

And most powerful, of course, among means of securing Missionary success are a *holy life* and *Christian example*. By these may a Missionary “commend himself even to heathen consciences, in the sight of God.” If God give him some length of service, he may pass through evil report as well as good,—through dishonour as well as honour.—But if in all he shall “by pureness, knowledge, long-suffering and kindness, by the Holy Ghost, by love unfeigned, by the word of truth and by the power of God, and by the armour of righteousness on the right hand and on the left, approve himself as a Minister of God,”—even the heathen will judge the Missionary’s doctrine by his life, and the Master by His disciple.

And the Missionary who by all or any of such means opens the way for setting the Gospel fully before the heathen, and does thus set it before them, undoubtedly achieves a great success.

Shall it now be said, that such an idea of Missionary success is not to be received? That any thing short of the actual visible gathering in of the heathen to the church of Christ is inadequate and unsatisfactory, as a result of Missionary consecration? Let us consider on the other hand, that in many a case of long and faithful devotion to this cause such results have not been seen by the Missionary. Shall we therefore conclude that such consecration was in vain, and that God failed of His promises? Should any one be put out of his faith and hope in God, by such apparent want of success, and end his days in disappointment? God forbid! To work for and with our Lord, to spread His blessed Gospel, this is our high vocation,—the time, manner and measure of the blessing are not ours to know or to control. But we are assured that “in due season we shall reap, if we faint not.” Time is an element in God’s plans, and whether the thousand years or the one day is the measure for the visible effects of this or that part of his great work of saving men, we cannot determine. And so too, in this work, “one man sows and another reaps,” as our Lord said, “I sent you to reap that whereon ye bestowed no labour;—other men laboured, and ye have entered into their labours.”

Yet, after all, we do see with our own eyes evidences enough and clear enough that God does bless the work of His devoted servants. We do see heathen brought from darkness to light, in connection with the ministrations of the Gospel. God has not left himself without witness. The church and the world see the proof of this in the results of Missions to the heathen during the past fifty years, in India, China, Africa, and many Islands of the sea. But still we must wait God’s time. Disappointments, trials and discouragement we probably all have and will have. We must trust God and work. What lessons we may learn from the seeming failure, but real success of many who have finished their course and gone to their account and their reward! We see their success foreshadowed in their consecration. We see it guaranteed in their work in the Gospel for Christ and those to whom He sent them. And we now see it, as they did not then, fully realized in the souls saved through their instrumentality. If I name such men as *Swartz* and *Henry Martyn* and *Charles Patten*, how do they seem to rise like high towers along the line of Missions to the heathen, telegraphing as with blazing fires of Gospel light from age to age and from country to country,—from India

to Persia and through the Isles of the sea, the power of Missionary Consecration to win lost souls to Christ. Like the ancient worthies, of whom we read in the 11th ch. of Hebrews,—“these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them,”—notwithstanding the small amount of visible result in all their earthly day. Yet, in these very men, and in their works which follow them, we find our most encouraging examples of Missionary success, and see the direct dependence of that success on their “entire consecration” to the work of Christian Missions.

MORNING SESSION.

ESSAY.

The Field in All its Magnitude.

BY

REV. A. WILLIAMSON, LL.D., S. U. P. M., CHEFOO.

Had I, say, ten days, and strength to speak day and night, I might hope to convey to your minds some idea of the Field of Missionary Labour in China in all its magnitude; but limited to half an hour, I am at a loss how to proceed. There is one consolation. You all know more or less of the Field—some of you more than I do. My aim therefore clearly must be, not description, not statistics, but rather suggestion.

I shall not therefore attempt details, but only seek to place certain facts and topics of reflection before you, and address myself not so much to your heads as to your hearts,—that the great facts we all know, may, in all their due proportions, sink down deep into our being, awaken there new fervour and a determination to reconsecrate ourselves afresh, living sacrifices to God, which is our most reasonable service.

I have sometimes likened China to a polygon of a thousand sides—and the comparison is not exaggerated: for the aspects under which the Field may be viewed are innumerable; and each side is worthy of our most careful study: and is capable of the most powerful elucidation. To-day, however, I shall confine myself to two or three.

I.—First, then, let us look at the

PHYSICAL ASPECT OF THE FIELD.

Each province is about as large as Great Britain; so that China proper, may be compared to eighteen Great Britains, placed side by side. But when we include Inner Mongolia, Manchuria, Thibet and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one third more. Moreover, extending southwards several degrees within the tropics, and penetrating to the limit of the temperate zone, possessing every description of soil and degree of altitude from the sea level to the line of perpetual snow, China produces everything necessary not only for the daily wants, but also for the luxury of man. Perhaps there is nothing, animal, or vegetable, which grows in any part of the world that would not also flourish in some part or other of this great country.

The products of the soil however wane in importance when compared with the mineral resources of the empire. I have written pretty fully on this subject elsewhere, and so will merely allude to it here.

Minerals of all kind literally abound—not in some parts of China only, but in every province. One sentence will give you some idea of the subject. The aggregate of all the coal fields in Europe, according to the official catalogue of the Great Exhibition of 1851, is 29,720 square miles: whereas in China alone the estimate is 419,000 square miles or *more than twenty times as great*. Side by side with the coal is iron ore of all kinds, not a little of it of the very richest description. But coal and iron are the great material powers on earth. The country which possesses the large share of them, other things being equal, will play the most prominent part in the world. It is therefore clear that there is a momentous future before China.

So much in general for the area and resources of the country.

There are other and most important considerations. Is the soil worn out? Is the country effete? Are the people decreasing in numbers or degenerating in quality? What is the character of the field in these respects?

This opens up the most commanding aspect of all: for it is in the future of China we see the true magnitude of our enterprise, and find our grand encouragement to persevere even amid manifold disappointments.

In reference to this question, therefore, our reply is that in the Eastern Hemisphere, at all events for variety and fertility, it stands not only unrivalled but unapproached.

And it will continue so: for such countries grow in richness in proportion as they are cultivated.

As the Chinese advance therefore in a acquaintance with the laws of agriculture and horticulture, &c., and, the higher the appliances they use, the more rich and valuable will be the yield in every department. The mineral resources alone—as yet all but untouched—justify us in believing that the Sun of this country's great destiny is just arising—hardly yet above the horizon. These stores of mineral wealth have not been reserved to this age of the world without some purpose; and I think that they intimate clearly, the designs of Providence. With the exception of the Western States of America there is no part of the world which can for one moment be placed in comparison with China. I therefore believe that the two great countries of the future, will be the Western States of America, and the Provinces of the Flowery Land.

There is a trait in the Chinese character, not so often attended to, but which demands special notice at the present moment. I refer to the fact that they are the great colonizers of the East.

Every one knows what immense tracts of country, both continental and insular, remain comparatively untouched—in a state of nature—the home of wild beasts. By far the greater part of Anam, Cambodia, Siam, Burmah, Sumatra, Java, Philippine islands, Timor, Borneo, the Celebes, Papua, the Sandwich Islands, and others—literally millions of square miles—about as much as our largest continent, yet remain covered with jungle. The natives are comparatively a lazy and hopeless race. Europeans fall before the insalubrity of some of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these unwholesome regions. They are entering these districts by thousands, and every year they are extending their points of emigration. There is hardly a tiny islet visited by our naturalists in any part of these seas, but Chinamen are found. The probability is, this will increase:

and the natives will either fall before them, or become incorporated with them. It is clear, the Chinese will ultimately become the ruling spirits in these lands. The same holds good in reference to Thibet, Mongolia, Manchuria, the north of the Amoor, and Asiatic Russia.

Our field, therefore, is not confined to China proper. The religion we impart, the education we communicate, the influence we exert, and the books we publish, will tell in all directions: and every year more and more. They alone, as far as we can see, are fitted by Providence for domination and permanence in these stupendous regions. As we evangelise them, they will carry the torch of truth to dark, benighted races, which inhabit these countries.

But leaving this line of thought, there is another in which the magnitude of our work comes powerfully before us. I refer to THE HISTORICAL ASPECTS OF THE COUNTRY. We have to deal with the oldest nation in the world; one whose history extends back four thousand years—whose roots are deep and strong—whose mighty trunk, gnarled with age, is yet fat and full of sap, and as flourishing as ever. A people whose prepossessions and prejudices and cherished judgments are the outgrowth of millenniums. Whose literature, ancient and vast, is as powerful as ever with the people. We have to meet and overthrow many of their deepest convictions; or rather to cut down the ancient branches: graft new ideas on the old stock, and infuse new life into it. They oppose us manfully. They say that principles which have prevailed among them and governed and preserved their nation in the Past, can do so also in the Future, and so on.

A wonderful proportion among the people in all parts of the country can read.

They are therefore prepared to meet us with our own weapons—newspaper against newspaper, literature against literature. When we think over this aspect of the field, and the disadvantages under which we labour, we cannot but exclaim:—"Who is sufficient for these things?" Yet here, as in the other aspects of the field, the elements of hope preponderate. Their written language is one; so our strength need not be fretted away on a multitude of dialects. A book written in the simple, yet most beautiful, style of their commentaries, is intelligible, not merely to scholars, but to the great mass of shop-keepers and dealers throughout all the eighteen Provinces; and not only so, but is equally intelligible to all educated Chinamen in Manchuria, Mongolia, Thibet, Corea, Japan, Cambodia, in the islands of the sea, and in whatever part of the earth Chinamen dwell. Our power therefore of reaching this enormous mass of human beings is, in God's Providence, singularly simplified.

But it is time to look at

THE MENTAL ASPECTS OF THE PEOPLE.

I need not dilate to you upon the capacities of the Chinese,—their patience, perseverance, ingenuity, power of observation, application and endurance; nor need I tell you, that not a few of them have mastered every new art and science we have set before them. You all know that intellectually they are fit for anything. Here again, the magnitude of the work comes out in all its arduous proportions. In all important aspects they are quite equal to ourselves; they have proved themselves so—in diplomacy, mercantile enterprise, and in many other ways. But here too we have an element of hope. The nation with which we have to deal is not a dull, unappreciating people—but a keen, inquisitive race, ready to examine everything we place before them, adapted to receive our highest education, and able to utilise it. They are not so terribly wed-

ded to the past as they have been often represented to be. They respect the past, but so far as the private people are concerned, they are prepared to adopt whatever improvements will lessen labour, cheapen materials, or improve their own position. They are as ready for this as the Japanese; and, were they as free, would leave the Japanese far behind. The great drawback is the immobility of their Government. When once this is removed they will commence a career which will yield most wondrous results. They are men, and have all the characteristics of humanity. I think, therefore, we may reasonably indulge the hope that the time is coming when their wretched roads shall be superseded by splendid highways; when their noble plains, placed under systematic irrigation, shall yield yet more luxuriant crops of far finer qualities: when their rude implements shall be displaced by efficient machinery; when human sinews and human hearts, at present ground to earth by labour more severe and heart-rending than that endured by the beasts of burden, shall be relieved by steam, and men set free to rejoice in their work; when railways—our *Vid Victoria*—true both of the era and the issue, shall cover the country, and thus local starvation be for ever unknown; when the trunk lines shall connect with northern and southern Europe: the telegraphic wire shall flash intelligence to every town and village; and China shall, in reality, be embraced in the sisterhood of nations. I therefore anticipate a glorious career for China, and look forward to the time when the Chinese will join the Anglo-Saxon in carrying forward the destinies of the world.

But the magnitude of our work can only be duly estimated when we consider

THE SPIRITUAL ASPECTS.

What pen can describe this? The highest power of the highest archangel would pale before such a task. The world sneers at this aspect; but I greatly misjudge you, if you will not thank me for drawing your attention, at the beginning of our Conference, to the most arousing and solemn of all considerations which can be contemplated by us. The mind of man is the most wonderful thing under Heaven. It has been said that one soul is worth all the efforts of all the workers, in all parts of the world, from the beginning of time to the present, and on to the end. And this has been esteemed "sentiment." But it is not so. It is the highest and most indubitable truth. The more we study the wondrous capacities of man, the more profoundly are we impressed with the truth of the remark. We are accustomed to speak of the limitation of our faculties; but this is a mistake: they in themselves are capable of most extraordinary extension. Apply a telescope to the eye, and our powers of vision are increased a hundredfold or a thousandfold, as the case may be. So with the ear: and so with all our powers. The limitation does not lie in the mind, but in the instrument: and with a glorified body like unto Christ's glorious body, who can foretell the power of the vision, or hearing, or action, of which man may become capable? We can see no limit so far as our intelligence goes, to accomplishing almost anything. We have penetrated the mysteries of nature and know how things have been made. We could almost construct a world or a system if we had only the ability to put materials together. So far as knowing how to do it goes, the intelligence of man is sufficient. Archimedes said he could move the world if he only had a lever of sufficient length, and a fulcrum on which to rest it. But this is nothing. The great Syracusan philosopher might have gone much further. There are many mathematicians of our own day who could work out problems almost infinitely more

startling. The faculties of the human mind are, in fact, of the most limitless kind—limited only by physical surroundings.

But that is not all. There is another feature in this connection, which adds immensely to the unspeakable importance of man. Not only are his faculties of the most varied and mysterious character, but they are intensified by the fact that they are not stationary powers; far less decaying powers; but powers under the law of endless development. The more we learn, the better adapted we become to take in more. The greater the variety of circumstances through which we pass, or studies in which we engage, the greater our experience and the higher our abilities for weightier tasks. So also with our sensitive nature; each fact or thought brings with it, its own burden of joy or sorrow. The wider therefore our knowledge or range of intelligence, the greater our joy. And this widening and deepening will go on for ever!

Who then can estimate the magnitude of our work? Yes, these are the sort of things we seek to save—souls of men!—not things which can be weighed and measured *but souls!* Not things which can be estimated at such and such a value—*but souls!* Not dead things, but things that can think and feel and act,—things that can understand us, love us, aid us, cheer us in our work and be our companions forever more; or themselves work works of wonder, and cover earth with beauty. Not things whose parentage is nature; but spirits created in the image of God,—*spiritual beings*, whose capacities surpass all investigation,—and whose greatest glory is, that these capacities are under the law of never-ceasing progression in knowledge, power and joy,—*and whose existence runs parallel with God's*. These are the things we come to save—lost souls—men out of the way, that we may lead them into the kingdom of God, and thus enable them to shine as the brightness of the firmament and as the stars for ever and ever!

When we think of all this: of the limitless and ever progressive character of the capacities of the human mind, we feel constrained to exclaim:—No wonder Christ died to save man!

Here then we are face to face with a country whose resources are as yet intact, and of infinite promise; a people which, if scattered over the whole earth, would so occupy the world that every third man we met, in any part of the globe, would be a Chinaman, and every third house a Chinese dwelling: a race possessing the most vigorous physical powers, unwearying patience, and the most dogged perseverance, destined to domination all over the East and the Islands of the sea. A people whose intellect is, in all important aspects, quite equal to our own—and who are just awakening to life,—like some mighty giant from a long sleep, arousing himself, shaking his hoary locks, rubbing his dim eyes, surveying his position, feeling he must act, but not knowing how. Not a giant! I am wrong. But three hundred millions of immortal spirits made in the image of God—aroused from the dead past, and looking all around for guidance.

The Church of God all the world over, has long prayed for the opening of China. God has more than answered our prayers! The evangelisation of the Empire is now thrown upon this generation. The church must either accept the responsibility or answer for it.

We are here as representatives of the church to direct them into the paths of truth, righteousness and salvation—alas! how few, and inadequate! a handful of men and women at the various ports, on the outskirts of this great Empire, with one or two isolated individuals here and there in the interior,—in all, a few men, overwhelmed in the crowd around them. What can we do?

Gideon and his lamp-bearers; the priests marching round about Jericho; Jonathan and his armour-bearer before the hosts of the Philistines; are nothing to our position. Yet we falter not. We know that "He who is for us, is more than all they who are against us." We are the pioneers of Eternal Truth. Ignorance and sin and misery cannot prevail for ever. The Infinite One cannot brook defeat. We are His messengers. We are preparing the way of the Lord; and just as sure as there is a God in Heaven, the foundation of Whose throne is righteousness, so shall the time come when His will shall be done in all these plains of China as it is done in Heaven. Our cause must triumph, there can be no question about this. Therefore we falter not. We are nothing; but God works by means of *nothings*, that no flesh may glory in His presence. *Nothings full of the Holy Ghost*, who are then mighty, through God, to the pulling down of the strong-holds of sin and Satan. Let us therefore bow before Him in the dust.

God however uses means; and He expects us, His "stewards," to be faithful. In view therefore of the magnitude of the work, it becomes us most solemnly, earnestly and searchingly, to examine ourselves and see whether we *personally* are fully occupying our talents; and, as a *body of men*, whether we are in the highest measure utilizing those gifts which God has distributed among us.

This is one great object of this Conference—to deliberate regarding the position and prospects of the kingdom. At the Lord's command we are here as invaders of the oldest and mightiest of all the strong-holds Satan has ever held on earth. The Master expects every man to do his duty. No army goeth to war without the most careful inquiries into the character of the enemy's country; the amount of his forces; how best to meet them, &c. Above all, the greatest care is taken that each contingent has its proper work, and the men best adapted for special services are told off for those services. Thus the whole available forces are utilized in the highest possible way.

Engaged in a far more subtle warfare, are we at liberty to go on each man for himself, without preconcert or mutual understanding? Is not combined and wisely considered effort, our most solemn and manifest duty?

Our warfare is the most real of all. Visible things are evanescent. The invisible alone is permanent.

All energy, work, influence, opposition to truth, sin, misery,—every evil of every form we meet with under Heaven, has its seat and vigour in spiritual beings. Spirits alone are real. Spirits alone are powerful. The line of iron-clads is nothing; artillery is nothing; the serrated ranks are nothing. It is the spirit which is behind them and moves them, that is everything. This is the kind of Power we have to contend against. We wrestle not against flesh and blood but against *wicked spirits*. It is not enthusiasm, still less fanaticism, which animates us; but sound common sense and the highest discernment. Our foes are the most formidable of all. We fight with wicked spirits. We are not at liberty, therefore, to mar our work by our petty differences. Schism is sin: schism is weakness: schism is folly.

By meeting together here in Conference, we have assented to this principle; alas! too long neglected. Let us therefore brethren, lay aside, as far as we can, all private interests and prejudices. Union multiplies strength. Union makes units into armies. Union forms weak individual men into unconquerable phalanxes. *Union is omnipotent*. "If two of you shall agree on earth as touching anything that they shall ask, it shall

be done for them of my Father who is in heaven." How much more if two hundred agree! Let us, therefore, try, if possible, with God's help, to obtain a more intelligent idea of our work in its manifold branches, and ascertain if we cannot in a higher degree economise our means and accomplish more towards the salvation of China.

Hitherto there has been a tremendous waste of power. Many do not know what others are doing! Two, three are engaged in the very same work—which would be as well, perhaps better, done by *one*. Not a few, in their zeal, have undertaken important duties for which there are others far better qualified. In short, there is no unity of action and no reasonable division of labour. Meagre as our force is, not a little of it is absolutely thrown away.

Let us endeavour at this Conference to remove this opprobrium. Let us conscientiously review our whole position, re-examine our work, fore-cast, fore-arm, and redodel if possible, our array. Let us try, if we can find out what each man is best adapted for, and give him the work he is best qualified to perform.

I do not forget that we belong to different denominations, and that our churches at home expect us to acquiesce to some degree in their wishes. I rejoice to know that the spirit of union now prevails among many of our authorities at home. But whether or not, we all belong to Christ Jesus. We are all members of the same church. And so I venture to submit that those of us who can unite should unite, with all due respect to those who do not yet see their way. No one can be a strict denominationalist in this heathen land. Congregationalists are forced to adopt less or more Presbyterian usages. Presbyterians are obliged to "rule" in many respects more like Episcopalians. We must conform to the requirements of our converts; and so taking the great principles laid down for our guidance in the New Testament we may have different "forms" and "practices" but substantial unity. I believe therefore that *denominationalism as far as possible, should go to the winds*. Holding fast that form of faith which is commonly received among us, I, for my part, shall never consent to aid in transplanting the sects and sectarianism of the west into this country. Let the dead bury their dead. Be it ours to preach the Gospel, and rear a new united and glorious church in this land,—THE CHURCH OF GOD, IN CHINA. And not denominationalism only, but *let nationality go to the winds*. British prejudices, and American prejudices, have played far too fatal a part in our work to go on any longer.

"One people in our early prime,
 One in our stormy youth,
 Drinking one stream of human thought
 One spring of heavenly Truth;—

One language at our mother's knee,
 One in our Saviour's prayer,
 One glorious heritage is ours:
 One future let us share.

There are too many fallen men
 Far in the ancient East
 To be won back to God and truth—
 From cramping bonds released.

There is too much good work to do,
 And wrong to be undone:
 Too many strongholds from the foe
 That must be forced and won,

That we should leave our miss'on
 So high, and wide, and great,
 On minor points of policy
 To wrangle and debate.

Nay! side by side, in east and west,
 In wild and heathen lands,
 One prayer on our hearts and lips
 One Bible in our hands.

One in our earlier home on earth
 One in our Heavenly home.
 We'll fight the battles of our Lord
 Until His Kingdom come."

AFTERNOON SESSION.

ESSAY.

Buddhism and Tauism in Their Popular Aspects.

BY

REV. J. EDKINS D.D., L.M. S., PEKING.

The popular aspects of these two religions I take to mean their aspects at the present time in as far as they exercise an influence on the popular mind. They were popular formerly in a sense different from that in which they are popular at present. Thus preaching was common among Buddhists in the early ages of their religion. The principal duty of a shaven monk was to explain the doctrine of Shakyamuni as a deliverance from the misery of life. At present the popularity of Buddhism certainly does not rest on any activity in expounding the doctrines of their faith that we have the opportunity of witnessing. It rests rather on the supposed magical powers of the priests, on the merit believed to attach to gifts presented for the support of monks, monasteries and liturgical services, and on the widespread belief that such merit will be followed by all kinds of happiness. The early books of Buddhism abound in beautiful moral precepts, proceeding from the lips of a man who through a long life was animated by a pure and lofty asceticism. They are tinged with a proud scorn of worldly glory and with a firm consciousness that there is nothing so good for a man as to listen to the teaching of his own better nature while he shuts his ears closely to the siren voices of all sins and all temptations. Assuredly this is not what makes Buddhism popular now. For these early books are never, or almost never, read in the liturgical services; and as to trying to be good, the Buddhists do not evince much indication that this aim is vital and vigorous among them. The sharp eyes of the Confucianists are upon them, and the judgment they pass on them is unfavourable. The Confucianists represent them as drones in the community. They describe them as not like the useful silkworm which gives the man the material of the textile fabric, but as being like the moth which destroys that fabric. Then, why is Buddhism still believed by the people? The answer is that they believe in the magical efficacy of Buddhist prayers, and in moral causation; or, in other words, the law of moral retribution which Buddhism

teaches. It is on these accounts that money flows into the Buddhist treasury for the erection and repair of temples and pagodas and for the support of innumerable priests. If I give money to gild sacred images the law of causation will give me back happiness, — *Yükuw pu mei*.

The history of Taoism has been similar. What has come now of the philosophy of Lau-kiün and Chuang-chen? It is much too abstruse for the modern Taoist mind. The Taoists of the present day do not occupy their attention with mysterious speculations on the pure and the true. Nor yet do they give attention to the alchemy of the Han dynasty. They have ceased to experiment on the elixir of life or the transmutation of all metals into gold. Instead of this they occupy themselves with writing charms for driving demons out of houses, and with reading prayers for the removal of calamities. When you meet a Taoist of this generation you do not meet with either an alchemist or a philosopher. The man you see claims, however, to be able to do very great things. He will undertake to drive out a demon from the body of a madman and from a haunted house, to cure the sick by magic, and to bring rain in time of drought by his prayers. He will protect by his charms the quiet citizen and the adventurous traveller from all sorts of dangers, and when there is mourning in the house he will, like the Buddhist monk, hire out his services to read passages from the liturgies of his religion which shall by their magic power quickly transfer the soul of the dead to the land of happiness on high.

A Chinese writer says in a characteristic way "The three religions differ in their doctrines. Yet as to the aim, to save mankind, they are at one. In Buddhism no personage holds so large a place in saving mankind as Kwan-shī-yin. In Taoism there is no one equal to Lü-chün-yang. In the Ju-kiau there is no one to be compared with Confucius and Mencius." In this extract* Kwan-yin is represented as more prominent in saving men than Buddha himself. Such is the modern development of Buddhism, and it is the popular Buddhism of the day. Kwan-yin was introduced into Indian Buddhism not long before the Christian era. In China Kwan-yin was worshipped probably in the Han dynasty, but was not so popular as afterwards. A modern change has taken place in the image of Kwan-yin. Down to the early part of the 12th century Kwan-yin was represented as a man. In a book of drawings of the time of Siuen-ho and in the works remaining of famous painters of the Tang and Sung dynasties, Kwan-yin is always a man. In later times it has become the custom to represent Kwan-yin frequently as a woman. This has been the custom for about six hundred years. Kwan-yin is in masculine costume in temples where great attention is paid to precedent, but the popular taste is in favour of a goddess rather than a god. Hence the appellation in English "Goddess of Mercy" founded on the phrases commonly applied to her *Ta-t'si, ta-pei, Kieu-k'u kieu-nan* "Great 'mercy, great pity." "Salvation from misery, salvation from 'woe.'" That one of the many metamorphoses of Kwan-yin should have become a very common, in fact the most common image of this divinity, may be taken as an indication that in deifying ideas the Buddhist mind in China delights to assign feminine attributes to that of mercy. It is easy to understand how the *Sung-t'si Kwan-yin*, or Kwan-yin the giver of sons, should become extremely popular.

The salvation of mankind by teaching is a conception very characteristic of Chinese Buddhism. This belongs to all those fancied personages

* From 水 署 筆 談.

called Fo and P'u-sa. For example, the mission of Kwan-yin is the salvation of men. It is symbolized by her 32 metamorphoses. In these shapes she enters various kingdoms as a saviour. Among these representations are seen the 84,000 arms and hands with which she guides the ignorant and the lost. The doctrines taught by Kwan-yin are the non-existence of matter and the infiniteness of knowledge and mercy of Buddha. All evils are summed up in ignorance. To acquire knowledge of the emptiness of existing things is to become saved. It is this that is meant by the salvation of men through the agency of the goddess of mercy. In accordance with a vow she assumes some one of her 32 shapes and proceeds to the various kingdoms of the world to convert men, and to the regions where gods, giants, demons, and fairies reside to protect, instruct, and save all. Kings, governors, and people are renovated by the power of mercy. They are said to lose their fear, to be extricated from the thrall of delusion, to become perfect and to have the power of aiding themselves or others. Kwan-yin is represented as being able by uttering charms to assume numberless shapes for the sake of saving. She saves by mercy, by wisdom, by entering into a state. She obtains the great self-reliant power by which she can ensure that those who pray for sons, and those who pray for the state of *Sivalhi* shall attain it, and those who pray for deliverance from dangers, or for old age shall also secure them. She is able to give Nirvana to her petitioners by the same power. This is said to be her great mercy and pity. All the Buddhas and Bodhisattvas have powers analogous to these. But none are so prominent, perhaps in this respect as Kwan-yin. Manjusiri (Wenshu) whose seat of worship is Wu-tai Shan in Shansi is, even in North China where his worship most prevails, much less thought of than Kwan-yin. Probably Pu-hien the seat of whose worship is Wo-mei Shan in the province of Si-ch'wen, is even less esteemed than Manjusiri and *a fortiori* than Kwan-yin. It would seem then to be a fact important in modern Buddhist history that the most popular of the divinities of this religion should be presented first with male and afterwards with female attributes, and that the change of sex in the images should have been accomplished within the last few centuries.

Yet it should not be forgotten that Kwan-yin is properly speaking to be regarded as masculine even at the present time. The feminine form is a specially popular metamorphosis. If we wish to go farther back and to be still more careful in our analysis, Kwan-yin is but a form of Buddha, coming into the world of suffering mankind in a lower position than Buddha, in order more effectually to instruct and save the ignorant. Thus Pu-hien and Wen-shu are in the same way said to be ancient Buddhas appearing among men as the two helpers of Shakyamuni who styles one of them *chung-tsi* "eldest son," and the other *siuu-nan*, "little boy." Wen-shu is the God of wisdom, and Pu-hien of action. Wen-shu rides a lion, Pu-hien an elephant. The lion symbolizes boldness, bravery, and a fresh, eager, and advancing spirit. The elephant indicates care, caution, gentleness, and a weighty dignity. This is Buddhist symbolism. It is interesting in itself because it explains the images. The object of the images is partly instruction and partly the awakening of decent feelings in the minds of worshippers. The image of a Fo and a P'u-sa is intended to combine in its appearance wisdom, benevolence, and victory; the wisdom of a philosopher, the benevolence of a redeemer, the triumph of a hero. All perfections are collected in the holy image; perfect power, perfect virtue, infinite compassion, infinite boldness, infinite knowledge. These are intended to be represented in the images. This symbolism is

however not exactly what excites faith and devotion in the rich supporters of the Buddhist religion. It is rather a belief in the magical power of the Buddhist divinities and priests, and confidence in the doctrine of retribution for the bestowment of liberal gifts.

Priests are invited to perform a liturgical service for the dead. It is called *kun-y-te*, "merit." Its object is to give the deceased a better position in the next life than he would otherwise enjoy. This is founded on the metempsychosis. Souls may be re-born in a better or worse state of existence. The magical power of Buddha may exalt a man from a birth into hell to a birth into the world once more. Buddha's power may cause a poor man to be born in the next life as a rich man. The choir of priests wield this power. They profess to have the power to *ch'au-tu ling huan*, "to save the soul." This means to transfer the soul from an undesirable abode in the next life to a very happy one. The people believe that the priests by beating cymbals and drums, knocking the wooden fish and chanting prayers can redeem the deceased person from the punishment due to his sins. This is expressed by the phrase *shu tsui*, "redeem from guilt."

For a service of one day in the house of the dead person, the name *ts'o kun-y te* is used. For a service of three days *ju-i ts'au* is often used. The favourite name (much may be learned from favourite names) "Omi to Fo" tells of an expected paradise. It speaks of the longing for a happy hereafter. Here Buddhism has abandoned the legitimate Nirvana of Shakyamuni and preferred to allow the people's craving for immortality to dominate the philosopher's dogma of a return to the absolute. A favourite title of Omito Fo is Tsie yin Fo, "the guiding Buddha." He guides from earth to the Western Paradise. The legend of Omito is connected with that of Kwan-yin. The school which teaches it is called that of "the peaceful land." In China and Japan this school has always been a popular one. It is so especially in Japan. I was much struck while in that country with inscriptions on tombs. A large number of the inscriptions in ordinary cemeteries indicate that the person there buried died in hope of being taken to "the peaceful land." It is different in China, where Confucianism has prevented Buddhism from taking a firm hold on the hearts of the people. No such inscriptions occur in Chinese cemeteries. Japan has been more thoroughly penetrated with Buddhism than China. Yet in China the funeral procession for the dead bears many marks of Buddhist influence, though the ordinary cemeteries do not. Thus the *huan fan*, or soul's banner, carried before a coffin in such a procession has on the top a lotus-flower, and below three strips of cloth, the middle one of which contains the characters 皈依 *pan yi* which imply faith in the departure of the soul to the Western Heaven. The portrait of the dead *shen siang* is placed beside it in what is called the 座亭 *ts'o ting*. Below the portrait is a tablet to be worshipped. On the right hand is another banner called 銘旌 *ming tsing*, on which are recorded the titles of the deceased. Now it will be noticed here that the wooden frame like a baldachino holding the picture is Buddhist. It contains the stool on which a Buddhist monk sits cross-legged when living, and on which he is placed sitting in the same attitude when dead. Five Buddhist priests and five Taoists read prayers at the grave of persons who are rich and high in office. The liturgies read are such as the Sin king (Heart classic), the Kwan-yin king. In reference to use in funeral processions, these liturgies are called Chwen-ts'ai king, -- Liturgy for turning (or guiding) the coffin on its path to the grave. The Nirvana is too abstruse

for the popular faith. It has been replaced by the Paradise of the Western Heaven.

The belief in the existence of hermit heroes and of various malevolent spirits and demons is a marked characteristic of popular Taoism. Haunted houses are avoided in all parts of China. The power of expelling demons from haunted houses and localities is believed to belong chiefly to the hereditary chief of Taoists, Chang T'ien-shū, and subordinatedly to any Taoist priest. To expel demons he wields the sword that is said to have come down, a priceless heirloom, from his ancestors of the Han dynasty. All demons fear this sword. He who wields it, the great Taoist magician, can catch demons and shut them up in jars. These jars are sealed with a charm (Fu). I have heard that at the home of this chief of wizards on the Dragon and Tiger mountain in the province of Kiang-si, there are many rows of such jars, all of them supposed to hold demons in captivity. The wizard himself is believed to be a power. The charm is a power. The sword he wields is a power. The efficacy of a charm is increased by the supposed magical gifts of the Taoist wizard from whom it is obtained. To secure the services of the great Kiang-si wizard is very expensive. Only the wealthy who can expend 1,000 taels of silver without being pinched can afford the luxury of feeling quite sure that by the agency of this wizard the demons who trouble them are completely subjugated. The residence of this wizard is called Chên-jên Fu 真人府. In giving him the title *chen-jen* the meaning is that he is regarded as having attained perfect power and virtue. He is the ideal man. Men under the domination of the passions are not called *chen-jen*. The Taoist discipline gives a man the rule over himself and over nature. He who possesses this is called a true man. The word *chen* "true" cannot be fully translated into English in such cases as this without embracing the ideas "real," "perfect," "ideal," "most elevated." It is higher than *sien* "immortal," but not so high as *sheng* "holy."

The present chief wizard is like his predecessors. His wife belongs to a Kiang-si family. Taoism in the persons of its wizards retains marriage. Buddhism introduced the disuse of marriage. Taoism being anterior to that much more ascetic and self-denying system knew nothing of celibacy.

It may be asked from whence came the wizards and their charms and their supposed power to subdue the bad influences of demons in disturbing neighbourhoods by apparitions, uncanny noises, and in causing sickness and death? It may be answered that before the introduction of Buddhism, but especially in the Han dynasty this folly was rife in the popular belief and has continued so till now. There were wizards in the Shang dynasty, but no details remain of what they did. In the Han dynasty the wizards stand out in their completeness. They were greatly honoured by prince and people, and have continued to be so in the person of the Chang T'ien-shū till the present day.

This personage assumes a state which mimics the imperial regime. He confers buttons like the emperor. He has about 30 persons constituting his courtiers and high officers. Taoists come to him from various cities and temples to receive promotion. He invests them with certain titles and gives seals of office to those Taoists who are invested. They have similar powers to his, and can for example like him subdue demons by pasting charms on doors, which prevent them from entering. The Chang T'ien-shū in his capacity as a sort of spiritual emperor addresses memorials to Yu-ti in heaven. His position will be understood from this circumstance. He is chief official on earth of Yu-hwang-ti in

heaven, and as such is in the habit of addressing to him memorials called "piau." His duty is defined as the driving away and expulsion of demons by charms and their destruction by the magic sword.

In all parts of China the charms seen pasted on the doors of houses testify to the dominant idea of popular Taoism, and to the universal fear of demons, which Taoism encourages. Certainly it is not Confucianism that maintains in rigour this absurd dread of evil spirits wandering through the air, disturbing the public tranquillity, occasioning alarms which sometimes spread like an epidemic from city to city, and leading the uneducated populace to trace fevers, madness, ague, drowning, accidental death of travellers, suicide, and any sort of unaccountable discomfort to the imaginary agency of invisible and malevolent beings. To subdue them is the office of the Taoist magician. The person honoured with the credit of having invented the charm is Chang Tau-ling. It was called Fu 符 because written on bamboo tallies such as were anciently used by officers of government, and which are made to fit in shape one with another as a security against imposture, in accordance with the meaning of the verb *fu*. They are to be seen pasted on door lintels, the occupants of the house believing that the sight of the magical characters written on the charm will prevent evil spirits from entering.

The magicians were in the Han dynasty called the feathered scholars (Yü-shī) as being able to fly. The legend of Chang Tau-ling, ancestor of the Chang Tien-shī, head of the Taoist hierarchy at the present time, is sometimes stated as follows. In the latter part of the second century this Pope of the Taoists, if he may be so called, was engaged in the province now called S'ī-chwen in the Ho-ming Shan, ("Mountain where the crane" Sien-ho "calls") in manipulating the elixir of the dragon and tiger, Lung-hu Tan. He met a spirit who said "in the Pe-sung mountain 北嵩山 is a stone house where may be found writings of the three "emperors and a liturgical book. By getting these you may ascend to "heaven if you pass through the course of discipline which they enjoin." He dug and found them. By means of them he was able to fly, to hear distant sounds and to leave his body. Lau-kiün then came down to him on the night of the feast of lanterns and ordered him to subdue the demons of the Shu country (Si-chwen) in order to confer blessings on humanity. Lau-kiün gave him a powerful and secret charm, (lu) a liturgy (king) a composition in verse or measured prose, (kiue), a sword (kien), and a seal (yin). After going through a thousand days of discipline and receiving instructions from a certain goddess, called Yü-nü, who taught him to walk about among the stars, he proceeded to fight with the king of the demons, to divide mountains and seas, and to command the wind and thunder to come and go. All the demons fled before him, leaving not a trace behind of their retreating footsteps. On account of the prodigious slaughter of demons by this hero, the wind and thunder were reduced to subjection, and various divinities came with eager haste to acknowledge their faults. In nine years he gained the power to ascend to heaven and prostrate himself before the first in rank of the Three Pure Ones. A temple in Ch'eng-tu is said to have been the place where Lau-kiün discoursed to Chang Tau-ling. He afterwards went eastward and settled his residence on the mountain Lung-hu Shan where his descendants have ever since resided in possession of great honour and emolument as his hereditary representative. The present occupant of the patriarchate had to fly at the time of the Tai-p'ing rebellion and the temple where he resides was partially destroyed. The repairs of the buildings are now nearly completed.

The popular divinity Yü-hwang Shang-ti is an ancient magician, exalted to this dignity probably by the Taoist writers of the Tang dynasty.* In the *本行經* Pen-hing-king of the Taoist collection it is said that a magician of the Chang family was the son of a king in a former kalpa, who instead of succeeding his father became a hermit, and after eight hundred kalpas and much patient endurance of injuries attained to the rank of the Golden Immortals (Kin-sien) and at the same time a Buddha with a special title 清淨自然覺如來 "the pure, calm and spontaneously perceiving Ju-lai." After a million more kalpas he became Yü-ti, or 玉皇大帝 Yü-hwang Ta-ti, emperor of all the immortals. In the same way Tsü-wei Ta-ti, "God of the stars round the north pole" is the emperor who rules over the presiding gods of all the stars according to the one account. The magician Chang and the magician Liu mounted dragons and rode up through the sky towards heaven, and Chang gained in the race.

In the Tsin dynasty A.D. 300 Cheu-hing is reported to have died and risen again. He is said to have related what he saw when dead. He saw 天帝 Tien-ti the "Heavenly Emperor" enter the chief hall of his palace. Clouds, purple in colour, dense and dark, obstructed the view above him. His face was a square foot in size. Cheu-hing was told by those on his right and left, this is the heavenly emperor Chang. His palace is the Yü-ts'ing Kung, which is represented in temples by a building beneath the abode of the Three Pure Ones. It is the heaven to which the soul flies when Taoist prayers are supposed to help the dead to reach the Taoist heaven. The expressions are Hwun-fei Ch'ung-siau, the soul flies to the high firmament, Ling-t'eng T'ien-kung, the soul ascends to the heavenly palace. These passages are the earliest I have yet found giving the family name Chang to Yü-ti. This magician or god Chang is to be distinguished from Chang Tau-ling as already described, ancestor of the present Chang Tien-shü, and from the medical divinity Chang-sien, who was in fact a distinguished physician of the Sung dynasty. The personage called Chang-sien in common Chinese paintings with bow and arrow shooting at the moon is this physician, who lived about seven hundred years ago.

In the tail-cutting delusion which is now dying out after spreading over the country like an epidemic, we see an example of Taoist ideas. The fairy that cuts off hair is checked and prevented by a charm. A written charm curled up in the plaited queue at the back of the head is a protective shield against all the assaults of witchcraft. Taoism attempts to soothe the fears of the people by this artifice. In Peking lately I heard that a writer of charms hired men to go along the streets shouting to people that for safety they should place charms in their hair, and detailing cases of the loss of queues in the night or while men were sleeping in the day time. These hired men brought to the writers of charms a great increase of custom. Every one wished to buy one. There must be something in it, for every one talked of it. We must, they said to themselves, buy a charm. The charm used in Peking against the danger of waking without a queue consists of four mysterious characters, which are all

* The title Yü-ti 玉帝 occurs in Taoist books earlier than the Tang dynasty but not the full title with four characters. This belongs evidently to the Tang dynasty, the age of Buddhist influence, and to the belief in metamorphoses and a former life borrowed from India.

I asked the Taoist patriarch when in Shanghai how long it was since Chang t'ien-ti first received his title. He only replied "from the beginning of the universe."

found in Kang-hi's dictionary. They were, we are there told, used against a similar delusion in the Ming dynasty.

The Taoism of to-day meets us with this special characteristic. Yet it is but one part of the popular Taoism, which in great part consists of a monastic institute for reading liturgical books after the Buddhist fashion.

Dr. Yates says in his lecture on ancestral worship and Fung-shui that Buddhism borrowed from Taoism. But in fact it is rather the other way in the main. Buddhism indeed borrowed from Taoism the worship of Kwan-ti as it has borrowed from Confucianism the use of ancestral tablets for the worship of the priests of a monastery. But there is no room for doubt that the general programme of the arrangements of a Taoist monastery, with the occupations of the inmates, is Buddhist. The whole scheme of prayers for the dead is so. As to prayers for rain, they are essential in China in every religion. For popular and for state reasons it is essential to have them, the reason being the same in all Buddhist countries. When therefore the Hindoos and other Buddhists came to China, and found prayers for rain already existing in the Confucian, the imperial, and the popular worship, they would in offering prayers for the same object be only doing what they were accustomed to do in their own country. They can scarcely be said to be borrowed by any religion. The popular character of the prayers of the Taoists for the dead is different in some respects from the Buddhist, but in the chief features it is evidently imitated. The old classical word *tsiau* for example is not used in describing the services of the Taoists for the dead. The phrase *pai-t'san* is described. One is called C'han-t'ien-t'san, or "Prayer of looking toward heaven." Another is Yü-hwang-t'san, "Prayer of 'Yü hwang.'" This word "t'san" is Buddhist. The object of reciting these books is to save the souls of the dead by affording them a speedy ascent to the palace of Yü hwang. The hell of the Buddhists is repeated by the Taoists in their descriptions of the future state. The variety of torments and punishments to be inflicted on criminals in the next world may be seen with all the harrowing details in the temples of *Tung-yü-ta-ti*, the God of *Tai-shan*, a mountain God who is supposed to rule the under world. He corresponds in attributes somewhat to *Ti-tsang-wang-p'u-sa*, the Buddhist deliverer from hell. Like this Buddhist God he rules only as a Saviour and shares his authority with a large group of inferior divinities, whose offices as ministers of punishment to those who deserve chastisement are illustrated on the walls by rough paintings, or by clay images moulded, and painted, in the Chinese method, in the temples of *Tung-yü-ta-ti*. Among statements which I made years ago and have now to correct as imperfect or erroneous is this, that the Taoists have no hell but only a heaven. In fact they have both, for the rough wall drawings and clay mouldings found in the east and west buildings of the temples of *Tung-yü* prove it. These are not, however, many centuries old, and they form a part of the mass of legend and myth which they have unscrupulously borrowed from the Buddhists. *Yama*, God of Death in India, the *Yen-to-wang* of China, with the ten courts of judgment which rule over the guilty, sentences them to punishment and has it administered after death. This forms the basis of the Taoist hell.

Modern Chinese art is very much pervaded with Taoist ideas. The eight genii meet us everywhere. The manufacturers of porcelain, bronze, and carved bamboo ornaments are never weary of representing these eight personages. They belong to the class of hermits. The love of external nature was very much developed in the Tang dynasty. Poetry was the favourite occupation of the literati. They gave attention to no

severe studies. Every beautiful spot among lakes, waterfalls and mountains was selected for a hermitage or a monastery. Buddhism and Taoism received a wonderful expansion. It was just the era for the legends of the eight genii to spring into existence. It was an age of sentimental feeling. The great national poets flourished in the same dynasty as the eight Taoist hermits. Li T'ai-pe and Tu-fu gained their fame at the same time that the 16 and afterwards 18 Lo-hans became popular. These Lo-hans are the Buddhist equivalents of the fairies and hermits of Taoism. The 16 were Hindoos, while the two added names were those of Chinese Buddhists. All the eight genii were Taoists of the Tang dynasty.

We see the effect of Buddhist and Taoist teaching in the present race of Chinese. The Taoist religion especially is responsible for those superstitions which have a dangerous character. The epidemic of the fairy powder was fatal to the peace of communities. The absurd charges brought against the martyred Sisters of Mercy in Tientsin were based on ideas which although usually represented as popular and as the native growth of the Chinese mind are in fact correctly placed to the account of Taoism. It is dangerous to the state that religious teachings should be encouraged which tend to foster and originate popular delusions entailing such frightful results. Every man, whether a Christian or not, ought on moral grounds and on the greatest happiness principle itself, if he thinks that is a safer basis, to desire the extinction of a religious system which encourages dangerous and lying delusions. Then there is the tail-cutting. The Taoists accept and endorse the whole system of popular delusion which originated the tail-cutting. They believe in the existence of just such fairies as are said to cut off men's queues. They make money by selling the charms which are represented to be a protection against such demons. Popular Taoism then is worthy of decided condemnation from every Christian and every enlightened lover of mankind whatever be his belief. There are beliefs in the Taoist religion which not only need to be attacked by books written from the Christian standpoint of thought, but which may very properly be condemned in the proclamations of magistrates on account of their tendency to produce dangerous tumults and lamentable breaches of the peace. What a field is here presented for the teaching of science, and the spread of a practical system of improved education in China! Dense intellectual darkness clouds the people's minds. There is pressing need for the extension of a system of education which should strike at the root of superstition and enable the rising youth of the country to avoid falling into the thrall of those delusive imaginations which have grown up under the fostering care of the Taoists during the last two hundred years.

It is a great misfortune for a nation to have an extensive sacerdotal caste whose interest it is to continue generation after generation the belief in deceptive fancies which check the free growth of true ideas and all healthy habits of thought. Their livelihood depends on the people continuing to believe in demons, fairies and charms. The missionary and the schoolmaster, the magazine and the newspaper are all needed to check these bad influences and replace dangerous and injurious popular notions by healthy and useful knowledge to be gathered from God's two books, that of Nature and that of Revelation. Then as to the effects of Buddhism it may be said to have been good in some respects. It bears a consistent testimony to the vanity of the world, and the essential and immense superiority of soul purity to earthly grandeur. But in founding on this a monastic institute it has followed a wrong plan and

failed to attain the purity desired. It teaches the need of a personal Redeemer to rescue from the moral evils attendant on our present existence. But this Redeemer is a Buddha or a Bodhisattwa, a man or being possessing none of the powers attributed to him. Among the prominent and most pernicious evils for which the popular Buddhism of the present day is responsible is idolatry. It is an enormous evil that Buddhism has placed the Buddhas and Bodhisattwas in the position in the reverence of the people that ought to be held only by the Creator and Father of the world. Idolatry puts fiction in the stead of truth, and as we every day see in China renders the mind indifferent to truth. This too is a vast evil. Confucianism makes everything of morality, and the worship of Buddhist images when it is complied with becomes a moral duty on the part of the emperor or the magistrate only because it is *li* (ceremonial duty), not because the Buddhist religion itself can have any just claim to it. But Buddhism by putting forward the image debases and misleads the national mind by drawing it away from the proper object of human worship. Our great contest as Christian missionaries is with Confucianism. There is found the intellect, the thought, the literature, the heart of the nation. But we have also a preliminary struggle with Buddhism and Taoism. These constitute three mighty fortresses erected by satanic art to impede the progress of Christianity. Confucianism is the citadel of the enemy raising its battlements high into the clouds and manned by multitudes who are animated by a belief in their superiority and their invincible strength. The taking of this fortress is the conclusion of the war. But Buddhism and Taoism each represents a fortress which must also be captured and destroyed. So far as argument and intellect are concerned these fortresses are weakly manned. But think of the numbers, the millions on millions, who are deceived by these superstitions, and held fast by chains of spiritual darkness. Let the Christian host of soldiers press on and detail its battalions first to overthrow these strong holds of sin and Satan, and when they are destroyed let another earnest effort be made to destroy the last and strongest of the towers of the enemy. Then, when all these three fortresses are overthrown and China becomes a subject kingdom under the Messiah's peaceful reign it will be the greatest triumph ever achieved for Christianity since the time when the Emperor Constantine became a Christian and the Roman religion and power and the Greek philosophy were dragged as captives behind the car of the victorious Redeemer.

DISCUSSION.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said :—

In regard to the religion of the Chinese, every man and woman claimed to belong to Confucius. This arose from the celebrity of the sage, and the indebtedness of the whole nation to him for their literature and learning. For religious purposes, however, the system was altogether too secular for general use. It did not meet the instinctive cravings of human nature. Man will worship, and from the inadequacy of Confucianism, Buddhism and Taoism have come into extensive operation. Indeed whatever may be said of the power and prevalence of the one, it conflicted little with the popularity of the other. These two systems met

the wants and feelings of all classes, and though the priests and superstitions connected with them were of the most ignorant and stupid kind, they formed the only supply to the religious appetite of the nation. From the very dawn of their being the Chinese were taught at home and in the temples to pay honour and respect to the idols, and to attach the highest importance to them in all the affairs of life. The present world and the next were alike under their control in some mysterious manner, and it was universally considered to be the wisest and safest thing to secure their favour and protection. The secret of the whole was, no doubt, the maternal habit of instructing the children in public and private in acts of idolatrous worship. This was everywhere to be seen, and was one of the most affecting sights to be witnessed in China. The juvenile head dresses were adorned with emblems of idolatry, and the young were largely brought into contact with similar associations. Indeed it was the mothers of China who were the chief upholders of the system, and apart from them it would soon become effete and powerless. All honour therefore to our Missionary sisters who have come hither specially to benefit this important class. Their influence is calculated to be most useful, and in proportion to their success among their own sex, in that degree shall we be prepared to see the downfall of idolatry, and the establishment of a purer and better state of things. I cannot agree with the idea that either Buddhism or Taouism are practically dead in the social life or sentiments of the people. They wield the power which the native mind is capable of in the matter of religion, and which as religious systems they are fitted to exert, modified by the supreme influence of Confucianism. All around we have abundant proof of their existence and operation, and it will require much labour on our part, under God, to supplant them by the more healthy and vital principles of Christianity.

REV. S. B. PARTRIDGE A. B. M., SWATOW, said :—

I have had some practical experience in regard to the influence of Buddhism in Siam where I laboured four years before coming to China, and I thank God that it exercises less control here than in Siam. In that country it enters every family and affects every relation in life. I know of no language strong enough to express the feelings that have been aroused by what I have witnessed of the workings of this oppressive system. Crowds of lazy, yellow-robed priests swarm in the temples and do nothing but eat the rice and fruits with which they are abundantly supplied by deluded devotees. Nothing would have suited me better than to have been appointed overseer, with authority from the king to work the entire lazy herd. The king himself must be a Buddhist and before he can be crowned he must for three months have worn the yellow robes and studied in the temples.

Packs of vicious dogs are fed with rice that ought to go to the children, because the people fear to kill them, lest they disturb the souls of some of their ancestors.

Fish is one of the principle articles of food in Siam. When asked how they reconcile their views in regard to the destruction of animal life with their conduct towards the fish, these Buddhist sophists reply, "we don't kill the fish, we take them in our nets and they die a natural death." Buddhism is the great obstacle in the way of Christianity in Siam. It has blinded the eyes of the people and crushed out all desire for anything better than they now possess.

I pray God that Buddhism may never gain such a foot hold in China as it now has in Siam.

REV. C. DOUGLAS, LL.D., E. P. M., AMOY, said:—

Only one or two other missionaries had dived into the depths of Buddhism and Taoism as Dr. Edkins had done: he was thankful that they had done so, and thought it was enough for two or three to dive for the rest, as very little of practical use was to be found there. He thought Confucianism a far greater enemy to Christianity than Buddhism, or Taoism, just as Mohammedanism in India and Africa is a greater enemy than Heathenism; in each case for the same reason, because of the large amount of truth it contained. Missionaries ought to study Confucianism carefully, and thankfully use all that is good in it, pointing out its great deficiencies and wisely correcting its errors. But to spend much labour of that sort on Buddhism and Taoism would be unnecessary, for *as systems of thought* they are dead. At least in Southern Fuh-kien one scarcely ever meets with an intelligent Buddhist or Taoist. These systems have become *mere superstitious*. Though Buddhism teaches the immortality of the soul, yet that doctrine is much distorted, and scarcely any other truth is to be found in its popular form, and none at all of any importance, that he knew of, in Taoism.

REV. C. W. MATEER, A. P. M., TUNG-CHOW, said:—

I wish to file one charge against Buddhism, viz.—the doctrine of Metempsychosis. With the exception of Confucianism, Christianity finds no greater obstacle in China than this doctrine. It meets us at every turn, and modifies and neutralizes our preaching. We preach a future life with its rewards and punishments, but our hearers understand it all in accordance with their preconceived ideas of transmigration. I rarely preach to the heathen without trying to disabuse their minds on this subject. Practically they all believe it in China, Confucianists just as much as others. Properly speaking there are not three sects in China. There is only one, which is a conglomeration of the three. The mass of the Chinese are alike, Buddhists, Taoists, and Confucianists.

Another evil with which Buddhism is chiefly chargeable is the idea, universally prevalent in China, that every one who enters any sect, should live by it. None are accounted Buddhists in the full and proper sense except the priests, who live by their religion. When a Chinaman becomes a Christian he expects to live by his Christianity, not because the practice of employing converts has fostered this idea, but because this idea has for ages been associated with every kind of religion in China. We find it already deep in the minds of the Chinese people. It is, and will long continue to be, a prolific source of trouble and embarrassment in our Missionary work.

The stronghold of Taoism is no doubt, as the essayist has told us, the belief of the people in the efficacy of charms. To uproot this superstition, Christianity will find an effective ally in the general diffusion of scientific truth. The true philosophy of mind and matter, will go far towards destroying the foundations on which such superstitions rest.

REV. G. JOHN, L. M. S., HANKOW, said:—

We might be thankful for the influence which the other great religions of China had exerted upon one another, each helping in some measure to neutralize the injurious tendencies of the other. Confucianism has made it impossible for Buddhism to become the mighty power which it is in Siam and other regions where it reigns supreme. On the other hand, Buddhism has stayed the hand of Confucianism in its attempt to annihilate the religious instinct in man. Had it not been for Buddhism and Tauism a belief in the invisible world and the future existence of the soul would have died out. Neither of these beliefs receives any countenance from Confucianism. The sage himself discouraged any inquiry into these matters. He clung to the seen, the temporal, and physical with a tenacious grasp. He would attempt no replies to questions regarding man's spiritual relations and destiny. And this stolid indifference to everything beyond the present and physical has been fully inherited by his disciple. The consistent Confucianist needs neither a hell for the wicked nor a heaven for the righteous, for the souls of both, according to his creed, perish with their bodies. This belief the early Buddhists were compelled to attack in order to establish the doctrine of a future state. We are told that discussions were sometimes held in the presence of the Emperor for and against the Buddhist doctrines of the immateriality and immortality of the soul. Similarly with regard to redemption from sin. The Confucianist has but a faint conception of sin, and no idea at all of redemption from its guilt. Buddhism, on the other hand, keeps these two ideas constantly before the mind. Its theory may be false, and its representations absurd; but it is something to have these two great facts kept alive in the popular mind. The very expression *shuh tsuei*, which we use in speaking of redemption from sin, we have derived from a Buddhistic source. Then look at the idea of the supernatural. However low and base the belief in the supernatural which Buddhism and Tauism encourage, still they do encourage such a belief, whilst Confucianism is essentially materialistic—of the earth earthy. Had the Chinese been left exclusively to Confucianist teaching they would probably have been far harder to convert than they are at present. In dealing with the people the missionary finds no *spiritual* element in their Confucian training to which he can appeal, for Confucianism has never in any way quickened their *religious* instincts. We may believe, however, that God in His wise providence has thus been preparing China for the Gospel of His Son. Confucianism has kept human morality before the minds of the people, while Buddhism and Tauism have not allowed them to forget entirely the claims of religion upon them. Christianity takes up all that is true, beautiful, and good in the three, and imbues it with its own spirit. But it does more—ininitely more. It sheds a steady light on those dark problems which they have attempted in vain to solve. For instance, the central doctrine of Buddhism is that *existence* is misery and a curse, and that therefore the aim of every man should be to get out of it as soon as possible by the total annihilation of the individual soul. And is not *existence* as realized by the majority of the race misery and a curse? In the Bible it is not called *life* at all, but *death*. And is the *religious* life as realized by very many a much higher and better thing? "O wretched man that I am! Who shall deliver me from the body of this death?" When uttering these, or such words as these, under a deep sense of the tyranny of inward sin, have we not felt that the Nirvana of Buddhism would be preferable to the continuation of such an existence? Many a

time have I laid my head on my pillow wishing that I might never wake up again to conscious existence. Existence out of Christ is misery to a thoughtful man. The Buddhist cannot see the end of it, and consequently longs for the Nirvana. The Christian who has found rest in Jesus has come to the end of the misery and the curse, and his language is—"I thank God through Jesus Christ our Lord." "Life in Christ" is the Gospel which the Buddhist needs. The Gospel is mighty enough to overcome the atheistic and materialistic power of Confucianism, as well as the superstitious and false beliefs of both the Buddhist and Tunist religions. But it is of vital importance that it should be exemplified in the lives of our converts. It is not by argument and discussion it is to win its way in China, but by pointing to the spiritual change effected through faith in the living Christ in those who profess it.

REV. A. WILLIAMSON, LL.D.,—S. U. P. M., CHEFOO, said:—

The great doctrine of Buddhism is renunciation of self and property and this was wonderfully practiced by early Buddhists. Instead of living by their religion, their religion lived by them. Again there was no atonement in Buddhism. Do good and gain proportionate merit, or evil and suffer. The doctrine of charms and prayers for the dead were modern inventions. The legend of the Western Heavens and immortality was a direct negation of the Nirvana and was in fact taken from the 21st and 22nd chapters of the Book of Revelation. The best way therefore for missionaries to meet such ideas as were under discussion, was to make themselves masters of the history of the false religions around them.

REV. T. P. CRAWFORD, A. S. B. M., TUNG-CHOW, said:—

He fully sustained the charge of Mr. Mateer against Buddhism. It had indeed established the idea of living by religion long before the arrival of Protestant missionaries in China. Its priests had put religion into the pot, and we must put it out.

Christianity is a religion of personal sacrifice, and we must not allow it to become one of "rice." With the Chinese the philosophy of life is to eat.

It is a common saying among them, that Buddhism, Taoism, and Confucianism agree in one. Yes, in a bowl of rice with two chopsticks in it. This is *the* aspiration of every class of the people, both for the present, and for the future world.

It is the mission of Christianity to beget higher and holier aims and thereby overthrow the foundation of all their systems.



MORNING SESSION.

ESSAY.

Preaching to the Heathen,—Matter and Manner.

BY

REV. W. MUIRHEAD, L. M. S., SHANGHAI.

We have contemplated our Missionary work. We have considered the agencies human and divine, in connection with it. We have surveyed the field of labour, and some of the chief difficulties with which we have to contend.

We now enter on a discussion of the means to be employed in the prosecution of our work, and first among them is preaching to the heathen, what we ought to preach and how to do it. The importance of it cannot be overrated. It is the subject of express divine command. It is the great commission with which we are charged, and we may well be most deeply concerned as to the best way of carrying it out. Our theme is one of special interest, and were such light thrown upon it here as would fit us more fully for the work, we should feel devoutly thankful, and regard the present convention as an occasion of signal blessing. This is a thought that profoundly impresses me, conscious as I am even after many years of active experience, that it is still a serious question in what way can a Missionary most efficiently engage in his sacred calling. It was a feeling of this kind that led the apostle to exclaim, in view of the magnitude and extent of his labours,—“and who is sufficient for these things.”

Happily we are not left in doubt as to the *modus operandi*. We are not sent a warfare at our own charges. Direction and example are furnished to us abundantly in relation to the course we ought to pursue, and the qualifications we ought to possess. We need only turn to the first pages of the Christian record, and we shall there see in the character and life of our Blessed Lord, in the promises He made to His followers, in the manner of their fulfilment, and in the effect of the whole on their personal ministry, the spirit with which it is ours to be imbued, and the means by which alone we can rightly prosecute the end in view. The same has held good in the onward history of Christianity. Wherever men's hearts have been touched by Divine grace, and filled with the Divine Spirit, a very inspiration has taken hold of them, and so they were fitted for great and useful service. It is this inspiration that we want in the first place, in keeping with the promise of Christ to his disciples, for which they were to wait in faith and prayer, and by which they were to be endued with power from on high. And no sooner was this accomplished in their experience, than they became signally equipped for the work given them to do, both in the matter and the manner of their Christian teaching. It was in this way the language of their Master was confirmed, that they should do greater things than ever He had done, by the indwelling of His Spirit, and the wonderful manifestation of His power through their instrumentality. And this same spirit needs to possess and fill our souls in a corresponding manner. However important other qualifications may be, this is the

fundamental and vital one which sanctifies and orders all the rest, making the weak as David, and David as an angel of the Lord. We believe in the reality of this Divine communication, this rich baptism of the Holy Ghost, and the means of its securement are at our disposal. If there is any truth in Christ's promise with regard to it, and if there is any applicability in it to His servants in these days, there are none who require its fulfilment more than the missionaries of the cross in heathen lands. "Without me ye can do nothing" was said by our Lord to His apostles, in their official capacity, and on the other hand, it was declared by the most eminent among them, from deep and delighted experience, "I can do all things through Christ that strengtheneth me." Only let this sentiment and conviction be ours, and we shall be enabled in the highest degree to do our part faithfully and with the greatest amount of satisfaction and success.

Proceeding on this as the very life and soul of our Mission work, we beg to suggest a few leading ideas on the subject of preaching to the heathen,—the matter and the manner of it, intending thereby to include all forms of preaching whatever, alike in the widest and in the most limited sense.

1. *Preach the Gospel.*

This is naturally our first thought as it is the one specific thing we have to do, as it is easily comprehensive of the whole range of Christian knowledge. However it is approached, as we shall have occasion to show, only let it be the distinctive feature of our work, and so far we shall prove faithful to our high calling, "workmen that need not be ashamed, rightly dividing the word of truth."

Its authority. It is to be expected that we should at the outset insist on our credentials. We come amongst this heathen people as strangers, declaring to them a strange message, a primary characteristic of which is that it is Divine. This will lead us to announce the fact of the Divine existence, His infinite perfections, His wonders of creation and providence, and the various relations He sustains to us. In doing so, the revelation of His will may be shown to be antecedently probable, and to have actually taken place, as may be confirmed by all appropriate arguments and illustrations, and that we are engaged in making it known. Pursuing this method after the example of our Lord himself, and his immediate followers, we can readily diverge to the exclusion of all the false objects of worship, and meet every difficulty in the minds of a heathen audience. Hence there will be opportunity not only for the direct statements of the word of God, but of an appeal to the reason and conscience of our hearers on the one hand, and to their own standard writings on the other, which may be made useful in exciting conviction of the truth and credibility of what we say.

Its necessity. The idea is to persuade our hearers of the great need of such a Divine and authoritative revelation as we proclaim to them. This can be done by a review of the actual condition of human nature. Ample evidence is at hand in the case of individuals, society and the world at large. Numerous points can be adduced in proof of the depravity and corruption of the human heart and life, even after making full allowance for all the varied indications of moral excellence that may be met with, and the whole will be readily responded to by a people like the Chinese. However highly virtue is commended in the native systems and in common sentiment, the want of it is universally admitted, as well as the prevalence of the opposite line of things, even in an earthly point of view. If we proceed to higher ground, the claims and

obligations of the Divine, and the grievous defects and violations of these in thought and feeling and practice that everywhere abound, we have an unassailable basis to go upon in pressing home on the conscience, the sin and evil and ill desert of one and all. Then the inadequacy of human effort to meet the facts of the case, whether according to the teaching of the ancient sages, or the observances of idolatrous worship may be enforced in the strongest terms. The experience of the Chinese may be here confidently appealed to. Their intellectual and moral nature needs only to be informed and quickened by such truths, as it is in our power to bring before them, and in contact with which such a deep sense of want and guilt and danger will be awakened, as will lead up to the felt necessity of a nobler and diviner system than they have hitherto been acquainted with, suited to every possible requirement, and of which the full manifestation has been made in the Gospel of Christ.

Its import. What a theme is this, and how is it to be presented? It has to do, in the first place, with the infinite love of God in the gift of His Son, His Mission to our world, His incarnation, His life and character, His Divine teachings, His sufferings and death, His resurrection, ascension and heavenly glory, and all this for us and for our salvation! These are the sublime and ineffable truths, on which we are called to expatiate in preaching to the heathen, and they are wonderfully adapted, under God, to stir their hearts and minds from their very depths. They are the special truths, which the nature of the case demands, and the only efficient means of life and salvation to sinful men. Contemplating them in their own character, and practical bearing in their transforming and renewing power, how superior to all the speculations of human wisdom and philosophy, and how suited to the moral and spiritual condition of mankind at large! What a revelation of Divine love is thus contained in the Gospel! What a rich provision of Divine grace and mercy, what a grand and glorious method of pardon, reconciliation with God, and conformity to His image and eternal life! How worthy, and how demonstrative of a Divine origin! It is in these lights that the Gospel is to be proclaimed, in its own tender and loving spirit, its earnest and cordial invitations, its serious and solemn warnings, in a word as a faithful representation of its great and gracious author.

The obligations arising from it. In proportion to its authority, necessity and importance, it has claims and requirements of the highest kind. Repentance, faith, love and obedience are to be demanded at the hands of those who hear the message of salvation, and it is ours to present it in such a way as shall reasonably lead to this result. Our office and responsibility as ambassadors for Christ thus appear in the clearest manner and may well deeply impress us in the course of our work. The acceptance or rejection of the Gospel may greatly depend on our mode of preaching it, and this is a consideration that ought to have its appropriate effect upon us.

Such we conceive are the main outlines and characteristics of the Christian ministry with which we are charged. Time and place make no difference in its grand and distinguishing features, its vital and fundamental truths. No change of circumstance and situation can alter these in any degree, and the anxiety felt in one sphere, as to how best to preach the Gospel and adapt it to the condition of one class of people exactly corresponds to the anxiety felt in another sphere and in relation to another class. The whole world is kin and like sympathies exist in every heart, which admit of being touched, awakened and called into action by the Gospel of Christ. The one and the other spring from the

same sempiternal source. There is a common adaptation between them and it is only necessary that the Gospel should be preached with power from on high, and in a way suited to the requirements of the case, to make it effectual for the end in view.

2. *Preach in the best Manner possible.*

The subject and the occasion equally demand this. Its own Divine character, and the grand and glorious designs contemplated by it should ever lead us to magnify our office, and seek to fulfil its duties to the utmost of our power. However apt or ready we may be in the work itself from our familiarity with the language or the easy suggestion of thought and sentiment, that will not excuse us at any time for engaging in it in a perfunctory way. Let us indicate what appears to be the best style of preaching to the heathen.

It should be *simple, clear, and plain*, this refers to the whole form and manner of expression. We ought to consider the profound ignorance of our hearers in regard to divine things, and that they need, in the words of scripture, "line upon line, precept upon precept, here a little and there a little." We are apt to forget this and harangue them as if they perfectly understood all we said. But how often are we met by the statement, *Puh tooog* "I don't understand" and this not so much, perhaps, from the strangeness of the subject, or their listlessness and indifference to it, as from our not coming down to the capacities of our audience, in short, preaching over their head. Let us learn the divine art of simplicity, in our mode and style of address, giving them the very alphabet of Gospel truth, not in a childish way indeed, but in a form that even a child could understand. Alike the sentiment and the language that we employ many not only be unusual to them but convey a different or at least an inadequate idea to their minds, as compared with what they do to us, and we ought to act accordingly. "Stoop to conquer" is a motto that we might do well to remember in our preaching, and however difficult, it is absolutely necessary to learn and practice it.

It should be *earnest and affectionate*. How intensely should we feel were we fully alive to the actual state of things, which in theory at least are familiar to us. We are called by all possible considerations to throw our whole hearts and souls into the work, and plead as "dying men with dying men," that they may be "reconciled to God." The natural disposition of the Chinese is one of coldness and reserve, and they are not accustomed to warmth of manner and expression. But they are capable of giving utterance to these when occasion demands, equally with other men. Still there is no necessity or propriety in our giving way to passionate demonstration or to an impetuous and fiery style of preaching, as it is more likely to awaken suspicion or dislike in the minds of the Chinese, while they can readily appreciate the case of one who is deeply and honestly in earnest for their welfare, when he furnishes satisfactory proof of his being so, in a calm, gentle and persuasive manner. Let our souls be penetrated by the motives and principles of the Gospel of Christ let us speak in the kindly, serious tone of a man impelled by the Master's spirit, and we shall be understood and regarded in this light by our hearers. Often have I listened to them in their ideas on this point, and they have shown a vivid apprehension, both as to the character of the preacher and the style of his preaching. O that love to Christ and love for souls were in a far higher degree the prevailing feature of our missionary work. It would guide us in our conduct and in our manner as no other principle could possibly do, and in this way we should follow most

closely the footsteps of Him we serve, and of those who have in all ages most nobly served Him.

It should be *intelligent and appropriate, i. e.* in adaptation to the circumstances in which we are placed. Who and what are they with whom we come in contact from day to day? Some are scholars imbued with the sentiments of their schools, full of pride and prejudice, and armed against the teachers and the teachings of christianity. Some are addicted to idolatry, and have all the superstitious notions and ideas of their country, which exert a mighty influence on the whole social life of the nation. Others again are concerned only about the earth and earthly things, and have no heart for or understanding of the Divine. This latter class is doubtless the most common one with which we have to do, and the more we have we are made more keenly aware of the ignorance and indifference, the stolidity and perversity of the Chinese mind and heart. There may be some of our hearers too, under deep impression of sin and desire for salvation, or in whom it may be awakened even then and who need the direction and comfort which christianity alone can supply. Now it is the special duty of a missionary to enter into all these phases of the native character, and endeavour to meet them in the course of his work. It is important for a minister at home to apprehend the various aspects of human nature, and the current sentiments and conduct of the people around him, as it increases his usefulness in an amazing degree, by enabling him to adapt his preaching to the actual requirements of the time and place. No less is it necessary that the foreign missionary should preach in a similar style, and so to regard the standpoint of his hearers as to meet their respective wants, and show, in the most convincing manner, the hollowness and insufficiency of the systems and observances in which they have hitherto trusted. An acquaintance with the order of things in China, the morality, philosophy, the religions, the tone of thought and feeling, the proverbial sayings, the prevailing customs and habits of the people and more a kindly consideration of their circumstances and condition, their life long training, and the difficulties in the way of their conversion, with an open, candid acknowledgement of what may be good and useful and true in their cherished institutions these are all of high value, calculated to be of eminent service to a missionary in the prosecution of his work. They would place him so far on common ground with his hearers, and enable him to point out, in a form that would readily be appreciated, the difference or agreement between his views and theirs a matter indeed of very great advantage. By doing so, he would insure their confidence and respect in regard to himself and his work, much more than if he showed no right apprehension of those he was addressing, and no cordial sympathy with them in their social, intellectual or moral life.

It should be *direct, pointed, practical.* The Chinese are as ready as other people to evade the direct application of a sermon, and the more so as they, in particular, are apt to speak and to be spoken to in a complimentary and round-about way, not often calculated to rouse them to thought and action. It is of high importance that we should seek to stir up our hearers from their usual lethargy and indifference, and as in the case of the most useful ministers elsewhere, we shall do the best service by following this course. Don't let our hearers sleep under our ministration either in body or in mind. Let them stand in no doubt as to what we want them to do and to be, and it will require all the energy and variety and interest of which we are capable in order to secure this end. They ordinarily suppose we are merely exhorting them to the practice of virtue,

a very good thing in their view, but as for anything higher and better, they have no idea of it. How then may this object be best attained? We suggest that the conversational, the catechetical or Socratic method ought to be far more fully adapted in our preaching to the heathen. They are not accustomed to a lengthened style of address in their social life, and the subjects on which we are called to address them are such as they find it hard to follow. By the course in question, they would be brought into more hearty accord with us than they generally are. Speak to them in the form of question and answer, and make those searching, pointed, practical appeals to them, which they will be less able to resist, and by which their attention and interest will be aroused and maintained. The Socratic system is of the utmost value to a Missionary, and as it is made to bear both in the line of the prevailing sentiments and opinions of the people, and of the teachings and obligations of Christianity, we can proceed in it to any length, with all the force of a complete demonstration. On the one hand, the negative side of truth would be brought out, and the fallacies and absurdities of heathenism elicited in the case of their adherents, and on the other, the positive and certain side of it would be proved in the most logical and satisfactory form, with the duties arising out of it in both instances. It requires long and careful training and practice to be able to do this in an effectual way much more so than the common system of detailed preaching. It implies such a mastery of the subject, such a readiness in reply, and such an aptness in enforcing the matter, as would command the assent of the hearers, and fasten the arrow of conviction in their minds. We notice that Christ himself largely availed of this style of address, and so have the most successful preachers of the Gospel. There is a power, a force in it for combating error and correcting it, which though often irritating to an opponent, is capable of being used to great advantage, and will well repay the labour of studying and following it out. One other thought here is, that we should seek to come into contact with the hopeful inquirers at our various services. By such a line as we have suggested, these may frequently be found and their numbers increased. Encourage them to come into conversation with us, whenever convenient, and seek to lead them then and there to decide for Christ, and accept the great salvation. Our solicitude and concern for them in this way, will perhaps be appreciated by some at least, and by direct personal intercourse and prayer, they may be led to make the choice they would not otherwise have done.

It should be *experimental*. There is no proof so convincing as this. It is our part to appeal to the native converts and others, who have felt and tasted and testified to the power of Christian truth, and we ought no less to speak confidently, as occasion requires, of our own experience in the matter. We can refer to the facts of our conversion, repentance and faith, peace and joy, fellowship with God, realization of the new life and hope of heaven,—all in corroboration of what we are pressing on the attention and acceptance of our hearers. This is what Paul and men of like stamp have ever done, and it is calculated to have the happiest effect. Such things detailed as matters of experience, as practical evidences of the power of religion, would tell in a form and to a degree that no mere theoretical statement could possibly do. The rehearsal of miracles, prophecies and other proofs of Christianity to a heathen audience, however valuable and important, cannot be easily apprehended, and may not be looked on as credible, while the moral argument, the personal consciousness is at once appreciated by the Chinese, as in striking contrast to their own case. "We cannot but speak the things we have seen and heard." We are called.

to "give a reason of the hope that is in us," and this is to be done by bearing witness to the truth from the influence which it has over our own hearts and lives. And it is of no small importance in this connection, that we should identify ourselves with what Christian and compassionate work may lie in our way for the benefit of those around us. We allude specially to such a noble undertaking as our brethren in Shantung are now engaged in. It is sufficient merely to refer to it, and to express our intense admiration of the energy and self sacrifice they have evinced in ministering to the wants of the perishing multitudes. Such efforts in the very spirit and footsteps of Christ himself are most becoming on the part of the Christian Missionary, and form a beautiful and consistent exemplification of what Christianity is.

It should be *interesting and attractive*. By this we mean that it ought largely to consist of illustration in various forms and details. How characteristically was this the case in the teaching of our Lord, and many have imitated Him in this respect to great advantage. Their preaching is marked by this peculiarity in a high degree and it serves to rivet attention and fix upon the memory, the conscience, and the heart, the important truths it was intended to teach, and which otherwise have been lost sight of or forgotten. It is in great measure a natural gift, but may be cultivated by careful study and preparation. The more we can appeal to analogy, or illustration, or pictorial narrative, from nature, or social life, or personal experience, or imagination, in proof of what we are saying, and in adaptation to the views and feelings of our hearers, the more we shall impart an interest, a pathos and a power to our addresses that might without them fall flat and cold and dead.

Once more here, it should be *Scriptural*. The Chinese value their native classics as standard authorities, and think it well to quote from or appeal to them, when occasion calls for it. So should it be with us in our preaching. By constant reference to the word of God, we shall direct the attention of our hearers to it, and give variety and force to our remarks. We have the example of Christ and his apostles in this matter, and it is not out of place to do the same in the case of the heathen. The fact is they expect such authority at our hands as the ground and warrant of our preaching. A text, or passage, or a general and frequent use of the sacred writings will not only give sanction to the truth we utter, but an honour and value to them of the greatest consequence. As they contain the pith and marrow of our discourses, these may be rendered all the more profitable and powerful in the estimation of our hearers, by our placing them in the foreground, and urging their supreme authority and Divine claims.

Lastly and briefly. *Preach everywhere, preach always, and preach in the confident expectation of the Divine blessing.*

What is our commission? What are our marching orders? "Go into all the world and preach the Gospel to every creature." This was addressed to the first messengers of the cross, and applies to the servants of Christ now in their several spheres, and according to their several capacities. Not that each and every one can compass the world or go hither and thither, as if their individual range were boundless, but that simply the whole earth has been assigned to the church, as the sphere of its evangelistic labour, and the scope of its Missionary enterprise. At the outset, the heralds of the Gospel were confined within certain limits, sufficiently large for their operations, but as opportunity offered and means were at hand, the full range of their commission became more apparent, and was taken up in ever increasing measure. In virtue of

their zeal and devotedness and the blessing of God upon their labours, they extended the Gospel far and wide, and in a brief period thousands and tens of thousands were converted to the faith. The same course is open to us. It is ours to be filled with the same Spirit, and to be marked by the same apostolic zeal and activity. There is equal necessity as in the early days of the church, with this addition that the ends of the earth now form our field of labour in the fullest and widest sense. Whatever be our special department of Missionary service, there is occasion enough and work enough for earnest, persevering, constant effort. Multitudes are still perishing for lack of knowledge, and in season and out of season, in every possible form, we are called to proclaim to them the word of life. Singly and unitedly, we possess powers and resources that admit of our carrying out the command of Christ, in a manner and to a degree that in other ages was unknown. Looking at the numbers constituting the Missionary band in the vast heathen empire, and the facilities enjoyed by us in preaching the Gospel, it can truly be said that we far surpass in these respects the circumstances and position of the early disciples, when they first received the baptism of the Spirit, and began to fulfil their great commission. It is ours to labour accordingly, and by a right use of our varied means to imitate their example and seek to attain like results. Everywhere we have opportunity for faithful and devoted work. The city, the town, the village, the country, furnish ample scope for the one thing given us to do, and to us is accorded the high honour of making known the Gospel to the millions of this land.

"Sow in the morn thy seed,
At eve hold not thy hand,
To doubt and fear give thou no heed,
Broadcast it o'er the land."

Thus fulfilling our duty, we may be assured that "we shall not labour in vain." "In due time, we shall reap if we faint not." "They that sow in tears shall reap in joy." Our faith and hope are no small measure and indication of final success. Resting on the Divine word, and sustained by earnest and availing prayer, we believe that "His word shall not return to Him void, but shall prosper in the thing whereto He has sent it." Already many encouraging tokens of God's blessing have been realized in connection with faithful Missionary work in China, which are only the foretastes of still greater blessing. Let us go on in the confident and prayerful anticipation of it, and in that proportion we may look for a rich baptism of Divine grace when this vast empire shall be awakened from the slumber of ages, in response to the one only effectual means of accomplishing this end,—the preaching of the Gospel.

DISCUSSION.

REV. H. BLODGET, D.D., A. B. C. F. M., PEKING, said :—

I am not content to preach without looking for results. To do so is like a general who should storm a fort without any expectation of taking it. After preaching I endeavor in some way "to draw the net." For the last year or more, when preaching on the afternoon of the Sabbath day to the people at large, I have uniformly closed the exercises with an "After Meeting." The congregation are invited to remain; are told that the church members are about to have a prayer meeting in which all are at liberty to join; that by joining in this, they also may

learn how to pray, and may take the first step towards embracing the religion they so much approve; that the doors are to be closed, not because anything secret or wrong is to be done, but simply that those within may be quiet and free from the noise and disturbances on the street; that they would all kneel down together, not in reverence to the preacher, or to any one present, but in reverence to God; and that those who remain to join in the meeting are expected to kneel with the others.

As the doors are closing, the hearers may be seen looking about with a frightened air. Sometimes all who are not church members leave. At other times there remain two, or five, or ten, or twenty even, of the hearers. When prayer is offered, directions are first given to them how and where to kneel, and individuals who seem to hesitate, are urged to kneel down with the others. Then it is seen that those who have so often kneeled to their gods of wood and stone find it exceedingly difficult to kneel for the first time to the Lord of all. Not unfrequently they wish to leave. This they are always allowed to do.

In the course of the meeting they are instructed how to pray in secret, and are urged to commence secret prayer without delay. A few short sentences, like the prayer of the publican, are taught them, so that they may offer them for their first prayer.

Before the close of the meeting any of them who wish to turn to God are invited to rise. Thus they may signify their intent, and others may be moved to pray for them. This invitation is adapted in its form to the supposed knowledge and mental state of those who are thus invited.

Of course it is a very easy thing for bad men to kneel, or to avow themselves determined to become Christians. It is not easy for a sincere man. Some such there are among the many. Individuals have stood up in these meetings to indicate their desire to turn to God, and believe in the Lord Jesus, who are now worthy members of the church, and who have brought in others also.

Such is one way of "drawing the net." I shall be glad to learn of other and better ways.

REV. C. HARTWELL, A. B. C. F. M., Foo-chow, said:—

In preaching to the Chinese, the first object is to give them Christian ideas. We all know that ideas move men. We all know how hard it has been to remove the impression from the minds of the Chinese that foreigners are inferior to themselves. The same thing is shown by the power of their superstitions. Some thirteen years ago we rented premises in the centre of the city of Foochow for a chapel. But the gentry opposed our occupancy of the place, claiming that as it was in the heart of the city and the city was the capital of the Province, to have a chapel there would ruin not only the *Fung-shui* of the city but of the whole Province, and so at last we had to give up the premises. In one of their communications, the officials stated that there was no need of discussing the truth or falsity of the doctrines of *Fung-shui*: but as foreign nations believe in Christianity, so the Chinese believe in geomancy; and as in other countries it is impossible to force people to disbelieve what they really believe, so it is in China. Of the Christian ideas which we should try to impress on the minds of the Chinese I may mention first, the idea of a personal God. There may be some difference of opinion among us as to how far the Chinese conceive of their objects of worship as personal beings. I have

found it difficult to make them understand about personal spiritual beings. Their highest conception of deity seems to be a sort of aggregate of all the self-operating powers of nature, and to have little or no personality. The next thing to teach them is that God has made man an immortal personal being. I have found myself frequently mistaken as to the supposed amount of knowledge I had conveyed when speaking on this subject. The usual phrase for eternal life has been understood by them to mean that this life consists in an uninterrupted line of descendants in all ages to come. I have recently therefore felt the necessity of being more careful to explain my meaning. Then come the ideas of man's need of a Saviour, and that God has graciously provided a Saviour for him.

When I first came to China I tried to preach Christ and Him crucified. In 1859 the late Rev. W. C. Burns came to Foochow, and after becoming a little familiar with our dialect, he remarked to me that he thought we were too evangelical in our preaching. In his opinion we dwelt too much on Christ too little on the nature of God. He thought there could be no logical foundation in the minds of the Chinese to lead them to appreciate the knowledge of Christ, until they had first a clear perception of the idea of a personal God to whom they are accountable.

Latterly, in addressing heathen audiences, I have frequently begun with the idea of the immortality of the soul, and tried to lead them on to personal conceptions of God and of all spiritual beings.

REV. R. LECHLER, B. M. S., HONGKONG, said :—

It is difficult to arrest the thoughtful attention of a heathen congregation to the Gospel. The irrelevant remarks sometimes made by the Chinese to a foreign Missionary at the close of his discourse show how little they often actually grasp his meaning. Yet at times striking instances occur of the Gospel proving itself to be the power of God to salvation. I may mention the case of a Confucianist who has been converted through the agency of T'ai Ping Wong, the Leader of the T'ai Ping rebellion. The man had resolved on becoming a Buddhist priest with the hope of finding an inward peace, which he did not then enjoy. At this time he met with T'ai Ping Wong who told him that the step from Confucianism to Buddhism was a step from bad to worse and counselled him to seek rest in Christ. He acted on the advice and is now a consistent Christian and a valuable assistant in the Church. How many such longing souls may there be in China! Let us cast out the net of the Gospel, that we may bring them in.

REV. D. N. LYON, A. P. M., HANGCHOW, said :—

This seems to me to be the crowning topic of the programme. Without intending to disparage other departments of labor, I think, that of a hundred ordained missionaries, ninety-eight should devote their whole strength to the direct preaching of the Gospel to the heathen. Of the remaining two, one might be a philologist, and the other a school teacher.

Our commission is, to "go into all the world and *preach* the Gospel to every creature." We are exhorted to "*preach* the word, be instant in season, out of season."

We have the example of the apostles. When the temporal affairs of the church began to infringe upon their time and strength they said, "look ye out other men whom we may appoint over this business. But *we* will give ourselves *continually* to prayer and to the *ministry of the word.*" So much as to the paramount importance of preaching.

As to the manner, doubtless every man has a manner of his own, and any attempt to imitate others, will usually fail. Every one has some gift, it may be peculiarly his own, which the Holy Spirit may use in bringing the truth to bear upon the heathen. There are two points, not noticed by other speakers, which seem quite essential. (1). The preacher must *keep his temper*. This seems a very commonplace remark, but my experience has been, that it is no easy matter. The moment a man loses his temper, he loses the respect of his hearers. (2). The preacher ought to be candid. There is danger of being over careful lest we offend the feelings of the Chinese. Direct questions, had, as a general thing, better be answered directly. For instance a person asks "are the idols we worship true or false." Shall we evade the question, by a round-about line of discourse on the folly of idolatry? No! Let us be candid and say "your idols are all false every one of them." Or, if a man puts the question, "which is the greater, Confucius or Christ?" Shall we begin by explaining the excellencies of Confucius and his teaching, and tell them how Jesus makes up what Confucius lacks? No! never! Jesus is the great king of kings, and Lord of Lords.

As to the *matter of preaching*, I have thought that, perhaps, we have an order indicated, and some topics suggested in the 16th. chapter of John the 8th, 9th, and 10th verses. There are the three great topics of which the world is ignorant, and of which the Holy Spirit is to convince men, viz., *sin, righteousness, and judgment to come*. The Chinese have no proper idea of *sin*. They regard it as something to be avoided for its inconvenience, or because it is unprofitable; we must, therefore, teach them that sin is sin, because there is a Great and Good Being above, to whom all men owe obedience, and who is pleased or displeased, according as we obey or disregard Him. Then they must be taught, that men cannot be saved by any *righteousness* of their own. Jesus has lived, and died, and lives again, working out a complete righteousness, on which alone men can depend for salvation. And last of all, we have the great truth of a final *judgment*, which we may hold over their heads, until they tremble as did Felix under the words of Paul.

One more remark. We should accompany every discourse with some very simple instruction on the subject of prayer. Men cannot go to heaven without praying. I feel thankful for the suggestions we have received from Dr. Blodget on this subject. I always make it a point, before dismissing a heathen audience, to urge upon them the importance of going immediately home, kneeling down, and, asking Jesus to forgive their sins, renew their hearts, and save their souls from hell.

REV. D. Z. SHEFFIELD, A. B. C. F. M., T'UNG-CHOW, said:—

I wish to emphasize certain important points already brought before us.

First:—We should aim at a high standard in our attainment of the spoken language. It is to be feared that many missionaries set their standard too low, and so, with imperfect mastery of the language, speak without point and force.

Second:—We should become thoroughly acquainted with the customs of the people, with their modes of thought, and with their literature, that we may adapt our preaching to their understanding, and illustrate the truth by allusions to familiar things.

Third:—We ought to make our preparation for preaching *specific*. It is not sufficient that we have a general training in the knowledge of the truths of the Bible. We must make a special preparation, or else our preaching will lack in living power. Truth must go forth fresh and warm from our own hearts, if we would have it melt and mould the hearts of others.

Fourth:—We need above all the endowment of power from on high. The secret of success with Finney and with Moody was that they were filled with the Holy Ghost. Through the teaching of the Spirit in our heart we shall know how to preach a specific Gospel, rightly dividing the truth to the different needs of our hearers. We shall then be like a wise physician, who discriminates, and gives a specific medicine for each special disease. We shall then yearn after souls and seek in every way to win men to Christ.

Our strength will fail us in grappling with the powers of darkness around us save as we are clothed with power from on high.

REV. C. GOODRICH, A. B. C. F. M., T'UNGCHOW, said:—

I wish to speak a few words upon a single point, that of *special preparation* before preaching. And I do so because I feel there is great need of emphasizing this subject. I am not unaware that I am not myself a model of what I desire to urge, though I *am* striving, with more or less of faithfulness, *toward* such a model.

When we go to preach in our chapels, we want at least one *great thought bullet*, rammed down with argument and illustration, and, behind all, the power of feeling, the power of the Holy Ghost, to carry the thought straight into the hearts of men. And this is impossible without special preparation, preparation in the study, and preparation in the closet. As to the former, we cannot become effective preachers to the heathen, if we constantly trust to preparation made in the past, or to inspiration coming at the moment. Besides the *general* study of the Bible, and other general preparation, new, careful, and, to a degree thorough preparation must be made, to get such possession of some truth that *it begins to take possession of us*, and then we are prepared to go and preach.

Before I came to China, I heard a Missionary say,—“I began to preach to the heathen with one Sermon, and that sermon I have preached ever since.” I thought he meant that he began with telling the story of the cross, and, that, day by day, he told the same story to the end. And so the idea impressed me as beautiful. But since I came to China, and have become acquainted with the preaching of Missionaries, I have wondered whether the good man's statement were not too nearly and exactly true. There is great danger of getting into *ruts* of preaching the Glorious Gospel, causing it to lose, in part, its power. If our preaching is really *the same*: if to-day, and to-morrow, and next day we tell the same story in nearly the same words, it can neither take possession of ourselves nor of our hearers.

But I am met with the thought,—we have not time for such preparation. The days are short, our bodies are not iron, and our time is filled with a multiplicity of duties, crowding upon us, and precluding the possibility of preparation. This is a very real difficulty, and I wish, in connection with it, to make a very practical suggestion. Do not make careful preparation each day in the week. It is probably too much to attempt. I have often made a rule with myself to make new and special preparation two days (week days) in the week. Upon those days I commence, and the native helper follows me. Another two days the order is reversed, the native helper commencing, and myself following with a short address, suggested generally by thought in his own address. By some such method, we may grow as preachers, telling the same story, the "Old Old Story," but in ever new and varying forms, and with it reaching men's hearts.

If our subject were upon preaching to the church, I should like to speak a few words upon that: to suggest, 1st. that we choose a subject, and think through the *heart* of it, and, 2nd. that *we work through the Chinese of it*, so that we may not need to make circuits of thought where single sentences might be found to express our thought exactly. Strike through the heart of your subject in thinking. Strike through the heart of your thought in speaking.

REV. J. EDKINS, D.D., L. M. S. PEKING, said:—

The time has now come, when we may expect the greatest possible success to attend the preaching of the Gospel in China.

For the help of younger men, I will suggest one or two practical rules:—Besides previous prayer, and careful preparation, I would say;—'Have always some Chinese work (it might belong to any of the three religions) on hand, and in course of reading, from which to call suitable forms of expression, and apt illustrations. Even heathen books might thus be turned against the systems they were intended to uphold. Carefully study the customs of the country. Cultivate too the poetic faculty, and seize on passing circumstances for variety and vividness of illustration. I may here cite the case of a native preacher in Peking, who one evening after preaching and talking three or four hours, kept the attention of his congregation still longer by the aptness of an illustration drawn from his former life among the coal mines near Peking. In the case of the Foreign Missionary however, a still wider field of illustration was opened up in Western literature, customs and civilization. Much attention should also be paid to the instruction of native preachers. Faithfully point out their errors, and urge them never to preach without an intellectual effort and an outflow of spiritual feeling, for thus the Foreign Missionary having under his direction a band of helpers might multiply himself twenty times.

REV. A. FOSTER, L. M. S., SHANGHAI, said:—

As Christian missionaries, it is well for us always to bear in mind that the greatest enemies we have to contend with in China are not Confucianism, Buddhism, or Taoism, but the Devil and unrighteousness. We live in almost complete seclusion from Chinese social life, and it is difficult for us to realize how utterly polluted and impure heathen

society is. Yet only in as far as we do realize this, will our teaching be to the point. A great deal of preaching and a great many tracts deal with heathenism, rather as a system inculcating a false philosophy, than as a system leading to an unholy life. The Chinese ought to understand that we are first and foremost the enemies of unrighteousness, and that in this we are one with all right thinking people of every creed. Three great subjects should form the backbone of our teaching. (i) The existence of a living and righteous God. (ii) The future judgment of the world by God, according to what men have *done*—not simply according to what they have believed. (iii) Faith in the Lord Jesus Christ as the one only means to living the life of which God approves. We have a practical evil and not merely a theoretical one to contend with. The majority of mankind are in their daily manner of life and in their enjoyments, finding their affinities with the beasts that perish. It is our part to raise their eyes to heaven, to show them that they are made in order that they might “glorify God and enjoy Him for ever,” and that they can only attain to this end through the mediation of Jesus Christ. Idolatry must be attacked not as a silly superstition, but as a gross *sin*. You may perhaps laugh a man out of a superstitious practice, but you cannot laugh him into a right attitude of heart towards God. Until however, we have led a man to this point, the harmonizing of his will and of his inner life with the will and the purposes of God, we have not really done much for him. Idolatry is a representative sin. It is the grossest and most debased form of creature worship, the sin which exalts the creature above the Creator. The gods whom the heathen worship are beings who for the most part have no moral sympathies and no moral antipathies. We have to preach God as a Holy Being whose great demand upon men is that they should be holy, even as He is holy, and we have to declare the good tidings that in Jesus Christ provision has been made for our becoming what God would have us be.

REV. M. T. YATES, DD., A. S. B. M., SHANGHAI, said:—

We have heard much to-day about preaching, both as to its matter and manner. Too much importance cannot be placed upon preaching, as a means of converting the heathen. And first of all, a Missionary, to be a successful preacher must be well up in the use of the spoken language of the locality where he resides, in order that he may be able to speak with fluency, and be ready to controvert any point that may arise, without premeditation.

Again; it is necessary that he become thoroughly well acquainted with the religious systems, which he aims to overturn. We have had essays and discussions on Confucianism, Taoism, and Buddhism, but none yet on ancestral worship. This should be well understood, in order that we may know the Chinese method of thought, and the secret motives by which they are actuated. The physician should know not only the disease but the constitution of his patient. Now ancestral worship is, so to speak, the constitution or soul, of all the other religious system.

Again, in preaching to a Chinese church, or to a stated congregation of heathen, *thorough* preparation in our sermons, is of the highest importance if we expect them to be effective. In my judgment, we should strive, in each sermon, to make *one* distinct impression upon our hearers. To do this it will require preparation, in order to make all the divisions of a sermon converge to one point, so as to enforce an impor-

tant truth upon the minds of our audiences. In this way, we may hope that they will go away with a distinct impression of *one* truth upon their minds. And when we preach to a church, or a stated congregation, we might arrange to present, from time to time a system of cardinal truths, that we wish them to remember. Without this preparation we shall probably leave no definite impression upon the minds of our hearers. But, well directed efforts, put forth with reference to the real condition of our hearers—being entirely destitute of religious knowledge, may be relied upon to convince the Chinese that Christianity is different from their own religious systems. A diffuse style of preaching, ranging from Genesis to Revelations in one sermon leaves no definite impression. The Chinese may suppose that we are exhorting them to be good, and that too, according to their own ideas of goodness. Missionaries who preach every day in the week, and, sometimes half a dozen times a day, are liable to drift into this vapory style of haranguing the people.

Again; let us avoid facetiousness and rudeness when we have occasion to animadvert upon their religious systems. We will gain nothing by it, and may lose much. We should not forget that the systems we wish to supplant have been cherished by the people for ages; therefore the arguments we use against them, should be addressed to the reason. Our great work, in preaching, is to present the love of God in Christ Jesus, as the only antidote for all the fears and woes of this people. Preach Christ and Him crucified, (and not Confucian philosophy) as the all powerful and only Saviour. And while we should teach daily, as we have opportunity, in the Church and by the way side, I think three or four services per week, when the missionary takes the pulpit and preaches a well prepared sermon, are about as many as any preacher or congregation will bear. Any Missionary who attempts daily pulpit services is liable to drift into a diffuse style, and in a few months, lose his congregation. This is the result of my observation and experience. I am satisfied that by preaching three times a week, in the same pulpit, I preach to more people, during the month, than I would do by preaching daily.

REV. S. F. WOODIN, A. B. C. F. M., FOOCHOW, said:—

In Foochow we have three words to express the personal pronoun first person (singular). One expresses a *strong* ego, one a moderate ego, and the third is your humble servant, your slave. I have found it of great advantage to use the last term, in addressing native audiences. Not to claim superiority, nor to assume that of course they ought to defer to *me*.

I often speak apologetically, for coming to teach them when they have the teaching of Confucius; then I tell them that since they and I are alike sinners and have the same need of a Saviour, I have come to tell them of Him.

I never tell them that they are worse sinners than foreigners, but put them on the same footing with myself. I speak of *my* former fears, and of the peace that resulted when I believed in Christ. That I know they have the same fears, and that I wish them to have the same hope of heaven.

I tell our native preachers, never to knock a man down with argument, so as to put him to shame, to triumph over him. But be willing to be overcome by a man in argument, if only you can convince him that you love his soul, and really desire to save him. I do not believe that a man can be driven to heaven by threatening, but he may be won there by love.

There are occasions when we must speak that awful word "hell," but this should always be done in a spirit of earnest love. I was preaching one day in a chapel at a place about seventy miles from Foochow, and I think the Saviour was with me. When the services closed, a man who had listened very attentively, remained after the rest had gone. He had smoked opium for more than twenty years, was a seller of opium, kept a gambling shop, and had been grossly immoral. In the Spirit of Christ, I said to him, "Elder Brother Six, as far as I can see, *you must perish, you are Hell's child.*"

That word never left him. He left off his opium, shut up his opium shop and gambling den and has been for several years an humble earnest Christian. Several times he has told me that that word led him to seek Christ. He said, "your words were harsh, but you spoke them in love."

REV. G. JOHN, L. M. S., HANKOW, said :—

I agree in the main with what has been said on this subject. But there are two or three points to which I wish to call special attention. The first point is the importance of *talking* to the congregation. To preach is to evangelize, or make known the Gospel, and this can be done more effectively by means of familiar conversation carried on in the midst of the congregation than by making proclamations from pulpits and platforms. For two years I have tried this plan and have found it to work admirably. My plan is to get into the very midst of my hearers, and begin my work by catechising them. In this way I find out what they know and what they do not know. The same questions are put again and again till a few truths are fairly deposited in the minds of some at least. When satisfied on this point I proceed to enforce these truths with all the power I can command. The preliminary part generally takes up most of the time; for it appears to me now little else than waste of time to begin to *harangue* before some among my audience have got a glimpse of the fundamental truths we preach. Others at Hankow have tried this plan, and it has been found to be a great improvement on the old. A friend recently made this remark to me;—"There was a time," said he, "when I used to think a great deal of the size of my congregation. That troubles me but little now, I feel that to deposit two or three great truths in one soul is worth my utmost effort." The best year in connection with our Mission at Hankow was the last, and I ascribe the fact in a great measure to the persistent carrying out of this method of direct personal dealing with men. By adopting this method we have no difficulty in preaching twice or three times a day, I differ entirely from Dr. Yates in regard to the number of times a Missionary ought to preach in the week. I would say preach every day, and more than once a day. Preach! Preach! Preach! The more you preach the more you will want to preach, and the larger your congregations will be. True we cannot *harangue* from the pulpit or the platform three or four times a day all the year round; but if a plan similar to that to which I have just referred be adopted, it will be found not only a possible but an enjoyable work to preach daily.

The next point is the importance of preaching a *full* salvation. We must preach a Christ who can save not only from the condemnation of sin, but from sin itself. Let me give one example of the value of this kind of preaching. At the close of one of my services, a man followed me into the vestry, and addressed me thus;—"I have just heard you say

that Christ can save a man from his sins. Can He save me?" "What sins have you?" I asked. "Every sin you can think of," was the reply. Then reckoning his sins on the tips of his fingers, he said, "I am an opium smoker, gambler, fornicator, and everything that is bad. Can Christ save me?" I said, "Yes, Christ can save you." "When?" he asked again. "*Now*," was the emphatic reply, "if you will but trust Him for this salvation." We both prayed—I leading and he following. He was converted there and then I believe, and at once became one of the most earnest Christians I have ever known. Though not employed as a native agent, he is ever making known the way of salvation to his acquaintances. His Gospel is Christ the Saviour from sin: and *the* evidence of Christ's power to save adduced by him is the fact that he himself has been thus delivered from the dominion of his own sins by simple faith in the Redeemer. Several have been brought into the Church through the instrumentality of this man.

This leads me to refer to another point, namely, the importance of appealing to our own experience in preaching to the heathen. We cannot *demonstrate* to them the truths we proclaim by logical argument; but we can say—"I *know* that I have realized this or that;" and a positive, emphatic utterance of this kind always carries with it a certain weight. In order to do this with effect we must realize the power of the Gospel in our own heart, giving us complete victory over our inward sins, and filling us with life, light, and purity. The man who can say, "Christ has saved me from envy, jealousy, personal ambition, pride, bad temper and other inward sins," has a glorious Gospel to preach; and men will listen to his message as to that of a teacher sent from God. For sometime past the great question with me has been, "Has Christ saved *me*?"

Another point is the importance of finding out the effects of our preaching, and gathering up the results. This can be done by putting questions to the congregation at the end of our sermons. The discovery is sometimes most humiliating. A Missionary friend, and one of our best speakers in Central China, related the following incident in his experience not long since. He had spoken at length on the fundamental truths of the Gospel to an attentive audience. There was one man who seemed specially interested in the truth. At the close of the service he invited this man into the vestry in order that he might have an opportunity of speaking to him personally, and of praying with him. To his astonishment however, he found that the man had been labouring all the time under the impression that he had been endeavouring to teach that heaven, earth, and parents are the supreme objects of worship. The man understood every word that had been spoken but his mind was pre-occupied. Most of us know what it is to pass through experiences similar to this. Sometimes, however, the result is most gratifying, and the missionary returns from his day's work thanking God for what he has seen and heard. If you see a man who seems to be interested in the truth lay hold of him take him to the vestry, pray with him, and try and bring him to a decision there and then. If the man cannot wait to the close of the service, hand over the preaching to one of the native agents, and on no account let him go before you have dealt personally with him. This I have done again and again, and that with blessed results. I attach the greatest importance to prayer in such cases. I don't shut the doors and windows for this purpose, but invite those who seem at all impressed into the vestry. As a rule I find them quite willing to comply with my request. We should aim at *immediate* conversions in China as well as elsewhere, and work and pray with this end in view.

Let us be earnest. At one time I used to think that, if I could make my audience laugh by ridiculing their superstitions, or turn the tables on a scholar by quoting the classics, I had done a good work. Now, however, I look upon all this as entirely wrong and injurious. If we would impress the hearts of our hearers with the importance of our message we must be deeply earnest and intensely serious. Sometime ago I saw a Missionary surrounded by a large crowd of heathen. He was preaching with all *his* might and they were laughing with all *their* might. I thought it was one of the saddest spectacles I had ever witnessed.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said:—

I would say that our preparation for the work of preaching ought to be both general and special. We must continually furnish ourselves in every way practicable. We should not preach too often, but give plenty of time for thorough preparation—The *general* preparation should be mainly in the language.

Our *special* preparation consists in prayer. “Pray unto thy Father in secret, &c.” The secret of *public* success is private fidelity.

We should also prepare faithfully the matter of our sermon, and then go forth in the Spirit, and our mouth will be opened—The stores of our general preparation in language will then, under the thawing influence of a fervid heart, flow out in a way that will astonish ourselves.



AFTERNOON SESSION.

ESSAY.

Itineration Far and Near.

BY

REV. B. HELM, A. S. P. M., HANGCHOW.

The growth of the Church is by a development from within according to the laws of its own life which may be found in operation in every stage of its growth. And one of the forms of development is itinerant labor. *The warrant* and example then for this branch of church work will be found in the inspired account of the church. Christ had not where to lay his head. After he began his ministry he was constantly on the move, and in three or three and a half years he not only three times made the circuit of Galilee with its 3,000,000 inhabitants but was also as often, perhaps, at Jerusalem and in the coasts of Judea.

And on his way to and from Jerusalem not only did he preach to the multitudes, which attended him, but he first gathered a disciple at the well of Samaria, then abode two days gathering many more in that city. When his disciples said unto him “All men seek for thee,” instead of settling down in Capernaum and regularly preaching in the synagogue, or opening a chapel in Simon’s or Matthew’s houses, he said “Let us go into the *next* towns that I may preach unto them also.”

And so we see him, the great Apostle from heaven, the missionary to a lost world, teaching in the temple at Jerusalem in the synagogues at Nazareth and Capernaum, on the sea shore of Galilee, by the well of Samaria, on the mountain slopes and by the wayside. And these were the theological seminary in which he trained disciples who preached Christianity from Jerusalem to the Pillars of Hercules, Cape Comorin and probably to this Land of sinim. And his commission to the apostle of the Gentiles was a roving one, "to bear his name before the Gentiles and kings and the children of Israel." And when he desired to tarry and preach at Jerusalem, because he considered himself peculiarly fitted for such work the command was, "Arise and get thee hence." The church when endued with the Spirit from on high and fitted for her work still tarried in Jerusalem. And where so fit a field for resident Missionary work? Annually once, twice, thrice came crowds up to the feasts from all parts of the Roman world. But while leaving James and others there, the Lord shook the little church with persecution "as an eagle shaketh her nest," and we read that the disciples "went every where preaching the word." The disciples again became itinerating missionaries and fast germinated the seed of life in fields whose fallow ground had been made ready by the preaching of the Baptist and by our Lord.

For in the kingdom of grace the same laws seem to hold as in the kingdom of nature, the pervading unity of both proving them the work of the one Creator. And Christ's superiority as a preacher, which made the people hear him gladly, lay in a great measure, in his Divine insight into this unity that enabled him to select from the visible and tangible province illustrations and parables eminently suited to impart the more abstract spiritual truth which had been cast by their Divine Author in the same mould. Thus in the parable of the sower we find the *characteristics still marking our work*. Some seed plucked away by satan; some strangled by the love of this world, as when a promising young man leaves the school or the chapel, to seek the things of this life; some falling away in times of trial, at times tares sown among the wheat, by satan, and again the humble fruit yielding converts. Thus we find three stages in spiritual agriculture as well as in the physical. I. The breaking up and preparing the fallow ground. As when John the Baptist made ready the way of the Lord. II. The sowing and cultivating, as in the work of Christ, who strewed the seed of life broad cast over the land of Israel and probably other lands through those coming up to the feasts. And III. The reaping of those fields which he had pointed out to his disciples, when by the voice of persecution he sends out his bands of reapers. Soon the disciples hear that Samaria has received the Gospel; now, Philip is seen hurrying off on an evangelistic trip toward Gaza to gather in one who, but for this trip, would, probably never have known of whom the prophet spake.—An itineration of tens of miles on foot for one soul! Who would not gladly forsake his study for such trips. Again we find the Apostle Paul, a few days in Cyprus, a few weeks in Pamphylia, &c., 3½ years at Ephesus doubtless preaching far and near till "all Asia had heard the Gospel," a few days or weeks at Philippi and Thessalonica gathering a few sheaves, then a year and six months at Corinth till in that hot bed of moral pollution the seed sprang up and brought forth fruit unto life eternal, and then desiring to pass by Rome to preach Christianity in Spain. In all Scripture we read much of itineration and of the evangelist and but comparatively little of the pastorate now declared in some church standards to be the first in the church, both for dignity and usefulness. And was not the wonderful spread of Christianity in the

first century, when thirty-four years had seen the Gospel "preached to every creature under heaven, owing, in great part, to the superior consecration of Christianity which made them as preachers, travellers, or traders, itinerating missionaries.

Again there is a wonderful justification of this mode of work in modern times. I allude to Methodism as seen in the U. S. Within the last eight years an old lady died in Baltimore who united with that Church when it numbered but 3000 and ere she joined the Church of the first born on high, she had seen these 3000 become 3,000,000,—this handful of corn on the mountain shake like Lebanon. To what does Methodism owe this wonderful increase? Not to her erudite ministry, for other denominations probably surpassed her in culture. Not to her standard recognizing the office of evangelist; for other churches do this also. But to the fact that her ministry *became* evangelists; and for a time the seat of her Bishopric was the saddle, the diocese extending from Maine to Florida. I write no panegyric on Methodism, but, in the language of the Chinese proverb, take the boat ahead for my guide.

Again it has been tried and approved in India as an important branch of their work. The Liverpool Conference with representatives from missions to India, China and nine other nationalities adopted a very strong resolution in favor of itineration to this effect: "While recognising the necessity of maintaining fixed stations in important localities, they consider that a missionary should not tie himself down to pastoral work, except in the infancy of a mission, and that he should always aim to make his labours tell upon the heathenism of the country. While he preaches constantly in a fixed station, they think it well, that at favorable seasons, he should itinerate in the retired and ill instructed districts. Such itinerances they reckon as of high value in spreading sound Scriptural knowledge and preparing the way for future extension of the mission by the establishment of new stations, but to be effective they must be systematic, limited to a comparatively small district, carefully carried out and repeated again and again."

Now with the command "Go ye into all the world, preach the Gospel to every creature," and the interpretation of that word by the Apostolic Church, and the seal of God upon its labors, it is a plain duty of the Church to engage heartily in this branch of work, even if it yield not all the *visible* fruits we could desire.

Let us notice in the second place the *advantages* and *encouragements* of this mode of work together with its *discouragements*. One of the chief advantages of itineration is the *preparatory work* that it performs. In the spiritual, as in the natural field, the reaper must follow the sower. 'Tis true some lands are so prolific that they are said but to need "tickling with a hoe to smile with a harvest." And Christ speaks of seed that falls into good ground, and it can not be denied that some lands like the Sandwich Islands that had just cast off their old religion before the missionaries arrived, and the Karens who were expecting some to come and teach them the true way, do show a peculiar preparedness for the Gospel. *Still the rule holds that the reaping is almost always in proportion to the preparatory work modified by the obstacles to be overcome.*

Hence in aboriginal tribes, where Christianity, with her refinement and benevolence, comes in contact with barbarism, the same amount of labor produces more apparent results than when it encounters not unpretentious civilizations and elaborate religious systems, entrenched behind the veneration and prejudice of centuries. But to the eye of Him who seeth the end from the beginning the apparently fruitless field is yielding

equally as important results in view of their effect on the final redemption of the land. And where prejudice against foreigners, sometimes too justly incurred; and self-sufficiency, fostered by Confucianism, with Taoism appealing to the natural superstition of our fallen natures, and the counterfeits of the truth furnished by Buddhism, to satisfy the spiritual longing of man's heart, exist, no small amount of preparatory work is necessary to any extensive reaping.

Itineration by bringing the foreign missionary and native Christians in friendly contact with the people all through the country *tends to modify prejudice*. Those who began to itinerate through the northern parts of the Chehkiang Province, eight to twelve years since, can bear witness to a vast improvement in this respect. We now often hear the greeting, "Ah, you come twice a year,—you are an old book distributor." At first, all kind of vague ideas existed as to our object, gradually they get an idea that we come to do meritorious acts. And though not altogether in their approved methods, yet it gives us a favorable hearing.

Again they hear the truth preached or secure a book. It may be they go away saying: "Yes, doctrine all under heaven is the same." Here then is a gain, they no longer regard it as the black arts of "foreign devils." Soon they get a vague idea, it may be, that your worship is not just an honoring of heaven and earth, father and mother; and a clear one, that we regard idols as false, and not infrequently a mental and a verbal consent that such worship is vain. Thus at length many become able to comprehend the fact that God is not heaven and that we preach one God and Jesus a saviour from sin and hell, to heaven and eternal happiness. What a gain this is any one knows who has tried to preach to an audience the first time they hear the truth. Here then are some prepared to be converted by the Holy Spirit operating through the truth. Again this mode of work affords *favorable opportunities for book distribution*. And here itineration has one of its great encouragements in China. While in India the educated portion of the population including all "that have obtained *any kind or degree of instruction*" amounts to but $7\frac{3}{4}$ per cent; in China there is probably a large per cent that can read either mandarin or simple wen-li. And from observation, I have no access to statistics, I mistake not a larger per cent read in China than in Spain or Mexico according to newspaper accounts of their ignorance? *This work prepares for the establishment of chapels and prepares people to come and listen when once chapels are opened*. It also enables many of the old and the young and many women also to hear the word of life who might never be near the regular preaching places. When Dr. Nevius spent a short time in Hangchow some fifteen or more years ago a man, and also a woman there heard the word, and after some years waiting the woman had the pleasure of seeing christianity come to her home, in answer to prayer as she justly thought, and as the result, a church exists there to day. The man's hearing eventually led to the establishment of the Sin-z church. Thus while some complain of having seen no fruits, another brother here present can point to two of his best native helpers as results of itinerating labors. Last year in *Hang-chow-fu*, *shih men* (石門) *hien*, a native Christian found an old man who had only received two books and yet was worshipping God; and during the "paper men" excitement endured persecution, saying he did not believe in the "foreign devils," as accused, but in Jesus. And I doubt not in the great day of revelation many will be found whose names had thus been written in the Lamb's book of life, though not in any church record. In no land, perhaps do

facilities of locomotion, the characteristic tea shop, and the social habits of the people afford so many encouragements to this mode of work.

The only serious objections to remote itineration are the desultory nature of the work, yielding little fruit as compared with stated labor; and secondly the differences of dialect.

As to the former, it has been before intimated that results are not always to be gauged by sight. Blows disseminated over a wide surface do not produce the same visible effect, and yet *no* cause is without its proportionate effect whether in the moral or physical world. The rain coming down over a vast surface disappears with less show than the pail of water poured on one spot, but its silent effect is eventually seen in the waving harvest: and "so shall my word be that goeth out of my mouth," said he who seeth not as man seeth. Were the salvation of just so many men in a given time the commission of the Church then she might be justified in spending all her strength in one spot. But where the subjugation of the whole land is the end contemplated, like the farseeing general we can forego immediate results for the final success of the entire campaign. Let us sow beside *all* waters. With reference to *dialectic* difficulties.—few unevangelized lands have been so free from them. Where Christianity has given a nation High German, or English, one may reach an entire people in one language. But after all probably as many can be reached in China by one speaking Mandarin, or one of several other dialects. In spite of real difficulties in this respect one speaking his own dialect well, with sufficient acquaintance with kindred ones to be eclectic in the use of his language, can reach tens of millions of people, so that they can grasp his meaning. And inside of some Fu city walls he can itinerate among more people than constituted any of the tribes of N. A. Indians, or inhabited the Hawaiian Kingdom, or any of the three hundred isles of the Pacific, deemed large enough for separate missions: and, within the limits of almost any prominent dialect, he can reach more people than dwell in any South American, African or Asiatic country, with the exception of Japan and India. And, I understand that in India over twenty languages rather than dialects are used. Of all lands China presents one of the fairest fields for itineration. And by no other means, I fear, is it possible to evangelize this nation, for many generations. If New York with nearly four hundred churches and all its Christians and Christian agencies at work is unable to overtake its destitutions, what are three hundred Missionaries among as many millions of Chinese.

Again. Itineration *enables missionaries to reside only in the principal centres*: This is doubtless the original plan of work in the times of the early church which accounts for the growth of Bishoprics and metropolitan sees. And the terms pagan and heathen, derived as we learn from those dwelling in the villages (*pagus*) and on the heath, show that heathenism lingered longest there, even when the great centres had become evangelized.

And not only is this the natural order, which necessitates itineration to evangelize the towns, villages and country but it also has advantages not to be overlooked. *Experience teaches I believe that those churches where the foreign missionary resides are, as a rule, the most backward in development of self reliance, and in becoming self supporting and aggressive churches.* As long as the missionary is present, preaching will be provided whether they pay or not; and his position and superior training makes him assume the responsibility, while they look to him too much, rather than to God and themselves. By a thorough and judicious system of itineration

as few churches as possible enjoy the doubtful blessing of the constant presence of a missionary, while they are yet aided and instructed by his visits and counsels.

III. I wish to notice in the third place some of the *modes* of itinerating. The proposition is divided into two headings. Itineration far and near. If "near" means from house to house as far as I have seen, it must for the most part be relegated to the ladies and should be discussed by others, for gentlemen are not welcomed into many houses, and the native Christians are even less welcome except among acquaintances. Hence I have not strictly adhered to the subject as printed but have treated it under the general head of "itineration."

a.—In the first stages of itineration remote and moderately rapid trips are, as indicated above, a mode and a necessary mode of work, notwithstanding some are disposed to censure those whom they regard as running about over the country, while they are in their schools, or at their chapels, plodding away gathering a small church. But there are diversities of gifts and the working hand can not say to the itinerating foot "I have no need of thee." Such trips derive much of their value from their advertising the chapels, thus reaching those afar off, and from the element of colportage which they embrace. And in this latter branch of the work, the distribution of books by *sale* is to be commended. In a promiscuous crowd eager to obtain a book because it can be had, it makes a distinction in favor of those more likely to read them. And instead of decreasing a healthy demand for books it has been found in India to increase it by leading the native to set a higher value on the books; till they can now, in some parts, I believe, be sold almost at cost value. And the proceeds of such sales, to some extent, increase the ability of the church to enlarge this branch of their work. Some think it a waste to sell books indiscriminately, and I have often felt unwilling to sell to an old opium smoker or a child. But no sinner is too hardened to be saved. And even the child or illiterate person may be the instrument of putting the knowledge in families or houses which it would otherwise not reach. The sower that deals with a stingy hand, because some of his seed may perish, will reap accordingly. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether both shall be alike good." I believe the church gathered at *Chi-mi*, in Shantung, owes its origin, under God, to books or news taken from the street chapel by one not benefitted himself thereby, unless at a future date. Two Chinese who were converted and united with the church in Little Rock Ark. had with them Christian books given them in North China. Dr. Medhurst in 1835 landed on the island of *Ium-yit*, near Foochow, and left books. In 1868 a native preacher visited that island and was preaching on the sea shore when two men said, "Come up to the village, we have books that contain the same doctrine. Our father charged us before his death to take good care of these books, for by and by some one would come to explain them." In six months, more than sixty persons were baptised in that isle. Recently when preaching under a tent at the town of *U-tsen* I heard an old man telling of the miracles, death and resurrection of Christ. I asked him if he had seen this,—holding up the Gospel of Mark. He replied, "Yes, I have the entire book, (the New Testament) I got it from you (some missionary) four years ago; and at night when I can't sleep I read it, and it gives rest (peace) to my heart." Who can tell but it may be that peace of which our Lord spake, "My peace I give unto you."

Again, Chinese custom sanctions pasting tracts on walls in conspicuous places. Thus the missionary by carrying a box of paste can put up a leaf, and, as the crowd gathers to read it, preach to them with his printed text before their eyes, explaining the Gospel of Christ; and, passing on to gather another audience, leave this tract to preach after he has gone on his way.

The first convert in the Presbyterian Church at Yü-yao read the 救主耶穌 Kyin-Tsö Yu-su pasted on the city wall, and, not relishing the position assigned Confucius in the comparison, came to the chapel as soon as one was opened to dispute with the native helper, and "he who came to scoff remained to pray."

I have employed this method of posting tracts on the Sabbath when I do not sell books. On such days it is my custom to rest most of the day, for not only does the body need rest, but, like the disciples whom their Lord called apart into a desert place to rest, we need on such trips to renew *our* own strength and secure the presence of the Holy Spirit who alone can make our work successful.

b.—The time will come when books will not find so ready a sale and crowds will not gather on the street from curiosity to see the foreigner. He will now feel the necessity for what I would term the second stage of itineration. Seed has been cast, the field must be *cultivated*, if one expects to reap. Let him now select certain towns and regions of country in this vast field and concentrate labor and prayers on this district. Go several times a year and spend days or weeks preaching there. It will require faith, but reaping will follow if he seek and expect it. Tent preaching will now be found useful. It gives fixedness to the place of preaching; and the natives recognize one as having a kind of right under his own tent. The tent may be a light awning much like that of a travelling doctor, easily set up or transported. On going to a town select the most eligible site, or sites, and there abide till you go thence.

Have posters with blanks to be filled in with the time and place of preaching. Go around the town, first selling books and putting up your notices, and, when thus advertised, retire to your tent to speak to those who may collect. Thus people will come to know that when you are in town there will be preaching at such and such a place. The same persons are reached oftener, and any desiring to inquire more fully the way know where to find you. Thus, as has been found in India, impressions made are deepened and fixed by repeated visits, till the hearer becomes an inquirer, and the inquirer a believer. In remote itineration I would not advise sending natives alone. As a rule, I fear they can only work successfully where they are known unless they have a foreigner with them. But it will be well to send them, and get the church members also to go, to the villages and country around the station and talk with the neighbors, and invite them to the chapel.

It might be well if the Sabbath afternoon were devoted to this kind of work by all the church members suited for it. For you all know how it quickens one's own spiritual life to try to impart it to others.

c.—When a person becomes a believer in any town, or when a native Christian, in pursuing his or her occupation, moves into a new place, or when a chapel is opened in charge of a helper, we have what forms the basis of the third stage of itineration, *viz., visiting out stations and churches*. It is sometimes the case that a native Christian moves into a new locality and pursues his trade expressly to work for Christ. And unpaid workers are sometimes more blest than more learned helpers in foreign pay. A member of the C. M. Society near Hangehow prepared quite

a number of persons for church membership, though he had been considered too illiterate to be employed as a helper. When native assistants and out stations multiply, the missionary becomes of necessity, in some sense, an itinerating superior or, if you like, Bishop. And much of his time will be taken up in visits to stir up the native brother, instruct him, and strengthen, advise and correct his members till a trained pastor is left in full charge. And from these stations visits with the native brother to distant members and to the villages around may eventually originate other churches. *Then*, following the Apostolic example, set over them the best person you have there, though he be not yet all you could wish. Let the native pastor at the older station take this under his charge and in turn become an itinerant preacher, spending certain portions of his time in instructing and catechising the churches of which he has the oversight. Thus a net work of churches may be established over the country before we have pastors for each. Those placed over these churches, if faithful in the study of God's word, and in availing themselves of the instruction of the native and foreign ministers in their stated visits, may "purchase for themselves a good degree" and finally become helpers or pastors. At first they may continue at their usual avocations, rendering their services for love of God and souls. When the size of the Church demands all their time let it pay for it and let them then give themselves wholly to the word of God and to prayer. While I think that, in order to a successful prosecution of itinerating labor, one man in each central station should be free from settled work, still it would be well for each one to engage in it at times. It refreshes the body, gets men out of the rut they are apt to get into at their regular work, and stirs them to renewed efforts as they see entire districts lying in the darkness and shadow of death.

And though I have dwelt upon the subject from the standpoint of the male missionary, the field is no less open to the lady itinerant, and to her must her heathen sisters look, in great part, for that glad tidings which not only elevates her position in this life, but gives peace and hope in death, and joy eternal in heaven. Now in concluding these crude views of this important branch of our work I would remark that itineration far and near is but the response to the command "Go ye into all the world and preach the Gospel to every creature." It means preaching everywhere, and continuously. It is not the work of the translator, or the professor, but of the preacher. And in the words of another, "What ever the commendation of other modes of presenting the Gospel, the preaching of the word has an honor that is put upon no other instrumentality: in its having been the form of our Lord's own labors while on earth, and in its selection by him as the means which He commanded the church to employ, and which, in His promises, He specifically bound Himself to bless. It was in its use that Christianity won its earliest and most glorious victories.Philosophy had her lectures given in the grove, or the garden, or porch, to her select auditors 'fit and few' and given only for pay. But by what the wise of this world deemed eminently the *foolishness* of preaching the new religion overturned their power and scattered their dreams. The church of the first century was not comparatively a church of writers, hence the remains of primitive antiquity are scanty in amount, and often breathe a rude simplicity.but the devout and fearless preacher was every where, and hence it was that one of the Fathers spoke soon of the Christian Church as being found every where, in the city and in the village, in the army, the Senate, and the Forum." May we imitate them in their self-denying labour in preaching Christ and

Him crucified till in this land, it shall be, as in some of the South Sea islands, from one of which recently a youth upon being shown an idol from his native land in one of the Societies' rooms—thanked them saying it was the first idol he had ever seen. May it be thus in China! “Even so come Lord Jesus.”

ESSAY.

Itineration Far and Near as an Evangelizing Agency.

BY

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Three passages of Scripture suggest to my mind the leading thoughts to which I would draw your attention, on *the necessity and value, the place among the agencies, and the mode of Itineration*. To these thoughts I would add a few remarks on *the agents for and expenses of Itineration*. The passages are as follows:—

“Jesus went through *all* the cities and villages, *teaching* in their synagogues, and *preaching* the Gospel of the kingdom and *healing* every sickness and every disease among the people.” Matt. ix. 35. “Let us go into the next towns, that I may preach there also; for therefore came I forth.” Mk. i. 38. “Go ye into all the world, and preach the Gospel to every creature.” Mk. xvi. 15.

If the subject of my paper were localized missionary and pastoral work, I should be found second to none in my estimation of its importance and value. It is not proposed, however, to discuss in this paper the relative merits of itinerant and localized missionary work—as well might we discuss the relative merits of land and water, of mountain and plains, of animals and vegetables. All exist, all are indispensable: the one does not supercede the other, but supplements it, and is its necessary complement. The questions now before us therefore, are:—

I.—What is the necessity for, and the actual value of, itinerant missionary work?

II.—What is its place amongst the various agencies for spreading the Gospel in populous and extensive countries?

III.—The missionary journeys: (1) how may they best be carried on?—by going over a large tract of country? or by more thoroughly and repeatedly visiting through a smaller area? in other words, far or near? and (2) what should be attempted on such journeys?

IV.—By whom may itinerant work be most profitably prosecuted? and may the expenses be kept within moderate limits, and monies be safely remitted to the interior or conveyed from place to place?

I. WHAT IS THE NECESSITY FOR AND ACTUAL VALUE OF ITINERANT MISSIONARY WORK?

That it is both necessary and of great value might well be assumed from the prominence given to it by our Lord Himself, and also by the Apostles. How else, indeed, could the few disciples hope to fulfil their Lord's command and go into all the world, to preach the Gospel to every

creature? Only by spending a very short time in many places could they within the compass of a lifetime reach the vast and needy regions in which they were to plant the Gospel. It might well have been asked then, would such visits accomplish anything of permanent value, when the work extended beyond the limits of Palestine to the heathen world, where the darkness around was so great, and difficulties to be overcome were so stupendous? But history now proves that the work thus attempted was actually accomplished, and quickly accomplished; and we do well to inquire, *Is there ANY reason to assume that similar work now done in China would be attended with results less valuable and encouraging?* My own firm belief is that as great effects would be now seen in China from similar labours as were seen 1800 years ago in Asia Minor and in Europe; and that our difficulty lies, and lies only, in the obstacles which exist to our doing similar work.

The Gospel we have to preach is the same as that proclaimed by the Apostles of old. It is said in the word to be "*seed*," "*incorruptible*" *i. e.* imperishable "*seed*." Scatter it where you will, it will not *die*—it may lie dormant, and lie long, like the wheat found in the Egyptian sarcophagus, but die it cannot, it liveth and abideth for ever. But what is this seed? It is not the printed Scriptures, or any portions of them, valuable as these are to believers, to whom alone, I believe, they were given by God. It is not Christian books and tracts, useful as they are in their place, and much more adapted as they undoubtedly are to benefit the heathen. This seed is the *preached* Gospel the orally proclaimed good news of *something* which the heathen *as they are* can appreciate—the personal testimony of living witnesses to the Lord Jesus Christ as an almighty and immediate Deliverer from the *power* of sin, and also from its *eternal* consequences. Talk theory to the heathen, and they are generally unmoved; tell them merely of blessings in store for the future, and they are often too sceptical or too occupied with the pressure of present necessities to heed what you have to say. But, as I remarked yesterday, tell your audience that you have an infallible help for every opium smoker among them, for every drunkard, for every fornicator, for every gambler—that you proclaim a Saviour who has *never once failed* to save immediately *any* soul that really trusted in Him both from the power of sin and from its eternal consequences, and you will soon see that Gospel *is* good news to your hearers, can command attention, and will accomplish the mightiest changes of which the mind of man can conceive or which the hearts of men can desire.

But so to preach Christ we must ourselves be filled with the Spirit, be abiding in Christ, be conscious of the fulness and greatness of His great salvation. The man who is consciously overcome by sin, who habitually succumbs to temptation, who is only half saved himself, *cannot* preach this Gospel—and this, brethren, I confess with shame was the experience of half my life. But when conscious of the indwelling of an almighty Saviour, we *can* preach Christ, and are not afraid to speak good of HIS name.

I may not tarry to enumerate many instances of the effect of this kind of preaching in China, but I will refer to one. A few years ago this kind of personal testimony, given on a missionary journey by my friend Mr. Stevenson, (then of Shao-hing, now in Bhamo,) was blessed to the conversion of a Siu-tsai of more than ordinary ability. He went out and preached the truth in his own native district with undoubting faith and in the power of the Holy Ghost. No half-and-half gospel did he proclaim—an immediate, and perfect, and eternal salvation to the worst of

sinners was his message. It happened that a notorious character was passing by—a man who was the terror of the neighbourhood—the head of the gamblers of the district. His house, or rather houses, were indeed a gambling hell—sin in all its forms was practised there. He made much money by his business, and none cared or dared to interfere with it. But *this* message reached his heart; he said if Jesus *can* do this for me, He *shall*. There and then he accepted Him, and went home, closed his place, sent the bad characters away, and never another game of chance, I believe, was played there. The conversion of that one man, has been a well understood testimony in the neighbourhood and for miles round, and many other needy ones have come, not in vain, to the same Fountain, and drank of its life-giving streams. O! my brethren, we want more faith in Christ, and in His glorious Gospel—it is yet the power of God unto salvation to every one that believeth.

Time warns me to proceed, or I could mention cases of persons brought to God during *very short* evangelistic tours, some now present with the Lord, others whose lives here prove His presence with them; many of you I feel sure could give similar instances. Such cases establish beyond a doubt the actual value of itinerant missionary labour and show it to be very great.

II. WHAT IS THE PLACE OF ITINERANT WORK AMONGST THE VARIOUS AGENCIES FOR SPREADING THE GOSPEL IN POPULOUS AND EXTENSIVE COUNTRIES?

The correct reply to this question will, I conceive, go far to remove some misconceptions which have existed about such work, and to correct mistakes which have sometimes been made in its prosecution. Here, as in every other part of our work, the Word of God must be our guide, and the example of our Lord and of His apostles, as recorded there, our examples; while history shows the success of their efforts. Itinerant work, should be looked on, (1) as a most important *preliminary* to localized work, (2) as principally valuable as a *preparatory* agency—not as being in any sense a final work, and, (3) as necessary *so long* as there is any region without the stated preaching of the Gospel.

(1) It is a most important *preliminary*; for it tends to open the way for localized work. The missionary who has frequently itinerated through a district is looked on by many with kindly feelings. His occasional presence has removed many misconceptions: he has made many friends. His character and object are becoming understood, and though he may not in *all* cases escape opposition, he will do so in *some*, and in others, the help he has secured will go far to carry him through it.

But in a far higher sense it is *important*, I should almost say *essential*, or, if this be thought too strong a word, at least, *economical*, of time, and labour, and money, *to a high degree*. The history of almost all missions proves that five, ten, or twenty years of labour are required before any large ingathering is made, and the constitution of the human mind fully accounts for this. No matter how strong the evidence, how clear the statements of truth, the eye can only see what it is capable of seeing, the mind can only grasp what it is capable of grasping. All education must be gradual,—cramming may be sudden, not education. Do not we ourselves confess that we are slow scholars in the divine life? Well, that is the state of the Chinese? They have, as a mass, lost the idea of one living personal God. Of His holy nature, holy law, they know nothing; and knowing nothing *can* have no *true* ideas of sin, or of themselves as sinners.

This knowledge of God and of sin *must precede* true repentance, and earnest desire for salvation; and in minds not given to rapid thought, time, often much time, must be given for it to strike its roots deep into the inner man, before a Saviour is either desired or welcomed. Then, the knowledge of a Saviour and the offer of salvation need to be understood, mentally accepted, before men will seek by prayer for a personal interest in them, will grasp them by faith for their soul's salvation. The Jew knew God and His law, and yet the work of John the Baptist preceded that of the Saviour. He sent the Twelve and the Seventy before His face to every place whither He Himself would come. His own work was but an itinerant and preparatory one—no Church was formed till after Pentecost. The persecuted Christians preceded the Apostles in Samaria; of those collected from every part to Jerusalem at Pentecost, many doubtless returned and preceded the Apostles to the regions beyond. Now it is my firm belief that during the 10 or 20 years which generally elapse between the first visitation of a province and the larger ingatherings, *widespread itinerations* would not only lose no time, but would gain much time—that whole prefectures, or even provinces, might *in that time* hear, and be mentally digesting, the elementary truths of God's existence and personality; of His holiness, law, and judgment; and of Christ and His salvation. Look on widespread itinerant work as independent and final, and it fails to meet our expectations. But as a preparatory work it succeeds, always has succeeded,—especially in China,—and from the design of God, and the nature of things, it must ever succeed everywhere. I appeal to the experience of every missionary who has worked first in a somewhat prepared and then, subsequently, in an unprepared field for confirmation.

The time allotted me forbids my dwelling more at length on the 2nd. point, that the principal value of itinerant work lies in its *preparatory* character, and on the 3rd. that the needs of this agency will continue *so long* as there is any region without the stated preaching of the Gospel. Some will be converted by the first promulgation of Christianity, others will be more gradually drawn into the fold; but many, many more will be prepared, and preparing, for the pastoral labours that *always should*, and in the providence of God *usually do*, follow the first itinerant efforts.

III. THE MISSIONARY JOURNEYS: (1) HOW MAY THEY BEST BE CARRIED ON?—BY GOING QUICKLY OVER A LARGE TRACT OF COUNTRY? OR, BY MORE THOROUGHLY AND REPEATEDLY VISITING THROUGH A SMALLER AREA? IN OTHER WORDS FAR OR NEAR? AND (2) WHAT SHOULD BE ATTEMPTED ON SUCH JOURNEYS?

1. In answer to the first question—*far or near*—I would say—as to *different* regions, first near then far.—“Ye shall receive power in the coming of the Holy Ghost upon you, and ye shall be witnesses unto ME both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” The natural and reasonable order exhibited in this passage needs no further comment.

But as to *any particular region*, (I mean uncivilized region) I believe we shall wisely *reverse the order* and iterate first far, then near for the reasons already given. Too long a stay in a Chinese city or town, on the occasion of the missionary's first visit, is not only unnecessary, it may be even prejudicial. Several short visits will accomplish more than one

long one, and may do it without the alarm and opposition of the literati, to which the latter might give rise. And, therefore, we may profitably visit all the cities and important towns of a province in circuits, frequently passing through, but not staying long in, the more important centres—preaching and selling books, confining ourselves to the simplest truths of our holy faith, and not perplexing our hearers by the discussion of doctrines for which they are *as yet* unprepared. Suppose two men, A and B, thus to spend two years in itineration and colportage all over a province; and then to separate, each taking a new companion with him, and confining himself to half a province. These companions we will call C and D. After the third year A and C, divide their half province; and each, again taking another companion, itinerates more and more thoroughly over a quarter of a province: B and D have been working in the same way. Is it not reasonable to suppose that four years of such labour would prepare the way for the more localized efforts of the resident missionary, and bring into the fold the firstlings of a flock, needing and prepared for, all the shepherd's care?

(2.) *What should be attempted on such missionary journeys?* On those which for brevity we may call "*far*," little can be done besides preaching and colportage. Let me repeat, preaching and colportage—not colportage and preaching. I left England for China nearly 24 years ago believing in colportage. A million testaments—distribute them! Experience—that of older and wiser men, fully confirmed by my own, taught me that colportage and preaching were *both* needed. Further experience has reversed in my mind the order, and now I would say, preaching and colportage. If you *must* leave either out, let it be the latter. If either *must* be abridged, let it be the latter and not the former. Of all Christian effort, the non-scriptural plan* of putting a whole Bible or Testament into the hands of an unconverted and uninstructed heathen, in an unconverted language you will (understand me, my brethren), without printed note or comment or preface, without preached note and comment, without explanatory tract, and without the comment of Christian life, is the most unsuccessful, and is, so far as my experience goes, sometimes even hurtful.

One of the most able and devoted native Christians I ever knew—a Sin-tsai (literary graduate) once said to me on this subject, "If you want to hinder a literary man from coming to Christ put a whole New Testament into his hands. It was a wonder that I was saved, for the first Christian book I ever had was a New Testament." The people with whom I have had the greatest difficulty in gaining an attentive hearing have been those who could produce a New Testament which they had tried to read with interest but in vain. We are all greatly indebted to the British and Foreign and American Bible Societies. I have special cause to be grateful to them for their help. But as they must look to missionaries for their information; and as their action will doubtless be greatly influenced by the judgment of this important Conference, I hope that the sentiments of able and experienced brethren will during this Conference be plainly uttered on this question, and that the hands of those societies which would circulate the Scripture with comments and tracts may be greatly strengthened thereby.

* This protest, I would remark, is only against giving or selling large portions of Scripture, without suitable explanations, written or spoken, to the uninstructed.

But to revert—as the journeys become shorter, and the districts traversed smaller, the work done will naturally alter somewhat in character. Our preaching will become fuller, enquirers will occupy a larger proportion of our time—the dispensing of a few simple remedies and in time of need perhaps the distribution of food and clothing will become part of our work. Then in some instances the planting of native agents, the ingathering of converts, and the organization of native churches may follow, even before many missionaries have settled in such province.

And here let me say a word, in anticipation of my next point, on FEMALE AGENCY. *We cannot leave the millions of our sisters in China to perish*—we need not do so. Like Peter, I have travelled much with a “sister, a wife,”—and have been helped and not hindered in so doing. She has found as good opportunities of work among women as I have among men. A Female Missionary in travelling can also do much for the sick of her own sex; and, with prudence and care, and *previous knowledge of the resources of a district* (a very important matter in some cases), I have found no insuperable difficulty even in overland journeys. On this topic I may not further enlarge.

IV. *Lastly.* BY WHOM MAY SUCH ITINERANT WORK BE MOST PROFITABLY PROSECUTED? AND MAY THE EXPENSES OF SUCH WORK BE KEPT WITHIN MODERATE LIMITS, AND MONIES BE SAFELY REMITTED TO THE INTERIOR OR CONVEYED FROM PLACE TO PLACE?

I need not say that if there were able and experienced men in sufficient numbers to undertake such work all over China and its dependencies, without robbing stations already opened and neglecting churches already gathered, they would find ample scope for all their talents and attainments. *But we have no superabundance of such men.* Further it would be only in very exceptional cases that such work could be undertaken by *married missionaries with families.* God has other work for them—work which they only can do, and plenty of it. As a rule, single young men must commence such work and they should commence it as soon after their arrival in the field as possible, before their health and strength are too much worn down. The physical strain of months and years spent in such labours is very great.

For this itinerant work China is wonderfully open. Members of our own mission have recently traversed considerable districts of Kan-suh, Shen-si, Shan-si and Ho-nan—have been through Hu-nan, and Kweichau, and have crossed part of Si-ch'uen. Some are now in Hu-nan on their way to Kwang-si, and possibly our friends from Bhamo may have entered Yun-nan. Most of these provinces have been previously visited by experienced agents of other societies—but I draw attention to the fact that *young men* of limited experience may safely attempt this kind of work, for which the proclamations posted in several provinces, in accordance with the Che-foo Convention, give increasing facilities. Moreover China is not merely opened to a certain extent, it is opening, opening with great rapidity; and long before we are ready for it, the whole land may be fully opened.

As to expense, this need not be very great. The sales of books may be made to go far towards meeting the expenses of their carriage. Books will be bought, by those who really value them, at a near approach to their cost, and will be more valued if not too cheap. And if the evangelists *walk*, and slowly traverse the country, spending most of their time in

preaching, and journeying but a few miles a day, their expenses will be small—if their comforts are few, and their accommodations scanty, they will not have much to pay for them.

As to money. The carriage of silver is both cumbersome and dangerous; but the admirable system of banking that prevails all over China greatly lessens the difficulty. Sums of Tls. 100 and more can be remitted to any provincial capital in the empire by the ordinary banker's draft; and what is still more important and valuable, Ten Tael notes, payable in any important city in the empire may be procured, I am credibly informed, at a commission of only one per cent. If there prove to be no unforeseen drawback on their use, they will leave nothing to be desired in this way. In conclusion. Let us ever bear in mind that the whole work is the *work of God* and not of man. Each agent performs but a small part, yet he is not isolated. If God the Holy Ghost regenerate a soul, He will carry on His own work to completion in some way or other. The Master prepares one to take up, what He calls another to lay down, and no soul is *saved* but by GOD. If He use one of His servants as His agent in planting, He who has begun the good work will use another, if not the same, in watering. Paul, the planter, may not be able himself to watch over all the fruits of his labours but God will send Apollos to water. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

DISCUSSION.

REV. D. HILL, E. W. M., WOO-SUEH, said:—

After expressing sympathy with the aggressive measures of the China Inland Mission, I shall confine myself to a few practical suggestions on Missionary itineration. In the first place, with regard to the selection of a field. The Apostolic plan was to seek and follow the guidance of the Spirit of God. This principle we should adopt. Going forth under Divine guidance and asking where God is moving on men's hearts, we should there locate ourselves—not, as is now too frequently the plan, first selecting a comfortable home in a treaty port and then expecting the Spirit of God to follow *our* movements. *That* is reversing God's order. Having thus decided on the field we should next take a thorough survey of the whole, and that especially with regard to the operations of the Roman Catholic missionaries, should they have been beforehand in the field. Then, special attention should be paid to those towns from which a large proportion of the natives are known to leave home for trading purposes, and—where there is no danger of exciting disturbance—the occasion of Fu and Hien literary examinations should be taken for the visitation of those cities and thus whole districts would be brought under Christian influence from one single point of attack. In visiting a town for the first time it is well not to stay too long. It is better to repeat your visit at short intervals, prolonging the stay on each succeeding occasion. It is a good thing, wherever it is possible, to put up at a native inn; this gives greater influence in the town and affords a centre to which hearers met with in street preaching may be invited. The value of medical agency is perhaps seen to greatest advantage in itinerant work. It is the plan laid down by our Lord Himself in the instructions He gave to His apostles. The whole of the instructions given by our Lord in St. Matthew X. and especially the principles which underlie

them demand the closest study and most faithful following from all missionaries engaged in itinerant work.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO,

Agreed with Mr. Hill that in itinerating the most important matter was to seek carefully and for some length of time the guidance of the Holy Spirit. He was convinced that his safety in his many and long journeys—the fact that he had never met with any injury to his own person or assistants or even mules, and had often found the way wonderfully opened up before him, was due to this—that he was accustomed to seek for some time previous direction from God. He agreed with Mr. Taylor that preaching should come first, and colportage second. He had always found it advisable to state clearly who he was, why he had come, and that the book he had to sell was God's "*letter*" to man, etc., whenever he entered any town. After this he would mention three or four of the principal doctrines contained in the Bible, and then commence selling his books—interrupting the sale to preach occasionally.

With regard to selling the Bible without note or comment he had obtained permission from the Scottish Bible Society to sell tracts or books with it; and he therefore almost invariably inserted a short tract or book inside every Bible or portion he sold. He believed that to interdict a colporteur or missionary from selling books or tracts was like sending a man to work with one arm tied behind his back.

In itinerating it was necessary to adapt ourselves to the intellectual condition of the people; and here, with a people whose minds were so little cultivated as the masses of the Chinese are, we might in walking along by the side of the cart as well as in preaching draw many valuable lessons from nature, the human body or even a flower to teach the truth of a Creator. In trying to bring home the existence of the soul he would sometimes playfully put his hand on the ear of any boy who might be standing near him and ask was it the ear which heard, or what? In this way be brought home the spirituality of our nature and then taught the immortality of the soul. They could not gainsay such arguments. The great evil in China was the want of any sense of sin. Great care and even ingenuity must be exercised to arouse this consciousness. Here you had the conscience to appeal to; and the colporteur and missionary should arm himself with all sorts of methods to bring home the idea of sin to the people. Without this all labour was vain.

REV. DR. TALMAGE, A. R. C. M., AMOY,

Agreed with Mr. Taylor in regarding preaching of greater importance than colportage, and said that in the training of Native agents to which his mission gave special attention the subject of preaching was made very prominent. They are not accustomed to any wide distribution of large tracts, and especially not of the Scriptures. He did not think that the Scriptures ("without note or comment") could be understood by the heathen Chinese. They are accustomed however to distribute pretty widely sheet tracts, which could be done with great economy. One of these tracts was a Sabbath Calendar. It told what days of each month were Sabbaths. It contained the Fourth Commandment. It also gave a list of the places throughout the region of Amoy where chapels might be found and the Gospel might be heard.

Another of these tracts contained the Ten Commandments with brief notes, followed by brief statements of Gospel truths.

REV. SAMUEL DODD, A. P. M., HANGCHOW, said:—

There are two Scripture texts which appear to me to have a close connection with this subject. One was spoken by the Master to the early disciples and is "Ye shall not have gone over the cities of Israel till the Son of man be come." I believe we may safely infer from this that the disciples had not gone over Israel before the great catastrophe which gave Judaism its death blow come upon the land. This however is in the past and has not much to do with us: but a similar and related text that remains for us is. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." I believe that this will be the ease; and that in China the Gospel will be preached not only in every province and city, but in every village and hamlet before the coming of the great event that is to give heathenism its death blow. And as it is at present beyond our power to station men in all the large cities of China, the work can only be done by itineration.

Colportage in connection with preaching may be of great service: and while heartily agreeing with Mr. Taylor in disapproving of that exclusive policy of the Bible societies that forbids distributing any thing but the very words of the Holy Scriptures, yet I cannot agree with him in thinking that copies of the Scriptures should not be given to the heathen. Mr. Taylor himself refers to a Christian Chinaman whose first contact with Christianity was in coming across a copy of the New Testament.

In street preaching we must take care not to interfere with the business of the shop keepers and others. We should not gather a crowd in busy thoroughfares and thus obstruct the passage ways. It is a good plan to walk quietly through a street, distributing books till we come to an open space, when we pretty generally find ourselves surrounded with a crowd to whom we may preach without interfering with the rights of any one.

REV. H. C. DU BOSE, A. S. P. M., SOOCHOW, said:—

I should like to say a few words as to the *magnitude* of the work of itineration. One never returns from a preaching tour in the towns and country places without being deeply impressed with the insufficiency of the means employed to reach the teeming population "of the regions beyond."

I used to say that within a radius of 30 miles of Soochow were about 30 large towns but now know there are a hundred. Sometime ago I took a trip North of Soochow, in a section 40 miles long by 30 broad, visiting the large cities of Chang-soh and Wu-seih and 21 market towns. Two or three of these towns had only 3,000 or 5,000 inhabitants, the rest 10,000 to 25,000 to 40,000 each. Within view at any point were hundreds of farm hamlets. Some of the farms consist of two *mow*; a large farm of fourteen *mow*, or about an average of an acre to a family; so to a square mile 640 families or 3000 souls.

In many parts of this region within an area of 25 or 30 miles square there is a population of a million. Now what amount of good can we expect to result from an occasional visit to a district like this? Of course it is our duty to go and we know not which may prosper this or that, and we leave the results with Him that sent us. In many of the states of

the United States with two hundred ministers of one denomination they say they are altogether inadequate to the work, but this one province of Kiang-su contains a population equal to the whole United States. We are but *ciphers* in the midst of these millions by whom we are surrounded.

REV. H. L. MACKENZIE, E. P. M., SWATOW, said :—

In connection with this subject there are two texts of Scripture which it would be well for us to keep in view. Our Lord in sending forth His disciples “sent them two and two before His face into every city and place, whither He Himself would come.” Our prayer should be that He would send us whither He himself will come, whither He will follow us. If Christ does not come with us, if He does not come, so to speak, after us, to visit in His saving grace the places where we make His word known, how shall our labours result in the salvation of souls? Let us then see to it that in this work of going to and fro to preach the Gospel we wait upon our Lord that He may send us whither He Himself will come, whither He will come in the saving might of His Spirit to quicken dead souls to life and open the hearts of those to whom we proclaim the glad tidings of salvation.

Again, we read that when the Apostles returned they “told Jesus all things both what they had done and what they had taught.” Let us make a practice of doing this when we return from our preaching among this people. Whether we preach in towns and villages near at hand, or go forth to those at a distance, let us not fail on our return to tell The Lord both what we have done and what we have taught. Let us lay these things before Him in prayer, acknowledging our sins and shortcomings and asking forgiveness for them; telling Him of our difficulties and asking wisdom and patience that we may meet and overcome them; telling of our encouragements and giving Him thanks for them, and above all, beseeching Him for His Name’s sake to follow with His blessing the work in which we have been engaged. Thus shall we be greatly helped in this blessed work of preaching the Gospel and be encouraged to look for fruit to the praise of His grace.

The present time is favourable for itineration. Who knows how long this may continue? During the last thirty years what an opening up of China, and more especially during these last few years how widely has God in His providence opened doors by which His servants may enter in to make known His Word? For aught we can tell, He may in His inscrutable providence soon close doors now so invitingly open. Let us therefore, *now*, while we have opportunity, press in and bend all our energies to this work of making the Gospel known far and near. I heartily sympathise with the remarks that have just been made as to the fewness of the labourers in this densely-peopled land. Who has not felt his heart pained as he returns from preaching among the innumerable towns and villages of China, and sees many of them in which as yet no preacher has made known the glad tidings, when as yet the blessed Name of Jesus has never been heard? We need not expect that there will ever be foreign missionaries in sufficient numbers for this work. While therefore, doing what we can to preach, “in season and out of season” being instant in this our great work, let us also do all we can to raise up, by God’s help and blessing, a powerful Native Agency, men of faith and prayer, men mighty in the Scriptures and having zeal for the glory of God and compassion for their benighted countrymen.

Only thus can China be evangelized, only thus can this vast heathen land be won for Christ.

REV. J. W. LAMETH, A. S. M. E. M. SHANGHAI, said :—

I have spent a large proportion of my time in itinerary work, and not without cheering results. At first my object was to spread my labours over a wide area, but of late years I have confined them to more narrow limits and done the work more thoroughly. This plan I strongly recommend. Bibles and tracts should be largely distributed, but the former with comments attached. I have found it of great advantage on many occasions to have my own tent, and remain a week or more in one place. Many persons are brought together to hear the Gospel and many books are sold. Mere passing and isolated visits are productive of but little good, for they are soon forgotten and the effect is not permanent. Such work must be followed up and the seed sown should be carefully watched and cultivated. But whatever we may be able to do, we should remember, that the power is of God and we are but instruments in his hands. We are not without instances of success in this itinerary work among the Chinese. Two of our most efficient native preachers now in active service, were brought to know Christ by means of this agency. While preaching in a large village on the Grand Canal a man came forward and advocated the truths of the Christian religion. He was not a church member, but had heard street preaching on many occasions, and had in his possession portions of the Gospel. He had a fair understanding of many vital points of Christian faith. I might mention other instances of good being accomplished by means of this agency but will not do so now.

REV. DR. YATES, A. S. B. M., SHANGHAI, said :—

I think we should look at both sides of this question—the dark as well as the bright features of it. Many years ago I devoted some time to itinerating work preaching and distributing religious books in new fields. The people came in crowds to see me and get books; but I am not aware that I ever received any *material* fruit from such labours.

I think we should not, because the people favor us with a smile of approbation, be too sanguine of the good effect of our preaching on these itinerating tours. It is no evidence that they appreciate the truths presented. They are often amused at hearing us speak Chinese, but are not impressed by what we say. Interrogate them, and they will give you a favorable answer; for it would not be complimentary to say they did not understand you. Ask them to tell you what you have been talking about, and they will be silent.

Neither should we be too sanguine of good results from all the books we distribute. The people will not destroy a Chinese book, but they will sell them to book scavengers, who are employed by a class of men, who show their reverence for the Chinese character, by collecting and burning all the paper they can find, having characters on it. For many years, it was a marvel to me, what became of all the religious books distributed by missionaries; for I could find none where I knew they had been circulated; and I resolved, if possible, to find out. I distributed a tract in every shop in a long street. A month or so afterwards, I went through that street enquiring after my tracts. And, strange to say, I could not find a single copy. Some said the books were so good that after reading them they had given them away to friends, who were anxious to read them. Well, I did not care for this, if the statement were true; but I did not believe it; for no one could tell me anything

about the contents of the tracts. My difficulty was not solved. Some days afterwards, while in conversation with a Chinese friend on the subject, he told me, that if I would go to a certain small temple early in the morning I would be able to learn what became of our religious books, or a large portion of them. I did so; and soon after I arrived at the temple seven or eight coolies came in with as many sacks of books and paper, with characters on it. I discharged one sack on the floor, and found it was filled, mainly, with religious books and tracts from most of the Treaty Ports. Among the books, were some of those, I could not find where I had distributed them. I looked into the other sacks and found them filled with similar material. These loads of books were to be burned before the idol, and some of the ashes distributed on the waters of the canals and rivers, to furnish the spirits of the departed with reading matter, and the balance, mixed with oil, would be used to make the paste of which the smooth surfaces of sign boards and lacquered ware are made. There is quite a business in the ashes of paper, for these two branches of trade. I am happy to say that all books are not now so treated; for indiscriminate distribution has been discontinued. Notwithstanding the many disappointments, itinerate preaching and a judicious circulation of books must continue to be the means of aggressive work.

I have felt the importance of concentrated work, in order to educate and train a church, to serve as a model for others; and, if possible, secure a congregation of persons who come regularly to hear, and learn the Gospel; and thus accomplish as much at one meeting, as I would in a week of itineration. In the matter of a congregation I have succeeded beyond my expectations. I find that it is not enough to teach our native pastors *what* they should do; we need to *do* it before them, in order that they may see *how* it is to be done. In this stationary work, we all need to be on our guard against designing men, who have been deeply impressed with a single sentence in a sermon, or by the way; such susceptible characters usually have an eye to business. I have usually found them to be men out of employment.

REV. DR. DOUGLAS, E. P. M. AMOY, said:—

Three sentences in Mr. Taylor's paper should be written in letters of gold, viz. "First NEAR, then FAR;" "First *preaching*, then *colportage*;" and "We have no superabundance of men for this work."

But I object to the statement that we have to consider the question of Itineracy *in itself*. We must consider it in relation to the other parts of our work: for we must remember that we are a very small body comparatively, only some two or three hundred men among three or four hundred millions. The question is not—Is itineracy a *good* work, but Is it *the best*; and How shall we, with our small numbers, best and most efficiently accomplish the work we have to do.

I also object to the interpretation in the paper, of I Pet. 1. 23. "the incorruptible or imperishable (as it was rendered) "seed of the word." That passage refers not to the word *as heard by all*, but to the word planted by God's Spirit in the *heart of believers*. The truth as to the word preached to all can best be learned from the express teaching of our Lord, who tells us of some seed that was devoured by the fowls, some scorched, some choked, while only one portion brought forth fruit, and that was what fell into well prepared soil. While we preach the word with

all energy and boldness, let us not delude ourselves with the thought that none of it shall perish. Let us take care that (so far as our care can avail) as little of the word and of our labour about it, as is possible, may be lost.

He also objected to the comparison of our work in China with that of the Apostles. China was in no respect like Asia Minor, Greece, &c., in the time of the Apostles. Jewish colonies had been long planted in all these countries, and the knowledge of the Old Testament Revelation, and of Jehovah the only living God had preceded the Apostles wherever they went. The ground was thus prepared for the preaching of the Gospel; and the New Testament proves that the Apostles almost entirely confined their labours to the parts of the field thus prepared. Thus the *real lesson* from Apostolic example is that we should choose the most fitting parts of the field for our work.

Some say that far too much work comparatively is done at and near the Treaty Ports. In answer he would quote the text "When they persecute you in one city, flee ye to another." It is at the ports that to the fullest extent we have the protection of the law; and the spirit of the text quoted teaches us that we should endeavour to avoid those places where there is special danger, *e. g.* very distant regions, so long at least as there are tens of millions near at hand, easily and safely accessible, waiting to be evangelised.

The experience of all the missions at Amoy shewed that the limits within which itinerary labours could be advantageously carried on were very small indeed: and that in general the shorter tours were the most beneficial. It was a waste of time and strength (which might be much better employed in other parts of the work) to take long and distant journeys, except on rare occasions.

We must concentrate our efforts to produce the greatest possible result. The God of *grace* works by *means*: let us use the best possible means that the effect of our work may not be lost. Napoleon used to conquer by concentrating his troops on one point. Pour shot and shell into the most assailable part of the earthwork; that taken, we shall be able to follow up our success.

REV. C. GOODRICH, A. B. C. F. M., T'UNG-CHOW, said:—

As I sat here, and looked upon the face of Brother Taylor, I found the tears starting to my eyes. Is it because, with one exception, I have not seen an Anglo-Chinese (a western man in Chinese costume,) since Brother Burns was taken up? But chiefly it is that, during these years, my heart has reached across the Provinces to Brother Taylor. I know far less of the work of the China Inland Mission than I wish. But I know this, that there is in that Mission a great desire to plant the Gospel all over China.

It is an amazing fact that, until within a *very* few years, a line could be drawn about a territory occupied by two hundred millions of men,—one sixth of the population of the globe—where there was not a single Protestant Missionary! Three years ago, I made a missionary tour through the Provinces of Shansi and Shensi to Singanfu, the capital of Shensi. As the crowd seethed and surged about us,—not about me, but my friends in foreign costume,—so my heart seethed and surged within me, to think that in all that province, and the surrounding provinces, there were *absolutely none* but Romish Missionaries to give them the Gospel.

I wish here briefly to speak of two points. 1st. *What can each of us personally do in the work of itineration?* I fear there is in us too much inertia; that we become too *fixed* in our homes, and find it too difficult to leave them. It is an immense benefit, both to ourselves and to the work, to go out two, three, or more times in a year, making evangelistic tours. I believe in literary work. I believe in carrying on faithfully all the departments of work at the station. But I do *not* believe in being so *planted in any place* that we cannot move out of it. I know it costs sacrifice, and sometimes we must needs make a new consecration before we can do it. In my own experience, when the question of moving away from the capital and farther into the interior came to me, I had to search my own heart to see whether I were honestly and thoroughly willing to go. We ought always to have the *willingness* to go *anywhere* that the Lord may call us.

I believe in itinerating labor as fruit bearing. No work in our own Mission has produced so great results with so great economy of labor and money. I wish to add, as an item, that I believe in including a Tract in the Bible, in the circulation of the latter. It takes, in some sense, the place of the living preacher, shedding light on the sacred word.

Let us inquire 2nd. *What can we do in reference to the churches at home?* This great territory inland is still unoccupied, and the churches at home are willing that it should be so. When I was at Salem, near Boston, at a meeting of the American Board, and when the meetings overflowed into two other churches, I was suddenly startled by hearing my name called from the platform. A moment more, and Dr. Clark, our Foreign Secretary, saw me and said, "Go over, Goodrich, and pour in red hot shot." I answered, "I have nothing to say, sir." "Go, and pour in red hot shot." *I wish this whole body of missionaries could pour in a storm of rattling red hot shot upon the churches at home.* It is wrong, utterly wrong, that almost at the close of this 19th century, the churches at home are willing—God forgive me for saying it—that one, two, or three generations in these inland provinces shall go down to death, before a straggling Missionary or two is sent to *begin* the work of evangelization.

MORNING SESSION.

ESSAY.

Medical Missions.

BY

J. G. KERR, M. D. A. P. M., CANTON, (now of San Francisco.)

In order to appreciate the importance of Medical missions it is necessary to have some knowledge of the condition of semi-civilized nations as to their medical practice and the agents they employ in the cure of disease. It can thus be made to appear that there has been the most imperative demand for what has been done, and that there is urgent necessity for the extension of medical missions, *pari passu* with the more direct departments of evangelistic work. Our Lord showed compassion to the sick and suffering, and He "gave his disciples power to heal all manner of sickness and all manner of disease." Matt. X. 1. Although physicians now are not endued with supernatural power, they possess means of relieving suffering of which heathen nations are destitute, and it is as much

a Christian duty to relieve bodily suffering as to minister to spiritual necessities. The latter may be the more important duty of the two, but the obligation to discharge both is equally binding. The command to love our neighbor as ourselves, requires care for the body as well as the soul. Medical Missionary work has generally been regarded as important and obligatory in so far as it was auxiliary to the spread of the Gospel, but this is a limited view, not only of the obligation but of the beneficial results.

It is unnecessary to present an elaborate array of facts to show that a large part of our race is in a most deplorable condition as to all those means and institutions which modern science and philanthropy have devised for the prevention and cure of disease. A short review of the state of medical knowledge and practice among Eastern nations will exhibit in a slight degree the miseries to which they are subject, because of the want of that knowledge and skill which confer so many blessings on us. The following items will be sufficient for our purpose.

I.—The physicians of all semi-civilized nations are entirely ignorant of anatomy and physiology. Not only so, but they have substituted for a true knowledge, the most absurd theories, which have been developed in a wonderful minuteness of description. Their anatomical plates present an arrangement of organs which does not exist, and for natural laws, they have substituted arbitrary and imaginary theories, by which they explain all the occult processes of nature and all vital action, whether healthy or morbid. These false notions of structure and function have been received for ages, and during the succession of a hundred generations there has been no mind capable of rising above the traditions of the past, and of instituting such investigations as would lead to the discovery of the truth.

II.—The nature of disease is unknown. Its invasion is attributed to causes which have no existence and its progress and effects are explained by theories the most absurd and unfounded. The influence of the planets; of the five elements, fire, air, earth, wood and water; and the disturbance of the equilibrium between the 陽 Yam and the 陰 Yeung—the two universally prevalent male and female powers of nature—may be mentioned as causes to which diseases are referred and which control their progress.

III.—The properties of medicines are, to a great extent, unknown. Wonderful virtues are attributed to inert substances, such as dragons' teeth, fossil bones of tigers, pearls, stalactites, deer's horns, ginseng, &c; and many offensive substances, as well as all articles of food and drink are credited with great medicinal efficacy. The real virtues of active medicines are not understood, and in so far as the properties of the more common and simple medicines are known, their administration cannot be guided by any rational principle. The special relation of any given medicine to one of the five elements above enumerated, and to the organ supposed to be diseased, determines the selection. This single example is sufficient to show how false and absurd are their systems of treatment.

IV.—The practice of surgery among barbarous and semi-civilized peoples is of the most primitive and rude kind. It is strange that such is the case in so old a country as China, where the people are skilled in the mechanic arts, and where they have traditions of extraordinary operations performed by ancient mythical surgeons. The highest praise they can bestow on a foreign surgeon who has given them relief with the knife, is to call him a living Wa-toh. It is true, however, that previous to the advent of surgeons from the west, there was no one in all the

Empire, who would venture to puncture an abscess, or to remove the simplest tumor. Although some dentists do use a rude pair of forceps, or a hook for the extraction of teeth, it must be done secretly, for the loss of business would be the penalty of confessing that it was not, all accomplished by medicine. All the numerous diseases and accidents which are capable of being remedied by the surgeon's art, are either maltreated, or allowed to run their course, in either case a long train of evils being the result. A moment's thought will bring to your minds a catalogue of painful and distressing diseases, which run havoc over a large part of the globe.

V.—Midwifery is a department of medicine in which science and skill have devised most successful means of relieving suffering and prolonging life. In the countries of which we are speaking not only are absurd theories prevalent, but barbarous practices are employed where the urgency of the case demands that something be done, even when the attendants do not know what to do. In such a vast population, hundreds of cases occur every year, in which both mother and child are sacrificed for the want of that knowledge and skill which have been a heaven-sent boon to woman in Christian lands in the hour of her sore trial. If the statistics of 100 years, in a country so populous as China, could be presented to us to-day, what a fearful amount of suffering and loss of life would be revealed. The scenes I have witnessed in the lying-in chambers of both rich and poor in Canton, would afford an apology, if any were needed, for the anxious desire I feel that the beneficent principles of our profession may be universally disseminated.

VI.—Superstitious notions and practices control and pervert medicine in all unenlightened countries. The idols, astrologers and fortune-tellers are consulted in almost all cases of sickness. Disease is considered to be the visitation of evil spirits, or is attributed to the anger of the gods. To expel the one and pacify the other, charms and amulets are in general use, and superstitious and idolatrous practices are employed. The deafening noise of gongs and fire crackers, are of necessity injurious to a person whose nervous system is made sensitive by fever or who is weakened by disease. Charms, written in hieroglyphics by stupid priests, some of which are to be pasted about the sick room, the ash of others to be drunk in medicinal decoctions, are specimens of the means relied on by all classes for the remedy of disease. The diffusion of sound knowledge will not only dissipate all such foolish and injurious customs, but will elevate the minds of the people to a perception of the natural causes which are in operation around and within them and which are controlled by the Supreme Being.

VII.—The ignorance of infantile hygiene and of infantile diseases, is one of the most fruitful sources of suffering and death in barbarous and semi-civilized countries. We know how great the mortality among children is under the most favorable circumstances, but where parents and doctors are both ignorant and are the dupes of superstitions, we can imagine what an increase there would be of disease and death. Add to this the low sense of moral obligation, and the blunting of the natural affections, which is the result of heathenish and superstitious beliefs and customs, and we have a state of things most unfavorable to the protection of human life at the period when it is most fragile, and most dependent on the care of others.

VIII.—Laws of hygiene are entirely disregarded. There are no laws conservative of public health, and no attention by the authorities to sanitary arrangements. There is no isolation of contagious diseases, no

drainage, or removal of offensive or deleterious substances, except as they become valuable to the agriculturist. No attention is paid to cases of death, nor is there any investigation into the causes of death unless there be evident proof of murder; and surgeons are not employed in the army or navy.

IX.—In unenlightened and unchristianized countries, there are no benevolent institutions for the care of the sick and afflicted.* It is a remarkable and significant fact, that in no land on the face of the earth, where the Christian religion does not prevail, are there any hospitals or asylums for the poor who are diseased in body or mind. In China there are thousands who perish annually in the streets of her great cities from disease, starvation and cold; and there is reason to believe that the insane are often made away with, when they become troublesome. Let any one add up the statistics of the census of any Protestant country and note the aggregate of persons relieved in the almshouses, hospitals and asylums, public and private, and then reflect how many human beings in a heathen country, many-fold more populous, have need of the same provident care, and he may form some idea of the necessity there is for the benevolent work and influences of Christianity in many lands. The multiplication of our benevolent institutions is the glory of our religion, and herein is exhibited its superiority over all the pagan religions which have existed in any age or country.

This short review of the physical sufferings and disabilities of unenlightened nations from their ignorance of the nature of disease and of rational modes of treatment, and from the entire absence of those charitable institutions which are the out-growth of Christianized scientific medicine, show that the healing art must be the handmaid of religion in the great work of evangelizing the heathen.

It was a divinely instituted adjunct when our Savior was on earth; it is a powerful aid in introducing Christianity, and on the development of principles of charity to the poor and suffering, will depend the healthful action and permanency of Christian life in lands where it is newly established. It becomes therefore not merely a matter of policy, but an obligation which may not be evaded to establish and maintain institutions for healing in connection with more direct missionary work.

SUPPORT OF MISSION HOSPITALS.

To those who are aware of the widespread and beneficent influence of a well-conducted medical agency, it may seem strange that this department has not been more extensively prosecuted. Perhaps the chief explanation of this is the expense connected with the maintenance of the work. It becomes, therefore, a matter of importance to consider the ways and means by which the solution of this difficulty may be accomplished. It should be understood by our Boards that Mission hospitals are conducted on a far more economical scale than hospitals at home, and that they are not more expensive than some other departments of Mission work; and considering the amount of good they do, they are worth all they cost, independently of any aid they may be in the evangelization of the heathen. The question of the expense should not be an obstacle to their establishment in suitable places.

Some societies have sent out well-qualified and capable medical men, and then failed to give them the means necessary to make their

* This statement should be modified, as to its bearing on some of the cities of China. Eds.

work effective and satisfactory. This is a short-sighted policy, and if our Boards and Churches could be made to realize, as I have attempted to portray, the vast amount of human suffering which exists because of the want of that knowledge which promotes the temporal well-being of man, I think they would be more liberal in sending out and supporting medical missionaries.

In some places, notably in the open ports of China where there are communities of foreign merchants, mission hospitals have been supported, in whole or in part by their liberality, and the aid thus given by intelligent men on the ground, who were witnesses of the benevolent work done by these hospitals, has done much to place them in the position of usefulness and of public confidence which they now maintain.

But the local support of resident merchants must be confined to a limited number of places, and there are numerous cities in China having no foreign population where hospitals and dispensaries should be established. In these places, the funds must come chiefly from the societies at home. Where two or more societies are represented in one city, it would be well for them to unite in the support of the medical work, because the influence on the people, in removing prejudice and gaining their good-will, is as much in favor of one mission as another.

It is very desirable to obtain a part of the amount needed from those who are the recipients of the benefits thus brought to them. They would appreciate more what they pay for, and a small fee from all except the poorest would amount in the aggregate to a considerable sum. Special fees might be charged for the cure of deformities, such as harelip, or for the restoration of sight, which is especially valuable to the patient, or for the cure of diseases brought on by wicked practices, or for the cure of opium smoking, which results in an immediate saving of several dollars per month. Charges might be made for the use of separate wards by the better class of patients, and many are willing to pay if they can avoid being put in the common ward with all kinds of patients.

Contributions should be solicited from wealthy native merchants and from officials. Now and then persons of these classes will have occasion to avail themselves of the skill of the foreign physician, and they can be made acquainted with the objects of the hospital and the mode of its working, and they can often be induced to contribute to its support, Dr. Berry of Japan has been much favored in this respect, and he has found the natives ready to give all the support required. Where this can be done without yielding the control of the institution to heathen managers, it is most satisfactory. In China, however, no such liberality has been displayed, and in general the contributions from Chinese have been obtained by persevering effort, and they have come mostly from persons whose business connection was with Europeans.

As an aid to missionary societies, the expenses of medical work at mission stations might be defrayed by hospitals at home. Some of these hospitals are well endowed and have incomes of from \$30,000 to \$50,000, and as the expenses of missionary hospitals average, perhaps not more than \$1000, a year, one or more of the latter might be adopted as branches of one of the former without any very heavy draft on its funds. There are hospitals in Europe and America founded on Christian principles, and some of these have a denominational basis; so that it would be appropriate for them to extend their plans so as to establish branches at mission stations of their own denomination, furnishing them with medical supplies, and funds to meet local expenses. It would also be appropriate for these hospitals to aid in the education and training of young

men for medical work in the foreign field, and they could thus send out their own pupils to take charge of the work. In this way the physicians, trustees and patrons of the parent institution would become deeply interested in a work carried on by themselves in a foreign land, in connection with and auxiliary to the great work of evangelizing and civilizing the race. The report of the foreign work would form a part of the report of the home institution and the increased interest of the patrons of the hospital, thus extended, would more than counterbalance the additional expenditure required for the foreign work.

ESSAY.

Medical Missions.

BY

WM. GAULD, M. D., SWATOW.

It is not my purpose in this paper to enter into the claims of Medical Missions to be used by the Christian church as an auxiliary to her evangelistic efforts among the heathen. That this agency is more and more commending itself, is evident from the ever increasing use made of it. In all parts of the heathen world, the medical missionary is to be found working side-by-side with the brethren who "minister in the word and doctrine;" thus between them carrying out in fullest measure the command of our Lord and Master, Who said, "Heal the sick, and say unto them, the Kingdom of God is come nigh unto you."

What I have to say refers more to the *practical working* of medical missions in China, and may be arranged as follows:—

I.—The suitability of China as a field for the medical missionary.

II.—The work and aim of the medical missionary.

III.—The means best calculated to secure his success.

I.—The suitability of the field. Several circumstances combine to make China a specially suitable field for the exercise of the healing art in aid of the Gospel. The Chinese treatment of *disease* is far behind that of western nations. It proceeds on false principles, the result of almost entire ignorance of anatomy and physiology. Though the Chinese pharmacopœia contains many valuable remedies, and not a few of the native practitioners have a certain empirical skill in the use of them, yet in a country where doctors are self-constituted on the slenderest qualifications, the mischief done must be great. Any man destitute of other means to secure a livelihood, but with learning enough to read a medical book and to copy its prescriptions, is free to practice. To a vast extent the people are in the hands of quacks, whose main desire is to secure the fee of their patients let the result be what it may. In a Chinese pictorial primer recently issued, the position of the native doctor is well indicated by placing him between the heathen priest and the fortune teller. The superiority of the thoroughly qualified medical missionary to this branch of his art may not at once be manifest to the Chinese; especially as the cases he is likely to meet with at the outset, are those which have been given up by the native faculty; either as incurable or because the patient has no more money to spend. Even here, however, he will in time gain the confidence of the people as one who honestly desires their welfare, and who can command means more effective for the cure of their maladies than they themselves possess.

In the domain of *Surgery*, however, the medical missionary has the field almost entirely to himself, and here the direct and often immediate results are so striking to the Chinese, that there is no question as to supremacy. That little their own surgeons attempt, I can honestly say from personal observation, they had much better have let alone for the most part. In *eye* diseases again, which are so prevalent in China, the native doctors are helpless, and the people turn readily and anxiously to the foreigner for the preservation or restoration of a sense so important to them as that of sight. The difficulty, indeed, in our surgical practice among the Chinese, is not so much to get them to believe we can help them, as to make them understand that there is a limit to our power.

The *density of the population* in China, makes the medical missionary practice tell to advantage, while the supply of cases needing his help is always at hand. No difficulties of *caste* prevent full access to all classes of the people.

In the well known *hostility of the Chinese* to foreigners and to the Gospel they preach, there is ample need and scope for the acknowledged influence of the medical mission in allaying hostility, removing prejudice, and conciliating the people, so as to incline them to a favourable hearing of the truths of Christianity.

II.—The work and aim of the Medical Missionary.

A clear understanding on this point is of the utmost importance. It is not simply the advance of *science*. That in its own place is important, and if, without interfering with the higher work for which he is sent, the medical missionary can contribute to the furthering of the science and art of medicine in China, he does a good and much needed work, the value of which we would not for a moment seek to underrate. But this is by no means his distinctive work. Nor is it merely *philanthropic*. To be the means, in God's hands, of restoring the health or alleviating the sufferings of thousands of our fellow creatures, in many cases giving the blind their sight, and enabling the lame to walk, this is a blessed work, and not unworthy to be the life service of any man. The establishing, moreover, of mission hospitals and dispensaries is stimulating the Chinese to similar philanthropic efforts, and it is difficult to say how great and widespread may ultimately be the benefit to the sick and suffering of the nation in this way. But it is not even for philanthropic ends merely, that Christian churches and missionary societies send out their medical agents; their object is essentially a *Christian* one. It is to make the medical work an auxiliary to the spread of the gospel. In proportion as it becomes a direct help in this, just in that proportion is it successful as a mission agency. The medical practice in connection with a mission is eminently calculated to smooth the way for the truth, and experience in many fields proves that it has done so. But there is still a farther and greater good to be attained, and in the attaining of it, all the other advantages will accrue as a matter of course. I mean the *conversion* of the patients to Christianity, or in other words the saving of their souls. We need to realise the importance of this, as the highest good that can be conferred on our patients. Nothing short of this should, I conceive, be the aim of the medical missionary.* Dr. Maxwell, whose excellent service in the commencement of the Formosan missions well entitles him to be heard on the subject, says, "The aim of the medical missionary should be to bring all his strength to bear on those aspects of his work which have the

* Only by keeping it in view will he do justice to his noble calling, and truly follow the example of the great Physician of body and soul.

closest relation to the inbringing of souls and the leavening of a region with the Gospel. The philanthropic and scientific aspects have, it appears to me, proved somewhat of a snare to not a few of our brethren, and except as they are associated with the proper *missionary* work, might well be kept within pretty rigid limits. There are philanthropic and scientific men who are not missionaries, and the latter might reasonably decline to do the work of the former, except as it was necessarily involved in his own."

III.—The means best calculated to secure success.

1. *Proper attention to the bodily ailments of the patients.*—In directing our efforts to the spiritual welfare of the patients, are we, it may be asked, to neglect their bodily diseases, for the treatment of which they have come to us,—or to pass these slightly over? By no means. Rather is it all the more necessary that we should do our best honestly to treat their cases, and cure them if possible. Sham work here would simply bring contempt on the whole, and defeat the object we have in view. It will not do to pass the patients rapidly along with a mouthful of medicine, or with some external application, on their visits to the dispensary, making no provision for their cure in the intervals. It is difficult to conceive what benefit could come from such a course, seeing that the diseases are usually of a kind requiring continuous treatment for their alleviation or cure. A practice which we have found to work well has been to provide the patients with medicines twice a week, enough being given on the one dispensing day to last till the next. To every patient is given a paper on which his prescription is written, and this he is expected to produce at each visit. Thus the effect of remedies on his disease may be watched, and the treatment be continued or varied so as, if possible, to obtain a successful result.—When changes of medicine are necessary among the hospital patients, they can be made, of course, at any time.—If any patient fail to give the treatment a fair trial, the fault is his own, the medical missionary has honestly done what he could.

2. *A fixed location versus itinerancy, and an hospital versus dispensary.* Should the medical missionary be permanently located at one place, or, should he itinerate through the country, seeing patients and dispensing medicines as he goes? While the latter system has its advantages, it will be found I think on the whole decidedly better to adopt the other as the rule. The itinerating plan is in some respects attractive. It brings the missionary into contact with larger numbers of the people, and exerts apparently a more widespread influence. It is also more stimulating to the worker than the daily routine of the hospital or dispensary. The real good done, however, in this way, I believe to be much less than what may be obtained by quiet, steady working at one station. In a *medical* point of view, the benefits bestowed on patients by a passing visit must in too many cases be very slight,—prolonged treatment being necessary, or an operation required which at the time cannot be performed. Such patients must be dissatisfied with finding themselves little or no better of their application to the foreign doctor, and are likely to suppose that the failure arises, not from the impossibility of doing more under the circumstances, but from his inability.—In the hospital, on the other hand, with all necessary appliances at command, the patients may be properly cared for, and real permanent good effected in the case of most. The genuine nature of the work thus done, eventually creates more widespread satisfaction than can be secured by the other method. Again, looking at the matter from its *missionary* aspect, though in itinerating, more of the people may hear the Gospel, yet the effect is superficial and ephemeral;

whereas the patients in the hospital have the opportunity, day after day, of hearing the Christian doctrine in its varied details. They are thus more likely to be influenced by it themselves, and better fitted to carry home a correct report of the nature of Christianity. In the influence exerted for the truth by *many* such patients, over a wide region of country, we have, it may be, a far more valuable result, and the seed of much more abundant fruit, than the present conversion and baptism of a *few*. The extent of country thus influenced by an hospital or dispensary located in one place, may be judged from the fact that, in one year, we had patients from five hundred different towns and villages, ranging over more than a hundred miles of seacoast, and fifty to eighty miles inland.

A *dispensary* practice as compared with an hospital one, is open to somewhat similar objections to those brought forward against itinerating. In the treatment of their diseases the outpatients are at a disadvantage, while it is, I believe, the common experience in China that converts are rarely found among them. In our medical missions in Amoy, Swatow, and Formosa, those led to embrace the truth have been almost entirely from among the inpatients. Hospital work, then, I hold to be the most satisfactory of any, as regards the benefit done both to the bodies and souls of our patients, and as regards the favourable effect produced on the general population of the districts reached by its influence.

With this may, however, be combined an occasional tour in the country, when the mission stations, if there be such, may be made the basis from which some good work may be done. Slight cases can be attended to on the spot, and the more severe ones advised to go to the hospital for treatment. We have been in the habit of doing so, choosing the season at which the hospital attendance is at its lowest, and when it can be best left in charge of the native assistants. The itinerating thus serves to make the hospital better known, and to increase the attendance there; while the change is refreshing to the spirit, and invigorating to the body of the Medical missionary himself.

3. *The use of native assistants.*—It is perhaps scarcely necessary to remark that the medical missionary should direct the treatment of all new patients himself, rather than leave it to his native assistants. While the assistance of natives is essential, they should in general be as hands to the missionary, he himself being the head. However well fitted they may be, by experience in practice and by systematic teaching, to do the general work of dispensing, performing operations, dressing wounds, &c., they need to be closely superintended, as they are apt to become remiss, and do their work in a perfunctory way. As yet the Chinaman, even though a Christian, does not show the same practical interest in his fellow countrymen as the Christian foreigner. He requires the example and precept of the latter to stimulate him to a proper consideration for the well being of the patients. Without this, in addition to the injury done to them, the work is likely to be brought into general disrepute. On this account, as well as to husband the medical missionary's strength, the hospital or dispensary should be near enough his dwelling to be of easy access to him at any time. All assisting in the work should be Christians, members of the Church,—so that as far as possible they may be in full sympathy with its spiritual objects, and may, by a kindly bearing to the patients, and attention to their wants, as well as in more direct ways, commend the Gospel to their hearts.—Not a little of the success of the work depends on this.

4. *The communication of the Gospel to the patients.*—How and by whom? Assuming then that there is an hospital with dispensary at the

central station of the mission, we come to the consideration of how the truth may be most effectually brought to bear on the patients. It is the invariable rule, so far as I know, to have *daily worship* with them, at which the exposition of Christian doctrine has a prominent place. As to *attendance* at these meetings, some leave it to the patients' free will, others make it the order of the institution. Practically, I think there need be no difficulty in the matter, when it is clearly understood by the patients that they are expected to attend if able, and usually the great majority are so, I have rarely found them unwilling. Who is to conduct the meetings? It is a great mistake to leave them almost wholly in the hands of native helpers. The missionary should take a leading part in them. As, however, the chief strength of the medical missionary is required for his own special work of healing, the help of his ordained colleagues becomes necessary. They on their part, are presumably best fitted for imparting Christian instruction; and if they recognise in the meetings with the patients, a most valuable opportunity for evangelistic effort, and for spreading the truth in places where they themselves may not be able to go, they will not be backward to lend a helping hand. Some may be disposed to flink slightly of hospital patients, and consider them scarcely worth the effort required. I believe, however, that these patients are generally composed of the very classes from which the first converts of a mission are obtained. The labouring and agricultural population we find most susceptible to the influence of the Gospel, and these form the staple of hospital patients. The interests of the ordained and the medical missionaries ought to be identical, and the advantage of thorough sympathy and hearty co-operation between them, it would be difficult to overestimate. Without these, much spiritual fruit is not likely to be gathered in. For myself, I have been greatly favoured in having had colleagues from the first, who fully appreciated, and were ever ready to embrace the opportunities given among the patients for making known the truth. To them instrumentally, is due much of the spiritual results of the work here.

It is of great importance, on the other hand, that the medical missionary should himself take a share in the services, for his own sake as well as for the sake of the patients. In thus showing his interest in their spiritual well-being, he is taking the best means to sustain that interest, while the patients are likely to listen to his exhortations with all the more attention, that he is doing his best to relieve their bodily ailments. How much he should share in these stated meetings, must depend on circumstances, such as the measure of help his brethren can give, the amount of medical work required of him, and the state of his own health and strength.

Here the question of *numbers* meets us. The patients may be so numerous as to make it physically impossible that the medical missionary can give them proper attention, either as a doctor or as a missionary. The large attendance may look well on paper, but it is more of a loss than a gain. The medical work is apt to engross our whole mind and strength. I find it so here, where the numbers are comparatively few. Much more must it be the case when the patients are counted by tens of thousands annually. At the same time, the difficulty of controlling the attendance is very great. The more carefully the patients are treated, the more likely are they to come in increased numbers. Still it is well to be alive to, and as far as possible to guard against the danger of being prevented by the multitude of patients from doing justice to them, to ourselves, and to the highest interests of the work.

In the early years of the mission in Swatow, the hospital meetings were almost entirely conducted by the missionaries, ordained and medical. As the general work of the mission increased, however, and the country stations multiplied, this became impracticable. Now, our plan is to take the daily morning meeting in turn. At this meeting the outpatients are present twice a week. The evening worship is conducted by one or other of the hospital assistants. On Sundays an additional service is held in the afternoon.—Besides these stated meetings there are of course opportunities, *ad libitum*, for quiet conversation with the patients on religious truth, and much good may be done in this way. By *individual* dealing, an attention is secured, and an interest aroused, which in the crowded meeting we too often miss. While talking to one in the ward, others usually gather round to listen. The native Christians on the premises, assistants or others, should be encouraged to help in this kind of work. As a rule, patients are pleased with being taken notice of, rather than offended with such efforts to lead them to Christianity.

5. *Gathering up the fruits—The Applicant's meeting.* In order to ascertain and gather up the fruits of the preaching of the Gospel, as well as to being the duty of a decision before any who may be interested in the truth and inclined to follow if, we have from time to time an enquirers' or applicants' meeting. It may take the place of one of the ordinary meetings, say once a week, or even less frequently, and is conducted by one of the missionaries. Those who wish to become Christians and enter the church, and seldom are there none such, are examined as to their knowledge, &c., before the others or by themselves according to convenience. Although most of these applicants return to their homes before it seems good to baptize them, yet we are satisfied the method here noted is beneficial in more ways than one. If we hope for a blessing from the Christian instruction given, we shall be anxious to find out the extent of it, and be led by the knowledge to more prayer or praise or both. In regard to the patients, it shows them in definite form the object aimed at in the daily meetings, while the decided attitude towards the truth taken by the applicant for baptism, helps to confirm his new and perhaps wavering faith. Of course some may come forward with no adequate idea of what they seek, and in ignorance of the requirements of the Gospel but these can be dealt with at discretion. As to the baptism of applicants, it is now practically the rule with us, that those whose homes are within reach of a mission station should not be baptized in the hospital. They are requested to apply, on their return home, at the station nearest them, and, if their case warrants it, be baptized there. We have thus a valuable guarantee of the sincerity of their desire to become Christians. When patients come from places far distant from any station of the mission, they may be baptized in the hospital.

6. *No private practice among Europeans.*—From what has been said, it must be evident that the medical missionary has enough in his mission work to task all his strength and energies, without the addition of *private practice* among the Europeans of the port at which he may be stationed. Where there is a medical practitioner whose special business it is to attend to such practice, the participation of the other in it is unnecessary and hurtful. As the foreign practice increases, his interest in the mission work is likely to decrease, while he places himself in a false position before both Europeans and Chinese, Christians and heathen. Nothing is more calculated to injure the medical missionary's cause, than this turning aside from the work for which he avowedly left his native land to labour in the heathen field. It is pleasant to think, however, that

the evil is becoming of more rare occurrence.—Of course when no other medical man is within reach, the medical missionary must attend to any who require his services, but this is a necessity to which my remarks do not apply. I am not unaware of the difficulty sometimes experienced in keeping clear of outside medical practice, or of the pressing temptations to it which occasionally come in the way, but I believe that when the mind of the missionary is clear as to his duty, he may avoid it, without injury to others, with very great benefit to his mission, and with much peace and satisfaction to himself.

There are many practical details in regard to the management of the medical work on which I refrain from entering. One of these to which I may refer is this, should the *patients pay* for their accommodation in the hospital and for the medicines given them? For myself, I have never seen my way clear to make any charge. Our patients here, are chiefly country peasantry and small tradesmen or labourers, who come from greater or less distances to the hospital. They have to feed themselves while with us, and that, together with the expenses of travelling and of being cut off for the time from their means of livelihood, proves a sufficiently severe strain on their purse, as a rule. Those who can afford it are free to give a contribution to the hospital funds, and substantial tokens of gratitude for favours conferred are occasionally received from such. When the Master sent forth the twelve to preach and to heal, he told them, "Freely ye have received, freely give," and we need not be afraid of being taken advantage of in following this precept, while we seek by the healing of their diseases to commend the Gospel to the heathen.

In the foregoing pages, I have sketched what I conceive to be the best means of making the medical mission a successful auxiliary to the spread of the Gospel in China, based on an experience of nearly fourteen years. Circumstances have often arisen to prevent us from carrying out all the details, but the more fully we have been able to do so, the better cause have we had to be satisfied with the result. While fully convinced that the medical mission is a most valuable agency for "preparing the way of the Lord" in a heathen land, it must not be forgotten that we are *entirely dependent on God* for the blessing, and that the medical missionary, as much as his ordained colleague, needs to exercise *prayer* and *faith* to obtain it. On this point, I cannot do better than quote part of a paper written over ten years ago, urging union for prayer on behalf of medical missions:—"The medical mission principle, which recommends itself at once to the minds and hearts of all, might lead us theoretically to expect that the poor suffering heathen, whom his native doctors, with all their complicated remedies and superstitious observances, have failed to heal, would no sooner find relief and cure for his bodily disease at the hand of the medical missionary, than he would hang with grateful reverence upon the lips of his benefactor, and gladly receive the message of salvation from him, even although he should turn a deaf ear to every other teacher. But is this a common experience? Alas, no! It may be said *now*, as in the time of our Lord himself, "Were there not ten cleansed, but where are the nine." This very partial success in his evangelistic work teaches the true medical missionary, and all who take an interest in his proceedings, the oft-repeated and oft-forgotten lesson, that no outward means however appropriate, no human agency however able and acceptable, no mere machinery of any kind, will suffice for turning a single soul from the service of sin and Satan, to that of righteousness and the living God. In fact, the more promising the means employed,—and what can surpass in that respect the healing of diseases when associated with the

preaching of the Gospel, the more clearly will it be seen that the want of palpable results, the lack of souls converted to Christ, points to the absolute necessity for a power infinitely greater than that of man, even the effectual operation of the Spirit of God." The truth of these words we all experience, but for our encouragement, God has given us ample assurance of His willingness to "give the Holy Spirit to them that ask Him." With such help, our work, arduous though it may be, and trying at times to flesh and blood, can never bring the disappointment of failure, but must yield a rich recompense here, and a glorious reward hereafter.

DISCUSSION.

REV. R. H. GRAVES, M. D.—A. S. B. C., CANTON, said:—

There could be no doubt that medical missionary work has the authority of the Bible, for it rests upon the example and work of Jesus himself, and he proceeded to adduce quotations in support thereof. Dr. Lockhart and others had objected to missionaries undertaking medical work, but he would rather agree with Dr. Kerr who encouraged missionaries to learn all they could of medicine. He had found medical work especially useful in opening new stations and in overcoming the opposition of the people. He had in this way obtained access to places in the interior which would otherwise have remained closed. Many cases could be treated in the dispensaries in the country, while the more serious ones were sent to the hospital in Canton. Great caution was needed in undertaking any serious case in tours; he had known of very calumnious reports being circulated and obstacles to mission work raised through the unsuccessful treatment of unpromising cases. When a hospital has been established a wide field of usefulness is opened to ladies and Bible women; much of this work has been done in Canton. He held that medical work was an important adjunct to missionary work. We must heal the bodies as well as the souls of men if we would walk in the footsteps of the Master.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said:—

I have been requested to say a few words about the medical work at Foochow. Dr. Osgood, who has been there now seven years, although hampered by very imperfect accommodations, has done a good work, and is not without evidences of conversions in connexion with hospital work. In some cases native Christians in his hospital have conversed with other patients, read the Scriptures, and engaged in prayer, and have thus led some to the Saviour. Just before I left Foochow for this Conference, Dr. Osgood told me of a man who had been cured in the hospital, and who expressed a desire to have some one sent to preach the Gospel at his home in the interior. In many such ways, medical missions aid the great work.

I am glad, also, to bear witness to the great usefulness of female physicians. Miss Trask entered our mission only two years ago, but by having some one to interpret for her, she began work at once, and has treated a large number of cases very successfully. At the outset, she

was asked to treat a case of dropsy that seemed so utterly hopeless that I went to the friends of the patient, and told them that there was no hope of effecting a cure; that all we could hope to do was to give some relief to the sufferer, who might probably pass away in a few hours. They said they knew there was no hope of recovery, but would be grateful for any measure of relief that might be afforded. With this understanding, Dr. Trask undertook the case, and treated it so successfully that the patient is still alive, and has come more than once to express her gratitude to the physician. One result of this is that, whereas we missionaries passed through the street where this woman lives for years without attracting any other attention than that of the dogs that come out to bark at us, when Miss Trask has gone to that neighborhood, the people have risen up to show civility to her.

She has now a hospital capable of receiving 40 patients, with all the necessary medicines and surgical appliances. At the opening of this Hospital, the Fantai honored us with his presence, and at the close of the exercises said that he understood perfectly the circumstances of his case, and would give the matter his serious attention. This sounded very much like the language of an official despatch; but we have no reason to doubt that the Fantai is well disposed toward the Institution. Miss Trask has been called to attend the wives of mandarins, and to go along distance into the country to attend poor women, and has responded to all such calls as far as possible. The whole work has a most excellent influence; and this branch of missionary science cannot be too strongly commended.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said:—

He had been intimately acquainted with the working of the Chinese Hospital in Shanghai for nearly thirty years. It was established by Dr. Lockhart, and had been continued without intermission, and is now superintended by Dr. Johnston. The institution is in excellent working order, and is well and widely known, as appears from the numbers that come from day to day to avail of its benefits. It has been all along supported by the foreign community, aided in some degree by native contributions. The religious element has been uniformly maintained both by the services of a native chaplain and by the oversight of the missionaries. In this way many are brought within the hearing of the Gospel alike in the wards and the waiting room. The direct results indeed have not been numerous, but cases of interest and conversion have occurred, and we attach high importance to the institution in a Christian point of view. While valuing such a place as a field for medical work, the employment of suitable native Christians in the country, who can medicate in the native fashion has been found useful. It has been tried with considerable advantage in some quarters though there is danger of its being done in a discreditable form. It has been stated there was an entire absence of benevolent institutions in heathen countries. Certainly this cannot be said of China which for centuries has possessed places of this kind in almost every town and city. Though far inferior to what obtains in Christian lands, the Chinese certainly deserve credit for what they have done in this way, and the number, variety and efficiency of them are in a high degree worthy of commendation. It is interesting to know that not a few well qualified native assistants are now to be found in connection with the different medical missions, and in a num-

ber of instances considerable aptitude is shown by them for the work. Indeed in this respect, as in regard to missionary operations in general, we have reason for thankfulness that so much assistance can be derived from the native element.

REV. L. H. GULICK, M.D., A. B. S., YOKOHAMA, said :—

It is my experience that it is not best to attempt to combine full ministerial duties with an active practice of medicine in the same man. There is great danger that in administering medicine gratuitously to our patients we pauperize them. In the Micronesian Islands, in my early missionary experience, I found the people who had received gratuitous medical help felt little gratitude until I called upon them to do what they could in meeting the cost of the medicines.—There is a gradually widening sphere for woman's work in connection with medical missions, and there may be a great deal of medical work done by non-professional ladies in the way of nursing the sick and teaching how to nurse. The work of medical missions should always be subordinated to the preaching of the Gospel. Every thing should be secondary to this. Medical missions should be engaged in only as they are subservient to the great work of salvation of souls.

DR. BARCHET, A. B. M. U., NINGPO, said :—

That the danger mentioned by Dr. Gulick of pampering those who receive gratuitous relief might be overcome. Let the patient pay a fee for admission to the hospital. It need not be large but sufficient to make them feel that they are paying something for the assistance needed. The missionary physician should be thoroughly educated in his own profession, but no one will deny that even a man of ordinary education, will know a great deal more than the quacks of this land.

In cases of dislocation and broken bones, the Chinese doctors do not know what to do. He recently met with a man who had borne a plaster for two years over a fracture that had been united without having been properly set.

Maltreatment was frequently met with both external and internal.

And missionaries could do very much to relieve such cases of distress.

He said also that in the way of Hygiene a great deal may be done.

Simple cerates may take the place of hurtful substances with this plaster and blister loving people.

DR. JOHNSTON L. M. S. HOSPITAL, SHANGHAI, said :—

The differences of opinion in regard to medical work arose, he believed, from differences of opinion as to the exact work of the medical missionary. On this point, his view was, that the duty of the Medical Missionary is both Medical and Evangelistic, but principally the former.—The Evangelistic work should be carried on by conversation, and in an informal way, rather than by public preaching. The Medical Missionary would thus have more time to keep abreast of the Medical Science of the day or to translate into Chinese the best Medical works of the west, both matters indispensable.

The medical missionary should never *beg* the Chinese to attend the Hospital—he has but to deal kindly and straightforwardly with them when they do come.

REV. J. HUDSON TAYLOR, C. I. M., CHINKIANG, said:—

He had seen a good deal of medical missions and believed they were a great advantage, especially in the early steps of a mission. A striking illustration of their usefulness had been lately supplied by the medical missionary work done by Dr. Harvey and Mr. Soltan in Bhamo. An epidemic had broken out there, and the missionaries had devoted themselves to administering food and medicines to those who were attacked. The effect on the Burmese and the K'ah-chens, the wild tribes of that district, was marvellous. They found the foreign Christians willing to perform acts of service to their sick, which they themselves would not perform. Their prejudices against the foreigners were thus disarmed, and two of the missionaries went by special invitation of the chiefs into villages two days' distance off, and lived for some weeks with them. Gradually they established friendly relations with all the villages up to the very borders of China; and they might probably have entered China on the west, but that they were under a promise to the British Resident at Bhamo, not to make the attempt.

Mr. Taylor strongly deprecated medical missionaries undertaking general practice amongst foreigners. This may have been necessary in the past, but it was not so at present. He considered that it was unfair to the medical profession, and that the course was open to other objections. Emergencies might arise when the medical missionary was the only medical man at hand and then, of course, it was his duty to do what lay in his power. Such services, however, should be performed gratuitously, and the patient should as soon as possible be handed over to a regular practitioner.

DR. MACGOWAN, SHANGHAI, said:—

The importance of medical missions can not be overstated and I should be glad to see them greatly extended. If denominational hospitals at home would send medical men to China and receive pupils from China, the work of medical missions in this country might soon be largely increased. I differ from an opinion expressed in one of the papers read to the Conference as to the undesirability of medical missionaries prescribing for the public at large. It is the physician's business to attack disease wherever he finds it, and on the ground of humanity he should do whatever lies in his power to alleviate all the suffering he can. In regard to teaching, I doubt the propriety of medical missionaries restricting their teaching to the subject of religion. I think they should as far as they have opportunity diffuse scientific knowledge. The society would no doubt be acceptable to their hearers and the information would be of great practical value to them.

MR. A. W. DOUTHWAITE, C. I. M., JUCHOW, said:—

Much has been said about the impracticability of combining two things satisfactorily, but I cannot quite agree with that view. I think if the things are good things, the oftener they go together, the better, as we can scarcely have too much good. *Preaching and healing* are certainly both good things, and my experience has been that by combining the two the result has been better and more satisfactory than it would have been had only one of the two been adhered to. My plan of working is as

follows. Twice every week I let it be understood that I am ready to receive any who may wish to be cured, (I attend only eye diseases), and I have usually an attendance of at least one hundred each day. They come from all sides, many from a distance of 13 or 14 miles and while I examine their ailments, the native preacher and others are engaged in private conversation and preaching, and each one hears the Gospel of Christ, as simply and faithfully as man can tell it. Thus there are hundreds reached who never could be by itinerating, as they live in scattered hamlets and, during the day, the male part at large are engaged in out door labour. I cannot help feeling convinced that God has blessed the work thus commenced. I can put my finger now, so to speak, on at least six members of the church who were in the first place brought for medical treatment, and humanly speaking would not have come but for that.

I think, that if a man has it in his power he should *preach the Gospel and heal the sick*, and, if faithfully done, God will assuredly bless his labours. It has ever been my aim while trying to cure the bodies to make of the first importance the preaching of a loving and all-powerful Saviour to lost and ruined sinners.

REV. G. JOHN. L. M. S., HANKOW, said:—

When I went to Hankow many years ago I resolved that I would get a medical missionary to join me as soon as possible. I wrote to the Directors of our Society at once, and a young man of great promise was sent out to Hankow. Unfortunately, however, he died on the way. Then Dr. Reid offered his services gratuitously to the mission. The medical work in connection with our society at Hankow was commenced and carried on for several years by him in a voluntary manner. We had been feeling that, in order to do justice to the medical missionary work that was to be done at an immense centre like Hankow, a man should be sent out to devote himself wholly and exclusively to it. In writing home we gave the Directors a list of the qualifications we deemed necessary in a medical missionary, and made a special request that they should not send us a man *at all*, unless he possessed most if not all of them. We also earnestly prayed God that He would give us the right man. About two years since Dr. Mackenzie arrived, and we have every reason to look upon him as given to us in answer to prayer. For many years I have had in my mind an ideal medical missionary. (1) He is a man who looks on the medical missionary work as his *life* work. Just as the ordinary missionary is expected to spend his life in the mission field, so ought the medical missionary to come out with the distinct understanding that nothing less than a life long consecration is expected from him. I am convinced that the five or six years' system is an utter mistake. (2) He is a man who is prepared to live and work on the same footing as the ordained missionary—ready to endure the same privations and satisfied to share in the same privileges. He does not expect, and would not receive, a larger salary than his clerical brethren. He, like them, makes a deliberate choice of the missionary life as one of self-sacrifice, and accepts the principle that the remuneration in his case, as well as in theirs, cannot be determined by the value of his service. I am convinced that it is wrong in principle as well as false in policy to give a medical man a larger salary on account of his professional education, or in order to keep him from foreign practice. It is not fair and respectful to the ordained missionaries,

and it can do him no good in the highest and best sense. (3) He is a man wholly devoted to his high calling as a medical *missionary*, and consequently eschews foreign practice as incompatible with the spirit of his consecration and the grand aim of his life. While always ready to stretch forth the helping hand to alleviate suffering *whenever* and *wherever* his aid may be needed, he will never fail to so manifest his sympathy as to put the disinterestedness of his motives and the simplicity of his intention beyond all suspicion. (4) He is a man whose principal aim in all that he does is to bring men to Christ, and who makes his medical practice subservient to this end. He combines the spiritual and the physical, and holds the latter element in subordination to the former. He prays with his patients, and delights to speak to them about the things that pertain to their eternal peace. Whilst the *medical* department does necessarily take up most of his time, yet, feeling it to be his duty to combine the preaching of the Gospel with the healing of the sick, he does find time to pay some attention to religion. Some tell us that this *cannot* be done. But we know that it *has* been done. Dr. Hobson told me himself that he preached every day to his patients before he commenced to treat them, and I was told by a missionary friend that the most flourishing little church at Canton in those days was the one under the charge of Dr. Hobson. If a medical missionary can find time for *foreign* practice, why should he not find time "to preach the kingdom of God?" But medical missionaries, we are told, are men who have not received a theological training, and are therefore unfit to preach and teach. The reply to this objection is very simple, namely that no one should come out as a medical missionary who does not know his Bible, and who is not full of the missionary spirit, and that the man who possesses these two qualifications will not lack for material in his attempts to enlighten the heathen and to instruct ordinary converts in Divine things. The medical missionary, if a man of God, cannot fail to acquire a certain amount of moral influence over his patient, which ought to be brought to bear on the direct missionary work; and I don't see how this can be done fully, except by a happy combination of the physician and the missionary in his own person. (5) Once more, my ideal medical missionary is a man who will not rest satisfied with anything short of a thorough knowledge of the language. He will strive for this in order to be able to translate or compose medical works for the Chinese, to train medical students, and above all, to preach the Gospel. I would go a step further, and suggest that the medical missionary should be an ordained man, so that he might be able to perform all duties that pertain to that sacred office. It is not enough, however, to have the right man at the *head* of the medical department, the assistants at the hospital must also be genuine Christians—must be men of piety and humanity—if the institution is to prove a spiritual power. Often do these assistants undo all the good attempted by the missionary by their rough and unkind ways. It requires much patience and forbearance on the part of the native helpers to deal gently and lovingly with the patients; for their tempers are sometimes sorely tried. But without these Christian graces they are worse than useless as spiritual helpers. The assistants ought also to take an active interest in the religious work of the hospital. I am happy to be able to say that our hospital at Hankow is at the present time a thoroughly Christian institution. Every helper is so far as we are able to judge a genuine disciple of the Lord Jesus Christ, and in perfect sympathy with ourselves with regard to the higher aim of the establishment. From end to end, and from top to bottom the atmosphere of the hospital is a purely religious one. So actively engaged are the assistants

in making known the truth to the patients, that it is almost impossible for any one to spend three or four days within the building without obtaining a fair knowledge of the fundamental truths of the Gospel. I never enter the hospital now without feeling that the institution is a great spiritual power, and that it is destined to accomplish a mighty work for God in the centre of China. We deem it essential that our native preachers should be converted men of blameless character, and devoted to God. These qualifications are equally necessary in our medical assistants. One word more. It is of vital importance that harmony should exist between the ordained and the medical missionary. Without it the hospital will prove a curse rather than a blessing to the work. It must be confessed that it has not always prevailed. The combination would seem to tend to bring with it a disturbing element. In order to maintain perfect cordiality and co-operation, both must esteem each other for their work's sake, and manifest heart-felt sympathy with each other in their respective spheres of labour. There must be perfect equality, perfect confidence, and perfect good-will. They must look on the enterprise as one, and work hand-in-hand and heart-in-heart. With this harmony and co-operation between the labourers, the value of medical missions, conducted by the right men and in the right spirit, cannot be over-estimated. But this is essential.

REV. H. L. MACKENZIE, E. P. M., SWATOW, said :—

I have much pleasure in confirming what Dr. Johnston has just said against medical missionaries engaging in private practice, from the case of Dr. Gauld of Swatow. He confines himself strictly to his own work as a medical missionary, leaving the other to the ordinary practitioner. His time and strength are given up to that for which he came to China, the furtherance of the cause of Christ by the healing of the sick. Of course when asked to consult upon any special case by the Foreign Community's physician, or when his services are required in cases of emergency, he has no hesitation in rendering whatever help is in his power ; but since he came to China nearly fourteen years ago he has received no fees from foreign practice, whether as a consulting physician or otherwise, that have not been devoted by him to the maintenance of his missionary work among the Chinese. Such fees are put down to the hospital account. The discussion cannot be prolonged at this late hour, but did time permit, I could give not a few instances in which Dr. Gauld's work has been of manifest service both in the conversion of his patients and in opening up the way for the wide spread of the Gospel in the Swatow region. It is a work on which the Divine blessing has rested, so that it has been fruitful of good.

MORNING SESSION.

ESSAY.

Feet Binding.

BY

MISS S. H. WOOLSTON, A. M. E. M., FOOCHOW.

You will allow me to preface *my say*, by saying, I can only speak of bound feet as they are at Foochow, simply touching upon the subject, then leaving it for the observation, experience and wisdom gathered here

to enlarge upon. Perhaps in no place throughout the whole empire do the two extremes of tiny-footed ladies and large-footed working-women meet in so marked contrast as with us. The one works in the rice-field, wading round on her bare knees, gathering out the weeds and mellowing the earth, her own rough hands serving for agricultural implements. The other sits and embroiders her mite of a shoe, gossips, gambles or does nothing—unless she is poor as well as crippled, and then her lot is hard indeed.

Note the dress, so dear to every woman's heart. The working woman must content herself with a coarse blue garment, or at the best black, trimmed with blue; nugainly ear-rings making up in quantity what is lacking in quality; the awkward horn and uncomely pins in her hair offset by the largest of flowers; the shortest of pants leave her unstockinged feet to chumsy, though embroidered and tasseled shoes. These with a scant apron, not forgetting her plaited skirt, short and black, comprise all the finery she is allowed. How unlike is the owner of the "golden lilies." Delicate flowers, pretty hair ornaments and plenty of of them, silk, satin, erape and fur, a scarlet petticoat hidden in its embroidery and gold thread, countless rings and bracelets, trinkets dangling from the topmost button and her garment and the coveted nail sheaths. Most of all, how unlike are her feet cased in less than baby shoes, painful to be sure, useless as well, but the mark of a lady. It is but just to add, sometimes the only mark. I have seen persons robed in all these fine things behave as rudely as the roughest in big shoes, and I have seen large-footed women deport themselves as modestly and becomingly as the best of the small-footed,

While to some these little feet and their accompaniments come almost as an inheritance, is it to be wondered at that many aspire to what they consider an improvement of their position if not a bettering of their condition! The hope of escaping the exposure, the roughness, the hard work, the anticipation of the easier lot and the admiration that goes with it, go far even with children in helping them to endure the agony and loss of freedom attendant upon bound feet.

Though this foot-binding is no law it is an iron custom. As a rule, the more exalted make for themselves small feet. We hear of a few illustrious exceptions, but what are they among so many. It is upon the ambitious poor this self-inflicted curse falls the heaviest. They have not only to do much of the rough work which they consider the rightful inheritance of a lower caste, but at the same time to endure gratis the misery of distorted feet. If it is ridiculous to see a grand lady unable to hobble about on her three inch shoe soles without a servant's supporting shoulder, and if she is slightly stout or getting aged, needing a strong staff as well, it is pitiful to see a poor woman with feet not very much larger thrashing out rice at one of the large graves, raking up fuel on the hills, or tottering round in shabby garments with a baby strapped to her back, doing the scanty work required in her dirty house.

How much of China's poverty and dirt are owing to this cramping custom. A boat woman though she has hardly room to turn round on her sampan, "three boards," keeps them clean and neat. I have seen a woman rowing a passenger-boat with nine lazy men for passengers, she at the same time watching a baby at her feet; I have seen a woman working in a quarry, carrying a sedan, tracking a boat against the tide. These are *not* every day sights, but surely a country where such enterprise is found ought rapidly to increase in wealth and prosperity if this unbearable burden were once lifted.

It has always been a puzzle to me that natural feet are not regarded with more favor, especially in Peking, since the empresses never crush their feet. Perhaps the surprise should go farther back and we should rather wonder why the Manchus, in setting up their rule in China, at once brought men's heads into subjection, shaving their pates and plaiting their cues to prove it, but did not even attempt to control women's feet.

It may be worth our while to hear what some of the native preachers say about it. One, a literary man, nevertheless married to a large footed woman and whose daughters are like unto their mother, says, "The Middle Kingdom has had customs very many, I cannot name them all. A very perverse one is foot binding. In Hing-hwa from three to four-tenths are small-footed. Those who have unbound feet dress in black and work in the fields, plough, hoe, wear rain-cloaks, umbrella-hats, carry burdens and do just such work as their husbands. This truly is following God's way, He made woman for man's helpmate. The rich regard lightly these large-footed field-women and slave girls. Therefore the bound-footed says, 'I myself being thus small-footed am exalted, I am very polished.' She does not see bound feet are monstrous, she thinks they are comely. This custom of a thousand years is established and cannot be done away with." He goes on to talk learnedly of the origin of the custom, repeating scraps of ancient song to show perhaps it may have sprung up even earlier than he before said. He says of those who follow it—"They rebel against God's will in injuring their daughters' feet, truly their hearts are stern." Adding, "Alas! this custom is bad, man cannot change it to good, I would change it but have not the power. May the Gospel spread and abound till this bad custom is abolished."

Another preacher, after remarking that only from seven to eight-tenths of Hok-ch'iang girls are spared alive, says, seven-tenths of these have bound feet.

A third gives seven reasons why it is desirable to bind girls' feet and to bind them *short*.

1st.—If a girl's feet are not bound people say she is not like a woman but like a man; they laugh at her, calling her names and her parents are ashamed of her.

2nd.—Girls are like flowers, like the willow. It is very important that their feet should be bound short so they can walk beautifully, with mincing steps, swaying gracefully, thus showing they are persons of respectability. People praise them. If not bound short, they say the mother has not trained her daughter carefully. She goes from house to house with noisy steps and is called names, therefore careful persons bind short.

3rd.—One of a good family does not wish to marry a woman with long feet. She is commiserated because her feet are not perfect. If betrothed and the size of her feet is not discovered till after marriage, her husband and mother-in-law are displeased, her sisters-in-law laugh at her and she herself is sad.

4th.—The large-footed has to do rough work, does not sit in a sedan when she goes out, walks in the street barefooted, has no red clothes, does not eat the best food. She is wet by the rain, tanned by the sun, blown upon by the wind. If unwilling to do all the rough work of the house she is called 'gormandizing and lazy.' Perhaps she decides to go out as a servant. She has no fame and honor. To escape all this her parents bind her feet.

5th.—There *are* those with unbound feet who do no heavy work, wear gay clothing, ride in a sedan, call others to wait upon them. Although so fine they are low and mean. If a girl's feet are unbound, she cannot be distinguished from one of these.

6th.—Girls are like gold, like gems. They ought to stay in their own house. If their feet are not bound they go here and go there with unfitting associates, they have no good name. They are like defective gems that are rejected.

7th.—Parents are covetous. They think small feet are pleasing and will command a high price for a bride. This is treating daughters like merchandise. It is bad and I will not talk about it."

He speaks of the disadvantages of the practice and notices that small-footed women have leisure for pernicious reading, are apt to get involved in quarrels, and if obliged to work, often rest upon their knees because their feet are weak. He says, "If tight shoes are so painful when only worn for a short time, what must it be to have the feet cramped day and night. A prisoner longs to put off his fetters for a single day; how severe then is this punishment that a girl has to endure for a lifetime."

Still another preacher, whose wife has the tiniest of feet, says, "At Yeng-ping, both in the city and in the country around, all have bound feet excepting a few who have come from other places. Men's hearts wish for extraordinary things, they like customs perverse, for instance the bad custom of binding feet. The older it becomes, the more confirmed it is, and the more you think of it the more incomprehensible. This calamity has come down to the present making it difficult for women to do whatever they have to do.

Although many generations of sages, emperors and philosophers have established wise laws, they did not condemn this custom; therefore those coming after them have not known how to change it. High and low all follow it. If a child is deaf, dumb, lame or has any ailment, the parents, hearing of a skillful physician, do not say he is far away, but at once carry it to be cured and are sad if there can be no relief. Why do not those who main feet think *this* of importance? While a girl is not yet grown her parents force her to this. If she will not assent, they beat her, she cries much and calls upon some one to save her; there is none to save, there is no help. She must patiently submit until the flesh ulcerates, and the veins are bent out of their course. Her parents are hard-hearted. The ferocious tiger will not eat its offspring, the poisonous snake does not bite its young. Man, of such ability, why does he so torture his child? He is not at all as merciful as the tiger or snake. He corrects God's perfectly made foot, changing it to the form of a bow, shaping it like unto a triangle, thus saying his ability is greater than God's. This sin is very great. Again, the mother loves not her daughter, or the daughter herself, stupidly wishing for a pretty foot and willing to bear the pain, takes cloth and draws it every day tighter and tighter only fearing if it is not short it will not be elegant; she wishes people to praise her." After talking a while longer in this strain, he says, "A woman with bound feet cannot help her husband nor care for her children. She cannot visit the sick; if overtaken by calamity she cannot escape; her very good feet are of no use because like broken feet. I desire all small-footed persons to hear my words—at once leave off following this bad custom."

One, not a Christian and yet he can hardly be called a heathen, says, "Parents, how can you find it in your hearts to compress your girl's feet? You say, to make them good-looking. When first bound she cannot

walk, cannot stand, many difficulties follow. With sobs she clasps her aching feet; the skin is broken, the flesh torn, they bleed; she cannot sleep at night, cannot eat, often sickness and weakness follow. People who don't know about it, think the girl has committed some crime and her parents will not let her die quietly, but are torturing her slowly to death. It is not so, because they wish her to be beautiful they do this.

The Emperor allows no bound feet within the palace. The mothers of the Emperor rule the affairs of the whole kingdom, the Emperor and all the people obey them, they are not bound-footed, why so exalted?"

But to come to the point, what shall be done about it?

When our Boarding school was but a few days old, the members of the Mission said, "Now we are going to have no cramped feet in this school," and straightway called together the preachers and influential members, scarcely half a dozen in all. The result was, a few days afterwards there were but three of our six girls left. Of these, one was of the large-footed class; the second a preacher's daughter whose feet were so hopelessly crushed it was utterly useless to think of unbinding them; and the third, a sister of the same preacher, remained, on condition we would furnish her with white stockings and foreign slippers. We at once concluded the feet were not of the first importance, and if they were, it was a matter beyond our control. Those foreign shoes and stockings did not answer at all. After a year or so the mother stole the child away and bound up her feet. She now has feet "like the new moon" but having grown up to be a sensible woman, declares her children shall not have cramped feet.

Allowing the Christians are taught that foot-binding is wrong, it can hardly be expected that all will be willing to be considered of the working class on account of their feet. There must of necessity arise in time a third class—a class considered respectable—of Christian women, who can if they like wear the much admired dress, still having natural feet. Indeed, such a class may be said to have already sprung up. There are a few in each of the three Missions at Foochow.

Years ago our school matron came to us of her own accord saying she thought it wrong to bind feet and she intended to undo hers. Having had such an unsuccessful experience to begin with, we did not advise her to do so at once, but told her to consider the matter thoroughly for herself, and if she decided to unbind them she must on no account bind them again. She was a woman of a great deal of character, unbound her feet and wore a shoe about six inches long. Though her larger feet were more painful than her small ones had been she abided by the decision. She has two adopted daughters, and never contemplated binding their feet.

It is well understood in the Foochow Missions—in two of them at least—that preachers and Church members are not to bind the feet of their daughters. In one Mission the first ordained preacher persisted in binding the feet of his daughter, but finally unbound them on being required to do so. In the Methodist Mission one of the best preachers bound his little daughter's feet, or rather his wife did, for it had become a subject of contention between them. One of the missionary ladies expostulated with her and she was finally prevailed upon to unbind them. Soon after this the preachers themselves made a rule prohibiting the practice among Church members. There still remains a difficulty, the want of a suitable shoe. Not long since the father of these little girls said he should be satisfied if he could only fix upon a proper shoe.

We have found it much easier in the suburbs of Foochow to keep up day schools with the small, rather than the large-footed children. The latter are ready on the slightest opening to go off to work, while the former on account of their general helplessness have time to read. Although her lady-feet give the little girl an opportunity of learning to read, they are the greatest obstacle in the way of the Christian woman. She cannot go to church because it is not secluded enough, and she is disabled for taking so long a journey. She thereby not only fails to receive needed instruction for herself, but hinders by her example other women from gathering with those who assemble themselves together. She is unfitted for becoming a Bible woman. She cannot, or *will not*, go from house to house teaching her friends and neighbors, for *hers* are not the "beautiful feet" that bring good tidings, that publish salvation.

But what is to be done? Shall we say it is so difficult to do anything for their souls we will not meddle with their feet? Shall we compare this custom with that more dangerous western one of compression, hardly yet out of favor with those not counted heathen, and therefore excuse it? Shall we hope that by steadily discountenancing the practice, the good sense of the Christians will in time bring them to a right decision? Or, shall we agree with one, not yet a Christian, who thus expresses himself.—Now I think when the Holy Spirit comes down on China giving men and women to know the 'Jesus Doctrines' this custom of binding feet will of itself disappear?

DISCUSSION.

REV. DR. TALMAGE, A. R. C. M., AMOY, said:—

The practice of feet-binding is universal among the heathen in the region of Amoy. *The* wife always has bound feet. Only the secondary wives and slave girls have unbound feet. One of the papers read this morning says that in a certain district only seven tenths of the female children are kept alive. In some part of the region around Amoy the proportion is much less than this. I know of one region, in which we have two small congregations, where so many have been destroyed, that, notwithstanding the emigration of males which is very great, there are not nearly enough women for wives to the men that are left. I believe that feet-binding is one great cause of this terrible infanticide. The ability of girls to earn their living is greatly lessened by this practice, and parents regard them as a useless burden, except for the money to be attained through the daughter's marriage.

The best way to counteract the evil is frequently to preach against it. We have too often neglected this through forgetfulness. In Amoy there is an anti-foot-binding society which is doing good by frequently bringing the matter to our attention, and by the moral support it gives to those parents who wish to obey the manifest laws of the God of nature and leave the feet of their daughters unbound.

REV. MR. CRAWFORD, A. S. B. C. TUNGCHOW, said:—

In Shantung all classes of women without exception, bind their feet. It is the home of the peculiar custom. We have found it very difficult to know what to do with it. Their reasons for continuing the custom are deep seated and of the most stubborn character, involving a whole class of sentiments too delicate to mention.

We rely on moral influences to overthrow it rather than on church discipline. We are trying to persuade our best sisters to set the proper examples by unbinding their own feet first, for we believe a Christian woman should have a Christian foot.

Our church is divided into radicals and conservatives, which, in Chinese, we call "old and new roots." Among them there is a woman who persistently opposed every effort to change the custom, and by so doing gave us no little trouble. Finally I called her into my study and said: "You are a good Christian sister, an old member of the church. You have learned to read very well, and possess good speaking talents. We therefore think of making you a preacher—we will give you six dollars a month, the same as our teachers receive, you can preach when and where you like, and just do pretty much as you choose." She seemed delighted with the proposal, her face literally shining. I waited a moment, and then said: "You will not be expected to preach the Gospel of salvation, only the Gospel of foot-binding!" She was thoroughly cured. We have not since heard from her on the subject. I have found a little irony occasionally very effective in such cases.

REV. D. Z. SHEFFIELD, A. B. C. F. M., T'UNGCHOW, said:—

That he was very glad this question had been agitated in this Conference. There was a danger from a long residence in China, and an increasing familiarity with the customs and habits of the people, of becoming too conservative on this, as well as on other questions of social reform. The subject had been before the missionaries of his station. He felt that missionaries ought to take strong grounds against the continuance of the evil in the native Church. He deprecated the tendency of some missionaries to look too leniently on the subject, and felt that their influence was against the speedy correction of the abuse.

REV. S. L. BALDWIN, A. M. E. M., FOCHOW, said:—

With regard to foot-binding, I believe the most beneficial influence can be exerted by missionary ladies who are in earnest in the matter. In our mission, a lady first wrote earnestly to the wife of a preacher, who was binding her daughter's feet, and persuaded her to give it up. Afterward the same lady wrote to the Annual Meeting, and with kind but forcible words argued that the practice ought to be abolished among Christians. The native preachers composing the meeting thanked her for the letter, and approved of measures to stop the practice. Last year they resolved in Annual Meeting that it should be the rule of the church that foot binding should not be allowed. Should any member infringe this rule, he comes under discipline, and is first to be exhorted. If he refuses to listen to exhortation, the matter is to be brought before the church. If he still remains obstinate, he is to be expelled. It is not likely that any one will need to be expelled on this account, as a very strong sentiment is being formed in the church against the practice.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO, said:—

This matter has important bearings. We should be extremely careful about interfering with the customs of the country when no moral question is involved. We have plenty to do without exciting a new opposition among the Literati and mercantile classes. He fully believed

in discountenancing it, but would take exception to making it a condition of church membership or discipline. It has not anything to do with the Gospel whatever. He spoke so that the other side might have careful consideration and in case any one should go too far.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said:—

I rise to mention a fact apparently not known to the writer of the paper. The Emperor K'ang He of the present Manchu dynasty, upon his accession to the throne made a determined effort to destroy foot binding. After one edict had proved ineffectual, he was about to issue another, accompanied by stringent regulations and severe penalties, when his advisers warned him that it would produce rebellion and perhaps overturn his throne, upon which he gave up the attempt. This fact should be noted to the credit of the present Manchu dynasty. What the greatest Manchu emperor could not do Christianity will do in due time.

AFTERNOON SESSION.

ESSAY.

“Woman’s Work for Woman.”

BY

REV. A. P. HAPPER, D.D., A. P. M., CANTON:—

The statement of the subject for this paper, as thus expressed, is only a *new* form of expression for designating an old subject. Another manner of expressing it, is, “Woman’s work for her Saviour.” Another, and a *clearer* statement of the subject, is the following. “Woman’s work in making known the precious salvation through Jesus Christ to her sisters in heathen lands.” The new form of expressing the subject has originated from a recent increased interest in the subject among Christian women, and the commencement of new organizations for carrying on the work. By reason of this new departure, in latter years, in conducting the work, and the enlarged plans for its accomplishment, there has gone abroad an idea among some portions of the community that it is a *new* work for women; and hence the new form of speaking of the subject as given in the programme. That this is a new work for woman is a great misconception. Woman has *always* had a very particular interest in every thing connected with the redemption through Jesus Christ.

By this new form of expression, “Woman’s Work for Woman,” in this programme, I suppose, is specially meant the work of making known the blessed Gospel of salvation to the women in heathen lands.

The providence and Spirit of God, which guide his church and people in their work for the Master, as the cloud by day and the pillar of fire by night guided the Israelites in their journey through the wilderness, has guided the women of Christian lands to this *special* work in these last days; and their so largely engaging in it, is one of the most remarkable signs which betoken the near approach of the Millenium. The providences which call them to this work are so clear and manifest, that properly considered, it calls the church to a yet more vigorous and self denying prosecution of the work.

Some of the providences which call upon women in Christian lands to enter, with earnestness and consecration, upon the work of making known the Gospel to women in heathen lands are these. 1st. It is *now* practicable for single women to reside in safety and peace in the midst of the women in these lands. Fifty years ago, however, it was not safe for Christian women to reside in any of the great cities of China, India, Turkey or Japan, except with their husbands or the families of relations. But now, in all the principal towns and cities of these populous countries, single women, in companies of two or three in Christian Homes, can dwell securely and in peace, and can carry on the various agencies and means for making known the Gospel of the Kingdom among the women and girls, and it is becoming more safe and practicable for women from Christian lands thus to reside in the great centres of population and influence in heathen lands for missionary work *year by year*. 2nd. Another providence which indicates the will of God, is this. It is now *safe* and *practicable* for single women to journey to and from these lands. Fifty years ago it was not practicable for them to travel thus to any extent and only to a few places. Now, however, such are the facilities of travel by steamers and rail roads that it is entirely practicable for single women to journey safely and comfortably to all these countries, the inhabitants of which are sitting in darkness. Indeed the facilities of travel are such, that not only may earnest Christian women safely go by these conveyances to their fields of Christian work, but even tourist ladies are found visiting these various lands in the pursuit of pleasure.

3rd. Through the great extension and the increase of the facilities of obtaining an education in Christian lands, and in connection with the numerous and glorious revivals of religion, there are a greatly increased number of Christian women who are prepared by education and the endowments of grace to go forth and labor for the enlightenment of the ignorant and the salvation of the perishing. How wonderfully is the providence of Him "who only doeth wondrous things," seen in this, that while the preparation of the various nations for the residence of Christian women in their midst is being accomplished, such institutions for the education and training of women as Mt. Holyoke Seminary and other sister institutions have been established.

4th. While these wonderful external changes have been in progress, and while the laborers have been preparing, a yet more wonderful change has been effected in the public sentiments of the people of all these different lands. Thirty or forty years ago such was the state of public opinion in these lands, that there was no desire for female education; and there was no access to the houses of the people of any class. But by reason of various wide spread and widely different influences which have been at work,—such as the diffusion of Western education and science among the men of these several countries, their intercourse with the people of other lands the introduction of steamers and rail roads and the diffusion of some glimmerings of the glorious light of the Gospel by many agencies,—there is *now* a general and wide spread readiness to admit the ingress of Christian women to the houses of all classes and conditions; and there is a readiness on the part of women and girls to attend Christian schools vastly beyond the present means provided for their instruction. It is very difficult for those who have not been observant of these changes to realize how great and wonderful they are. They have not occurred in one place or country only, but in almost *every land* all over the world. So that it is literally true *now*, that there is scarcely a land where there is not

at this time an open door for women to work for women in making known the Gospel of Jesus.

A still clearer indication of the will of God in this matter is this: *The necessity of woman's work for woman in heathen lands.* It is a fundamental truth of Christianity that Jesus is the only name given among men whereby they can be saved: and hence the women in heathen lands, who are without the knowledge of Jesus *are perishing.* This Gospel of salvation can only be made known to these women who are thus perishing *by Christian women.* By reason of the customs of society which prevail in these lands, the heathen women are not permitted to attend upon the preaching of the Gospel, nor can they be reached by other Christianizing influences and efforts as put forth by men;* hence it is manifest that if they are ever reached by the Gospel, it must be made known to them by *Christ'ian women.*

Another consideration bearing upon the point of woman's duty and privilege to labor in the work of making known the Gospel, is the *importance of woman's work for woman as connected with the great work of the conversion of the world to Christ.* The glorious enterprise which is set before the church to inflame her zeal and call forth her unwearied efforts, is this, that "the kingdoms of the world should *become* the kingdoms of our Lord and his Christ," that "the ends of the earth should see his salvation." But this glorious result, the great and grand object of all missionary effort can only be fully and effectually accomplished by the *conversion of the women* in heathen lands.

It has passed into an axiom that mothers preëminently mold and form the character of their children. This is just as true of mothers in heathen lands as it is true of mothers in Christian lands. And hence so long as there are heathen mothers there will be heathen children. It is equally so in all the other relations of society. It is by some supposed that because the women in heathen lands are spoken of as ignorant and degraded that therefore their influence is but small. This is not, however, the case. In these great heathen lands the women in their homes give character to the usages and customs of society. The form and service of idol worship, the hold and influence of superstition upon the people old and young, are *largely* established and perpetuated by the influence of women. No community can be purged of the leaven of heathen superstitions and idolatrous customs till the *women* of said community become Christianized. Hence as the heathen women of these lands can only be reached through Christian women, no words can adequately portray the vast and increasing importance of woman's work in making known the Gospel of salvation to their own sex in heathen lands. It is most intimately connected with all successful efforts for permanent results in the work of the conversion of this world. But time will not permit me to enlarge further upon the Scriptural warrant, or the importance and necessity of their work. It is a cause of rejoicing and thanksgiving that the way is open and the facilities are so great in so many lands for the dissemination of the Gospel among the women of these lands. But as Missionaries in China, it more pertains to our present purpose to consider the facilities for their work which are now enjoyed in this land. In this view we may well rejoice that there are such fine opportunities for making known the Gospel to the daughters of China. These facilities, besides the other considerations above referred to, come from the constitution of the family relationship in this land, and from the character of

* This statement is not equally applicable to all parts of China. (Eds.)

the civilization that prevails among them. There are few heathen countries where woman occupies such a favorable position in the social and family circle as she does among this people. Whilst the seclusion of the sex prevails to a certain degree, it is at the present time a great preservation to her character, and it in no way interferes with efforts made for her evangelization by Christian women. So far from there being any prejudice against the education of women existing in the minds of this people, their education is highly esteemed, and a literary woman is held in high honor. The names of such are handed down from generation to generation. The sentiment prevailing in the community is most favorable to the establishment of schools for teaching girls, and also for teaching women. When missionary ladies have the charge of schools it is at once a passport to the respect of the community in the midst of which they are opened. And such is the desire of all, even the poorest, that their children should be able to read, that the purpose to open a school for teaching girls is always received with favor; and in this way an opportunity for teaching the Gospel is found, when perhaps other means would not succeed. The quiet and orderly character of the people also affords facilities for holding meetings for women both in the cities and in the villages without hindrance. The intelligence of the women and the readiness with which they apprehend religious truth make such meetings to be of the greatest interest and importance as the means of communicating to them a knowledge of the Gospel. So that in view of all the circumstances, we have the greatest encouragement for using all the means in our power for Christianizing the women of this land.

I come last to consider what means shall be employed to make known the way of salvation to the women of this populous Empire. In general, it may be remarked, there is the opportunity and necessity of using the *same* means here as have been found useful any where else, and which are adapted to effect the desired result. In this widely extended country, some kinds of labor will be found better adapted to one place than to another. In some places there will be found the necessity of using some kinds of effort which are not needed in another place. Practical wisdom is needed in this, as well as in all other parts of missionary work, to select the particular means which are best suited to each particular community. And when that or this plan of labor has been selected, each one will pursue it with prayerful and laborious effort to the desired result. But, of course, all means will be successful *only* as they are blessed and made effectual by the Holy Spirit operating upon the hearts of those who are reached by them. I will notice in succession these various means.

1st. Day schools for girls or women—to teach them to read their own language; and in connection with that, giving them daily instructions in the doctrines of the Gospel. In teaching them to read their own language, the Chinese character may be used, or the romanized colloquial, as experience at different places and with different dialects may render expedient. But general experience in China, teaches that the instruction should be given in *their own language*, and not through the English or any other foreign tongue. The great object in the establishment of such schools is to communicate to the pupils, and through them to their parents and friends a knowledge of the blessed Gospel. In most places there will be no difficulty in getting girls to come into such schools when the Christian Scriptures are read as a text book. In some places married women will avail of such opportunities to learn to read; and they should be welcomed to the advantages of such schools. The extent to which

such schools may be opened in some parts of the Canton Province is only limited by the means at command to meet the expense, and the Christian women to superintend them. The advantages which such schools afford for introducing the Gospel into the families in their vicinity, and of getting the women of the neighborhood to attend religious service at the school-rooms is obvious to all. For the full benefit of the school as an agency for this purpose, there ought to be a room in connection with each school suitable for holding meetings for the women and girls of the neighborhood, who would at stated times assemble for religious instruction. These meetings of course should be conducted by the female missionary, or the native Bible woman.

2nd. The second instrumentality I would mention, is Boarding Schools for girls. In a wide range of experience during the last fifty years in many different countries such schools have proved to be of great importance as a means of introducing the Gospel, and molding and elevating the character of the people in whose midst they have been established. Time will not admit of my giving details of the results of such institutions in Ceylon, in India, in Burmah, in Persia, in Turkey, in Syria, in Southern Africa and in the Sandwich Islands. Neither is it necessary, as many of the members of the Conference are familiar with the wonderful results that have been secured thereby. The objects to be secured by them are to train up fully qualified teachers for the native schools, to prepare Christian and enlightened women to be the wives of the native pastors and evangelists, and to be helpers to them in the pastoral work, in the elevation and christianization of the Christian women among the natives. Such work, which is intimately connected with the permanence of missionary labors, and which affects the very foundations of Christian society in heathen lands, can only be done by native women who have been thoroughly trained in a Christian family, such as these boarding schools are to their inmates. But in order that such schools should be efficient for their objects, the pupils must be received into them under proper regulations. None should be received who are already betrothed to a heathen youth, unless he is also to be received into a Christian school for boys. None should be received unless the parents enter into a written agreement that the betrothal of the girls shall be with the consent and approval of those who have charge of the school. Unless there are such regulations as these established for the control of the pupils, many of the girls so educated will be married to heathen husbands; and thus the great object of their education in these schools as it concerns the cause of Christ will be lost. In view of the expense in money, and the toil and labor to those who bear the cares which such schools involve, it does not seem to be a wise expenditure of means and labor, except under such regulations. And when such arrangements can be secured and carried into effect, the *best result*, with the divine blessing, may be expected in China from such schools if properly conducted.

3rd. Is the establishment of boarding schools for the training of Bible women. The plan and aim of schools for training Bible women are in several particulars quite different from those for girls. The aim of these training schools is to train Christian women so as to fit and prepare them to go from house to house to instruct the women in some knowledge of the way of salvation, read to them out of the Bible or suitable Christian books, and hold meetings for prayer with them, or train some of them to be teachers of the day schools. Adult women who are widows without children or any other persons dependent upon them, and who would therefore be at liberty to give themselves to Christian work are those

most desirable to be received into such schools. But, of course, at an early stage of mission work at any place, and under particular circumstances the doors of such schools might be widely opened to the wives of native assistants who have not previously received a Christian training, and who could be spared from home duties for a while; and also to other married women whose character and abilities give promise of usefulness in Christian work, if they had the requisite knowledge. Of course, those who are already members of the church, and have the character and disposition which promise usefulness as Bible women or Teachers, will have the prior claim to admission. For the efficient prosecution of Christian work among this numerous people, it must be evident to all that one of the most *important* labors devolving upon those who come from other lands will be the training of Bible women, who, with the love of Jesus glowing in their hearts and with the earnest desire to lead their country women to the knowledge of this precious salvation, will go from house to house in the cities and in the villages to tell them of the allcompassionate and loving Saviour who will save them from hell.

The training of Bible women for evangelistic labor among the people will in most parts of China be the most feasible and economical plan of Christian work. The Chinese women have sufficient mental powers and intelligence to fit them for such work. There are every where large numbers of middle aged widows, with no children requiring their care, and having no mothers-in-law to restrain them, who after conversion can be prepared for such Christian work. In most places the class of persons, who can engage in such work will be glad to come to the school, if they are supplied with food and instruction, they furnishing their own clothing. The time which they spend in the school will give the opportunity to study their character and to judge of their adaptedness for any particular work or place of labor. Besides the instruction given to them in the Gospel and the way of salvation, special instruction should be given to them as to the duties of Bible women and the best way of performing them. This form of work for women admits of the most indefinite expansion under the care of women from other lands. And it is one which the native church can at an early day take up and carry on, for, and of themselves.

4th. Industrial classes. Another form of regular class instruction is called by this name. Its main feature, and theme from which it takes its name is this; that a number of woman are induced to come together at the same time and place when work is given to them to do, for which they are paid. And while they are thus working, they are instructed in the way of salvation. The method is useful where for any reason the women cannot, in any other way, be got together for instruction; or when they are so poor that however willing they might be to come to a Gospel meeting they cannot spare the time to come. It has this special advantage, that the members of such a class will be generally *regular* in their attendance. Such classes, I have no doubt from the statements made by those who have tried them, may be the means of reaching those who would not be otherwise reached. There are places where such classes are not needed, as the women can be reached by other means; there are also places where such classes would be highly useful and appropriate. In the use thereof, as in all other kinds of labor, "the wisdom which cometh from above and which is profitable in all things to direct" is needed.

5th. A most efficient and important manner of work is the visiting from house to house. The customs of society in many parts of the country do not admit of women going much from home. And even when

other reasons do not forbid their going from home, their crippled feet do not permit them to walk far to attend meetings. Because of their seclusion, a visitor is nearly always welcomed as breaking up the monotony of daily life. In most parts of the country a foreign woman will readily find admission into every house, and have an opportunity of telling or reading of Jesus to the occupants. This mode of labor has been tried at Canton both in the city and in the country with the very best results. It is here found entirely feasible for the native Bible women to find ready access to the houses of those in the middle and humbler ranks of life. While the woman from abroad will of course have special advantages in this work over the native women, yet, as it is entirely impossible for such a work to be carried on by foreign agency alone, it is specially favorable that the native women find such ready access to the houses of the people to "tell the old old story" of a Saviour and His love. And here one very important branch of instruction to be given to Bible women comes in, and that is, to instruct them particularly how to guide inquiring sinners to Christ, and that they may be "made wise to win souls." In Canton city, five native Bible women visited during last year in the aggregate, some 2,932 houses, in which they saw 15,761 women, to whom they had the opportunity of speaking of Jesus and his salvation. Of course the result of such visitation will depend greatly upon the manner in which the work is done. But every one must see that such visiting by women "who are wise to win souls" affords the very best opportunity of communicating a knowledge of the way of salvation.

6th. The great and central work, to which all these others should converge, is the work of holding meetings for women and children by women. In order to secure the attendance of the Chinese women, these meetings should be held in small chapels in different places, rather than in one large church for an extensive community. The best arrangement might be, when practicable, to have several small chapels for meetings for women in the week days, and then a church to which the women from the whole district might come together in one place for the Sabbath worship. Of course the men are excluded from the smaller meetings which are appointed for the women. The advantages of having many small chapels are that the poor women in the vicinity of each chapel can attend the service. They will meet their near neighbors there, and thus become acquainted with each other as attendants upon Christian service. When these meetings are held in the same building with a day school for girls, the mothers and other relatives of the pupils will come in, and thus different members of the same family will come more fully under religious instruction. It will also greatly contribute to the efficiency of these means, if there could be a Bible woman connected with each chapel, who could seek to gather in as many of the women of the neighborhood as she can to the service, and then follow up the impressions made upon them in the chapel, by visiting them at their own homes, and instructing them more fully in the leading truths of the Gospel. By the blessing of God, it will be found in the great day of account that this and that one was born again in some of these humble chapels. When the circumstances are favorable, it will be found very advantageous to have a church at some central place to the chapels, in which as many of the women as possible can come together for Christian worship on the Sabbath, or at other stated times. The influence of members is always felt upon the audience itself, and it is also felt in the community around. In such assemblies the influences of the Holy Spirit are felt in the greatest power.

7th. In connection with these varied agencies one more only remains to be mentioned by me. This is the use of medical relief among the women by female physicians. It is well known that women and children are the great sufferers from "the ills that flesh is heir to." All the considerations that cause medical missions as conducted by missionary practitioners to be regarded of so much importance, apply with increased cogency to this instrumentality as used by female physicians among heathen women. That the various Missionary Societies have so lately commenced its use, and that as yet so few have come forth to these lands, where their sisters are such terrible sufferers from disease, shows how slow mankind is disposed to adopt any new plan of work. It might be well for those who have the opportunity of seeing the results as manifest in actual experience, to let them be widely known; and that some well considered expression of opinion should be sent forth in reference to this kind of woman's work for woman. It is my opinion that it is very greatly needed. There is every facility for engaging in it by qualified persons among the women of these great and populous lands; and as an instrumentality in ameliorating the condition of woman, and of facilitating the dissemination of the Gospel of salvation it is second to none. It is therefore most desirable that a female physician should be connected with each company of female missionaries as soon as possible. By using the chapels for women as places for dispensing medicines, the efficiency of all these other means would be greatly extended, and a much greater number of hearers would be brought under the sound of the Gospel. All these various means have been tried at Canton except two, viz., the industrial classes and medical practice. As there has been every facility for all the other kind of effort here, there has been no occasion to resort to industrial classes. The experience in the other forms of labors only deepens the convictions of the great *importance* of having a female physician to help in the great work for women at Canton. There are now in connection with the American Presbyterian Mission seven day schools for girls, with some 150 pupils, a boarding school for girls with 20 pupils, and a training school for women with ten women as students. There are six Bible women, and there are 24 meetings weekly at the six small chapels. While a great deal of this work is preparatory work, which promises a very abundant harvest in the near future, yet the gathered results thus far have been most gratifying. The number of women and girls which have been received into the Presbyterian church at Canton during the last six years on profession of their faith in Christ has been eighty.

In considering the signs of the times, and in looking over the whole line of missionary progress, there is no one indication to me so full of promise of the future rapid extension of the Gospel and of the permanency of the results of missionary labor, as the great increase in the number of women laborers during the last eight years. The statistics of all the missionary societies are not before me, so that I cannot give the exact statement of the increase during these years. But the statistics of the American Board of Commissioners, show that while the whole number of single women who have been sent forth during the 64 years of the Board has been 236, of this number 97 have gone forth during the last *eight years, i. e. three eighths* of the number have gone in *one eighth* of the time. I suppose the increase has been nearly the same on the part of most of the missionary Boards in the United States during this time. And within this period nearly every denomination of Christians which is engaged in foreign missionary work, has organized a Woman's Board of

missions in connection with the General Board to develop and direct the efforts of women for women in heathen lands. It must be evident to every intelligent observer, that this new departure in the missionary work has but begun in its great and blessed work for the Master; and that among the women of Christian lands there is the capability of almost indefinite enlargement and expansion in this great work. It is equally evident that the condition of women in heathen lands presents the most pressing and urgent calls to Christian women to use their most strenuous efforts to communicate to them the knowledge of the blessed Gospel of our Lord. Just in proportion as their labors are increased and extended, will these wastes of heathenism "bud and blossom as the rose," and "these desolations become as the garden of the Lord."

May the Great Captain of our Salvation, as He leads forth the ransomed hosts of the Lord to the conversion of the world, greatly multiply from every land the number of women workers for women, and crown their labors with ever increasing success, till "the kingdoms of this world have become the kingdoms of our Lord and His Christ;" and "the glory of the Lord fills the whole earth as the waters fill the mighty deep." Amen and Amen.

AFTERNOON SESSION.

ESSAY.

"Woman's Work for Woman."

BY

MRS. T. P. CRAWFORD, A. S. B. C., TUNGCHOW.

Woman's work for woman in China, without including the many little streams of Christian influence sent forth in every day life, may be classed under five general divisions.

1st. Boarding and day schools.

This seems to be the favorite, and perhaps easiest department of missionary work. Easiest not because it involves less labor, less care, perplexity, or disappointment; but because it is more accessible and regular with more immediate results. At the first opening of a mission it may be difficult to induce parents to entrust their daughters to the care of foreigners,—but prejudice soon wears away and for the consideration of food and clothing a sufficient number may be readily obtained for boarding schools. It is generally much longer before their education is sufficiently appreciated to secure them for day schools. Even this point has been attained at the older ports. In both kinds however, systematic instruction may be imparted and the moral and intellectual character to a great extent moulded. To these schools we must mainly look for intelligent workers, and for wives for the rising ministry. Few ladies are able to give themselves to regular personal teaching in day schools. The best that can be done is to make frequent, careful examinations of the classes, keep a close watch over the moral and religious influences exerted, and the kind of books to be studied. Though the pupils may be less under the immediate training of the missionary lady, yet a large number can be superintended by her, and many of the evils connected with boarding schools avoided.

In Boarding schools, the bad effect of relieving parents from the support of their daughters is strikingly manifest, and the missionary should endeavor by all means to counteract it. In the beginning it may be necessary to furnish both food and clothing; but this is so demoralizing that it should be withdrawn as rapidly as possible, by first requiring the clothing, and then gradually, increasing help for other expenses. Few of the pupils may go so far as a certain Christian girl in one of these schools, who said; "I am wearing my own clothes—the American Churches sent the money for me, and it is mine." Yet a kindred feeling is not uncommon among them. Throwing the responsibility upon their parents has been seen to have a marked good effect, causing them to take better care of their clothing, and more highly appreciate the advantages of the school. Care must be constantly taken to conduct everything on an economical scale, both for the sake of the churches contributing the money, and for its influence upon all connected with schools.

Whatever may be urged in regard to teaching the Chinese classics to boys, it is certainly undesirable to teach them to girls. For them there is as yet no fixed standard of education—the making of it is with us—and let us be careful what we make. A fair *wén li* style may be acquired from other sources; and while there is far more useful knowledge and mental training to be gained from the Bible, the sciences, history and other books already translated than they can obtain, it is surely an unwise expenditure of time, labor, and money to make Confucianists of them. It is these classics mainly, that mould the national character as we see it—non-religious, anti-progressive, self-conceited, narrow-minded. To supply a want created by their rejection, it is to be hoped some competent person will soon prepare an epitome of Chinese history and literature in an easy, attractive style. Any one conversant with early ecclesiastical history cannot fail to look forward with the most serious apprehension to the heresies and divisions that threaten the churches in China from the adherents of her philosophy "falsely so called"—even from men trained in our schools, and supported by our mission funds. Why should these dangers be increased by giving the women a similar mould when there is no demand for it?

Those who have tried the experiment will not need to have urged upon them the advantages of personal teaching, and a close supervision of mission schools. The native-trained teachers are mostly inefficient. It is difficult to get even those educated by ourselves to appreciate any mental exercise except memorizing. In their efforts, at our promptings, to teach others to think, they signally fail to impart the vigor, emphasis, and freshness, which characterize European teaching. The *religious* instruction should form a larger element than is necessary in Christian lands, and be mostly in the hands of the missionary, who will strive, by all means, to stimulate the conscience, cultivate the fear of God, reverence for holy things, and a strict regard for truthfulness;—remembering that however sedulously we cultivate these things theoretically, if we fail in discipline through our own neglect, or the unfaithfulness of those under us, we shall be in danger of rearing a class of sycophants, whose only religion will be cant, and whose prime object will be gain. In the conduct of schools, as in other departments, experience is the only sure and efficient guide.

2nd. Another mode of labor is visiting from house to house.

This department has thus far, at Tungehow, required more patience, courage, and self-denial than any other—with less apparent results. Soon after the arrival of the first missionaries here, the gentry held a meeting

to consult as to how they should receive the foreigners. They decided to ostracise them socially; and, thenceforth, most of the respectable houses were closed against us. Some would admit us when we knocked at their doors, but even this was occasionally refused. The poorer classes, having less social position to forfeit, were more tolerant; yet they often showed by their manners that they did not wish our visits repeated. Curiosity brought a good many to our houses; but of these, only a few wished their calls returned. They would watch their opportunity, and slip in quietly to see us without the knowledge of their husbands or neighbors, but our going to their houses could not be so easily concealed. The few simple medical remedies at our command, however, made one opening for us, and during several years we freely availed ourselves of it. In process of time a few women joined the church, and by their aid the work gradually grew easier. They had various acquaintances to whose houses they could take us, and there was less reluctance to admit us at other places when accompanied by a native woman. Now and then a lady of wealth would embrace an occasion, when the men of the family were absent, to send for us. Whatever the circumstances of our visit, we always made it a point to teach them Christianity.

It was necessary to use discretion both as to the time and frequency of our visits, avoiding inconvenient hours of the day, and desisting for a season whenever perceiving impatience. Where we could go regularly, we tried to induce them to learn to read such easy books as "Peep of Day," Catechisms, hymns &c. Experience has shown that religious truth takes readier and stronger hold upon the mind when learned in this way, than simply from oral instruction. To others who were indisposed to read, we either read, or told over several times Bible stories, parables, or other sayings of Christ—usually questioning them on our next visit to see how much they remembered. To the majority however we could only talk of a Saviour, hoping the truth might find lodgment in their minds.

For many years, labouring in the villages was very difficult. Where we had an acquaintance at whose house we could stop, we could reach his neighbours—but such places were few. In strange villages the people were generally shy, shutting themselves indoors, so we could not get many listeners. More recently, their fears are passing away, and much of this kind of work is being done. When in company with a missionary gentleman, or a native preacher, our presence will induce the women to come out and listen to the Gospel. Besides this, we also find opportunities for teaching them quietly in groups. We often go, however, without gentlemen, and our object is now so well understood that we sometimes hear persons calling out, "Come you women, here are the ladies to teach you." Our plan is to find a seat on a stone, an embankment, or, in our open chairs, in some shady spot where the women and children will soon collect around us. We then teach them the cardinal doctrines of Christianity—as man's lost condition, the heinousness of sin, especially idolatry—the resurrection of the dead—salvation through Christ, using familiar illustrations, interspersed with reading. From the city we go out two or three together, taking lunch with us, and visit five or six villages in a day, avoiding market towns and public places. On longer country tours, we make our headquarters at a temple, an inn, or the house of a native Christian, going out by day among the surrounding hamlets: or when practicable, giving systematic instruction to regular classes:—weeks, and even months, being sometimes spent in this way. During the heat of summer, instead of visiting in the city, we generally go to some of the

nearer villages, sit under the trees, and teach the women and children while enjoying the refreshing breezes.

Thus, by the most persistent efforts in the face of stubborn obstacles, this work has been prosecuted until it may be safely said to be far easier now than formerly. The native Christian women also, imitating our example, have disseminated much religious knowledge, both on the city and in the surrounding country.

3rd. Teaching visitors, and aiding in the training of the enquirers and Christians.

The Chinese are a social people, fond of visiting. Many are anxious to see foreign houses and furniture, and to hear us talk. By taking advantage of this disposition, a wide field of usefulness is secured. In most cases it is desirable to have a room fitted up for their reception. It may not be possible to have regular hours for receiving them, but if a faithful native Christian can be found who will combine the duties of a servant, or seamstress, with a readiness to teach her sisters, a missionary can choose her own time to see such visitors. The teaching however should not be left entirely to the natives. We must remember that our object is not so much to accomplish a specific work in its appropriate hour, as by all means, in season and out of season, to lead souls to Christ. Like Edward Payson, instead of being impatient of interruptions we should feel that wherever a person is ready to hear the Gospel, there is our work.

It often occurs that a few women get a habit of coming for the sake of the variety it gives to the monotonous routine of their lives, or for even better reasons, affording opportunities for imparting religious instruction. Relatives of teachers, servants and pupils may also often be reached and taught individually, or formed into classes, making a nucleus for a Sunday school. Children are quite ready to learn from us, especially when the teaching is made interesting by hymns, Bible stories, pictures, and books suited to their capacity. In these classes, however, as in every other department of missionary labor, great care should be taken not to foster the prevailing idea that "godliness is gain"—not to excite the desire to take advantage of the foreigner, and not to confirm the Buddhist notion that to enter a sect is to be supported by it.

Where a Sunday school is already organized this kind of teaching is casier. Meetings at the houses of native Christians, or in connection with day schools have been productive of good, especially where the Christians exert themselves to bring in their neighbors. By making a large circle of acquaintances, and conversing with each individual as opportunity offers, a bond of sympathy is formed which will be most available for good, and as women will naturally talk more freely with those of their own sex, the training of female enquirers and recent converts will be most effectively done by female missionaries. It should also be a settled line of policy that all the members of the church be taught to read, at least in the colloquial. It may not be possible to carry this out in every individual case, but keeping the plan always in view, it will be found practicable with only rare exceptions. It will also be found that the careful instruction of the Christian women is one of the best methods of reaching the heathen, and of stirring up the church to aid voluntarily in the work.

4th. Regular attendance of Ladies at public services in Chinese.

As experiments in philosophy are more informing than abstract teaching, as example is more powerful than precept, so is the embodiment of Christianity in a church essential to its life and propagation. Further, religion, when presented by the public formal worship in the

house of God, has more effect upon the mind than in any other way. It is almost impossible for a regular attendant at church, unless a hypocrite, to remain a heathen. The importance of foreign ladies aiding by their presence in forming a habit of church going among the natives *cannot be overestimated*. Not only in the early stages of a mission, the example will always be needed, both by the heathen, and by the Christians. No amount of individual labor upon individuals can make them religious unless they are led to church, nor can we induce them to go unless we go ourselves.—The habitual absence of one missionary lady has been known to fix the too easily accepted conclusion that women with families are not expected to attend church, except on communion or other great occasions.

The spoken language, at least, should be acquired by every missionary's wife, for the sake of her husband and children, as well as for the sake of the heathen. Otherwise she will deprive her husband of her much needed sympathy, counsel, and aid, in his life work; while she will allow her children to grow up under side influences of which she cannot but be ignorant and which she will be unable to counteract. Thus those, who on account of feeble health or family care may not be able to engage systematically in any department, may yet greatly help forward the work of building up Christian churches; which, after all, is *the work* for which we come to this land. Besides, while all the duties of wife and mother can be better performed through a knowledge of the language, thousands of opportunities will offer in every day life, to recommend by precept and example the glorious Gospel to the perishing. Many a missionary has failed, perhaps, because his wife neglected to acquire the language.

I may be pardoned for mentioning, in this connection, the many Christian ladies at various ports, wives of merchants, officials, physicians, and others, who often manifest their desire for the conversion of the heathen by contributions of money. Many of them have much leisure and might easily acquire the language with great advantage to themselves, as well as to the cause of Christ. They would thus feel more sympathy for the people, take a more lively interest in their spiritual condition, and by occasional attendance at the Chinese Church, produce the happiest results in forwarding the work of the Lord among them.

5th. Preparing Books.

No little attention has been paid to this department. At present, teaching the books already issued is far more urgent than the making of new ones, still others are needed. These might be prepared as occasion demands without interfering with more active Gospel labors. Those who are engaged in schools will generally know best how to prepare text books for students, and so it may be said of every other branch of the work. It is doubtful whether, except for special reasons, bookmaking should ever become the principal occupation of a missionary lady.

I have said nothing in regard to prayer, not because its importance is under-estimated, but because it is taken for granted that none engage in this enterprise relying on their own strength, and that all are fully persuaded that without the Holy Spirit's influence our labors will be in vain. To the prayer hearing God we must look for aid, day by day, and hour by hour, knowing that with all our planting and watering, He alone can give the increase.

Let us then reconsecrate ourselves and go forward in this glorious work, determining like Paul, to know nothing among the heathen but Christ, and Him crucified. Nothing can lift this nation from its present condition but the Gospel. Though secular education and many other blessings follow in its train, yet let it be ever present before our minds,

that the *chief want* of this people is the Gospel; and also that the men can never be Christianized unless the women also are Christianized. Let no side issues hide this from our view—no cultivating of the physical, social, or intellectual ever cause us to throw into the back ground the moral and religious. Differing circumstances will necessarily modify the details of labors; but at every station, it only needs a *determination* to save the lost and a constant watching for openings, to find more than any of us can do. Let us then, with fresh zeal and courage, relying upon the sure word of promise, cultivate the spirit of the Master, “Who made himself of no reputation, and took upon him the form of a servant;” and of the Apostle Paul, who became “all things to all men, that by all means, he might save some.”

DISCUSSION.

REV. H. C. DU BOSE A. S. P. M., SOOCHOW, said:—

The work among the women of China requires more than any other the exercise of faith and love; it also more fully exemplifies the life of Him “Who came to seek and to save the lost.” In India it is called the “Zenana work”; here it is *work in hut and hovel*. I was intensely interested in the paper of our sister, Mrs. Crawford, for we all know of her “work of faith and labor of love”; visiting from house to house and from village to village. I will only mention two thoughts; 1st. *It is the counterpart and complement of the ministerial office*. In a foreign land the preacher has the double vocation of the pulpit and the pastorate. Here he may daily have a large congregation in his chapel but he can perform almost no pastoral work. A lady, however, accompanied by a Chinese woman can find access into as many houses as she desires.

There is a directness about this work, when brought face to face. Often at the evening meal when we talk over the events of the day there comes an indescribable longing—oh! that I could gain such near access! Our appeal is to the head; theirs to the heart.

2nd. By this work *you get insight into the social life of the Chinese*. We pass along the street but only see the front doors; we ask our teachers, but they are ashamed to tell us what the people think. The women are garrulous and will tell you all about their superstitions, their family history &c. It is like turning a garment wrong side out.

And is this work without effect? Mr. Chairman, once a shadow crossed our threshold, and when our friends and acquaintances came by twos and threes, and sixes and tens “to weep with those that wept,” it raised the heathen women of Soochow in my estimation, and made me feel that hearts so capable of human affection might under the influences of the Holy Spirit be made fit for the throne of Jesus.

In every land more women believe than men and when the Lord “opens the heart” as He did that of Lydia, multitudes will be gathered into the Church and hasten in the glorious kingdom of the Lord Jesus.

REV. C. R. MILLS A. P. M. TUNGCHOW, said:—

There are great difficulties in this work.

1. The first difficulty I mention is suggested by the preliminary advice of Sir Astley Cooper to his dissecting classes: "Young gentlemen my advice to each of you is, learn to disregard your nose." This suggests a real and serious difficulty.

2. The illogical character of the minds of the ignorant Chinese women. The men of China have had some sort of mental training. The women have had none. Here is a mighty difficulty.

3. The dissipating effect of household cares. This difficulty I am satisfied *men* could never overcome: leaving ill health quite out of the question.

But look at the *practical usefulness* of woman's work.

Some seven years ago two unmarried women of the American Presbyterian Mission in Shantung went to the village of Sa Yow, about a hundred English miles from Tungchow; and there gathered a class of women, to whom they gave systematic instruction for I think six weeks, perhaps something less. We have several small churches in that region. Four years ago I visited these churches. I found in them a very great excess of male members: some churches with a membership of twenty or up wards had scarcely one female member. The Sa Yow church was a notable exception. Full half of the members were women. And that church alone of five or six similarly situated fully and promptly pay their subscriptions to the Pastor's Salary.

You all know something of the work of our English Methodist brethren in the district of Lao Ling, on the northern border of Shantung, where about a hundred converts were brought in at one time at the very outset of the work. I visited Lao Ling some years since. I found there a large proportion of female members. And, Mr. Innocent assured me that the most efficient agent in that work was a woman the wife of a native preacher.

REV. S. B. PARTRIDGE, A. B. M. U. SWATOW, said:—

Should I speak that which I know and testify that which I have seen of Miss Fielde's work you might accuse our mission circle of having formed a mutual admiration society. We have not formed such a society, but *this* we do;—the six persons forming our circle meet every Wednesday evening and pray for each others' success. We pray for unity and that we may lay aside all envy and all jealousy and that we may be able to work together in a true spirit of Christian harmony.

The Bible women, employed by Miss Fielde, go out two and two.

They reach those whom we ourselves could not reach and do a good work in following up the work begun by the native evangelists.

Allow me to mention an incident or two connected with this work.

Some months since, two women desired to unite with the church. One of them, on being asked where she first heard the Gospel, replied that she heard it first at the Hospital of Dr. Gauld (whose admirable paper we heard this morning). She went home from the hospital, threw away her idols and persuaded one of her neighbors, the woman who was by her side, to do the same. From that time they did not hear the Gospel again, until the Bible women visited their village. At another time, when questioning a woman who desired to unite with us, we learned that

she had heard the gospel ten years before at one of our chapels, but never again until she was visited by Bible women in her own house, when she recognized the Gospel as that which she had heard so long before, and which her heart was now prepared to receive.

On the Sunday before I left Swatow twenty persons were received into the church. Nine of these were women, of whom three were from the girls school.

We were gratified with the clearness of their statements and with their evident knowledge of Christian truth.

We used to think it was not necessary to question the women very closely, but since the Bible women began their work we have been more particular. We expect more from the women now than formerly and we are not disappointed.

REV. DR. BLODGET, A. B. C. F. M., PEKING, said :—

Parents who may be parting with their daughters to go to China, as unmarried missionaries, will naturally be very anxious as to their welfare. They will wish to know in what manner, and with whom they are to live.

There are missions in which unmarried ladies live in what is called "a home." In other missions they live in the families of married missionaries. I much desire that the ladies here present, should prepare a statement of their views as to the best way in which unmarried missionary ladies can be situated, so as with happiness and usefulness to prosecute their work.

While speaking I may add that no one has a deeper sense of the value of woman's work in missions than myself. One of the most useful missionaries of the American Board in China was the late Mrs. Bridgman. Her successors have been in every way worthy to follow in her footsteps.

REV. DR. DOUGLAS, E. P. M., AMOY,

Wished to correct a serious error in Dr. Happer's paper, viz.; that female labourers were alone able to reach the women in China. Whatever it might be in Canton, they had already heard that it was not so in Shantung and Swatow; and certainly it was not so at Amoy. A large number of female members had been gathered into the Church in the stations in the interior round Amoy, without any use of female labourers.

He also desired to protest against a suggestion in the same paper, which he considered highly dangerous, namely that separate chapels should be set apart for female converts. However careful we ought to be not to interfere unnecessarily with the customs of the people, yet we ought to guard most strenuously against perpetuating, and much more against strengthening, customs opposed to the spirit of the Scriptures. Now the seclusion of women in China is not nearly so strict as it is sometimes said to be. With due care, we could gradually increase their liberty: and at any cost we must not perpetuate the injurious distinction between men and women in public worship. In many places it may for some time remain necessary to have a light partition; but by no means have separate chapels.

REV. DR. TALMAGE, A. R. C. M., said :—

In the main I agree with Dr. Douglas. Perhaps on one point his language needs just a little qualification. As he says, women in the region of Amoy *are* reached by the Gospel without the employment of Bible-women, but then it should be remembered that in connection with all the churches in Amoy there are, and have been for many years, (almost from the beginning,) classes for the instruction of women conducted by the ladies of the missions. These classes are of immense value. In the country churches it is different, and there the ignorance of the women is most lamentable. We find it almost impossible to instruct them. Of course in preaching we use the simplest language we can command. In order to gain their attention and, if possible, impress truth on their minds, I am accustomed in the midst of my preaching frequently to ask them questions. *Suitable* Bible women would be of great use, but we have not yet been able to find any such, and we fear that the employment of unsuitable ones would do more injury than good. Therefore we have never employed any.

There are defects in the arrangement of many of our chapels. Screens are used to separate the women from the men. Often they are so arranged as to place the women behind the preacher. This interferes greatly with their understanding of the preaching. But on account of the state of society and the feelings of the people throughout our whole region we cannot yet dispense with the screens.

Our schools are all for children connected with Christians. We do not absolutely refuse the admission of heathen children to the schools, but do not seek after them and only receive a very few.

REV. J. S. ROBERTS, A. P. M., SHANGHAI.

Wished to emphasise that part of Mrs. Crawford's Paper which referred to the necessity of dealing with Chinese women on the principles of common sense.

The same principles would admit of a wider application to the Chinese in general. There is danger of our pampering them, of laying ourselves open to imposition by persons who show an interest in religion only with a view to worldly gain. Mr. Roberts felt that the topic of the essay was the central one, the most important that the Conference had to consider, because everywhere woman was fundamental, and exerted a controlling influence in society, none the less so because modest and unobtrusive. When moved, she carried with her the whole framework of society. He cited an instance that had lately come under his own observation, of a woman who was affected to tears by the manifestation of the truth in that passage of Matt. VIII., which narrates the cleansing of the leper. In such cases as her's, or when any interest at all was exhibited, his plan was to follow them up by his assistants to their houses, and keep up their acquaintance; and, thus, lead them to regular attendance upon the house and ordinances of God. He did not go in person, at first, for fear of frightening them off entirely.

THE REV. J. HUDSON TAYLOR, C. I. M. CHINGKIANG, said :—

I feel so much interested in this important work that I should be glad if a whole day could be devoted to its discussion. I wish that some of our sisters here could be induced to speak of their own work, and as our meeting is a Conference and not a church meeting, I think this would be as unobjectionable as it is desirable.

Scripture Pictures have been found by ladies in our mission to be very helpful. They have found that, after explaining them, leading questions, stimulating thought and drawing replies from the women themselves have instructed some who were unable to follow a consecutive address.

Singing for Jesus has become quite a recognized branch of evangelistic effort in Great Britain since the recent spiritual quickenings. God has bestowed this talent pre-eminently on ladies and they are wise in using it for Christ. Some members of our mission have found it attractive and helpful in house to house visitation to a degree far beyond their expectation. Such a hymn as

"Jesus loves me; this I know,
"For the Bible tells me so,"

repeated, explained, and sung has greatly pleased and interested women, and has fixed the words "Jesus loves me," indelibly, I think, in some minds. Chinese ladies have invited female friends to meet the missionary ladies, and they have found 20, 30 or even 40 women waiting to hear the Gospel sung. Where it has been tried it has almost invariably led to repeated invitations; and at each visit the singing is eagerly asked for. *Hospitality* is also useful. A missionary wife who has a large family, and who would keep them as far as possible unpolluted by heathenism cannot go out much, or engage in much direct effort. But one of the ladies of our mission thus circumstanced, has done much by inviting the wives of native Christians and their female relatives to visit her for one or several weeks. Chinese women and ladies from considerable distances—70 miles or so, in one case—have been brought under the sound of the Gospel, and under the influence of *Christian family life*. To my knowledge some have learned to read the Bible, and some have been brought to Christ. One was long the only witness—a witness under sore persecution—for Christ in a dark and wholly unevangelized district. Recently two souls have been given her, the fruit of her prayers and labours, as companions in the heavenly journey.

MISS A. M. FIELDE, A. B. M. U., SWATOW, said:—

She came to the Conference with no intention of speaking in it, but just now feeling that speaking was a part of the work she had to do for her Lord, she would relate her personal experience in teaching Bible-women.

"I went" she said, "to Swatow four years ago, and having previously acquired some knowledge of the language, was able to enter upon my work at once. There were then about one hundred female members in our church, and I resolved that I would teach them, and prepare from among them a class of evangelists who should go out and labor in the villages. Only two of the whole number of female members could read. I began with five old, wrinkled, ignorant women. And here let me advise any lady who wishes to do work of a similar kind, not to wait until very suitable persons are found, not to be over-particular about the quality of the material she takes in hand, but to make use of whatever God has provided. The women may be old, blind, bound-footed, degraded, stupid, yet if God has stamped them as His, if they show by their lives that they have been called by Him into His church, then take what He has given you and make the best of them, and He will afterward furnish you with better.

The female members of the church resided in different villages, scattered over seven districts of the Department, and in order to become acquainted with the circumstances of each, I was obliged to visit these villages. My plan was to lodge in the chapels, and spend the day in visiting from house to house, meeting the women together at the chapel on Sunday. In this way I became somewhat acquainted with the individual character, surroundings and family of every woman, and thus gathered all those who were able to leave home, with the view of being trained as Bible-women.

I never ask any one with a family of young children to become a Bible-woman, nor allow any woman to enter upon this work without her husband's consent; but I endeavour to impress upon those who are widows, and those whom Providence has made free from domestic cares, that their circumstances constitute a call to this work. These are asked to leave home and come to my house for two months to learn to read. This gives me further opportunity for studying the character and testing the ability of the women, and at the end of two months, or in four or six months, all those who are found to be incompetent are sent back to their homes. Thirty-three have been thus taught, and of this number, seventeen have proven incompetent and sixteen who have shown fair ability have been for a year or more employed as Bible-women. I always visit the stations to which the Bible-women go, and never send them to places where I have not myself been. They bring me a report of their work once in two months, and it is only by having personal knowledge of the locality and its people that I can properly understand the report. The constant personal superintendence of the foreign missionary lady is of the utmost importance. Without this there will be mis-directed effort, waste of money, discouragement and failure.

If circumstances do not permit this regular superintendence of the women's work, the next best thing is to merely teach the women of the church to read, give them an impetus in telling to their heathen neighbours what they know of the Gospel, and leave the work to be done without paid agents, letting the women all remain at their own homes. I do not pay the women any wages except when they go from home, and many of them do go forty or fifty miles from home to places where all are heathen strangers.

In teaching them to read I employ a native Christian teacher, for I never do for the Chinese what they can do for themselves quite as well. I teach them by going over all the lessons with them, and explaining and illustrating what they learn to read. The truest teaching I give them is wholly practical. I watch their daily lives, and bring them in commonest things to deliberately choose between their own way and their Lord's way. This is a laying on of hands by which we impart to them the spirit of obedience, and communicate to them our own love and faith. When they know Christ, and are in Christ they become willing to suffer for Christ. We must bring them where He himself will touch them, and make them His apostles. They must be able to truly say "We have heard him ourselves—and know that this is indeed the Saviour of the world." Until they have attained this, it were far better not to send them out at all as Bible-women.

For the successful training and use of female evangelists in a mission, the cooperation of our brother missionaries is very necessary. Whatever success I have had hitherto is in large measure due to the steady and hearty sympathy of the male members of our mission. And if any of my sisters finds this help wanting, I think she should stop her

work and devote herself to praying for the conversion of her male associates!

One word about money. People at home are ready to give for the support of this work. We have only to draw up a definite plan and lay it before our acquaintances, and the money wherewith to carry it out will come to us. When we lack money, then it is time for us to look to our methods, and see if we have not in some degree departed from the Gospel pattern in our manner of working. He who sends us on the Great Commission will not let us lack any equipment needful for doing the work, so long as we work in His way. This way, which is a plain and direct fulfillment of His command to preach the Gospel to every creature, will never be closed for want of funds.

Another important point, is that it should not be taken up as a merely incidental work. The idea has too much prevailed in our missions, that Bible-women, if we have them at all, must be raised up in a supernatural way, and without direct labor on our part, and the work of making them has been left to unassisted nature and grace. But it should have in every mission the separate care of one who has no other cares, one who is specially set apart for this duty, and who will devote herself body, soul and spirit to its accomplishment.

Chinese women, by their mental constitution and general character are eminently fitted for being trained as evangelists. Under the teaching of the missionary, and the Holy Spirit, they are capable of becoming holy, upright, faithful, zealous Christian laborers. They are of the stuff of which martyrs have from the beginning of the world been made, and they are destined to become a great power in the future evangelization of China.

And as to the work of preparing them for their destiny—it is one fit for the hands of angels, and the joy of success in it is such as is fit for the hearts of angels.

REV. DR. EDKINS, L. M. S., PEKING, said:—

There is one point in Mrs. Crawford's essay which I wish to speak of. I heard it said that there is no settled standard for female education and that therefore we must make one.

I went lately into the bookshops of Peking to look for books employed to teach girls and found one called *Nü sze shoo*, "the girls' four books." About this book I will say a word.

First there is the work of *Ts'aoih ta koo*, of the Han dynasty. She was the most eminent of the learned women that have adorned the annals of Chinese literature. The book treats of morals. Then comes a book written by one of a family of seven sisters of the T'ang dynasty, who agreed not to marry, and that they would spend their lives in the study of literature. This book also treats of morals.

This is followed by a work containing anecdotes of wise and virtuous women in the order of the dynasties.

Lastly, there is a treatise written by one of the earliest empresses of the Ming dynasty. It is the longest and most complete of them all.

The whole work is in two thin volumes and I recommend it as an example of what the Chinese think as to the proper standard of female education. The whole of it is in the book language, explained by a commentary.

On this book I would ground a warning to those who think woman's work for woman in China has only to do with the colloquial and that we must teach only the poor. In fact we must embrace the poor and the rich, and must have books suitable for the families of the literati as well as for the ignorant who need to be taught to read.

Let me remind you of the grand daughter of Sü Kwang k'i, minister of state in the Ming dynasty and the most eminent of Roman Catholic converts. Her name was Candace. It is said of her in the history of the Roman Catholic Christianity of those times that she was accustomed to send out poor blind persons through the villages in this great plain (for she was a resident of Shanghai.) that they might teach the simple poor the Gospel by singing it with an accompaniment on a rude musical instrument. I suppose this has something to do with the striking success of the Roman Catholic missions in this region. It is a most important point to have women of ardent piety engaged in missionary labour, and to ensure success it is essential that they should be filled with love for the Redeemer and compassion for the souls of those they teach.

Twenty years ago when we heard definite particulars of the condition of the Jews in Kai feng foo, and received in Shanghai a collection of the Pentateuch and other Hebrew books we searched them to know if the Jews in that city were still in possession of their peculiar doctrines and there was one point in which I remember feeling deeply interested. They speak of the tree of life in the Paradise of God, and they say that under it there are the seven holy men and seven holy women famed in antiquity. This was the solitary relic of the belief in immortality which we could find in these writings of the Jews. Now it must be for us to strive that we may have not seven only but a myriad voiced multitude of the people of this land, women, and men, gathered under the tree of life in the Paradise of God. For this we must labour and for this we must pray.

REV. T. P. CRAWFORD, A. S. B. C., TUNGCHOW, said:—

I rise to explain a remark in Mrs. Crawford's essay which I fear has been misunderstood by some. She did not mean that the missionary Ladies should have separate *chapels* for the women, or in any sense advocate the idea of separating the sexes in worship and other religious matters—such a course she, as well as myself, would thoroughly deprecate. She meant that every lady should have a well furnished "*room*"—a sort of special parlor—in connection with her dwelling house, where she could receive the women for instruction and prayer. Still, like Dr. Graves, we would not object to occasional services for them in the chapels, should circumstances require it.

For wise reasons the Bible has withheld both the Priesthood and the ministry from woman but nothing else. She still has great liberty and a wide field of usefulness left her, which we should fully recognize and respect—when the native sisters reach the high place on which our missionary sisters stand, then they will receive the same generous treatment.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO, said:—

That a small room opened in villages, where women could slip in and out without being much seen, where it was well known a Bible woman would be found, and where services could be held, was an immense advantage in carrying on this kind of work.

There was an objection to taking into schools girls who were betrothed, but in Shantung unless they did so they would have no girls at all, as they were all betrothed at a very early age in that province. But he had found that in almost all cases these girls had held their own after leaving the schools, and had been of great good in their families and villages. He therefore did not much object to previous betrothal.

REV. W. S. HOLT, A. P. M., SHANGHAI, said:—

I wish to say a few words to counteract the impression conveyed by Dr. Happer's Paper, that girls schools can be readily opened and provided with attendants. The opposite of this is true in the Soochow district where I have lived. It is almost an impossibility to secure the attendance of girls in our Day schools. Boarding schools have not been tried. In our experience we have eight boys to one girl in the school opened for the girls. Doubtless the same is true of other places than Soo Chow.

MORNING SESSION.

ESSAY.

On the Relation of Protestant Missions to Education.

BY

REV. R. LECHLER, B. M. S., HONGKONG.

The first point to be established will be that there is such a relation, and subsequently it will have to be shown, what the practical working of that relation should be.

It is said that when the Duke of Wellington was asked his opinion on missions, he answered: "The Church knows her marching orders, let the church act up to them."

The noble Duke referred to Matthew 28, 19 where we read the following words of Christ. "Go ye therefore and teach, or make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world."

There Christ gave to his disciples their commission, prescribed to them their duties and gave to them the promise of his perpetual presence. The Church may never lose sight of this, but is bound to heed the Masters command, even to the end of the world. It is the glory of a Protestant Missionary to go to the heathen with the Bible in his hand, in order to teach them the truths contained in the Divine volume. The Chinese are mindful of it, and say that we *preach*, whilst the Roman Catholic missionaries *rehearse prayers*. The command of Christ is to make disciples of all nations by baptising and teaching. Baptism is to be administered in the name of the Father and of the Son and of the Holy Ghost. The Greek text reads *εις το ονομα* so that the name of the Triune Jehovah is the object into which the individual is to be baptised or immersed. That is to say, that he is to be planted into communion of the life of God, to be

owned by God, and to be able to realise God as Father, Redeemer and Sanctifier. Therefore the individual wants instruction in order to learn how to make use of the grace of God, which has been put within his reach by the act of God in baptism. Thus education comes in as a solemn duty from which the mission cannot withdraw. Our Lord even points out the object of instruction by the words: "Teaching them to observe all things, whatsoever I have commanded you."

How the Apostles understood the command of Jesus will be best seen from the words of St. Paul in Acts 20, 18-21, where he says: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you, publicly, and from house to house testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ." We can see from this that the Apostle lays stress on his own example as well as on his teaching, and indeed he may do so, for the words of Jesus, "whatsoever I have commanded you," naturally applied in the first instance to the Apostles themselves, that they should keep the commands of their Master, being doers of the word and not preachers only. The nations require instruction by example. The holy life of a preacher of the Gospel is the open book which all will be able to read, and blessed is the man who can say with the Apostle Paul: "Brethren, be followers together of me, and mark them which walk, so as ye have us for an example." Phil. 3, 17. It will be evident, that the teachings of the Apostles were not intended to impart science, to set up a new system of philosophy, or in any way to gratify that Athenian curiosity, which ever asks to hear a new thing. On the contrary, the effect was to enforce obedience to the faith, as is plainly stated in Rom. 1, 5, and ch. 16, 25, 26. "By whom we have received grace and Apostleship for obedience to the faith among all nations."

The Apostles were the less hampered in the performance of this their work as the nations to whom they then addressed themselves, were highly civilised nations to whom there was no necessity of bringing any Jewish culture or science, since Jews and Gentiles at that time stood essentially on the same level of civilisation. The teachings of the Apostles could therefore be concentrated on the testimony of God's plan of salvation from sin and damnation through Jesus Christ.

It is further to be remembered, that the surrounding nations of Judæa had by the design of God been subject to a course of preliminary education for nearly three centuries. The Scriptures were translated into Greek, Jews were congregated in every city of the Roman Empire, Synagogues were everywhere established, in which the true God was worshipped and his word expounded. Hundreds and thousands of devout Proselytes were gathered from among the heathen, and taught to look for the salvation that was to come out of Zion, and thus a broad foundation for the Christian Church was laid in every part of the then civilised world and the Apostles found already done to their hands a preparatory work, which we in our time have to do ourselves.

Nevertheless it is a fact, that the Church from the beginning of the world has by Divine appointment been an educational institute. This is her distinctive character and it is her duty to preserve it even unto the end of the world. With the oracles of God committed to the ancient church, the whole ritual service, the Sabbaths and festivals, the order of priests and Levites and the religious literature of the Hebrews—is it possible for

us to conceive of a set of institutions, better adapted to imbue a whole nation with religious knowledge than those ordained of God under the old dispensation?

As then God made the Church under the old dispensation an educational institute, and prepared the way for the dissemination of the Gospel by previously causing Judaism to be extensively diffused, so also in the organization of the Christian Church, He gave it the same distinctive educational character. He appointed the Apostles to go forth and teach. They in their turn appointed presbyters and teachers in the churches which were established of whom it was specially required, that they should be *διδασκτικοι* i.e. apt to teach. Having thus established the first point of the relation of Protestant missions to education and shown that there is the solemn duty incumbent upon us to teach the nations, I shall now proceed to show, what the practical working of this duty is to be.

It has been asserted, and with great truth, that knowledge lies at the foundation of all religion. How pitiful is the complete ignorance of the heathen, even in matters of their own religion. On almost every inquiry made regarding the reason why they worship their gods, you invariably get the answer: "We do not know. We do as we do because our fathers and forefathers have done so too." This ignorance engenders indifference and spiritual death just as the knowledge of God brings man into the life of communion with God, as Christ said: "And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent."

This is the knowledge which we have to impart to this nation in which our lot has been cast, and the question is, which is the best method to set to work? Let us first take a glance at the individuals with whom we have to do. The Chinese are not a barbarous nation. They have attained to such a degree of civilisation, that we must readily acknowledge them to be superior to any other heathen nation. What—with their history extending over a space of four thousand years, with their government based on the principle of the relation of a parent to his children, with their high appreciation of the duty of filial piety, the high estimation in which they hold their Classics and their love for learning, their acknowledgment of the Supreme Ruler on High, rewarding the virtuous and punishing the wicked—we have before us a nation, that stands out prominently from among the rest of the nations of this world. Common sense distinguishes the Chinese as a people, and therefore the teachings of Confucius obtained with them such universal acceptance, whilst the deeper philosophy of Lau-tze did not suit their taste. In their social life they avoided the disastrous error of creating castes, and in their religious life they did not fall into the still more grievous crime of deifying vice.

Nevertheless they are heathen, and in the same degree as their conceptions of God are defective, so they have also erroneous notions of the world, of man in his present state of sin and apostacy from God, and of the means whereby they can escape misery and be restored to happiness and eternal life. Their mind is filled with superstition, and must be emptied of the foul and deformed images which have accumulated therein, before it is possible, that the forms of purity and truth can enter and dwell in them. They have a great deal to unlearn, before they can learn anything aright. We must remember, that the mind is never empty and if it has not right views concerning God, the Universe and itself, it has wrong ones. These noxious weeds must be pulled up, that the seeds of Divine truth may the better take root and grow. From this it will be

seen, what a stupendous task of education is to be performed, and we must do it.

It must appear comparatively a small matter to introduce the human sciences into a country, to teach the heathen a foreign language, and to induce them to adopt the civil and social institutions of Christian countries, when compared with these profoundest themes of human thought about God, his being, his attributes and his relation to the world, about man's origin, fall, present state and future destiny, about the way of salvation through Jesus Christ, and about the nature and office of the Holy Spirit. It will be evident from this, that we must take a large view of our duty in regard to education, and not confine it to mere school work, which nevertheless finds its place in proper order. In fact, we must pay proper attention to all the three agencies at our command for the dissemination of the truth to enlighten the heathen. These are—the pulpit, the schoolroom and the press, and there is scarcely another country in the world where there is more scope for an efficient application of all of these agencies than China. Let us consider them seriatim. Every one will admit, I presume, that the oral preaching of the word of God is the first duty of a missionary. To be able to do so, he has first of all to learn the language of the people he is sent to teach. The safest way to gain this point, is by a close intercourse with the people, by which means he will not only acquire the proper idiom of the language, but make himself at the same time acquainted with their mode of thought and their peculiar views. It is from this vantage ground, the missionary has to combat their errors and superstitions, and to lead them gradually to the truth. If he can so open his mouth as to discourse intelligibly on religious subjects, he will never be at a loss for an audience in this country, as he has neither to travel through large tracts of land before he can meet a human being as in Africa, nor is he shunned by people like the Brahmans in India, who fear to become defiled by contact with any one who is not of their caste. The social habits of the Chinese greatly facilitate intercourse with them, and it would be the missionary's own fault, if he choose to confine himself to a chapel or preaching place, instead of imitating our heavenly Master who at one time made a boat his pulpit, and at another time sat on a mountain having his audience gathered round him, who indeed spoke to the people in the temple or in the synagogues, but taught also Mary in her own house, or Simon at his table. Let him also not make elaborate speeches, but let him lay God's plan of salvation in plain language before his hearers chiefly narrating the historical events given in the Bible from the time of creation to the time of the accomplishment of the work of redemption through Jesus Christ.

When by this mode of preaching souls have been awakened, it will be time to commence with them a different mode of instruction, feeding them not only with the milk of the Gospel, but giving them also stronger food, keeping back nothing from them, that is profitable unto them for the spiritual life.

After the formation of a church by baptism the members are still to be considered as disciples, who have to continue to learn, and who have a claim on the missionary for continued instruction, in order that they may become perfect as to their own knowledge, and also be able to do what St. Peter required from his Christians, when he says: "Be ready always, to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1. Peter 3, 15.

The schoolroom comes into requisition chiefly when a congregation has been formed and there are children who must be educated.

I will, however, not deny, that circumstances may make it advisable, to open schools even for the admittance of heathen children, and I should bring the schools under the following heads.

First, Heathen Schools,—as the means of diffusing general religious knowledge, with the hope of bringing the children under the influence of the Christian religion, and of sowing the seeds of truth into their youthful hearts; yea, even with a hope of thus reaching the parents.

Secondly, Christian Schools, or schools in the congregation, as a means of giving a Christian education to the young, in order to build up and strengthen the church.

Thirdly, Training Schools, with a view to obtain native assistants who in course of time may be able to take upon themselves the charge of the congregations as native pastors, or to do duty as teachers of schools, and as evangelists among their heathen countrymen.

By way of supplement I would also mention,

Industrial Schools, Sunday Schools, and Infant Schools.

It might further be asked, what attitude Christian missionaries ought to assume in view of the progressive movement already apparent among the Chinese in the establishment of Government schools, newspapers, and other agencies not bearing directly on Christian missions but powerful engines for the advancement of general culture.

In answer to this I shall quote a passage from a sermon preached by the Rev. Ch. Hodge, D.D., in New York, a good while ago. He proposes the question: Is the Church to teach secular knowledge? And says: "The proper answer to this question undoubtedly is, that the Church is bound to teach the Bible, and other things only as far as they are necessary or important to the right understanding of the Bible. This exception however covers the whole field of human knowledge. The Bible is a wonderful book, it brings every thing within its sweep, its truths radiate in every direction, and become implicated with all other truths, so that no form of knowledge, nothing which serves to illustrate the nature of God, the constitution of the Universe, or the powers of the human soul fails to do homage and render service to the book of God. We cannot teach the doctrines of creation and providence, without teaching the true theory of the universe, and the proper office of the laws of nature. We can not teach the laws of God without teaching moral philosophy. We can not teach the doctrines of sin and regeneration without teaching the nature and faculties of the soul. Christianity as the highest form of knowledge, comprehends all forms of truth. Whilst, therefore, the Church is mindful that her vocation is to teach the Bible, she cannot forget that the Bible is the friend of all truth and the enemy of all error. The Church is the light of the world. She has the right to subsidise all departments of knowledge, those principalities and powers, and force them to do homage to Him, to whom everything that has power must be made subservient."

After these general remarks, I shall now go into details and endeavour to discuss the different schools.

As regards *First, the Heathen Schools*, the question must be, are they available as an evangelising agency? For if not, we can have nothing to do with them. I am prepared to answer this question in the affirmative, under the following conditions:—

1. That there be Christian masters to conduct such schools.
2. That there should be sufficient superintending power on the part of the missionaries.
3. That mission funds be not too largely drawn upon for an object, the result of which must always be more or less indirect.

If under these conditions Heathen schools can be opened, there can be no objection to them, and we may hope that direct as well as indirect good will result from them; for—directly, the children received into such schools will be benefitted by being taught to read and write their own language, and by receiving instruction in Christian truths; indirectly the parents may be reached, and the way become paved for introducing Christian knowledge into the homes of the children.

It should be understood, that in these schools one half of the time is to be devoted to Christian, and the other half to purely Chinese teaching. Ample room will thus be given for the exercise of Christian influence on the minds of the scholars, whilst at the same time due deference is paid to their national requirements. We must make it a point, not to denationalise the scholars, but to bring them the truth in as much of a national garb as possible. I should not advocate the introduction of a foreign language or of western sciences into such schools, but would have them conducted on the same principle as Chinese schools generally are, with the exception only that Christianity be taught in them.

The Rev. Z. A. Hanspach of the Berlin Mission tried the experiment of such schools on the largest scale, and had at one time no fewer than 138 schools with an attendance of about 1500 scholars. The way in which he set to work, was this.

He visited a good many villages over a wide area in the province of Quangtung and made his calls in the established schools. Whenever he found the schoolmasters accessible he proposed to them to let their scholars read Christian books part of the day. When they consented, Mr. Hanspach provided the books for the scholars, and promised the teachers to pay them by results. In some instances Mr. Hanspach established schools, where there had been none before, and appointed Christian teachers to them, and it was his aim, to gradually supply Christian masters for all of these schools, if he could possibly get the men. The scholars learnt the Christian "Three character classic" and "Four character classic," the Catechism and Bible histories, and Mr. Hanspach made his regular round in the schools, in order to ascertain what the scholars had learnt. He then explained the books to them, and made much use of Biblical pictures, with entire sets of which he had furnished several of the schools in order to teach Bible history by object lessons. The scheme seemed to work well for a time, both directly and indirectly. Mr. Hanspach was full of hopes to draft from these schools the most talented of the boys and to gather them into a sort of central school where he might train them to become native assistants. He likewise found access to the villagers, who welcomed him as a benefactor to their children, and he succeeded in establishing several little churches here and there, which were the fruit of his exertions in this line of mission work. But the want of Christian teachers, the want of superintending power, and the want of funds caused the schools to fail, and the successors of Mr. Hanspach did not continue them to the same extent, but directed their attention more to *Christian Schools*.

As regards these, *Secondly*, there can be no question of expediency, as Christian schools form part of our duty. If we desire to see our work prospering and progressing, we must have schools to educate the children of the members of the Church, in order to teach them the word of God from their earliest youth and to train them up in Christian knowledge. As the religious atmosphere in the Christian family will support the labours of the schools, better results can be counted upon here, than in the case of heathen schools.

It ought to be made obligatory for Christian parents, to send their children to school. Experience has shown that time-worn customs still exercise some influence over the minds of Chinese Christians, and as, for instance, the education of the female sex is not considered a necessity by many Chinese, even Christians have been found reluctant to bear the inconvenience of sending their girls to school, instead of having them tend the cattle, or do other menial work.

The Mission Board in Basel has always laid great stress on the educational part of mission work, and lest the poor should complain of hardship, the mission has been always willing, to take upon itself the onus of providing for the children, by establishing boarding schools for boys and for girls, merely charging a nominal sum to the parents for the support of their children, in order to remind them of their duty.

Boys and girls might under some circumstances and up to a certain age visit the Christian school together, as is the case at home. But as the girls need not know all that the boys have to learn, and have besides to learn woman's work, the separation of boys and girls schools is to be recommended.

The girls should receive an ordinary education in reading and writing the Chinese characters, as well as the Roman Alphabet. By the latter, the means of expressing their thoughts in writing, and of reading books, printed in this style, is much sooner put within their reach and therefore they are benefitted by it. The method of teaching the Chinese characters is from the beginning to be a rational one, and by no means an imitation of the Chinese method, by which a mass of indigestible stuff is crammed into the minds of the children, which entirely prevents reflection, and does not draw out the mind, nor develop the spiritual faculties.

As no Chinese schoolbooks are available for such a purpose, they have to be made by the missionaries themselves, beginning with a Primer, and continuing in methodical gradation.

Besides the religious instruction, the girls should learn arithmetic, geography, history and singing, as well as composition. Of woman's work they ought to be taught that which will be most useful to them in their future homes. No servants ought to be allowed in girls' schools, as the girls ought to get used to doing all the work themselves, and learn cooking, washing and cleaning as well as sewing, knitting, spinning and embroidery. When at an average the girls remain six years in such a school, they have had a good chance to lay a solid foundation for their future welfare, and may be expected to fulfil their duties in life as Christian wives and mothers, to the glory of God and to the benefit of the Church.

As regards boys' schools, our object should be not only to fit them for life, but also to give them such an education as will qualify them in future to give their services to the Church, that is, as many as may be called, to become teachers, evangelists or native pastors. The Basel mission has for this purpose a gradation of schools, beginning with the elementary school and ascending to the secondary, the middle school, and the theological seminary. Of course, not every boy is either gifted enough for, nor may he have a calling to such an office. From among sixty boys of an elementary school, there may perhaps only six be sifted out, who are finally able to take office. During the number of years which are required for a scholar to pass all the above schools, it will become apparent what he is fit for, not only on the score of talent he may have, but also from his character and his inclinations. I do, however,

not mean to say, that such schools are our only resources to rely on for getting native assistants. There may be cases, where apart from a prolonged training through a number of years, the Lord may call a man to His work even from the plough or from tending cattle, as He called the prophets in the time of the old dispensation.

I rejoice to say, that the Basel mission has several such men in the work, who are doing good service. If any member of the congregation is truly converted, and the love of Christ is so shed abroad in his heart, as to constrain him to devote his life to the service of Christ, such a man may be employed, even without special training. Still it has been our custom to take such men in for one year, and to help them on to a deeper knowledge of the Bible, so that they themselves may the better understand God's word and also be better able to speak of the truth to others. But although such men may be very useful in doing pioneering work, there is certainly also a want of more educated men, in order to meet all the requirements of mission work. For this purpose, *Thirdly, Training schools* are indispensable.

After the boys have received an elementary instruction, they must be initiated in sciences which are usually not taught in Chinese schools, but are very essential to a sound education. They must not be kept in that lamentable ignorance of everything else, except the Classics, and Chinese composition. Of course these things must also be taught in Christian schools, and even in the elementary schools the scholars cannot be entirely spared the task of committing the Classics to memory. There should, however, a selection be made of the most useful or necessary from the classical books, and an anthology should be got up for the special use of Christian schools. It must always be kept in view, that the young men whom we wish to train for mission work, ought to be able to meet their educated countrymen on their own ground of acquaintance with the Classics, only that they do not have that idolatrous veneration for the sayings of Confucius and Mencius, as the heathen Chinese have, but learn to look into their classical books from the light of Divine truth, and know how to discern truth from error. If by the use of an anthology this aim has been gained, it might be left to their private industry to make themselves masters of the rest.

A very desirable thing would be a commentary on the Four Books from a Christian point of view. Any missionary having time, and the ability to execute such a work, would lay Christian schools under great obligation. Such a commentary would have to point out not only what is inadmissible in the teachings of the great philosophers of China, when compared with the word of God, but also what other learned men in China objected to, or differed from, although they were silenced by higher command, and Choo Foo-tze alone was acknowledged as the orthodox interpreter of the classics.

The point has been mooted, whether it was not advisable, to leave out entirely the Chinese Classics, yea even the characters from the time table of Christian schools, on account of the waste of time, which prevents a more effective teaching of western sciences. Experience has also shown that the attention of the scholars was chiefly directed to their Chinese studies, and these seemed to engage their interest a great deal more, than all the other lessons. It was feared that the influence which Confucius was thus gaining over the youthful minds would act injuriously on them, and hinder their progress in their theological training. I should, however, look upon such a step as a wrong measure. If it happen, that such fears were realised, it would of course be unfortunate, and I will admit that a

scholar whose inclinations lean too much to Chinese learning, is not likely to become a good native missionary. But we must also look at the other side of the question, and remember to what sort of a battle our young men are to go forth and what enemies they will have to combat. We desire to give them a good theological training, and thus put into their hands the sword of the Spirit which is the word of God and is mighty to overcome. But their adversaries, the learned among the Chinese, will also attack them with their weapons and they would find themselves in a very awkward position without a knowledge of the Chinese Classics, by which to defend themselves and if it become apparent, that the Chinese literature is an unknown ground to the native missionary, he will get no influence over the literati, as they will scorn the idea of being taught anything by an illiterate man. There is certainly a difficulty to find out the right proportion of time and labour to be bestowed on Chinese and on Western learning, nor is it an easy task for a missionary to whose lot the educational duties have fallen, to execute them in such an interesting and engaging manner, that the scholars get a taste for it, and gradually learn to appreciate the real wisdom which is imparted to them.

I happened to visit our middle school last year, which is under the superintendence of the Rev. G. Gussmann, in Nyen-hang-li, in the district of Chonglok. Having learnt that there was some feeling of discontent among the scholars, because they thought they were not allowed sufficient time for the prosecution of their Chinese studies, I had a special meeting with them on the subject. I showed them, how necessary it was that they should get right views of things, and not continue in those ludicrous errors, of which the very learned of their countrymen were guilty. Do not they believe that China is the Middle Kingdom, round which the ocean flows, with some little islands on the East and West, indicating the existence of Japan and England or of Java in the South. How much better do you know by being taught geography! Do not the Chinese boast themselves to be the favorites of Heaven, whilst other nations are looked upon as Barbarians, living in the 鬼方 *Kwei fong*, regions of the Demons? We teach you history, that you may know how God has taken care of all the nations, and has revealed himself not to the Chinese first, but to the people of Israel. We teach you astronomy, in order to dispel the stupid notions, that eclipses are caused by the heavenly dog eating out a piece from the sun or moon, and to show you the real cause of such natural events. What a bane is *Fung-shui* to your country, resting as it does on mistaken notions of the elements and of natural science in general. We desire to teach you true notions, because truth makes a man noble and free, whilst error degrades and enslaves him.

They seemed to see the reality of the case and only objected to geometry, as they could not see any use of learning the rules of right angles. Two pupils had actually left the school on account of their dislike to this science. But as geometry affords such excellent means of teaching boys to think, and of checking the great propensity of the Chinese to do every thing mechanically, the lessons in it are still continued. The whole course in the middle school is four years, during which time, besides the above mentioned lessons, the Bible is explained to the scholars, and they are also taught Bible history, as well as vocal and instrumental music. A Chinese graduate superintends their studies of the Classics and teaches them composition. At the end of four years they have to pass an examination and are then transferred to the theological

seminary which is at Li long in the Sin on district. If there are any who prefer to become teachers, instead of preachers of the Gospel, due regard is had to their inclinations and an appropriate course of training is instituted for them.

In the theological seminary the real sciences give place to purely theological and classical learning. It would not be amiss if the scholars had learnt a foreign language, in order to get access to foreign literature. Several attempts have been made with German, English and Greek, but the scheme has not been very successful hitherto, chiefly on account of want of teaching power on the part of the missionaries, but also on account of want of time on the part of the scholars.

The course of instruction in the theological seminary extends again over four years during which time the students are initiated into the different branches of theological science, continuing at the same time their Chinese studies.

Some of the students have tried to join the public examinations in the district city, but finding out that they could not exactly compete with their countrymen who had been devoting all their energy to the sole object of writing essays, in order to get a degree of *Siu-tsai*, they did not repeat the attempt.

It is of course not our plan, to educate our young men with a view of fitting them for an official career under their own government, but we want them to enlist as soldiers of the cross.

For this purpose they require to be well grounded in Scriptures. It is advisable to put various versions in their hands. The text of the Old and New Testament must be well explained to them. They must get what is called 'Introduction to the Old and New Testament,' history of revelation, and the system of faith. Church history will serve them as a warning against heresy, and as a guide in the organisation and management of Churches. Ethics, Homiletics, Catechetics and Methodics are likewise to come in as necessary sciences, and also the history of the religions of China. I need scarcely mention that devotional exercises are not to be neglected, as the cultivation of the heart of the young men is to be aimed at as much as the cultivation of their intellect.

The task of teaching would be greatly facilitated, if there were the necessary text books at hand. Such however is not the case yet, and the missionaries at the head of the educational establishments have to work out their own manuscripts for the different sciences they have to teach. The students get copies of these manuscripts but nothing has as yet appeared in print. What was available in this line of books, has been made use of, but there is a great want of good school and doctrinal text books.

Before the students leave the seminary opportunities must be given them for practical work, not merely in the shape of preaching exercises in the seminary, but leading them abroad, so that they may address crowds of heathen, and try their skill and courage in debating. Should any one wish to know what results can be shown from the work of schools done hitherto, I am able to point to twelve Catechists who have had a thorough education, and are repaying the labour bestowed on them by a satisfactory discharge of the duties entrusted to them. There are besides six men, who have not had the same training, having devoted themselves to the work in later years, and doing duty as Evangelists. There are farther, six teachers of schools who have been trained for their work, and give valuable assistance to the missionaries at the head of the educational institutions. There are also six Christian teachers, conducting heathen,

or mixed schools, who have not had a special training. Two ordained native missionaries had commenced their education in our schools in China, but completed their studies in the Mission College at Basel. They were ordained in Germany, and stand on the same footing with a European missionary except the salary, which is one half. There are at present three Chinese students in the college in Basel.

Industrial schools might now be mentioned as a supplement of training schools, in order that such of the pupils, who have not sufficient talent to enter on a literary career might not be thrown out into the world, and be exposed to all the temptations in the midst of the heathen. The want has often been keenly felt of Christian tradesmen, to whom boys might be entrusted as apprentices. The Basel Mission has got extensive industrial establishments in India, which seem to answer their purpose very well, as opportunity is given not only to boys, but to adults, who by becoming Christians lose caste, and their means of support, to learn a trade in order that they may provide for themselves. We have applied to the board to allow us to try the scheme in China too, but capital is required to begin with, and the board has not seen its way clear yet for such an undertaking here. In the mean time we have to put up with the inconvenience of seeing many of our schoolboys going off as ships boys or table boys or in some such capacity, trying to earn something for the maintenance of their body, whereby their Christian life is not always benefitted.

Sunday schools come in here as useful institutions for boys who have left school, and are obliged to do six days labour. If they get a chance to refresh their minds a little on what they have learnt in school, on a Sunday, it must act beneficially on them, and prevent them from falling into spiritual lethargy, to which the Chinese have so much inclination. Even for uneducated adults Sunday schools may be very useful. If men or women in more advanced years who have never been to school become Christians, they ought still to learn reading, in order to make themselves acquainted with the Bible, the Catechism and the Hymnbook. What an appropriate occupation would it be for them to spend the Sabbath thus between the hours of Divine service. A difficulty will arise however from the question who is to superintend such schools? The missionary who is hard at work during the six days of the week, and gets no rest for his body on the Sabbath, will scarcely be up to the task of doing extra school work besides the conducting of his Sunday services. The same will apply to the ordinary school masters. But where there is sufficient teaching power Sunday schools are highly to be recommended.

And so are *Infant schools*. We all know how much good is done by such at home, and if we remember how much more need there is in heathen lands, to take care of the little ones, lest they be offended, no one will dispute the usefulness and necessity of establishing schools for them. Now at home the mistresses of such schools are trained for the purpose, and wisdom as well as devotion to their work is required, to give any hope of success. We may not have the means on hand yet, to carry out every thing that is good and requisite for the body as well as for the soul of our Christians young and old. But let us keep our task in view and press forward towards the goal praying God to use us as instruments in his hand, to the carrying out of his gracious purpose for the salvation of this great people.

I have mentioned the press as the third agency of disseminating education, but as there are special papers on the list treating of press-work, and my paper has already reached the stipulated length, I shall

conclude with the prayer to God, that it may please him to make known his holy name to the Chinese, and to all the nations of the world, that they might be freed from error and become educated in the truth.

MORNING SESSION.

ESSAY.

The Relation of Protestant Missions to Education.

BY

REV. C. W. MATEER, A. P. M., TUNGCHOW.

Christianity and education are in themselves entirely distinct, yet they have such strong natural affinities that they have always been closely associated. The training of the mental faculties of necessity involves the moral. All truth also is related, and both history and science have many points of contact with religion. Education moreover is carried on during youth, the time when character is fixed and opinions formed. Hence the education of youth has ever been an important part of the church's work. She has well judged that she could not afford to leave the great work of education to the world.

In all ages, and in all the nations to which Christianity has gone, she has been the friend and patron of learning, and has numbered among her sons most of the great names in every department of knowledge. Most of the noted fathers of the early church were learned men, and during the middle ages the monks and priests possessed most of the learning there was. As the dark ages came on, religion and learning declined together, and when the great reformation roused Europe to a new life, religion and learning revived together, and to-day wherever the purest form of Christianity prevails there learning and general education have made the greatest progress. The philosophy of all this is not, that Christianity is dependent on learning, but that she fosters learning as her natural ally.

Not only is this alliance true in general, but it is preeminently true in respect to the reconstructed science of the nineteenth century. The sciences have not yet reached perfection, yet we fully believe that their great principles are established on an immoveable basis of truth,—as different from the superficial theories of early times as day is from night. These true sciences of mind and matter, which are in fact but an exposition of the unwritten laws of God, Christianity had a prime agency in discovering. She justly claims them as her own, and finds in them an instrumentality which she is neither afraid nor ashamed to use in the cause of truth.

In view of these things it might be inferred, a priori, that Protestant missions would make education an important branch of their work. This they have in fact done, as their history sufficiently shows. Notwithstanding this however, considerable difference of opinion exists on the subject. While some advocate schools, others oppose them, and even go so far as to denounce them as a misuse of consecrated funds, and as a degrading of the ministerial office. A just estimate of the utility of schools will

depend largely on the view taken of their object. By those who advocate schools, two diverse views are taken of their object. Some advocate them as a means of getting so many heathen boys and girls under the influence of Christian truth, in the hope that they may be converted, and especially that they may become preachers of the Gospel. Others advocate schools as an indirect agency, fitted to break up the fallow ground, and prepare the way for the good seed of divine truth.

Both these views seem to me partial and incomplete. The first is the view I suppose to be most commonly held. It is however a superficial view, which will generally be modified on a deeper consideration of the subject. The prevalence of this view has caused Mission Schools in China to be largely of a primary class, and the instruction to be confined largely to religious books. This same view has also given rise to most of the objections commonly urged against schools. The following considerations seem to me conclusive against this view. First, it is making the education a mere cat's-paw to induce pupils to come, while the real object is not to educate them but to Christianize them. Consistency to this view would require, that as soon as pupils are converted they should be dismissed, unless they avowed their purpose to become preachers, and this practice has actually prevailed to some extent in some places. Second, if conversion be the end, education is not the means which God has appointed to effect it. There is nothing in Chinese characters or in Arithmetic or Geography to renew the heart. The preaching of Christ and Him crucified is the agency which God has appointed for the conversion of men, and whoever substitutes other means is sure to be disappointed. It is no wonder that those who have conducted and estimated schools on this theory are ready to pronounce them a failure. Let me not however be understood to say that the conversion of the pupils is a matter of indifference. It is on the contrary a capital object of desire and effort. It is to be sought however, not so much as the result of school studies as of Sabbath instruction, and of moral influences brought to bear in the intercourse of teacher and pupil. The school is not the direct means for conversion, but it affords an admirable opportunity to secure that result—a result which is not only highly desirable in itself, but essential to the right use of the education received.

The other theory viz.—that education is an indirect agency, intended to produce only indirect results, is much nearer the truth, though it does not contain all the truth in the premises. The object of Mission Schools I take to be the education of the pupils mentally, morally and religiously, not only that they may be converted, but that being converted they may become effective agents in the hands of God, for defending and advancing the cause of truth. Schools also which give a knowledge of western science and civilization cannot fail to do great good both physically and socially. That indirect agencies as such are legitimate, and even necessary, is easily proved, and is practically allowed by all. Few Missionaries feel bound to speak only and solely of religion even in their chapels. Many I know do often, in order to make friends and remove prejudices, allow themselves to be led by the questions of their hearers to talk about foreign countries, and about Philosophy and Geography and Astronomy, and to spend large portions of time and strength. Others who have already gathered together native churches, often spend a large amount of time planning and consulting for the temporalities of their converts. Most Missionaries also spend more or less time and money in dispensing medicine, and ministering to the sick, and extensive medical missions are carried on for the same purpose. All

these agencies are indirect, yet they are in their place both wise and effective. The command to disciple all nations is not so simple and indivisible as is often supposed. It was not given to the apostles merely, but to the whole Church, and it includes not only preaching, but all the means which are in any way either directly or indirectly adapted to promote the end. These means are both numerous and various. Some are more important and some less. Some produce immediate and some remote results. Some act alone, others are only effective in combination. But all means and agencies, which do not contravene the principles of Christian morality, are legitimate, and their use to be determined solely on the principles of expediency.

There is a grand comprehensiveness in the command to disciple all nations. He who thinks it simply calls Christians without plan or organization, to seek the conversion of the largest number in the shortest time, has a very inadequate idea of its scope. It means not only to make disciples, but to make the *nations* Christian nations, to destroy heathenism and to cause Christian faith and morals to interpenetrate the whole structure of society. It means to go to the distant, as well as the near. It means to reach the rich as well as the poor, the learned as well as the ignorant. In a word it means to give to the whole world all the blessings which Christianity has to bestow.

The work of the Christian Church has been aptly compared to that of an army. The object with an army, is not merely to kill, wound or capture as many as possible of the enemy, but to *conquer* them. Hence it is not generally thought the best policy for all to rush at once on the enemy, and each with his single hand to kill as many as possible, but rather to make a proper organization of cavalry, artillery and infantry, with commissariat and medical staff, and then by cutting off resources and destroying the fortifications of the enemy, as well as by killing them, gain a victory. So with the church, her object is not only to convert as many individuals as possible, but also to subdue the nations as a whole to Christ, to pull down the fortifications of heathenism, destroy the faith which supports it, and summon its emancipated votaries to submit to the captain of our salvation. The same figure holds in another point. In organizing an effective army, mere numbers is not the only, nor the chief consideration. Quality, drill and generalship are equally important. So with the Church, the mere number of Church members is not the only object. Quality and qualifications to do effective service in securing the conversion of others are equally important. This is unquestionably the true view of the vocation of the Church, and it shows us how comprehensive is her work, and how various the means for its accomplishment. Amongst these means as possessing a rank of no mean importance is confidently placed the education of the young.

Apostolic example is confidently appealed to by those who oppose Mission Schools. They never tire of reminding us that the apostles did not open Schools to teach science, but preached the Gospel. This argument is plausible and taking, but it is not by any means conclusive. There are more reasons than one, why our means and methods at the present day may differ from, and go beyond those of the apostles, and yet be both legitimate and wise. The apostles did not organize Sabbath Schools, nor found theological seminaries, nor build churches, yet these things are not therefore condemned. The truth in regard to this matter I take to be this, the apostles used the means which God put in their hands, and were governed by the times and circumstances in which they lived. God did not give them a science or education in any respect superior to those

to whom he sent them, hence they did not open schools. He did give them however the power to work miracles, and this power they used freely—not because *healing a man's lameness, or opening his eyes, would save his soul*, but because it would attest their divine commission, and give them authority and influence and so *indirectly* conduce to the salvation of souls. God has not given to his church in this day the power to work miracles, by which to attest their message and influence the heathen to hear and believe it, but he has *by the direct inspiration of his Spirit*, as we believe, given them a true science, which he intends them to use in the same way, as an agency to gain the ears of the people, and prepare a way for the belief of the Gospel. It is, to say the least, highly significant that all the grand discoveries of science have been vouchsafed to Christian nations, and that too just at the time when God by his Spirit is rousing his church as never before to the great work of evangelizing the world. All this science belongs legitimately to the church, and is what God has specially given her as a means of opening the doors of of heathenism, and preparing the way for the belief of the Gospel. The Chinese look upon the wonders which modern science has wrought as nearly akin to the miraculous, and well they may, for so indeed they are. I argue hence that Protestant missionaries are not only authorized to open schools for the teaching of science, but that Providence calls them so to do.

It has been said by some that they are not opposed to education as part of mission work, but only to its being done by ordained missionaries. In other words they hold teaching to be inconsistent with the proper discharge of ministerial obligations. I have not time to argue this point at length in regard to ministers in general. It is sufficient to say, that such has not been, and is not now, the view taken by many of the wisest and best men in the ministry. As already said the church has always been an active promoter of education, and she has done so chiefly through the agency of her ministers. Many of the brightest lights which the church has had from the early fathers to the present day, have been engaged more or less in the work of teaching. I cannot speak so positively for Britain, but in America I risk nothing in saying that nine tenths of colleges and universities have ministers for presidents, and at least three fourths of all the professors are ministers, while of the academies and female seminaries, more than half are superintended by ministers. All these ministers are engaged more or less in the work of teaching. Are those who make this objection ready to condemn all these, as untrue to their ministerial character and obligations, including such men as Drs. Wayland, Woosley, Hopkins, McCosh, &c? But there are special and important reasons why missionaries should establish and carry on schools. Save a few Colporteurs and medical men, they are the only agents in heathen lands for the propagation of Christianity, so that they must do the work if it is done at all. Some think they cut the knot by saying, send out professional teachers to teach. But the fact is they are not sent. The effort has been made in some cases, but it has not generally been a success. It is exceedingly difficult to find suitable men for the reason that qualified men having the right kind of missionary Spirit, almost always seek ordination before going to heathen soil. Ladies have been sent to some extent of late years to teach girls schools, but this proves nothing as to the main question. The truth is the work of education falls naturally into the hands of the missionary. He has the confidence of the native churches, he sees the need of well educated native preachers, and his intercourse with the people shows him the great need

of the true philosophy of mind and matter to break the power of heathen superstition, and thus he is led as naturally as possible to organize a school. More than one man has landed on heathen soil prejudiced against schools, who before ten years has been found at the head of one organized by himself. In general the office of the missionary is more comprehensive than that of the pastor at home. He goes as the sole representative of Christianity, and his office includes all the agencies in the hands of the church for the overthrow of heathenism. It may include, beside public preaching, private conversation, distribution of books, making of grammars and dictionaries, teaching schools, making school books, writing for and editing newspapers, and in some cases even teaching the common arts of civilized life.

Some have tried to condemn mission schools by gathering statistics to show their want of result. It is freely admitted that if it could be shown by a fair and full summary of results, that mission schools were greatly inferior in this respect to other agencies, then it would be our duty to abandon them. This however has never been done, and I am persuaded it cannot be done. Arrays of statistics for this purpose almost always proceed on the assumption, that the great object of the schools is to make preachers of the pupils. Hence the only result tabulated is the number of preachers turned out. This mode of procedure I hesitate not to pronounce utterly unfair and inconclusive. It takes no account of the superior abilities, and wider influence of the men who *are* thus turned out. It ignores entirely the pupils who have engaged in teaching or other callings, and whose influence for good may be as great as those who have become preachers. It passes by also, the great influence which is generally exerted on the families and friends of the pupils while they are in school, and finally it leaves out of view entirely the far reaching influence which a superior education and knowledge of science is bound to exert in the midst of a superstitious heathen community. These things it is impossible to tabulate in the form of statistics, yet without them the argument from results is preeminently unfair and inconclusive. Such a style of argument applied to other agencies would probably condemn the most of them.

Having as I think sufficiently shown that education is a legitimate branch of Mission work, and answered the arguments commonly urged against it, I shall offer some considerations to show the capital importance of education in China, as an agency for the overthrow of heathenism.

It should be premised however, that while education, as a mission agency, is highly important, it is not the *most* important. It cannot be made to take the place of preaching, which without controversy stands first in importance. No man I take it should give his whole time to teaching, to the neglect and abandonment of preaching. Education, as already shown, is for the most part an indirect agency, and as such must be subsidiary to more important direct agencies. Education moreover is not equally important at all times, nor are all men equally called to engage in it. Different men have different gifts, and different circumstances call for different plans of work. I do not wish to be misunderstood. The object of this essay is not to exalt education, as *the one* great means of christianizing China, but simply to show its great importance, and claim for it its legitimate place.

1st. *Education is important to provide an effective and reliable native ministry.* It is not possible or perhaps desirable that *all* native ministers should be men of high education. There are churches where men of lower attainments will do quite as well, yet that the mass of the native

ministry should be educated men can scarcely be questioned. Education is greatly honored in China, and a man of no education can ordinarily exert but little influence in a community. The character of Chinese classical education is such, that it is neither practicable nor desirable that Christian ministers should excel in it, and depend upon it for position and influence. It is better every way that they should depend for their reputation and influence with the people, upon a knowledge of western science. Western learning though as yet but little known in China, has yet a great reputation, so that a native pastor who has a good knowledge of Geography, Natural Philosophy, Chemistry and Astronomy, will have a reputation and an influence which he could secure in no other way. Thus furnished he will be more than a match for the village magnates, who are the chief agency in holding the minds of the people in bondage to heathenism. Having at command a knowledge of science and of facts, which the haughty scholars of China can neither gainsay nor resist, he would compel their respect and secure the confidence of the people. Not only is such an education valuable as a means of influence, but it is the very best means of eradicating the remnants of superstition from the mind of the preacher himself, and making him a safe and reliable expositor of Scripture truth. Christianity is truth, and all truth is related. Hence a true philosophy of mind and matter is the best adjunct and support of Christianity. It will preserve from extravagance in doctrine, and from the insidious encroachments of heathen superstition. That Chinese pastor who has the best knowledge of true science will be, other things being equal, the best and safest expounder of the Bible, as well as its ablest defender.

2nd. *Education is important to provide teachers to teach Christian Schools, and through them to introduce in China the superior education of the West.*—There are good reasons why the children of Christians should not go to heathen schools. Christians also wish their children taught more than is taught in heathen schools. This desire is perfectly natural and proper, and it will increase more and more as Christianity grows in numbers and wealth. As fast as churches are formed, there will be a desire to open schools, and there will be a demand for teachers, who can not only teach Chinese classics, but also the common branches of a true education, such as Geography, Arithmetic, Music, General History, and the elements of Natural Philosophy. At first these schools will be more or less charity schools, but they will gradually come to be self supporting. Heathen who desire their children to understand the much talked of learning of the West, will send their children to them in increasing numbers, and the day is not very far distant when there will be a demand amongst the heathen for teachers who can teach these branches. The power of such schools in destroying heathen superstition, and giving a correct idea of God and nature will be immense. Such teachers can only be supplied by first class mission schools. No other agency is at hand to train them; besides, the work falls naturally into the hands of missionaries, as a legitimate and important branch of their work. Science is not indeed a part of religion, nor is teaching it the special business of the church, yet it can made so effectually to subserve the cause of truth, that the church cannot afford to neglect or ignore it, Christianity in its very nature stimulates the mind, and creates a desire to learn. It comes into China also inseparably associated with western science and civilization. That Christian converts should seek for their children a broader and truer education than their classics afford, is a natural and necessary result. They, and others who are taught in Christian schools, will no

doubt be the first to obtain the superior science and education of the west, and through them chiefly these things will be given to the masses of China. That it should be so, is one of the grand opportunities which God in his providence is giving to his church.

3rd. Education is important to prepare men to take the lead in introducing into China the science and arts of western civilization. The days of China's seclusion from the rest of the world are numbered. Whether she will or not the tide of western civilization and progress is rolling in upon her, and its resistless might will certainly overflow the land. Not only so, but many of her own people are inquiring after, and eager to learn the science which has made the west so great, and whose fame has already filled China to its remotest corner. There are two sufficient reasons why Christian Missionaries should strive to prepare men to lead in the great transformation which is bound to be wrought in China. First, it is a good thing in itself. It will bring to China unnumbered blessings, physical, social, and political. Moreover true science and the arts which proceed from it, will effectually uproot heathen superstition, and if rightly controlled and directed, prepare a highway for the general triumph of Christianity. This leads to the second reason, which is, that if conscientious and Christian men are not forthcoming to control and direct this movement, it will be controlled by heathen and infidel men. Science and art and material improvement, will fall into the hands of the enemies of Christianity, and will be used by them as a mighty engine to hinder the progress of truth and righteousness. Science is either the ally of religion, or her most dangerous enemy. It is a grand opportunity which the Christian Church has, to train up the men who shall take the lead in, and leaven with Christian truth the great mental and physical transformation, which western science and civilization is soon to make in China. Christian Missionaries are the first on the ground. They have the talents, the education, the enterprize, and by far the best facilities to train and educate the right style of men for this work. I hold it to be their duty and their privilege, in the circumstances, not only to train preachers and evangelists, but also to educate men who shall find their calling as teachers, Engineers, Surveyers, Mechanics, Artizans, &c. Shall the Church allow satan to furnish the men, and borrow the engine which the grand Christian civilization of the west has furnished, and stand by while he fills China with skepticism and irreligion, and all because her agents and ambassadors in China are afraid of degrading and secularizing their office. Not so—let her rather by her enterprize and energy ride the crest of the incoming wave, and by training the suitable agents, give to it a Christian direction and effect.

4th. Education affords the best means of gaining access to the higher classes in China.—In the providence of God western science has already an immense reputation in China. Though hating it because it is foreign, and different from their own, they are yet compelled by the force of facts to acknowledge its superiority. Hence many of the higher classes are anxious to learn what foreign science is, and almost all the intercourse which missionaries have with natives of the higher classes, is dependent on the fact that they understand western science, and are qualified to speak of it. The influence thus exerted is but small however, owing to the limited number of missionaries, and to the numerous obstacles to the free intercourse of foreigners with wealthy Chinese. With properly educated natives however, the case is different. Their acquaintance is often sought, and almost always welcomed, and as science spreads in China, their services will be sought as teachers and expounders of the

new science of the west. We are commanded to preach the Gospel to *every creature*, and this, I take it, implies all the means which may be necessary to get an opportunity to speak, and to gain a favorable hearing for the message. The ruling classes in China are not I admit the most hopeful subjects, yet the comprehensiveness of the commission will not allow us to neglect them. Besides they lead and control the masses, and to gain one of them is more as a means to the great end, than to gain a score of those who follow them. Just as in a battle, it is more important to kill or capture a major general, than a thousand common soldiers.

5th. *Education is important to give to the native Church self reliance, and to fortify her against the encroachments of superstition from within, and the attacks of educated skepticism from without.* So long as all the Christian literature of China is the work of foreigners, so long will the Chinese Church be weak and dependent. She needs as speedily as possible a class of ministers, with well trained and well furnished minds, who will be able to write books defending and enforcing the doctrines of Christianity, and applying them to the circumstances of the Church in China. It is remarkable that thus far there has been almost nothing of this kind done. The only satisfactory explanation is that they have not been properly educated and stimulated to original thought. The Chinese are by no means wanting in capacity. What they want is the right kind and quantity of mental furniture and training.

Again as native Christians increase in numbers, and spread into the interior, they will pass more and more from under the direct teaching and control of foreigners. Then will arise danger from the encroachments of heathen superstition, and from the baneful influence of the Chinese Classics. Superstitions of all kinds find a congenial soil in the human heart, and they often change their forms, without changing their nature. The multiform superstitions of China will not die easily. And unless they are constantly resisted, and intelligently ferreted out and exposed, they will commingle with Christianity and defile it. History shows us how the whole early church was gradually defiled by superstition, and her life destroyed. Among other causes of this sad fact, stands preeminent the want of the true philosophy of mind and matter as her handmaid and ally. I do not believe that Christianity will ever again fall a prey to superstition. God in his providence has in this latter day given her a light, which superstition cannot withstand. Christianity and true science neither can nor should be separated.

The day is not far distant when the skepticism of the west will find its way into China. The infidel theories of Hume and Voltaire, and the destructive criticism of Strauss and Reuan, will certainly be reproduced in China, and it is of the very first importance that the Church in China should be ready to meet and repel the attacks which will be made with such weapons as these. Let no one say it will be time enough by and by. The day when the skepticism of the west will be rampant in China, is not so distant as might be supposed. Error is generally as fleetfooted as truth. To repel these attacks, and vindicate the truth in the face of heathen unbelief, will require a high order of education. An uneducated Christianity may hold its own against an uneducated heathenism, but it cannot against an educated heathenism. We want in a word to do more than introduce naked Christianity into China, we want to introduce it in such a form, and with such weapon and supports as will enable it to go forward alone, maintain its own purity, and defend itself from all foes. With this in view, the true policy is to educate, and as fast as possible to put into the hands of Chinese Christians the means of educating them-

selves. The men who are needed cannot be made to order, nor raised up in a day. Education is a gradual process, and time must be given to work it out. Beginning with primary schools, let us presently work up to the higher, praying and believing, that God will raise up from amongst those thus educated, the men needed by the native Church for the great work before her.

Time will only permit me to offer in conclusion, a few remarks on the kind of schools best adapted to produce the results already indicated.

1st. They should be advanced rather than primary schools. By this I mean that a high standard should be set, the aim should be not merely to teach the Bible, and a smattering of Chinese classics, but to make good classical scholars, and in addition to teach, Geography, Mathematics, History, and Science, and thus make truly educated men. Considerable abatement must of course be made in the case of girl's schools. The plans and principles applying to boy's and girl's schools differ in some important respects. I have had chief reference in this paper to boy's schools, for the reason that they cannot well be considered together, and the limits of this paper precluded a separate treatment of girl's schools. A high standard will give the school character among the Chinese, and fit its graduates to take an influential position amongst their countrymen. The time required will in a great measure prevent pupils from coming merely for their board. It will also give the teacher time to form the characters of his pupils, and to inspire them with something of his own spirit. I do not mean that there should be no schools of a lower grade, but that such should for the most part be preparatory to the higher. Day schools will naturally be for the most part primary, and as such they will serve an important purpose as feeders to the higher schools, and will enable the standard of admission to such schools to be gradually raised. Boarding Schools, however, whose prime aim is to give Christian instruction, are in my opinion defective in principle, and will not pay. Such schools are generally composed of the very poor, who come for their rice. The pupils are generally too small to understand fully what they learn, and the time is too short to impress the truth and develop a character. When they leave school heathen friends and heathen customs presently crush out the truth learned by rote, and the hopes of those who had trusted to the school as a means of saving so many souls, are largely disappointed.

2nd. The natural sciences should be made a prominent branch of instruction. The power of education to counteract superstition lies chiefly in the natural sciences. They develop and explain the laws of nature, and by so doing destroy the chief foundation of superstition. Such studies will do more than any other to increase the reputation of the school, and give to its graduates character and influence. And, lastly, such studies will help in no small degree to prepare the way for the practical introduction into China of the numerous beneficial applications of science to the arts of life.

3rd. Mission schools should be composed of the children of Christian parents rather than of heathen. It is of prime importance that the pupils in a school should come for the education, not for the rice. This is far more likely to be the case with the children of Christians. They desire and appreciate a true education for their children. They pray for them, and oftentimes consecrate them to God for the work of the ministry. They will second and sustain the efforts of the teacher, and will allow their sons to remain until fully educated. I would by no means *exclude* heathen, especially in the beginning of a mission, when no others are

obtainable, but I would take pains to insure as far as possible that they desired the education rather than the rice, and that they would remain until their education was completed.

4th. The pupils or their parents should be required, except in some rare cases, to do something for their support, and this should be increased as circumstances will allow, till full support is attained. Partial support may not be practicable at the first starting of a school, before there is any native church, or the character of the school is known, but by proper management it will very soon become practicable. This will be the best guarantee that the education is the thing sought for. It will promote ideas and habits of economy, and secure strength and independence of character. These are objects of prime importance, and they can be secured in no other way. As native Christians of means increase, and the value of the education furnished by these schools comes to be better appreciated, entire support will be gradually approximated. This result however will not probably be fully attained until China is in a good measure Christianized, and the schools pass into the hands of the Chinese.

Finally, to attain the best results cooperation and division of labor are necessary. It is a great waste of strength to multiply small schools of the same grade in the same vicinity. Better if possible, and so far as possible, to combine and cooperate, so as to have schools of different grades, which shall supplement each other. This would greatly promote efficiency, and naturally lead to the raising of the fittest to a school of a high grade—a college if you please. It is impossible for one man to teach properly all the branches which should be taught in schools of high rank, hence the propriety of colleges, in which a division of labor should secure able and efficient instruction. The influence of a number of properly manned Christian high schools or colleges in the different sections of China, would come in time to be incalculable. The government is educating to some extent for its own purposes, but it is educating against Christianity rather than for it, and so will all schools which are not expressly Christian schools. If Christian Missionaries are wise and awake to the opportunity which providence is furnishing, they will not long delay taking steps to build up in China a number of schools of a high grade.

MORNING SESSION.

ESSAY.

Day Schools.

BY

REV. E. H. THOMSON, A. P. E. M., SHANGHAI.

The subject of day schools both male and female was assigned me by the General Committee of this Conference.

In speaking of male and female schools I have deemed it best not to separate them, as their object, their uses, the more of teaching and the difficulties met with are much the same in both.

In this paper there is no need that I remark on the general subject of education as that has been assigned to others; nor need I before this assembly enter into any definition of a day school.

I proceed at once to the consideration of the subject as one familiar to you all.

The day school is almost the only educational institution known to the Chinese. The fact which gives peculiar interest to the native or heathen day school is that it is one of the great means for imparting and maintaining the Confucian system in China.

We find these day schools in every city, town and hamlet. Every teacher in them expounds the doctrines or teachings of Confucius and exhorts his pupils to obey the precepts of the sage.

These school teachers are a part of the great body of the litterati which really rules the empire. They are the chief upholders of Ancestral worship and of the pride and unchangeable conservatism of the nation. It is owing largely to these teachers, that the heathenism of China is kept live and vigorous.

It is one of the aims of the Christian day school, to grasp this power for heathenism and error and use it for Christianity and truth.

In a land where the religions if not exactly formulated, are yet taught by drill, we are in a measure driven to use somewhat corresponding means in our endeavours to implant the truth, or I should say, to use some of the methods of education in vogue with them, as adapted to the genius and culture of the people.

We adopt in a good measure this method of drill with our adult converts, as is seen in our catechisms, forms of prayer, hymns, and even liturgies proposed by some who would not use them elsewhere.

With the millions of children being trained up and drilled in heathenism around him, what is the teacher of Christianity to do? Shall he wait until they are adults and hope then to reach them by preaching?

If there is any possible means by which even a portion of this great mass can be reached, I think we would with one voice exclaim, let us not wait for a moment.

Is there then any thing being done to rescue these lambs that are ready to be devoured? Does the ordinary mode of preaching reach them? To whom does the preacher in the street chapel, in the temple yards or on the way side speak? When he preaches he speaks to the adult; when he distributes the printed page, it is to the adult. The children are scarcely touched, I should rather say are *not* touched or reached by either of these means. Shall we not stretch out a helping hand to pluck them from the destroyer's grasp? Allow me here to add one word, lest I be supposed in any degree to depreciate the preached word. Far be this from me, I believe in preaching as *the* great means by the power of God for the salvation of the world, but our Saviour not only said "go preach" but He also said "go teach." I do not stop to discuss the original word used. Do not let us clip one of our wings in our admiration of the other. I have said the ordinary preaching and means used do not reach the children of China, except in the most limited degree and in the least efficient manner.

In answer to the question; how can we reach them? I should say we can do so to a vastly greater extent and more efficient manner through the day school than yet has been done by other means. As far as I am aware the conditions are much the same in all parts of China where mission stations and missionary residences are firmly established. This being the case what a field is opened up before the Church of Christ for this work.

How vast must its influence be, if done with faith, with love, with care and with diligence. Nor has this door of access been entirely dis-

regarded by the Christian Missionary. At an early date this work was begun. I regret to say however it has been very difficult to get any definite information on the subject or to learn by whom the first day schools were opened and how they were conducted.

The earliest of which I have any information were opened by the English Church Missionary Society at Shanghai in 1849.

Dr. Happer of Canton in 1850 opened the first day school which was successful in that city. Since that time nearly all the various Missionary Societies have engaged more or less in this work.

By our latest reports nineteen of the Societies now labouring in this field have day schools at thirty-two of their chief stations.

But notwithstanding all this, it would appear on closer inquiry that day schools are hardly regarded with favour. We find of the twenty seven reports of the different mission stations published in "*Chinese Recorder* only two or three mention day schools at all and that in a most cursory manner. Why is this? Day Schools are slow. It is too much of the "casting thy bread" upon the waters that is not to "be found" till "many days." The desire is so strong to see immediate results and the pressure of the home church crying after the Missionary is to the same effect. Further a want of appreciation of the day school, may arise from a misapprehension of its place and object.

One of the great objects of the day school, is to supply a want which the ordinary preaching fails to meet. It takes the Gospel to another class of persons, in another form. In fulfilling this object, it will be found a much more useful instrument, perhaps than we are wont to think.

That we may enter more fully into this object and in order that we may see the exact place and use of a day school, let us take an ordinary example.

We will say in a certain town, village or hamlet some circumstance leads to the opening of a school. It may be a feeling of compassion on the part of the passing missionary at seeing the great number of children in idleness learning only evil, or it may be the offer of a room for a school from some well disposed person in the village. The school is opened and fifteen or twenty children are gathered in from as many families.

Each scholar is provided with some primary Christian book. This book he can use day after day shouting out we will say, the first article of the creed, "I believe in one God the Father Almighty, Maker of heaven and earth."

The scholars take these books to their homes, and they are looked over and examined by the family. If any member of the household understands a few characters, he reads the book aloud to the others.

The great truths of Christianity are thus placed before their minds, and most probably for the first time. As the scholars advance they continue to take their new books to their homes and thus other fundamental truths are brought forward. The scholars thus become in a measure truth-bearers to their own homes.

From time to time the school is visited by the missionary or the native minister in charge. His arrival is soon known to all the villagers or neighbours. They come in to see and hear. He expounds and impresses upon the pupils, all the truths which they have thus far only learned by rote. As he speaks to them, he is also teaching the adult visitors in a manner he could scarcely hope to do without the aid of the school and scholars. Thus the school in more ways than one, becomes a centre of light to the village and the neighbourhood. The scholars are well

grounded in Christian truth, and the whole working of the school becomes an enlightening and elevating one. As members of a Christian school, they all attend the service of the Church or Chapel on the Lord's day, where it is practicable, or else a special service is held in the school-room itself. By means of these day schools the women of the families are reached, many of whom would never otherwise hear the word. Some interesting instances might be given, where the children have taken the truth to their homes, but this is not the place to do it. Another part of the working of day schools is that, wherein they prove the training schools of the teachers themselves for higher spheres of labour. Some of our most efficient preachers have begun as day school teachers. The intimate contact with the truth, has led many to receive it and others to preach it.

Under the present system of our Boarding and training schools, the day schools prove one of the best sources from which to obtain suitable scholars for our purpose, scholars whose character is somewhat known and whose ability has been tried.

There is still another important use of day schools, one which I think is not availed of as much as it should be. I refer to the access which these schools give to the homes of the scholars, and especially the opportunity of reaching and influencing the women of these homes.

I need only allude to the fact that these schools form a center to which the preacher in the surrounding district can point the inquirer for further information.

The object and uses of day schools may be stated in brief as follows:

1. To take hold of one of the great means used for strengthening heathenism and use it for emplanting and strengthening Christianity.

2. They are one of the best means for reaching the young of the heathen families and grounding them in Christian truth.

3. They are an efficient means of reaching the families and especially women.

4. They are a means for training up men for higher spheres of labour.

5. They form a center from which to work, and are sources of light to the districts in which they are placed.

6. They are a source from which to draw better material for our training and boarding schools.

The principal objections to day schools are, first, their expensiveness, secondly, the want of more tangible results. As regards both of these, we are at great disadvantage from want of statistics. Those to which I have had access are very meagre and there is great absence of the particulars necessary to make a satisfactory estimate of the cost per annum of a scholar. I have however, from the statistics which were collected with a view of making up some statements for the United States Centennial, made an approximate estimate of the cost of a day school scholar in China. It would appear to be about \$3,50 per annum. This would make a day school of twenty children cost about \$70. Is then a well worked school considered in all its aspects as above enumerated not so good a use of this amount of money as any other object to which it might be applied? It is of a well worked school I would speak. An inefficiently worked school is an expensive thing; so is any branch of mission work if inefficiently done. Even an inefficient missionary is an expensive article. In the opinion of the writer, a well worked day school is fully worth the labour and money expended upon it. The second objection, is the want of more tangible results. On this

point our statistics are even more meagre than on the first. In some respects, how could it be otherwise. We might as well be asked to give the results of every sermon that is preached. This objection is very nigh akin, to the oft repeated objection to all missionary work, by those who do not care to look carefully at what has been or what is being done. I would say however, that want of more full and clearly known results in day schools, arises, not only from the difficulty of grasping some of them but also from the want of carefully preserved statistics of what might be known.

I know there are results, great and good ones from day schools, but they are placed in the general results of the mission work. There are numbers who are now preachers, teachers, and lay members of the church, who received their earliest knowledge of the truth from the day school. If the twenty-seven reports referred to above, could have given every preacher, teacher, theological student, church member, and boarding school scholar, who was brought in through the influence of the day school, I rather think we would be amazed, at the result; but this would be an exceedingly difficult thing to do.

Let each of us call to mind the instances we may know of such results, and with some I am sure they will not be a few.

Turning now to the difficulties with which day schools have to contend, we will find them very considerable. It has been asked in some of the papers, in connection with this Conference, who should be the teachers of day schools? The answer is emphatically, if it is possible, none but faithful Christian men and women. This is the greatest difficulty under which the day school labours, the want of teachers who enter with their hearts into the work; teachers who desire that their scholars should become thoroughly acquainted with the truth as it is in Jesus; teachers who desire that the truth should reach the families of their pupils; not merely teachers of Christianity but themselves thorough Christians, believing and loving what they teach.

Ordinarily the teacher is formal, half hearted, careless, whose personal influence is almost worse than nothing.

Another great difficulty, is the influence of the heathen home, and the lack of a strong religious element in the Chinese character.

There are also discouragements; such as the early withdrawal of the scholars by their parents, that they may be put to some trade. Again, the want of interest in the parents for the education of their children, and as a consequence irregularity of school attendance. These can only be met by the zeal and effort of the teacher. If he has a love of the work at heart these discouragements can in a great measure be overcome.

The mode of instruction has been that usually followed in the native schools and requires no description in this paper. It is very defective and needs radical change. There should be some system adapted to the difficulties of acquiring the Chinese written character, which will at the same time teach the pupil to think.

As regards the course of study and the day schools, very little has been taught except the inculcation of Christian truth, and such historical and geographical studies as necessarily accompany the study of the Bible. The Chinese Four Book and Five Classics are generally taught as part but only a secondary part of the course. A few have introduced the study of geography and other primary books of secular knowledge, but this has only been done to a limited degree.

The use of Chinese sounds written in the Roman character has been largely introduced by some missions with marked success. This being

easily learned, is particularly suited to meet some of the difficulties of the day school; such as the early withdrawal of the scholars and the habit of learning the sound of the character without knowing their significance. With this brief glance at some of the uses and the some of the difficulties of day schools, the writer would add, from what he has seen and heard of day schools in China, they are rarely so conducted as to give the full results which a thoroughly worked school could and under God's blessing, would produce.

A day school should be an integral part of the work of a mission in preaching the Gospel. To this end, the first element of a good day school is an efficient Christian teacher man or woman. The school room should be kept clean and white. The exercises of each day should begin with a short prayer; no long span address, an utter weariness to the souls and bodies of the poor little scholars.

Commencing with the first principles of Christianity, they should be brought step by step through a series of primary books and catechisms up to the study of the Holy Scriptures.

Geography, natural philosophy, and universal history are exceedingly helpful; indeed I consider the study of them very important as tending to elevate and enlighten the scholars and free them from many superstitious; not regarding these so much as secular studies, but as a substratum for further religious truth to work upon and as aiding them in the effort of learning to think.

Where singing can be taught it is a most desirable addition to the exercises of a school. In connection with the study of the Bible, the Chinese Four Books and some of the Chinese classics may be taken up with a simple pointing out of the good as well as the evil which they contain; dwelling on them as the teaching of men without Divine authority.

In all respects the aim and standard of the school should be high. Our schools and our Churches have suffered much from the low standard that is often held for the day school.

In connection with the regular examination of his school by the missionary in charge, he should if possible, see that the family of every scholar is reached in some way either by the teacher personally or by a Bible Reader or home visitor. He should see also to the regular attendance at public worship, when practicable, of both teacher and scholars.

I have said the day school should be thoroughly a part of the system of the work of a mission. Do not put it off as a side work to be slurred over.

The teacher should be taught and made to feel that his work is appreciated not only by his special minister but by the whole mission, that all sympathize with him.

The native Christian should also be led to take a personal interest in the school of their chapel or church. Let the Christian families rally around the school and recommend it to their heathen neighbours.

If we would seek to reach the little ones of whom our loving Saviour has said "suffer the little ones to come unto me" let us use the day school in the way I have but partially suggested and we will find it a power, of present, and far-reaching influence.

May we never put any one part of the great work for Christ in conflict with another, nor judge of another branch of the work from any preconceived views or constituted bias of our own.

We will preach the word, we will teach the word, we will print the word bearing each his standard for Christ, going forth as an army with

banners. Never fearing for results, the work is ours, the results are God's. "Always abounding in the work of the Lord." We can count no work done for Christ in faith and love as done in vain, any more than we can count as useless any one atom of the universe.

AFTERNOON SESSION.

ESSAY.

Day-Schools, Male and Female.

BY

MRS. F. F. GOUGH, C. M. S., NINGPO.

In bringing forward the subject of Girls day schools, I do it with much diffidence; and regret that I cannot do justice to it.

To my own mind, it is a branch of the Mission Work of the greatest importance, and one in accordance with the mind of our dear Loving Lord; who Himself "took up" little children "in His arms, and blessed them;" and in those words so dear to the hearts of Christian parents, said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.

Soon after my arrival in Ningpo, in the year 1855, one day looking out of my sittingroom window, (which overlooked the premises of a small Mandarin, where there was a shrine with three idols) I saw the servants busy lighting candles, and making arrangements for worship; presently, a little boy of about two years of age, was brought in, in full dress, and made to bow down to each of these idols in turn. My heart was pained within me; and with tears and prayers, I consecrated myself to the Lord, for this work; viz, to try and rescue some of these poor little children from idolatry. For if our Loving Master could show such love for little ones; how surely would He own and bless our efforts to win them to Him. In taking up this subject, I would, relying on His Help, consider it briefly under two heads.

1st. The advantages of Day schools.

2nd. The best method of carrying them on.

First division of my subject. The advantages of Day-schools. There are very many. The first great obvious one, is bringing these girls under the sound of the Gospel, and under Christian influence. We all know from the way in which Chinese girls are brought up (not being allowed to go about and from very early years, having to earn a little money by making "sih-boh" (Paper money), braid, and other things) how impossible it is for girls to come to our churches, or houses, even if they wished it:—but induce them to come to school and all is altered. Daily they hear the Scriptures and are taught to pray; on the Lord's day, they are taken to church, and are taught to keep that day holy; and we may hope and believe, that many, through these instructions, may believe and become members of Christian churches.

The second advantage I would mention is the removing from the minds of these girls the prejudice against and fear of foreigners; hitherto they have probably looked upon us with dread, but attending our schools, they soon begin to look on us with love and confidence. What missionary lady has not been saddened, when going out visiting the women at their houses or elsewhere, with hearts yearning with love to them and

their children, to hear the children crying out with terror 'Ong-mao-nying! 'Ong-mao-nying! we ts'ò! we ts'ò! (the red-haired man! red-haired man! will catch us! will catch us! Or, what Lady has not had tears fill her eyes, when she has been noticing a Chinese baby, a few months old, to see it turn away its little face with a shriek of horror, at the sight of the foreign lady! But look at the contrast with the girls in our schools—see their loving faces looking towards you, watching for your smile, and their little hands quietly slipped into yours; hear them, instead of calling you 'ong-mao-nying call you "S-meo" or, perhaps if you are in years, calling you "Nga-bo" (maternal grand-mother). Will these little ones, when they grow up, teach *their* children to be afraid of us? We trust not, and surely this will be one great advantage, resulting from our schools.

A third advantage I would speak of is, that these young minds are more impressible; more guileless; less filled with superstition; more ready to receive the love of Jesus, than they ever will be again. Is not this implied in our dear Lord's words, "Except ye be converted and become as *little* children, ye shall not enter into the kingdom of Heaven."

A fourth advantage is, that these little ones will in many cases, take home to their friends the truths they daily hear, and the seed thus scattered will eventually take root, and bring forth fruit to the praise and glory of God; or the seed lying dormant in their own hearts, in times of sorrow will bring them to repentance and faith in the Lord Jesus, I will venture to mention two instances. On my return to Ningpo, in the beginning of 1869, after an absence of nearly six years, when visiting some women whom I had formerly known one, whose daughter had been previously under my instruction told me that this daughter had married and gone into the country, but was soon after taken very ill, and *then* wanted to learn more about this Jesus of whom I had told her, that she called out constantly "Jesus, Jesus"—and then for me, to come and tell her more of *Him*, her mother came up to Ningpo, to find me, but could hear nothing of me, (I was at that time in England.) She died; her desire of seeing me was not realized: but may we not hope her feeble earnest cries for Jesus were not in vain. Another case was told me by the late Dr. Knowlton, just after our return from England. During the rebellion at Ningpo about 1861, when many were fleeing to Shanghai for refuge, one girl (formerly a day scholar at the school of a beloved Missionary 'who had already departed to be with Christ') and her mother were in great distress, and the mother said, "we will now pray to this Jesus of whom your teacher told you and if He saves us we will worship Him;" they reached Shanghai in safety and inquired for a Christian Church, where they after a time both became members; and at the time our beloved and honoured brother told me, they were both living, consistent members of that Church. But the beloved earnest teacher, as I have already said, was with her Saviour, and not permitted to know on earth the result of her labours. Beloved sisters! shall we not take encouragement? we may and shall be oft times saddened and disappointed, but the promise is "My word shall *not* return into me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A fifth advantage of these *day* schools is, that the expense is small compared with boarding schools, so many more girls may come under the influence of the Gospel at the same expenditure of money, and, what is still more important, of time and strength on the part of the superintendent female missionary.

A sixth advantage is that of elevating and raising the position and character of Chinese women, by giving them the capacity of reading for themselves, and obtaining some general knowledge. I will not dwell on it; though that too is great, but this of course is more efficiently done by Boarding schools.

II. And now to speak of my 2nd head, viz: the best method of carrying them on. And here I would say we must have the spirit and mind of Jesus who left His throne of glory, made Himself of no reputation for us,—for *all* rich or poor, wretched and vile as we were. The habits of the Chinese children are such, and there is such a want of cleanliness amongst them, that when they first come to our day schools, we are prone to feel them repulsive, and care not to put a caressing hand on them, but, my beloved sisters, we too must lovingly take these little children, caress, fondle them, even as our own children,—be *like Jesus* to them,—and we shall win their hearts to Him.

2ndly.—I think that *the great* object of our teaching must be, to fill their minds with Scripture truths! The life and teachings of Jesus must be the most prominent feature in our teaching, and His deep tender love and compassion must be continually set before them—other teaching, other books and plans, must be I think, according to the different ideas of missionary sisters, but our main object must be to teach them to *love Jesus*.

3rdly.—I would touch on one point, with regard to the method of conducting girls schools, that has been, and is still, a point of difficulty with many of our dear missionary friends, that is the paying of girls for coming to school. I would premise, that in Ningpo and its neighbourhood, the education of girls is not valued by the parents, as it appears to be in Canton; there is real difficulty in getting mothers to let their children come without any payment. When I first came to China, I condemned the plan entirely, and it was not for some time and after failure in getting girls without, that I began to give money, but when I found parents would not let their girls come to school because they could earn a few cash at home, I felt it was *better* to give in, and let them have a few cash a day, than allow the poor girls to perish without hearing of a Saviour's love. And although I have met with many discouragements and disappointments, thank God I am sure some of the dear young girls in my day schools have given their hearts to Jesus, and I yet trust others too may be gathered in when my work on earth is done, and I (through grace) have entered into rest.



AFTERNOON SESSION.

ESSAY.

Boys Boarding Schools,

BY

REV. SAMUEL DODD, A. P. M., HANGCHOW.

I am well aware that the question, whether Boarding Schools are a legitimate undertaking, is one on which foreign missionaries are by no means agreed; and if we explain the Saviour's commission, to go and disciple all nations, by the example set, whether by Himself or his apostles, it must be owned at once that the mission Boarding School, as

at present known, formed no part of the machinery that he or they employed. It is thence, not unaccountably, held that the means being without Scripture example should be abandoned. Whatever may be found to be wise and warranted in this respect, it will be safe for us to give it at least a somewhat fair examination before jumping too readily at any conclusion.

If we apply the rule uniformly to Christianity in its modern modes of operation we shall encounter much at present highly prized that would need also to disappear. We never hear of our Lord or of any of his apostles having preached in a Christian church building; they made their message known on the roadside, in temples whether heathen or dedicated to the service of the true God: on shipboard and elsewhere, as they found opportunity; and were not at all careful to enjoin on their hearers the wisdom of taking steps as soon as possible towards procuring houses where Christian worship might be stately performed. We are not to think for a moment that if there were no church buildings there would be no Christianity; and yet we regard with unspeakably more confidence the heaven pointing spires and sounds of the churchgoing bells found everywhere in Christendom as a defence against foreign aggression and internal disorder, than the armies and navies of which we are by no means unjustly proud. If then the erection of church buildings, even without any apostolic injunction, may be regarded as a proper channel for Christian activity and liberality; it would be, to say the least, inconsistent to affirm that there remained no other channel in which God's people might safely expend sacred funds and sacred time, and reasonably expect the divine blessing, even though it had no express warrant in the Bible. The best methods of receiving funds for the prosecution of Christian work; of appointing men to take charge of said funds; whether it is best to endow, or leave unendowed institutions for religion and benevolence; whether Bible and religious book societies should receive church nurture; and many kindred subjects are all alike passed over without any minute directions. We may very safely conclude then that even though we be unable to find an express warrant for Boarding Schools in the Sacred Scriptures, the wisdom or otherwise of the institution is by no means vouchsafed by that fact. If we are in a measure left at sea on the subject by the apostles, we might examine whether their successors and fellow servants of the present day could help us in our perplexity. And if we may draw light from this source we may safely conclude that unless there is something in the nature of the case peculiar to the fields regarded as foreign mission fields, these schools are not only probably necessary, but certainly and unavoidably so. The fact is that at the present day there is no Christian church that exercises any influence, worthy of mention, on the thought and culture of the world that has not schools from which wisely or otherwise they draw the great bulk of those who are their ministers, priests or bishops. The argument against the use of schools, as we have heard it boldly stated, is put somewhat as follows:—God is Almighty, and he can raise up workmen when and how he pleases; and it is therefore taking the power out of his hands if we establish schools to train men for Christian usefulness. Moreover the Master ordained men who were full grown; and the apostles selected such men as Timothy and Titus from among their converts, and ordained them to the work of the ministry, and let the foreign missionary of the present day do the same." If this is God's law it holds universally, and should by no means be confined to the foreign fields of the Church's efforts; it applies at home as well, where it should immediately close up all those institutions of learning so

liberally supported by sacred funds; and that contribute so largely towards making the Christian Church, especially through its teachers, the controlling power in the world that it is at present. And if it would be regarded as simple suicide or folly to close up all Christian institutions at home, trusting to Timothies and Tituses to fill up the ranks of the ministry, even though without previous training, with that end in view,—we cannot see why it should not be regarded a ten fold greater folly to attempt to perpetuate or establish Christianity in heathendom without them. Communions do survive at home that have no endowed institutions of learning; the same is true of the foreign field, but such institutions are indispensable for the developement and activity of any church. And this to my mind seems so clear that I am persuaded that sooner or later either we or our successors will feel that the necessity of Boarding Schools has ceased to be a question; because they are part of the machinery which no mission can afford to be without. Of course we do not advocate the necessity of every mission establishing a Boarding School the first thing after securing a station: nor that all schools shall be on the same model. The attempt need not be made the first day or month or year; but it must come to it in the end, and the sooner the better. The school secures at very small expense the exclusion of the boys from the influence of heathen homes and a bringing up under influences, in the main, Christian, that can be secured at present in scarcely any other way. Believing as we do then that schools are a legitimate part of Foreign Mission work, a second question is—

Should they be free ?

It may as well be owned here at the outset that the objections raised to free schools, especially Boarding Schools, are not without apparent force in theory at least. Come easy go easy, what costs nothing to obtain may be squandered without regret. Establish an institution in which lads are educated without money and without price to themselves; and the probabilities are that the education will not be very highly prized. Such statements as the above might be multiplied *ad infinitum*, and would scarcely seem to need discussion but to be admitted as axioms; and yet after all, they are not conclusive against free schools. The point at which those who are put in trust of the Gospel should cease their efforts for the welfare of those who do not make a fair remuneration for the benefits they receive is very difficult to determine. Throughout Christendom literary and religious educational institutions are endowed to such an extent that only a very small proportion of those who receive their benefits can be said to make an adequate return in money.

The fees received from students form but a very small proportion of the expenditures. And this will be found to hold not only with educational institutions; but with hospitals, asylums, and the numerous other charitable and benevolent enterprizes that are the strength and glory as well as the hedge of evangelical Christendom. A man may therefore give a very hearty assent to the truth that the laborer is worthy of his hire; that those who preach or teach the Gospel should live of it; and that those who are taught should support those who teach them, without believing that all or any of the institutions that aim at establishing the Gospel among the heathen should be self supporting from the beginning. The efforts put forth in the mission hospital, in the very nature of things, bear fruit that can be appreciated by the Chinese much earlier than those in the school or chapel, and yet we find even now after half a century's trial of the mission hospital, that the missionary physician is perfectly willing to give advice and, to a large extent, medicines gratis.

And we have been told too that men are still living who actually paid their Chinese patients for permitting them to perform the first surgical operations. Such a necessity doubtless no longer exists in some parts of China; but the mission hospital is still, as a rule, far from being supported by the natives benefitted in it. So with every other undertaking for the purpose of bringing the truth of the Gospel to bear on the Chinese mind. Had the preacher refused to preach at the beginning; or should he refuse to continue it now, unless all his expenses are defrayed by those who hear him, he might just about as well have staid at home. Or had missionaries refused to establish Boarding Schools till they were assured that all the necessary expenditures should be defrayed by the pupils, the experiment of Boarding Schools would be far in the remote future. The time may now be come in some places when wholly gratuitous Boarding Schools should be in a greater or less degree dispensed with; just as the time may have come when some patients pay in part at least for their medical attendance; and some congregations of Christians pay their pastors salaries, in whole or in part; but such a fact does not touch in the slightest degree the wisdom of free schools in the beginning of mission work; because of their necessity.

What should be the aim in schools?

Not to save as great a number as possible of heathen children from destitution. Orphanages and Foundling asylums may be perfectly legitimate channels for the exercise of Christian philanthropy; but they do not fall within the scope of Boarding Schools. Neither should the aim be to raise up clerks, interpreters, &c. for mercantile and other international service: such men may be needed and fill an important sphere, and yet these need not be supplied by the contributions from the home churches. Neither need the aim be to bring a certain number of heathen pupils together, and after having kept them for a prescribed time and submitted them to a prescribed course of training turn them out Christians. Such an expectation might be very pleasing but I am persuaded that where entertained it is doomed to bitter disappointment. There is no such royal road to the evangelization of China or any other heathen land. Neither should the aim be to keep a number of boys till they are fifteen or sixteen years of age and then bind them out to useful trades in the hope of Christianizing China by means of colonies of such Christian workmen. The mechanical and other useful arts are at such an advanced state in China that the Church at home may very well leave them as they are. For ourselves we would not recommend the work and expenditure of the time and money requisite to conduct Boarding Schools were it not that we may reasonably expect from them a class of native teachers, preachers, &c. who having been brought up from childhood trained in the Holy Scriptures, and under Christian influence, and separated from heathen influence, may become helpers in the Gospel, whose equals can scarcely be expected from other sources. This then should be the aim—to raise up native laborers.

What should be taught?

Of course this question will depend entirely upon the preceding for an answer. If the aim is to show what Chinese nature is capable of when instructed, then any branch or branches whatever may be taught; music, painting, dancing, &c. Or if the aim is to test the truth of the Confucian statement that all men are by nature very much alike, we might take the branches taught in a school at home, and teach them here; and then by means of examinations, exhibitions, &c., show how much Chinese boys and girls resembled other boys and girls. Or if the aim is to procure

clerks, interpreters, &c., we ought to teach English, French, German, reading, arithmetic, &c., as well as Chinese.

This should not be the aim and the above should not be the studies. But as it is no part of our object to do any damage whatever to any class of the Chinese, this thought should exercise a controlling influence on the education we endeavor to impart; and as it cannot be determined, when a class of boys enter school, what their moral or mental character may be five or ten years hence, it should steadily be borne in mind that they may be required to procure their own subsistence from their own people after that time: and the education, to say the least, should not unfit them for this. Whatever will fairly help them in this struggle for existence as Chinamen among Chinamen, may be imparted; what will not is not needed; which would thus confine us to the common branches of a Chinese education. And if we were sure that the boys would become assistants, even in that case the rule need not be far departed from. The combatants in a duel at forty paces do not need to be armed with broadswords or rapiers, and heavy cavalry or artillery would make but an indifferent impression on the wandering Bedouins mounted on fleet Arab steeds. So the man who endeavors to raise up a Christian ministry will feel that different intellectual garniture is needed for different fields. A minister at home, *e. g.* should know something of evolutionism, materialism and various other branches of knowledge believed by many to furnish important weapons for the defense or overthrow of Bible truth. While a preacher among the Chinese might spend a life time without once feeling the necessity of such studies, a minister at home may be in comparative ignorance of the opinions of king Wan and Wu or the Duke of Chow. Whether Confucius did or did not claim to be sinless, originally, and perfectly endowed with knowledge, are questions the solution of which can scarcely be said to affect in the slightest degree the usefulness of any Minister in Britain or America; but these are subjects which no preacher to the Chinese can afford to ignore which brings us back very nearly to the point at which we sent away the unconverted youth from the mission schools. What is needed, at the present, is Christian Chinese schools. The teachings of the natives sages are received as law throughout the empire; but those who hear and have believed the Gospel care very little whether the man who preaches to them is or is not furnished with what in the West would be called a liberal education; and western science furnishes only a very secondary part of the weapons requisite at present to undermine Chinese superstition and impiety. Of course when we speak of Western science in such light, the Bible and all religious subjects are entirely excluded. So it may safely be said that one who has studied a common school geography can never afterwards believe that China is the great central kingdom, or all under heaven, and that all other countries are but indifferent jottings on the outside. He may remain in many respects just as much a heathen as ever he was, but the claim of belonging to the great central kingdom is gone for ever. Something similar might be said of a knowledge of astronomy and some other western studies; but notwithstanding such exceptions it holds that what we need at present is Christian native schools in which together with a Christian training the pupils are made as efficient as possible in Chinese studies.

Conducted on such principles we see no reason why schools should not fulfil reasonable expectations. As said above we need not expect to put a number of heathen children into a school and keep them there for a number of years at the end of which time we can turn them out Christ-

ians. But we may expect that the care and teaching bestowed will not be in vain; that the word of God will bring a remnant at all events to a knowledge of the truth and when such boys give indications of hopeful piety they furnish perhaps the only class available at present for assistants who have known the Holy Scriptures from childhood. The above theory is fully borne out by observation. I have been somewhat intimately connected with a school conducted on the above principles for a little over twenty years. The entire expenditure per annum for food, clothing, outfit, teachers, salaries and everything else is about a thousand dollars; the number of pupils is from twenty to thirty. The plan is to admit almost any lad of about twelve years of age who makes application if there is room for him; and after a trial of a few weeks or months either dismiss him, or retain him as a regular scholar to stay till he is about twenty years of age. The whole number of those who have become permanently connected with the school up till the present time is one hundred and forty-four this is exclusive of an almost equal number who were dismissed after trial and whose names were not entered on the roll of the school; of the permanent scholars sixty-four have become Christians, of whom eleven have been ordained to the full work of the Gospel ministry, and ten others have been received as candidates for the ministry, and five others have been employed as Christian school teachers and other assistants.

The character of the school has changed considerably in the twenty years. At the beginning of that time the pupils were of necessity almost all from heathen families; and all indentured in order to keep them their full time.

By referring to an old report of some sixteen years or so ago I find that out of forty pupils four were professing Christians; at present almost all of the pupils are from Christian families; indentures have ceased to be necessary; and about half of the pupils are professing Christians.

My acquaintance with the institution has enabled me to answer some questions that I could not have answered when I came to China; and in fact, that, without the gift of prophecy, could not have been answered in the early years of the undertaking.

It has been asked, what are you going to do with the boys after their term in the school expires? If they turn out badly, and you find yourself compelled to support them for life what will you do? Of course if it were ascertained that all the pupils would turn out badly; and if the necessity existed that the institution was bound to support them for life in case they did so, we might at once close the doors. But, not only of the school; for hospitals, homes, orphanages, and all other benevolent and eleemosynary institutions whether in Christendom or heathendom should submit to the same rule. But as neither the probability in the one case, nor the necessity in the other exists, the answer may fairly be, 'Wait and see.'

If the boys turn out good and trustworthy Christians, there is no doubt that they will find both work and livelihood in preaching the Gospel to their fellow countrymen. And if they turn out badly, they must take the consequences and find a livelihood by whatever means they can. The institution is by no means bound to furnish support to either the one or the other.

It is said again, however, that the pupils are made hot house plants; and are unfitted for earning a livelihood among their own countrymen, and are taught to look to the Church for support whether worthy of it or not. Such a statement would have been much more of a bugbear to

me ten or a dozen years ago than now. The truth of the surmise is established if at all in only a very fractional degree by observation. As said above, the school has been in operation for twenty years or more; at the end of that time there is not one pupil supported as a work of charity; there is not the slightest reason for saying that the boys who have left the school unconverted are as a rule any worse off, whether financially or otherwise, than they would have been had they never entered it. Some of them are school teachers among their own people; some of them are in arsenals, printing presses, some are clerks, tradesmen, mechanics and servants. And some of them of course are not well off whether in morals or in means.

It is said that those who become assistants are married for life to the church's rice; and whether needed or not must be supported; especially as they have no trade to fall back upon. This surmise is specious; not substantiated by observation. It is found true of assistants brought from Boarding Schools to precisely the same extent that it is of assistants brought from any other quarter.

Take any of the missions represented in this meeting; some doubtless having some tens or scores perhaps of native Christian helpers who are treated on the principle that the workman is worthy of his hire; and it would be a real hardship to those natives as a class to be told to-morrow that at the expiration of a month more or less they would be required to find other means of support for themselves and families than they had been having for the past dozen or score of years. Such a piece of intelligence might bear pretty hard even upon us foreigners; but if we could get home we might survive it even without a miracle or being forced to leave the ministry. It is not probable that our native brethren could, because Christian instruction is at a terrible discount in China. And neither is it probable that those who have been brought from schools would find themselves much worse off as a class than those who have entered the church's service from other fields. I believe the reverse would be found true.

It is sometimes said, in reference to the pioneering work which needs at present and long will need to be done in China, that men who have been mechanics and field hands are more willing to bear such burdens than those who have been brought up from boyhood in schools. If the statement were true, there is room for both. But here again the result of observation does not justify the theory. I am acquainted with both classes; and as far as my observation has extended, I believe it would be against rather than in favour of the theory. The men who have been brought up in the school are quite as willing and as ready to leave home on itinerations of any requisite length as those who were clerks or mechanics before becoming preachers.

It is objected again, that as we cannot make men ministers of the Gospel, and as only the Holy Spirit can, it would be better to bind the lazy out to trades at the age of sixteen or so, and, if after having learned a trade they give evidence of hopeful piety, and promise of becoming such ministers as are made of the Holy Spirit, they should be used as teachers and preachers. I would by no means unconditionally condemn the trial, if any one chooses to make it. But I know that it will not afford a solution of all, nor of even a very small percentage of the difficulties connected with mission Boarding Schools. And the result of observation does not encourage one either to make the trial or advise others to make it. I know some boys who have been treated just so: they stayed in school till it was time to learn a trade, and then went to some kind of

business; and after having spent some years at the business were employed as assistant preachers, and as far as human eyes can see they are by no means more independent as regards money, nor useful as regards workmen than those who spent their whole time in the school and then left to become teachers and have continued so ascending in the scale of usefulness and activity. I know some, too, who were admitted to the school at an early age, taught no trade; and on account of immorality, or for like reasons were dismissed from mission employ when between thirty and forty years of age, and yet were able to find a livelihood among their own people—as good too, as they who never were in a mission school.

The objection is sometimes made in this form:—The probabilities are that a school will bring a great many unworthy men into mission employ. In school the lads were no doubt fairly well behaved, and no crime could be proven against them. But it may reasonably be feared that when made paid agents in the employ of the mission they will make clear what was concealed before, viz: that they professed Christianity only as a matter of course and became preachers only for the sake of a living. We have of course all repeatedly heard remarks precisely similar made concerning the whole missionary body; and for that matter the whole ministerial body—“the black coats earn their money easily”—“if there were no paying there would be no praying”—and much more of the same sort. We may remark in reference to this, 1st. There should be a pretty fair opportunity to detect what is in the moral make-up of a boy who spends five or ten years in a Christian school: whether he is truthful, honest, &c., or their contraries, are subjects that should not at the end of that time be entirely unknown quantities; and, 2nd. The school with which I am best acquainted has been in operation now for about twenty years. I would feel exceedingly glad if every scholar who ever left it was now a trusted and trustworthy teacher or preacher of Christianity; in that case there would be some ground for the suspicion; as it is, however, the unworthy natives have been wonderfully powerless, as, out of 142 only sixty-one have professed connexion; and of those sixty-one only about thirty are in mission employ.

The above is about all I have to offer on the subject assigned me by the Committee of Arrangements; and it may be summed up as follows:—I by no means affirm that there are no difficulties and drawbacks connected with mission Boarding Schools; but in this respect they are not peculiar. There is no phase of mission work that has not humiliations, difficulties, drawbacks and disappointments in abundance. But:—

1st. The fact that the apostles and the Master said nothing about schools is neither here nor there. They left them where they left building churches; a settled ministry; the mode of supporting the Gospel where it is, and sending it where it is not, alms houses, religious publications, societies and numberless other undertakings in which Christians engage for the spread of the truth.

2nd. It is found in lands where Christianity is established that schools under Christian or exclusively church influence are a necessity: there is no known reason why they should not be equally indispensable in the foreign fields of the church's efforts.

3rd. Whether they should be free in whole or in part is to be answered precisely as the same question asked about any other means of introducing the Gospel among a heathen people. Should itineration, preaching, chapels, &c., &c., be entirely free at the first; or should the Christian ministry in all cases wait till those who are perishing for lack of knowledge pay all expenses before they are instructed?

4th. They should be Christian native schools; and the branches taught should be such as the pupils can use to advantage among their own countrymen whether they do or do not become Christians.

5th. The aim should be to raise up a native ministry, with native modes of thought and life.

6th. There is no *a priori* reason why such schools should not be expected to do fairly well: observation shows that they do.

7th. The objection that the pupils become hot house plants; and that assistants from the schools enter the service of the church from mercenary motives; that they are unwilling to bear hardships, &c., is no more true of assistants from Boarding Schools than from any other source and cannot be proven to hold uniformly against either.



DISCUSSION.

REV. J. M. W. FARNHAM, A. P. M., SHANGHAI, said:—

A Pennsylvanian Judge, it is said, used to think while listening to the counsel for the prosecution that he would easily give him the case. But upon hearing the defendant he always changed his mind. I presume many of us have been like the Pennsylvanian Judge; while listening to the able defence of one part of the work, we have felt that it was the only thing worth a thought. The next day another branch came before us and then it seemed that this was the most important. When Itineration was so clearly and cleverly set forth we felt as though we would start without a moment's delay to itinerate in the utmost parts of China. Then in eloquent tones another pleaded the importance of preaching, and we began to feel as though after all we had come to China to preach the Gospel. But to-day it has been clearly and conclusively proven that after all we are only teachers. And the same great commission is appealed to in proof. "Go ye therefore, and *teach* all nations baptizing, &c."

"*Teaching* them to observe all things, whatsoever I have commanded you, and lo, I am with with you alway, &c."

If baptized with the Holy Ghost, all our teaching will be with a view to bringing souls to Christ. Mr. Mateer, has well said that these are all but departments of the one great work. As to day-schools one cannot help wishing that such a scheme as Mr. Hanspach had elaborated might have been carried out and even enlarged.

I would venture to suggest that a committee be appointed to take up such hints as that dropped by Mr. Lechler, as to the importance of a Christian commentary on the classics. The recommendation of such a body as this would incline a man to consider whether it was not his duty to engage in such a work.

Kinder Gartens might find a suitable field in China. Many poor mothers would gladly have their little ones in a kinder garten while they went to the cultivation of some other garden or other labors. *Object lessons* are well calculated to arouse these phlegmatic Chinese and make those who have never been used to it, *think*.

That noble Missionary Dr. Duff in his work on India argues strongly in favor of concentration; we ought to make a strong impression upon a few minds, that there might be some fit to represent us and carry on the work when we are gone.

REV. DR. YATES, A. S. B. C., SHANGHAI, said:—

I wish to say a word in favor of schools as a means of eradicating idolatry.

The Chinese are nearly all idolaters, and yet I have never been able to find a man who could tell me when, or why, he became such. They all say they cannot remember the time when they did not worship idols. Many years ago I resolved to find out the secret by which so many millions were made of one mind. A Chinese friend, who would not give me the desired information, informed me that if I would go to a certain temple in the city on the first and fifteenth of the month, I could find out for myself. I went and took a position, in the temple in the rear of the main hall, where I could see what was done before the idol. Soon, a well dressed Chinese lady came in with three children of about three, five and seven years of age. The two elder boys ran forwards, and performed their prostrations in the usual way, and then called their younger brother to come forward and do as they had done; but this was evidently his first visit to the temple, for he was very much frightened at the sight of the idol, which had been screened so as to show only the face, and thus rendered less hideous. The mother dragged her child into position and there standing behind it, and holding it fast by both arms, forced it to bow slightly, three times; and then adroitly extracted from her commodious sleeve a variety of toys, candies, &c., which she gave the child, saying the god had given him these nice things because he was a good boy, and asked him to thank the god, which he did.

I remained at the temple most of the day, and witnessed the induction of many children into the mysteries of idolatry, and was oppressed with the thought,—what a lesson for mothers in Christian lands.

On the 15th of the month I was in my old position again. Soon the mother with the three children I had seen on the first occasion entered. The youngest was not so frightened as on the former occasion. He went, of his own accord into position, and said to his mother, “I don’t know how to do it.” He was assisted, and rewarded as before. The other boys wished to know why they were not rewarded and got the answer “because you are bad boys.” From that time, that child was an idolater: the fright and the presents had welded the chain. Think of a mother deceiving her child in this way.

Now schools for children provide for their religious education, till they are too old to be deceived in this way. And there is every reason to hope that the children which have spent a few years in a Foreign School, when they become mothers, will not deceive their offspring before an idol.

REV. J. BUTLER, A. P. M., NINGPO, said:—

The two excellent essays to which we have listened were taken up almost exclusively, with setting forth the advantages of education—but one important point was overlooked by both the writers, viz.: the *time* when education is the most necessary.

Neither of the essayists came out boldly to put education in the place of religion, but still both seemed to me to imply, in their discussion of the subject, that religion *without* education would not amount to much.

I venture to criticise both of the papers in this particular, viz.: that they failed to bring out the truth that religion in its natural order comes first, that the human mind takes in religious knowledge first and easiest of all.

It needs no demonstration when you tell a people about God, and that they are sinners. Their knowledge it is true may be dim, but still they have some little idea of what you are speaking about. The case is quite different when you bring science before a heathen mind. You may tell the heathen of the secrets of Chemistry and Philosophy, or demonstrate some proposition in Geometry, but they will not understand you. You must first put into him that which will enable him to understand. But God has so made man after his own image in knowledge, righteousness and holiness, that a discourse about God, is in some degree intelligible to him, even in his most degraded state.

This clearly shows that the place of education is after religion. Man can know God and understand that he himself is a sinner and that Christ is a Saviour, without knowing anything of education in our sense of that word.

The order of history corresponds with the order of nature; the reformation came first, then came the quickening of the intellect, and by degrees all the achievements of Modern Science. Religion gives a desire for education, but the contrary is not true, viz: that education gives a desire for religion. Witness India and Japan, where the educated heathen are the greatest opponents of religion. I am not very enthusiastic for education as a Missionary agency, unless, there is first a good basis of religion laid and then let education come in as it is needed. Religion cannot injure a people, education can, and does.

It is a dangerous weapon, and ought to be wielded only by a Christian arm.

REV. L. H. GULICK, M. D., A. B. S., YOKOHAMA, said:—

I have long since lost all faith in science as a converting power. There are men in Ceylon who have received a high secular education, who still remain nominal Buddhists. A volume in the English language on the evidences of Christianity was not long since published by a Wesleyan Missionary for the benefit of English-speaking Buddhists. Scientific education in modern Europe, and the scientific ardors of the rapidly expanding Japanese mind, are in themselves no preparation of the heart for receiving the Gospel. Education is one of the outcomes from and auxiliaries to, Christianity; but it is the business of the missionary to spread the Gospel, and only to employ education so far as it can be directly subsidized to this end,—as for instance in the raising up of native teachers and preachers. Science must, and will, be taught, but the missionary as such has something better to do than to impart scientific knowledge save as it bears directly on teaching and preaching the Gospel of Christ, which is his special province and privilege.

REV. S. B. PARTRIDGE, A. B. M. U., SWATOW, said:—

We were all interested in the able paper which Mr. Lechler presented this morning. I am personally acquainted with the two native pastors mentioned by him. Last winter I visited Nyenhangli—a station of the Basel Mission about 145 miles west of Swatow.

Just before reaching the place, we were overtaken by a scholarly appearing Chinaman. We spoke to him and he replied in very good English with a German accent. This Chinaman was Mr. Kong the native pastor of Nyenhangli. I saw him every day for five days and I found

him a most excellent man. He spent six years in Germany and it is now five or six years since his return. I believe I needed to see just such a man, in order to increase my faith in the capabilities of the Chinese. He seems a humble, sincere, earnest, hard-working pastor, having at heart the highest interests of his countrymen. Had the labors of all the missionaries in China up to this time, resulted in the conversion of Mr. Kong only, I should say mission work in China had been a success.

MR. G. W. PAINTER, A. S. P. M., HANGCHOW, said:—

God calls men to teach as clearly as He does to preach; in fact, whoever engages in any work for which God has fitted him, may be considered called to that work, as truly as a minister to his; nor can he neglect such a call and be blameless. On mission ground, the kind of teaching in which a missionary may properly spend his time and the money of the Church is really a mode of preaching. Those who engage in it think it a most important and necessary kind of preaching. They feel called to it, and both they themselves and the Church have applied the same tests in judging of that call, as are thought proper in judging of a call to the ministry at home. They cannot neglect such a call if they desired to do so. And it is rather daring in any one to fix limits to the number of teachers and say only such a proportion of missionaries should be so employed. If now this be the correct view,—*i. e.* if Missionary schools are really a mode of preaching and men are called of God to engage in that work, the question whether *ordained men* should teach or not is unnecessary. Not only does ordination not disqualify them for such work, but if we hold to the strict view, it is probably best that none but ordained men should be so employed.

This view also helps to settle the question what books must be used. The end in view should be, *to raise up native helpers*. Hence the study of the Sacred Scriptures and other moral and religious books, must take the precedence; care being taken not to allow them to be degraded to the level of other text books by the pupils. We must also aim to make scholars who will be recognized as such by the Chinese. Hence we must give much attention to the native Classics. The growing favor in which the Western Sciences are held, makes it right to introduce these as rapidly as books can be prepared. No native helper is well equipped for his work, until he is acquainted with these, and he should also be thoroughly drilled in native books. This is a different work and full of discouragements, so that those engaged in teaching need the hearty sympathy, co-operation and prayers of their brethren.

REV. C. R. MILLS, A. P. M., TUNGCHOW, said:—

✓ The establishment of a school in which English is taught has been referred to with approval. Without pretending to speak for other parts of the field I would simply state that in our region it has not been deemed advisable and has never been attempted.

I fully agree with Mr. Painter in the Holy Ghost calling men to this work of teaching. Take my colleague Mr. Mateer and his good lady: I am perfectly satisfied that Mr. Mateer is called of God to teach a high school; and Mrs. Mateer is a born teacher.

On one point which has been referred to I have very decided convictions. The foreign teacher must himself personally attend to the details of school instruction; and his influence must be paramount in the school. I mean this especially of Boarding Schools.

As to Girls' Day schools. I think the conditions on which girls may be got for such schools are considerably different in Canton and perhaps elsewhere from our region in the North. In our region girls cannot be got for day schools without the payment of money. The experiment has been tried in Tungechow but it has failed. And we are of one mind, that it is better not to have such schools than to pay the scholars for their attendance.

REV. DR. TALMAGE, A. R. C. M., AMOY, said:—

I was exceedingly pleased with the ability and clearness of the papers read. Their great ability, however, makes me a little afraid of their influence.

I like the remark of Mr. Wylie that education is the outgrowth of Christianity. The danger, which I fear from the papers, as well as from some remarks made during this discussion, is that this order will be reversed in this land, and Christianity be looked for as the outgrowth of education.

Dr. Yates told us very touchingly of heathen mothers teaching their young children to worship idols, and hence he recommends infantile schools taught by missionary ladies in order to eradicate these heathen ideas from the minds of the children. This is very good, yet I think the better way (both more efficient and more economical) would be for these missionary ladies to endeavor to lead these heathen mothers to Christ, and they will make the best teachers of their little children in this matter.

REV. B. HELM, A. S. P. M., HANGCHOW, said:—

I most heartily sympathize with all the workers in the mission field whatever their special calling may be. It is not with me to presume to limit the Holy Spirit in His calling. With regard to the higher branches of education I should rejoice to see colleges established, not Presbyterian, not Wesleyan, not Baptist nor of any particular denomination, but *Christian* colleges where Christian students from the higher mission schools, could receive a thorough vernacular education in all the higher branches, native and foreign. If I mistake not the signs of the times, Science will very soon become a desideratum in China. Much has been said about the failure of schools. It is quite true they do sometimes fail. In fact I have seen Day-schools ruined, not only by heathen teachers, but also by incompetent Christian teachers. But if the foreign missionary enters them with the burning love that actuated Stoddard, and Miss Fiske in their work in Persia, they can and will make them a success in spite of the evils that do attend Boarding Schools. There must be direct living labor and prayer with individual scholars. What we want, whether it be in Day or Boarding schools, are educated Christian teachers who will feel that they are not to teach merely to obtain \$4, to \$8, a month but with a single purpose of winning souls to Jesus; and Boarding schools are needed to raise up these. As to Day schools for the heathen these may for the most part be entrusted to the ladies for they possess the magnetism of sympathy which draws the children to them. And when

gentlemen take such schools, they must learn of the ladies that love which can reach a Chinese child even through its filth. If such schools must have a heathen teacher, then set to work at once by faith and prayer to secure his conversion.

New modes of teaching the Chinese character are wanted, something like that of Mr. Stewart of Hongkong, as that children on leaving school after two or three years, to engage in business, can not only pronounce the characters, but be prepared to read the Scriptures—be converted, and become Christian workers.

Children carry home the truths to their parents, and lead the ladies to their homes, and so open many doors for direct labor among the women. Thus a mission may be brought into a real connection with the people. Children should be trained to sing and brought to Sabbath School. Thus they will love to come to Church in after life and be accessible to the Gospel even when they have left the schools. Children, if boys, should be required to furnish at least their native books, pen, desks, &c. The more they are required to do in reasonable limits, the more they will value the school.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said :—

He was thankful that so much prominence had been given to the religious element in the systems of education advocated by previous speakers. There was a movement at present in England to exclude the Bible from the national schools, but if this were ever to be the rule in China, if the teaching of the Bible should be separated from the ordinary teaching the consequences would be of the most disastrous character.

Reference had been made to the noble work done by Dr. Duff in India. But there was one thing which ought to be remembered in connexion with his experience. Dr. Duff commenced by teaching entirely in the Vernacular languages which he afterwards found to be incomplete and insufficient for his purpose. He resolved therefore to teach English. A gentleman called on one occasion to see his schools and to learn his plan of education, and after a close inspection expressed his astonishment at the high standard attained by the pupils. He enquired how this point had been reached, and Dr. Duff took his visitor into a side room where was a black-board with the letters A. B. C. on it. "The present high standard has been gained," said Dr. Duff by beginning with the A. B. C. "And it could never have been reached without that."

So in China. The English language will have to be taught in our Mission schools, and the Chinese are being gradually prepared for this. Mr. Muirhead rejoiced in the educational instruction which had been opened through the influences of Bishop Russell in Shanghai, where 40 or 50 boys are receiving an English education and fully pay their own expenses. He would be glad to see not 40 or 50 but 100 boys in that Institution.

REV. N. J. PLUMB, A. M. E. M., FOOCHOW, said :—

I rise to advocate no theory, but to give briefly a statement of our experience in Foochow. In our mission I think there have been more phases of school work than I have heard of in any other field. They may be enumerated as follows, viz., a boys boarding school, a girls boarding school, day schools for boys, day schools for girls, a Theological school or seminary and a school for boys called a high school. Some of these forms of school work have proved more encouraging than others

and naturally those which we have found in our experience to be least profitable have been given up.

During the earlier years of our mission we had a boys boarding school. Heathen boys were taken into the school and their every want supplied, and great pains taken with their education, one of the missionaries giving a large portion of his time and attention to this school; but among all the forms of school work this was found by experience to be the least encouraging and was consequently long ago given up. To the almost entire fruitlessness and sore discouragement of educating heathen boys in a boarding school, as an evangelizing agency, the missions at Foochow can bear their united testimony.

The boys' day schools as at first instituted with heathen teachers were also soon abandoned.

The girls' boarding school, commenced many years ago and still continued, is considered very important as a means of training teachers for girls' schools and preachers' wives.

The High school is an encouraging feature of our mission work. It is composed of the sons of our preachers and church members, ranging from ten to fifteen years of age. They are provided with furnished room, teacher and books, but not otherwise provided for by the mission. They are taught the common branches of reading, writing, arithmetic, &c. This school serves in some degree as a feeder to the Theological school, and although of recent establishment some of the more advanced of these boys have already expressed their desire to enter the work of the ministry and have been advanced to the training school.

The Theological school has in our experience proved the most profitable. Our object is to get Christian young men who feel that they are called to enter the ministry, those who are more or less clearly impressed with the idea that it is their duty to become preachers of the Gospel and who have shown themselves useful to the church in a private capacity. While these young men are in the school they are paid a small sum per month, barely sufficient for their support, and supplied with room, teacher, books, etc.

The native teacher instructs them in the classical language and writing, while the missionaries take turns in giving them lectures twice each week, on the Old and New Testaments, Astronomy, Geography, Mathematics, and such other studies as we deem most useful in their future calling, as well as an occasional lecture in Homiletics. At present we have some fifteen young men under training for the ministry. This school has been established about five years, and the manifest good results of our labors in this department have been most gratifying.

REV. H. MACKENZIE, E. P. M., SWATOW, said:—

It seems to me that mission schools should follow and spring out from Mission Churches, and that in the way of natural development. As missionaries, let us have *first*, the Church or Christian congregation, *then* the school 'or the children of the Church-members. Wherever a Church is planted there should a school be established. This was the principle on which Knox in Scotland and the Pilgrim Fathers in New England acted, and we know with what good and enduring results. We should impress on the native Church the duty of setting up a school in connection with every congregation; only thus can the children of the Church be instructed in Christian truth and be guarded in some measure from the countless evil influences of heathenism.

At Swatow we found that it was better to dispense with congregational schools altogether than to employ heathen teachers over whom we could not exercise sufficient oversight. Thus, from the lack of Christian teachers and well qualified Native Assistants, we have not yet attained to what we so much desire—the establishment of a Christian school at every one of our stations.

In regard to Mr. Mateer's Paper I may say that I was delighted with the far-seeing views he so forcibly expressed. I agree with him that it is the duty of the missionaries to do their utmost to secure that the Church now growing up and spreading in China shall be a well educated, intelligent Church. Therefore let us by all the means in our power provide, *and help the Native Church to provide*, a liberal *Christian* education for the children now growing up in the Church. The better instructed, the more intelligent the Church is, the greater will be her power, *ceteris paribus*, to influence for good the whole nation. We are not working simply for the present generation. Let us keep in view the growth and extension of the Church throughout all China, and now at the commencement do what we can to provide for the spread of general knowledge (that kind of knowledge in which the Chinese are miserably lacking) *within the Church as it is now growing up*. We shall thus help to fit it for becoming a beneficent power and the source of *Christian* civilization and enlightenment to the whole land.

REV. D. Z. SHEFFIELD, A. B. C. F. M., T'UNGCHOW, said :

He was in thorough sympathy with the work of education; yet his feelings with regard to the papers that had been read were similar to those of Dr. Talmage. He questioned whether these papers represented the convictions of this body of missionaries. He had come to the Conference expecting to learn something of the difficulties and discouragements in the work of education, from those who had had longer experience than himself. The American Board, after an experience of fifty years, had considerably modified its position in regard to educational work, now making but sparing appropriations for the support of secular schools. Experience in some of the oldest fields had taught the missionaries that secular education did not of itself bring men nearer to Christ; and it had been found that men simply taught in Western science were harder to be reached by the Gospel than the heathen.

MORNING SESSION.

ESSAY.

Christian Literature—What has been done
and what is needed.

BY

REV. S. L. BALDWIN, A. M. E. M., FOCHOW.

The theme is broadly stated and permits a reference to the remote past. In early ages the Unity and Perfections of God have been made known in China. There is credible evidence that the Jews entered the

country overland, B. C. 206 or 258, bringing with them their sacred books (Edinb. Cyclop. Vol. iv, p. 484, and Vol. vi, p. 98.) Far down the stream of time, in the beginning of the 17th century, the Jewish colony at Kaifung was discovered by the Jesuits with its synagogue, inscriptions and Hebrew Scriptures. This leaf of history intimates that Truth is divine and is never wholly or hopelessly bound. Those Scriptures contain the living germ and promise of Christianity. God worked toward a wise end, when he guarded so long those grand inscriptions at Kaifung and perhaps in other centers, as vestiges of the sublime tabernacle and temple worship. "Hear, O Israel! the Lord, our God is one Lord." "Ineffable is His name, for Jehovah is the God of gods." Thus during twenty centuries has Judaism witnessed for monotheism in the heart of the empire.

The early advent in China of distinctive Christianity by the living voice and sacred page also rests on good authority. Mosheim says "the Christian faith was carried to China, if not by the apostle Thomas, by the first teachers of Christianity." Arnobius, A.D. 300, speaks of "Christian deeds done in India, and among the Seres, Persians and Medes:" and these Seres are supposed to mean the inhabitants of the region embracing the present Shensi. Passing on to the 6th century, we reach still firmer ground. Nestorian missionaries, probably from the schools of Edessa and Nesibis, entered China as early as A.D. 505. The era of their labors was largely an illustrious one. There were Christian dwellings, and churches, and a Christian Literature in those distant ages. But the sole monument, on which visible evidence comes to us, is the inscription graven on the celebrated tablet at Singan in Shensi, bearing date A.D. 781 and discovered in A.D. 1625. In a style ornate and oriental it states the principles of the Christian religion and sketches its progress through imperial favor. Its light streams down through the ages to cheer and assure us. Ours is an affiliating faith. We join hands with the Nestorians across the centuries.

The annals of the Roman Catholic Missions in China begin with the arrival of John De Monte Corvino, A.D. 1292. Their Literature has been very extensive, and a large proportion of it, according to the testimony of critics, shows marked ability. Nearly two centuries ago, Magaillan's History (London, 1688) stated that the number of books, made in the space of 93 years, concerning the Christian religion and all sciences and subjects was above 500 tomes printed, besides M.S.S., and the worthy father adds that this could not have been done had not the Chinese language been very easy.

But the special theme of this Paper is—the Christian Literature of our own Protestant Missions in China, what has been done and what is needed.

This is a very wide subject, but the limits prescribed by our Committee of Arrangements to writers of papers preclude any extended written discussion. An outline only can be given. There can be no roaming at pleasure in the rich field before us.

1. WHAT HAS BEEN DONE IN CHRISTIAN LITERATURE.

This is the historical side of the subject. The era of Protestant Missions dates from the arrival of Dr. Morrison, A. D. 1807. The first *Scripture* publication, of which we have record, is the Acts of the Apostles,

revised by him from an old M.S. brought out from England, and printed in the year 1810: and the first *Christian Tract* was prepared and published at Canton in the year 1811, by the same author. It was a brochure of six leaves on the Being and Unity of God and the essentials of evangelical faith and practice, and concluded with a form of prayer. These introduced an extensive Christian Literature, which has kept pace with other departments of work and proved one of its most powerful auxiliaries.

The Statistical authorities in regard to this Literature are, (1) a book published at Shanghai A.D. 1867, entitled *Memorials of Protestant Missionaries to the Chinese*, comprising also a List of their Publications with suitable comments and explanations in regard to each work, (2) a List of Publications by Protestant missionaries in China, in the form of an "Appendix" to the Catalogue of the Chinese Imperial Maritime Customs' Collection at the U. S. International Exhibition at Philadelphia, A. D. 1876. These valuable works—the Memorials and the two Lists of Publications—were compiled and edited by our fellow-laborer in Christian service, Alexander Wylie, Esquire, of Shanghai, though not published under his name. They are clear, thorough, and comprehensive, and they furnish, in addition to mere statistics, many interesting details in regard to both the secular and religious Literature of Protestant missionaries to China.

Referring now to the Exhibition List, we find the Publications in two Prime Divisions—one, which is by far the largest and most important, comprising works in Chinese and a few others in the Manchu, Mongolian, Malay and Japanese; the other comprising works mostly in the English language.

The publications in Chinese, etc., are arranged according to languages and dialects, and each of these linguistic classes is subdivided by general subjects or headings. The works in each of these subdivisions are tabulated chronologically according to date of publication, with the various particulars of title, author, size of page, number of leaves, mode of printing, and the place and date of publication. It is a matter of honest congratulation, as well as of historic interest, that over one thousand brochures and volumes were placed at an International Exhibition in 1876, and surely there was ground for the hope, expressed in the Preface to the List, that the collection would show that one mighty agent of civilization—the Press—had not been neglected in the recent opening up of this great Empire to the intercourse of Western nations.

To meet now the inquiry 'what has been done in Christian Literature,' we introduce the following particulars:—

1.—*The number of separate publications, with their form, size, and mode of printing.* We use the Exhibition List, referred to above, to supplement the Memorials' List of 1867, thus bringing our estimate down to the close of 1875, which will embrace a period of sixty five years from the date of the first Publication A. D. 1810. In making the estimate, a three-fold rule has been carefully observed—to avoid counting twice over the works found in both Lists, to include revisions of works by other than the original authors, and to exclude repeated editions of the same work. We arrange the publications in groups of classes, as is done in the Lists by Mr. Wylie, giving the total numbers under two divisions, viz., those in the general language and those in the eleven dialects combined.

*Religious Publications in Chinese by Protestant
Missionaries, A. D. 1810-1875.*

	In general lang.	In 11 dialects	Totals.
(1) Sacred Scriptures.....	27	99	126
(2) Commentaries and notes.....	43		43
(3) Theology and narrative.....	399	122	521
(4) Sacred biography.....	28	1	29
(5) Catechisms.....	44	38	82
(6) Prayer books, rituals, etc.....	34	20	54
(7) Hymn books.....	26	37	63
(8) Periodicals.....	4	3	7
(9) Sheet tracts.....	101	10	111
Totals,	706	330	1036

The above estimate shows that the number of Christian works in Chinese, so far as statistical authorities inform us, is 1036. To give a complete view of the the literary labors of missionaries, and for reasons pertinent to the theme, as will appear in the sequel, we add to this sum the following 14 publications in Manchu, Mongolian and Malay (in a part of which the Chinese is combined with these languages), 222 publications classed as Secular Literature, in Chinese, 227 brochures and volumes in English, and 14 in German and Dutch. This gives an aggregate of 1513 Publications of Protestant missionaries to the Chinese A. D. 1810-1875.

It appears further from this estimate that our Christian Literature comprises about two thirds of all publications by missionaries. These, arranged in nine groups only, admit of subdivisions which would show conclusively the great range of our Christian Literature.

The books and tracts have been issued in various forms and sizes from the duodecimo to the folio, and from the single page sheet and brochure of two or three leaves to the thick volumes of Sacred Scriptures and Theological Treatise. The printing has been by xylograph and type, with lithographs in a few instances. Great improvements in typography have enabled our foreign presses in China to make large issues of books. By this means the Bible has been widely distributed in the interior of the Empire as well as on the seaboard.

II. *The Language and Dialect of the Publications.* About two thirds of the books have been in the general language, with a style varying from that which approximates the classic Chinese in terseness down to that which resembles in some respects the vernaculars. The remaining one third of the books have been in 11 dialects, viz., Mandarin, Shanghai, Ningpo, Foochow, Amoy, Swatow, Canton, Hakka, Kihwa, Hangchow, and Soochow. The subject of our vernacular Literature is the theme of a separate paper. But we briefly refer to it here, as it is an important item in our estimate of what has been done in a comprehensive view of the subject. It gives a conception of the immense labor undertaken by missionaries, as also of the great breadth of the foundations laid in order to a full success. These vernaculars must be conquered so as to declare God's word by the living voice and printed page in chapels and heathen homes. Those who have made trial of southern dialects with their seven or eight distinct tones can best comprehend the force of the statement, and will be most ready to doubt whether Father

Magaillans embraced all the elements of difficulty in his view when he said that the Language is easy of acquisition. These dialects have been expressed variously in Chinese character, in Roman letters, and to some extent in phonetics. This has required much time and patience and has been attended with some failures which led in the issue to success. Thus we have books, not only in good literary style, on which even the Literati of China need not look with disdain, but also in the simpler forms suitable for the comparatively humble and unlettered.

III. *The subject matter or contents of the publications.* We take only a very cursory view in the order of the groups given above. (1) First in this body of Christian literature are the Sacred Scriptures in Translations and Revisions, entire or in portions. Their grand subject is the Word or Will of God, expressed in the language and dialects of the people to whom we are sent—in the general language 27, in the dialects 99 publications. Of the entire Bible, there have been seven versions or revisions—Marshman's 1822, Morrison's 1822, Medhurst's 1835, Gutzlaff's 1835, London Mission and Delegates' 1855, Bridgman and Culbertson's 1863, Mandarin version 1875. Besides these, there have been nine versions of the whole New Testament—one in the general language, Ningpo 1853, one in the general language, Hongkong 1870, one in the Mandarin 1856, one in the Shanghai dialect (Roman letter) 1872, two in the Ningpo dialect (Roman letter) 1868 and 1874, two in the Foochow dialect (Chinese character) 1863 and 1866, and one in the Amoy dialect (Roman letter) 1873. The rest of the translations or revisions are single books or larger portions in the Old and New Testaments. These extensive works have employed some of the best missionary talent; and, when we estimate the detached portions of time taken often from the multifarious occupations of missionary life, they have consumed many years of labor. (2) Next in importance are Commentaries and Notes on the Scriptures, 43 in number. These are wholly confined to the general language, are limited in number, and are mostly on parts of the New Testament. The list, for convenience takes in three Reference New Testaments, of which two were published in Foochow and one in Shanghai. (3) The department of Theology and Narrative is much the largest, having 521 treatises and covering a great variety of subjects. It is safe to say that all of the essential Christian truths have received distinct notice. A mere glance at the list, quickened and directed by long and well treasured experience, shows that the Saviour Christ (O precious name!) is the great and frequent theme, in His adorable Person and in those vital truths which bring Him close to human hearts and human need. The grand thoughts of Him, glow under many brilliant lights from the Bible and sanctified reason. Salvation by Him from sin unto holiness is the end sought in the books, as in school, chapel and dispensary. There are some works in this department that are wholly controversial, while many of them are necessarily so by implication or inference. The reason is that scarcely any topic can be touched without bringing into inevitable contrast or conflict some false ideas from heathen doctrine and life on the same or kindred subjects. (4) The important department of Sacred Biography has only 29 works. (5) Catechisms of all sorts, full of the kernels of truth, both simple and profound, are favorites, and very deservedly so—44 in the general language, and 38 in the dialects. (6) Prayer books, Rituals, etc., are fairly represented by 34 works in the general language and 20 in the dialects. (7) In Hymnology we have 26 works in the general language and 37 in the dialects. Much and richly remunerative labor has been expended on Hymns, original

and translated. Success has been attained in simplicity of expression and in poetic beauty of thought and rhythm. There are Christian lyrics in Chinese, which in the qualities of glow and subtle movement of ideas, "the thoughts that breathe and words that burn," will compare favorably with the best in other lands. It has been found hard to teach the Chinese to sing them. Still we have some good choirs, especially in our schools. (8) In regard to Periodicals and Newspapers, devoted mainly to religious subjects, the record gives us only 7 in all. (9) The Sheet tracts number only 111 according to our statistics. Probably very many more have been issued. A glance over the List shows that these leaflets are designed to be at once doctrinal and practical. They aim to give truth in a simple, compact, and direct form, and to secure, if possible, immediate conviction and practice in right directions on the part of the reader.

IV. *The intrinsic literary value of our Christian Literature.* The question "what has been done" necessarily involves this, for not quantity alone, but quality also, is required. The degrees of excellence in books of course vary, as do the learning, genius and spirit of their authors. To ascertain therefore the literary value would call for a thorough critical investigation by those who are competent and have the leisure needed for such a task. But no one is ready to do this. The ideal of investigation remains an ideal only. There are however some considerations which may obviate any supposed necessity of a wholesale criticism. The authors themselves repudiate in advance all claim of perfection in their works. They find ample room for improvement. They freely admit that in some instances a work poorly done would have been as well left undone, and that in others there are crudities which disfigure the truth. They also realise, far more than by-standers who often make no allowances, the difficulties encountered in making a good book in Chinese and are sometimes even tempted to despair. We look over the work of even a few years ago, and defects stare us in the face. We perceive very clearly two things, how great was our deficiency in knowledge of the language, and how stupidly our heathen teachers allowed us to blunder. The discovery is good for us, and convinces us that the best can and ought to do better.

V. *The effectiveness of our Christian Literature.* (This particular is designed to supplement the last.) The effectiveness of our books is due through God's blessing to whatever value they may possess, even though they are imperfect. We may humbly venture to apply to them the apostles logical conclusion as to a fixed law in God's spiritual rule, that He chooses "the weak things" to confound "the things which are mighty." The effectiveness spoken of appears in two ways. (1) While we assume that few of our books have done no good, we are sure that many of them have done much good. We have positive evidence of the fact. And among these works are some which seem to be of sterling and permanent value, as proved by the testimony of our native preachers and others, who seek for, and very highly prize them. (2) Our books are intimately associated with all our other agencies in the line of their greatest influence, and contribute powerfully to such influence. It is the books which have helped to advance our work to its present stage. Our converts are brought in by the truth of the books. The native Christians are spiritually fed on them. The schools are trained by them. The Churches are founded and disciplined by them. The religious work of hospitals and dispensaries is conducted through them. And the general enlightenment of the people and the undermining of idolatry are promot-

ed by the same agency. The saying, now so much in vogue, declares that "nothings succeeds like success." This, soberly interpreted, is true of our Christian Literature. Its actual success proves that it has the *elements of success*, and shows what it is by what it is doing.

In this connection it may be a matter of some interest to suggest even a very rough estimate of the extent to which Christian books have been disseminated by gift and sale among the Chinese. The estimate is a very hypothetical one and may be taken for what it is worth. The Tabular View of the Foochow Mission of the American Board for the year 1876 shows that the whole number of Books and Tracts (including the Scriptures), published "from the beginning" of the mission is about 1,300,000 copies, containing pages 21,500,000. The number of missionaries in this mission from the first has been eleven, or about 1-48th of 531, which is the whole number of missionaries to the Chinese to the year 1876. If we now assume that the work of others in the distribution of books has been in like proportion, it follows that the circulation has been about 62½ millions of copies, containing 1000 millions of pages. But let not this, or any similar estimates, provoke the hasty conclusion that the country has been flooded with Christian books. It is by no means easy to flood an empire of 300 to 400 millions with such perishable things as books in Chinese bindings.

VI. This historical review would seem incomplete without a brief paragraph on the 14 publications in the Manchu, Mongolian, and Malay languages, the Secular Literature in Chinese, and the Publications in English, &c., which were mentioned under the first (I) particular. Among those 14 publications, are Matthew's and Mark's Gospels in Manchu and Chinese. Matthew's Gospel and a Christian Catechism in Mongolian, and John's Gospel in Chinese and Malay. These are valuable and promising beginnings in a work that is so closely connected with Chinese Missions. As to the Secular Literature in Chinese, from History and Geography down through the arts and sciences to Chemistry and Medicine, it deserves prominent remark that many of them have a large Christian element and outlook. This is particularly so in the Serials, while all these works are composed in the interests of true civilization and social progress. Even works on "Gunnery" are no exception, for good guns are true civilisers when aimed at the towers of despotism in a righteous cause.

In the list of publications in English, besides pamphlets and other works, we count about fifty Dictionaries, Vocabularies, Mannals, Grammars and like works, which have aided incalculably in a thorough acquisition of the Chinese language. The lists comprise also such works as the Middle Kingdom and various books to interest and inform Christian people in other lands about China and its missions. But we will not trench on the subject of "Secular Literature," which is the theme of a separate paper. Let these brief hints suffice to give just proportions to this resumé of "what has been done in Christian Literature."

We pass to the Second Part of the Theme.

II. WHAT IS NEEDED IN CHRISTIAN LITERATURE.

This is the practical side of the subject. It is somewhat difficult to go into the discussion of it deeply and yet satisfactorily, for our minds are apt to be warped by our preferences, so as to magnify one department of Literature above another, and thus to raise a particular need above its true relative position. We will restrict our remarks to a few plain specifications and then invite attention to certain guiding facts and limitations in the preparation of Christian books.

1. We need a Standard Version of the whole Bible in the general book language. It is by no means intended to disparage the versions now in use, which have been laboriously prepared, and whose influence has been so great. The standard version should be faithful to the originals, yet thoroughly idiomatic, simple and perspicuous in style, and as free as possible from unusual Chinese characters. Among the reasons for such a work are, (1) to secure uniformity in technical and theological terms, and in modes of expressing cardinal truths, (2) to secure a fixed nomenclature for all the divine names, and all proper names of persons and places. The valuable results of such a work would be, (1) to prevent confusion and perplexity of thought on religious subjects in the minds of readers, (2) to cause such terms, names, and truths to become imbedded in the language, and find a home in the popular mind and conscience, (3) to manifest impressively our unity of purpose in our work, and thus greatly enlarge the sphere of our influence. Such results would be measurably secured by a common standard Version. But if we cannot have such a version, we ought to have, at the very least, a common nomenclature for all the Divine Names in the different versions. This demand will press, and of right ought to press, on the missionary conscience till it is fully met. It is scarcely needful to add that such a result of this Conference would be most precious, and would be hailed with joy by the churches of Europe and America.

If we could have a standard version of the Bible, our next need would be a good *Concordance*, as an invaluable aid to native Christians in Biblical study. As an experimental work, it might be restricted to principal words, as verbs and nouns.

If there is no good prospect of a Standard Bible in the literary or general language, then Concordances on the New Testament (at least) in the dialects would be useful. They may be very concise, even more concise than Cruden's Pocket Concordance of the New Testament in their general plan. It is by the Bible in the vernaculars and such aids as concordances, that we bring the truth closest to the popular mind, which draws its most clearly defined and most impressive thought from the mother tongues.

II. More Commentaries are needed. The work on the New Testament books is well advanced, and good beginnings have been made in the Old Testament, as Commentary on the Psalms (Amoy, 1875). There are strong reasons why this department should be thoroughly worked at once, as (1) the native preachers and others call loudly for commentaries. We notice with delighted surprise the eagerness with which they purchase such books, (2) good commentaries on the Historical parts of the Old Testament will help to give correct views of the oneness of the Church and to vindicate the Divine character and acts from malignant aspersion, (3) a faithful commentary on a prophetic book, as that of Daniel, will show the connection of the Two Dispensations, and illustrate at once the glory of the divine purpose and the triumphs of the church. These are mere hints of argument to suggest the vast importance of this branch of literary work. Neither let it be deemed useless in such commentaries to state the principles of exegesis, or the scientific and rational interpretation of the Word of God. We have some good thinkers in our native churches, who will appreciate this feature of the work. Exegesis will cultivate their minds, show them how to collate Scripture with Scripture and how to connect ideas in logical sequence. The workman that "needs not to be ashamed" must have various food for his thought.

III. There is a dearth in the important departments of religious biography and allegory, and of Church History. According to our lists there have been only about 30 works of these kinds from the first, and of these a few only seem to be in active circulation. The preparation of short Memoirs of native Christians, who have made very marked progress in experience of the preciousness of Christ and His service, should also be encouraged. An undue multiplication of such books would indeed be an evil, but it is still true that Memoirs are peculiarly adapted to put religion in a practical light before a people so intensely practical as the Chinese.

In Church History something has been done, but the field will allow a fuller cultivation. Good histories of the church in all ages and countries, from the Hebrew dispensation down to the present era, will strongly present the character of God in its real aspects, and show in glorious outline the beauties of His moral government.

IV. We need good religious newspapers everywhere. Such publications as the Shanghai Child's Paper, the Foochow Gazette, and the Foochow Gospel News (the last of which is conducted by ladies) are already doing a useful work. The newspapers ought not to be dry reading. Let them rather be simple, instructive, and entertaining, enlivened with anecdotes of a healthy moral tone, and full of the pith of Gospel truth. They ought also to be embellished, if possible, with pictorial illustrations, which are such good educators and are withal so pleasing to the Chinese. Among the reasons for such serials, are (1) they bring truth in its simplest and most attractive forms periodically to the level of the common mind and thus exert a strong educational influence, (2) it may be reasonably hoped that they will gradually find their way into heathen as well as Christian households, and help to foster a taste for reading good books, (3) they will be a useful agency in schools, and in hospitals among the sick and feeble, whose hours drag on wearily, as also among comparatively illiterate people at large, who will learn something from good pictures and stories, when they will learn in no other way.

V. There is room for more works of a controversial stamp, bearing on idolatry and its superstitions, on wrong theories and ends of life, and on imperfect codes of morals. We have already some treatises of the kind, but others will find their sphere. While solid in argument, let them be very considerate in tone. While loyal to Christianity, which is the perfection of truth in its wonderful adaptation to man's spiritual need, let them always be thoroughly sympathetic and responsive to all that is good and true in Chinese systems. And, for our encouragement, we are to remember, on the one hand, that truth wherever found is still truth; and on the other, that Christianity has a Divine life and energy, and will find nothing to fear in a close logical grapple, either with western science or with eastern ethics. Nay, we are to claim boldly that the truth in all these is not her enemy, but ally, in the struggle with error for dominion in the heart of man.

VI. There is a call for elementary books of a decidedly Christian aim in the domains of art and science, such as missionaries only will be likely to produce at present. Such works, while adhering strictly to their plan, will not ignore God, who is the fountain of all truth in art and science, and in many inscrutable ways has caused them to be as they are. We may instance treatises on such subjects as Geography, Astronomy, Botany, Chemistry, Natural History and Philosophy. The divine ideas and relations can certainly be introduced into such works, not obtrusively, but naturally and even necessarily, to give the subject a just inter-

pretation. When we consider that the Chinese are grossly materialistic in their views, it is important that our books should convey them through the fields of nature in such method as to show how God is revealed in His works. The keys to such interpretations are Scriptures like Psalms 8th, 19th, 104th, 145th, 147th and 148th, and in the New Testament that model discourse on Mars' Hill in Acts 17th chapter, and the words of God-manifest-in-the-flesh, in St. Matthew's Gospel, closing in a strain of melting tenderness, "If God so clothe the grass of the field. . . shall He not much more clothe you, O ye of little faith?" Under such inspired and divine leadership, we have no desire to follow in the wake of the sceptic and materialist, and try to divorce God from His works.

In this connection, we see the importance of the larger Serials, devoted to interests of Religion, as well as of Science and general intelligence. Such are the *Globe Magazine* and the *Monthly Educator*, which are well calculated to instruct the Chinese in various departments of Learning.

The need of a thorough elementary treatise on *Moral Science* must be particularly mentioned. The principles of Moral Obligation, it is true, are broadly given by explicit statement or various implication throughout our Christian Literature. It would not, otherwise, be Christian. But we need a special and full treatment of the subject in a separate treatise. The reasons are such as these, (1) the subject lies at the foundation of our most important teachings as regards all human and divine relations, (2) the native ideas about conscience, accountability, divine judgment, and immortality, are meagre and vague in the extreme, and need rectifying on Scriptural grounds and authority.

VII. The Literary Style, and the spirit or tone of our Literature are matters of very great importance. As to the *style*, we have the ideal in our minds. Our books ought to be very clear and forcible in their style. The ideas should be expressed in accordance with native modes of thought so as to reach the native mind. At the same time there must be varieties to suit the different subjects of different works, as well as to meet the wants of the different classes whom we address. Perhaps the vernaculars only, or mainly, can furnish a field wide enough for these varieties. It is also to be borne in mind that a work may be exceedingly simple in form and language, yet very logical and profound in thought, so as really to educate preachers and laymen, and convince even the Literati that there is something to be thought about besides their Chü-fah (Style).

We can easily call up in memory our favorite authors, from whose pens the sentences fall like sunbeams, and through whose discourses some leading thought goes straight to its mark without sign of halting. We may learn valuable lessons, even in Chinese composition, from such fine models, without being servile copyists of their modes. As to the *tone* or *spirit* of our Literature, we surely need no prompting. Let the single word suffice that it ought to be pre-eminently *Christian*, pure, elevated, as the spirit of our Divine Saviour, instinct with a true spiritual life, freighted with the earnest, loving purpose of the authors, consecrated by prayer, and sent forth on its mission in the faith of God's rich blessing.

The above are a few specifications of what seems to be needed in our Christian Literature. They relate mostly to general classes of works, rather than to treatises on particular topics. By a rigid examination, as in the department of Theology and Narrative, the list of needs might perhaps be enlarged. But this is deemed unnecessary, for there are certain *facts and limitations* which serve to guide us in our efforts to supply any supposed need.

1. The first fact is that many of the thousand and more publications in Chinese are no longer extant. We have in some instances only the names of the books; in others, only single copies, yellow from age and retained as relics of the past. Many of these works were by master-workmen, who have finished their earthly labors, and entered upon a higher service. We may well ask ourselves if their rich experience may not be profitably studied by us, their successors.

2. Some of our publications have lacked adaptation to existing wants, or were originally designed to meet particular phases of the work, and have been allowed quietly to go out of print. Our books are a small working capital, not a heavy investment of stock. There are many small treatises, and comparatively few standard publications that are doing our work. In evidence of this, is the small number of books in actual use in any one mission. These facts are instructive. They furnish criteria which may help to decide our policy as regards the range of Literature in specific directions.

3. It is a fact of great significance that a sound Literature is a growth, and obeys the laws of demand and supply. Good books cannot be forced into life like hot-house plants. They are not as so much merchandise, accumulated till it drugs the market and molders in warehouses. They must come gradually, naturally, and keep pace with actual demand, with the available sources of supply, and with growth in other departments. What do our churches, schools, and the people about us really need? That is the great question, and not how can our Literature increase in bulk. As many other parts of our field, good Literature is hard to cultivate. It begins, advances, and matures by slow and laborious processes.

4. There is a fixed rule of limitation, to be always interpreted by our capacity to furnish a useful Literature. This is necessarily a personal matter, for every missionary may well pause and consider whether or not he can make a valuable contribution to this Literature. A certain able scholar and author, who knew, as well as any one could know, the imperial power of a Good Book, once charged a student, who was a candidate for missionary service in China, to make it an aim to write a book. But it is by no means an easy task to produce a work of real and permanent value. We are not all suited to all kinds of service, nor to write all kinds of books. There are wide diversities of gifts among us. Each ought to consider what he is fitted to do. If he concludes that he can write a good book, let him ascertain what it should be in view of an existing demand, and then go bravely forward under the double inspiration of the internal and the external call.

MORNING SESSION.

ESSAY.

Importance of a Vernacular Christian Literature, with Special Reference to the Mandarin.

BY

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I learned, in a land of progress, that China is a land of millennial ruts. I have learned, in a land whose flat earth still rests on the back of a tortoise, that China is a land of hopeless variety. Need I refer to the endless differences of its weights, measures, method of reckoning, cash,

customs, dress, language, religions, and superstitions; so kaleidoscopic in their changes as to be confusing, bewildering, and even annoying, not to say, exasperating. Or need I refer, in mission work, to the difference in terms, issuing in the irrepressible conflict; in nomenclature, according to which, for a single instance, the Sabbath may either begin or close the week; in the language of prayer, closing sometimes with amen, now almost a world-word, or with some word like sincere; in spelling, where one is not sure of the characters for a name; in dialects, there being, besides a great number of vernacular dialects, two great dividing lines of the Classical and Mandarin, and between these a sliding scale, giving opportunity for great variety, as also for the blending of the two. In respect to variety, is there another land like China under the sun? And in respect to the single subject of dialect, how suggestive is it of the tower of Babel!

To the church this subject of divers dialects, these fragments from that tower of bad memory, is of chief interest as connected with the work of propagating the Gospel. The work of *preaching* the Gospel, while difficult enough in execution, is simple in conception, as it is plain that every Missionary must learn the vernacular of the region where he labors. The difficult problem is that of a *Christian literature*. Shall Christian books, and other literature, be in the classical language, or must there be separate translations and renderings for the various vernacular dialects? Or may it be that there is some form of colloquial which has such commanding claims, and so extended a use, as in large measure to solve the problem? The subject of this paper suggests a comparison between two forms of literature, *classical* and *colloquial*, especially the mandarin colloquial. In which of these, as a general rule, should Christian books be printed, in order that their power may be most widely, and deeply, and permanently felt?

When Walter Scott lay dying, he said to his son,—“Bring me the book.” His son asked, “Which?” “There is but one,” was the epigrammatic answer, and the one immortal saying of a man, who wrote many books. In the discussion of this subject, ‘The Book’ demands the first place. In what dialect shall it be given to the people? We commenced with the classical: we followed with the vernacular. It is the old order of progress in Germany, Russia, France and England; first the Bible for the educated, and afterward the Bible for the masses. ‘How shall the Bible be translated in China?’ seems like a question of the middle ages asked across a chasm of five centuries.

You will readily recall Wickliffes translation of the Bible into the English language, published in the year 1380, “A work which, says Neander, required a bold spirit which no danger could appall.” As characteristic of the attacks made upon him, I quote from a work of Henry Knighton, a contemporary. Knighton says,—“Master John Wickliffe has translated out of Latin into English the Gospel which Christ delivered to the clergy and the doctors of the church, that they might administer to the laity and the weaker persons, according to the state of the times, and the wants of men, in proportion to the hunger of their souls, and in the way which would be most attractive to them.” And again,—“Thus was the Gospel by him laid more open to the laity, and to women, who could read, than in former times it had been to the most learned of the clergy; and in this way the Gospel pearl is cast abroad, and trodden under foot of swine.” In return Wickliffe replies; “When so many versions of the Bible have been made, since the beginning of the faith, for the advantage of the Latins, it might surely be allowed to one poor

creature of God to convert it into English, for the benefit of Englishmen. **** I cannot see why Englishmen should not have the same in their language, unless it be through the unfaithfulness and negligence of the clergy, or because our people are unworthy of so great a blessing and gift of God, in punishment for their ancient sins. **** Holy Scripture is the faith of the church, and the more familiar they become with them in a right believing sense the better." (See Neander, vol. v. pp. 149-151). In the Protestant Church of the 19th century, there can scarcely arise a controversy as to the fitness of giving the Bible to the *people*. The Protestant Church was *born* out of such controversies, and makes her boast that the word of God is free. There is none so poor or so low that she will not offer him the Gospel pearl. Need it be written how much the masses in China need the Bible in the Vernacular to unlock its sealed treasures.

"In Germany Martin Luther spent ten laborious years, from 1522 to 1532, in executing that wonderful translation which has done so much for the Bible, and for the language (vernacular) into which it was rendered." (New Amer. Cyclo. ed. of 1863, p. 233.) Of the time when Luther was in the Wartburg, D'Aubigné writes: "The hour had come in which the Reformation, from being a mere theological question, was to become the life of the people, and yet the great engine by which this progress was to be effected was not yet in being." After speaking of unsuccessful attempts at translation, he adds: "It had even been prohibited to give the German Church the Bible in the vulgar tongue. Besides which, *the number of those who were able to read did not become considerable, until there existed in the German language a book of lively and universal interest.*" Luther exclaimed: "Would that this one book were in every language, in every hand, before the eyes, and in the ears and hearts of all men." "Admirable words" says D'Aubigné, "which, after the lapse of three centuries, an illustrious body, (referring to the Bible Society,) translating the Bible into the mother tongue of every nation upon earth has undertaken to realize." The express object of Bible Societies is "the circulation of the Bible in the vernacular of the people, or a language which they understand." God meant the light of the Bible, like the light of the sun, to shine down into the bottom of the valleys, as well as to illuminate the tops of the mountains. I think there is almost universal conviction among Protestant Missionaries, even in China, that the people must have the Bible in their vernacular. It need scarcely be added, in this paper, that in China we must also have a Bible in the universal language of China.

Next to the Bible stands the Hymn Book. Even Bunyan's immortal allegory cannot claim the next place after the Bible, which must be accorded to hymnology and devotional music. In what language shall hymns be written? This question has had the most various answers in China, from hymns in the classical language, high above ordinary readers, to hymns in low vernacular. This is not the place for a critique upon hymnology, but it may be said that the need of hymns, in a language easily understood by the great body of church members, is at the present time widely felt, and has given birth to many hymns, from various sources, in easy colloquial, or, at least, in a style low enough to be generally understood by all. How shall our Christians sing with the spirit and with the understanding hymns whose meaning they cannot apprehend? There is a great work yet to be accomplished in this department.

I will add in respect to hymns, what I have written elsewhere, that there should be more of union, in the future, in this work. It is well

known that, throughout China, almost every mission has its hymn book, and so it happens that most of our standard hymns have a larger wardrobe than a Saratoga belle, even in mandarin speaking districts. I will venture to suggest that what we need now is not a *multitude* of hymns, but *good* hymns, hymns as good as their authors can possibly make them. If we can write better hymns, and in the Mandarin colloquial, we shall soon be glad to choose from each others' hymn books hymns which shall be in Chinese what 'My faith looks up to thee' is in English, classic and almost universal in use.

After the Hymn Book I will venture to name Sunday School Literature, not because it occupies the next place in literature, but, partly because it occupies so important a place, and also because it is so self evident that it should be in the vernacular. A Sunday School paper for children was started at this place two years ago, and when the first numbers appeared, with simple stories lifted into stilts, and told in the language of the unlearned, my mind oscillated between amusement and vexation. The style of the Paper suggested the old fable of the stork, who provided an entertainment for the fox, and served the viands in deep and slender necked jars. The food was abundant and savory but inaccessible. There was soon a change to Mandarin colloquial, and the Child's Paper is now welcomed by young and old, and is doing a good work in a new, wide, and important field. China as well as the West needs a Sunday School literature, and it must be in the vernacular, or in a language not very much above it, as the Mandarin.

Without now referring to other departments of literature, I will venture to suggest two reasons why the great body of Christian literature should be written in the vernacular.

First *For Perspicuity*. Some teacher was once asked: "What do you consider of first importance in style?" He replied with emphasis,— "Perspicuity." "And what next in importance?" "Perspicuity." "And what third?" His reply was still,— "Perspicuity." I was greatly drawn to a book recently by this sentence in the introduction. "I believe there is not a dark or dull sentence in the volume." However, in this paper, I desire to use the word perspicuity in a somewhat wider sense, referring by it not merely, nor prominently, to the style, but first, and chiefly, to what is more fundamental in importance, the language itself as on a level with the comprehension of the reader. Paul wrote: "I had rather speak ten words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." The classical language of China is nearly an unknown tongue to three fourths of those who can read the characters. The truth of this statement will scarcely be questioned by those who have had experience in Missionary work, and especially experience in book distribution. And the reasons for this ignorance are equally obvious; namely the parrot like committing to memory, for several years, of incomprehensible characters and books, and the short curriculum of student life of the great majority of those who learn to read. Like the eccentric Professor, I would cry, though with a wider meaning and a deeper reason,—Perspicuity, *Perspicuity*, PERSPICUITY. Whether we preach with our mouths or with our pens, we are anxious, first of all, to be understood.

The old error that we are casting pearls before swine, when we give the Gospel to the masses in their vernacular, was quite worthy of an age which could brand Wickliffe as a heretic, and burn at the stake Huss and Jerome, but not worthy of being seriously debated in this century, among a body of Protestant Missionaries, whose great desire is to lift up

the masses into the light of God's truth. The veil in the temple of truth was long ago rent in twain from the top to the bottom. We cannot forget what we in the West owe to the Bible in the vernacular, and to the whole body of Christian literature, which is the daughter of the Bible, and also in the vernacular. Need I mention the great evangelistic movements of the present day, the chief leaders in which would be forever hidden out of sight but for a plain Bible. It is this quality of perspicuity, first of all, which makes Christian truth a leaven that can work through society from the top to the bottom, lifting up the whole mass. It is this quality of perspicuity which makes western nations of readers and thinkers. Books in the vernacular, by this single quality of perspicuity, are beginning to produce similar effects in China. Men and women who have never sat at the feet of a Gamaliel, learn to read rapidly, when drawn forward by books which they can understand as they read. Gospel truth, and a desire to read, and I may add to sing, quite generally take possession of men together. This is according to the genius of Christianity.

But there is a second reason why Christian books should be written in the vernacular, namely that the vernacular is the language of *feeling*. It is so, in large measure, *because* it is perspicuous. The philosophy of this statement seems too obvious to need explanation. Feeling feeds on what the mind clearly and easily apprehends, and every unintelligible word or statement tends to arrest and break the current. But, also, vernacular is the language of feeling because it is the language of daily life, and of the heart, and because it has a clear ring, and, a directness of application. As a general statement, truth must impinge on the mind with a sharp percussive force to call forth a responsive echo of feeling. How well do we understand that in the spiritual world, as in the natural, we must have heat as well as light to set the dynamic forces of the heart in motion. I find far less power to produce emotion in the classical language than in the vernacular. Upon a large majority of readers, the impression produced by the classical language is much the same as that produced by the sun shining down through partially obscuring clouds, when the air is full of mist. Often, by being so high and classical, language is rendered as cold as an iceberg.

I have no doubt that the vernacular is preeminently the language which the Holy Ghost uses in the conversion of the masses, and in their building up into a spiritual manhood. I say of the *masses*. Let me not be thought to underestimate the importance of a higher style of literature for a higher class of readers, who may often find, in what is often called 'the book language', both light and heat, perspicuity and feeling. The masses, however,—most of those who hear the Gospel gladly—must find their Gospel in a simpler language. That this is felt to be the truth is evidenced by the Christian literature already existing, and produced at great cost of time and labor, not only in the Mandarin, but also in every vernacular dialect in China.

A word more as to the language of the classics. I will be rash enough to assume that the chief and proper objects for classical study in the oriental should be much the same as in the occidental world. Some of these objects are for gaining mental discipline, an elegant style, historical information, a broader philosophy, and, it may be added, a store of coined sayings. And, as in the West, men read Caesar, Tacitus, and Horace; Plato, Aristotle, and Homer; and, all their life long, write in their own vernacular, so shall it be more and more in the China of the future. So above all shall it be in the Christian Church. Wherever the

Bible takes root—I *assume* that it *is* to take root in China—there follow two remarkable, because seemingly opposed phenomena; 1st, a great quickening of mental activity, leading to a more varied and profound scholarship; and 2nd, a lifting of the vernacular into the place formerly occupied by the language of the classics, the vernacular not only coming to be the language of Christian literature, but also of philosophy and poetry, itself becoming, in its purer style, a classic.

This change in literature, from the classical to the vernacular language, proceeds, first, from a desire to give the truth to *all*, and to save men through an intelligent and cordial acceptance of Christian truth. Here is a chief point of departure between the Papist and Protestant churches, and here one of the great battle fields of the thirteenth and fourteenth centuries. Men who become imbued with the spirit of Jesus will speak like Him, and write, too, in transparently plain language. Men with a passion for saving souls have never abandoned, and will never abandon the vernacular.

I am not unaware that the use of the vernacular is by some not accepted with favor, though possibly it may be with tolerance. And I think there may be at least three sources for this feeling. (1) In what the vernacular is supposed to be, a language of the streets and the country, incapable of expressing anything beyond common thoughts, and unworthy of being incorporated into a permanent literature. (2) In the fact that of the books already printed in the vernacular, many have been rendered with too little care, often without a sufficient knowledge of the language, or with incompetent aid. (3) In the known contempt of the literati of China toward books written in the vernacular. The feeling of scholars just alluded to is probably stronger in the South than in the North and West, where the Mandarin Colloquial, or court dialect, is spoken, and where a number of native books are already printed in that dialect, with generally an intermixture of the Wên-li, (wunle) or classical dialect.

And here I wish to say with emphasis, that in advocating the use of Mandarin, I do not advocate a maudlin style. I was once told by an eminent Western scholar in China, that, from what he had heard of my preaching, he had supposed that I spoke the language of the streets and the shops. I presume it may be true of every vernacular dialect in China, that the purity, clearness and force with which it is spoken depend much on the cultivation of the speaker. Notably in the North, while the Mandarin is spoken by the street laborer, and also by the scholar, the language of the two is widely separated, and those scholars who preach and write in the Mandarin, and who attain to purity and precision of language gain a style which, in comparison with the ordinary conversation of the illiterate, seems classical. It is *such* a style, somewhat higher or lower, according to the class of readers for whom books may be written, that I advocate. If the mandarin is not so concise in expression, nor so wide in its range, as the Wen-li, it is on the other hand not diffuse, and being, I may almost say, the daughter of the classical dialect, lacking characters and terms are easily grafted upon it. Within itself, it is also susceptible of almost unlimited development. The version of the Bible, recently translated in Peking, which is almost purely Mandarin, various Hymn Books which are largely Mandarin, (though sometimes written in mixed style, and, occasionally, in a style purely classical,) and sundry other books, though none of them having a very wide vocabulary and range of idiom, prove abundantly the high claim of Mandarin to a chief place in the Christian literature of China.

Will the Mandarin ever become a universal language in China? I cannot predict, though I sometimes think it will. The fact that it is now spoken with more or less of purity, over perhaps two thirds of China; its approach to classic elegance; its affiliation with the classical dialect, borrowing from that its characters, and multitudes of its phrases and idioms; the present limited use of Mandarin books, and especially the Bible, at the various Mission Stations where the Mandarin is not spoken; the study of the Mandarin at such places; and, in general, a tendency toward unity, noticeably in the times, and notably in Christianity;—all suggest the growth and extension of the Mandarin dialect.

How shall it be written? This subject has been mentioned in the Chinese Recorder, and there are members of the Conference who will wish to discuss it. I am not opposed to a Romanised system of spelling, for the use of women who may not be able to learn the character, nor for the use of girls in school in writing letters. I am not, however, on the one hand sanguine about the character being universally abandoned, nor, on the other, enthusiastic in urging its abandonment. All that we should lose in English by a uniform system of spelling, the Chinese language would lose by a Romanised system of writing. The derivation of words, which is a large part of the wealth of a language, would be wholly lost.

Moreover, the difficulty of learning the character is sometimes greatly overrated. The assertion may be ventured that the labor to a child of learning to read and write Mandarin colloquial is not greater than the labor of learning to read and write English. I think that five years of study in the commencement of education, in either language, studying similar books, with similar methods, and under equally competent teachers, would be attended by somewhat similar results. It may be added that it is not so desirable as may sometimes appear to remove everything that is difficult out of the study of a language, for these same difficulties furnish rare opportunities for mental discipline and training.

Others, especially in the middle and South of China, will be better able to speak of systems of Romanised colloquial, which I suppose have been employed with considerable advantage. I have, however, some doubt whether a system of Romanised writing for the Mandarin would possess much advantage. Classical Literature has an important place in China, but this subject will doubtless be presented in other Papers. Of the work to be done, I will only say that it is very great, and if we succeed at this Conference in discovering it, and in effecting some division of our forces, different members of the different Missions being led to undertake some one work or two for which each may be specially qualified, we shall have inaugurated a great work.

DISCUSSION.

REV. DR. EDKINS, L. M. S., PEKING, said:—

The work that has already been done in providing China with a Christian literature, by both Protestants and Catholics has been referred to by Dr. Baldwin. In regard to the preparation of work in the book language we may learn much from the example of Romish missionaries. If we look into books such as the *Tien Choo Shih ye*, written by Matteo Ricci, we find that though there is no little false science in it, it possesses

a style and a current of ideas which have made it popular. It, and a few other books, by Jewish missionaries, have been received with great favor by the Chinese literati, and were included in the library of the Emperor K'ienng Lung. Their place in the published catalogue of that library shews that the most eminent Chinese scholars of last century approved of these books, for otherwise they would have had no place there.

The consequence of this reputation acquired by Jewish authors is that when certain native scholars compare the Protestant missionaries with the early Romish missionaries, they affect some contempt for the modern class of missionaries. Seeing too that our most inveterate enemies in China are the literati, we surely ought to prepare a literature adapted for readers of that class. To all who feel called to make, in Chinese, books giving information on science and subjects of a generally instructive kind, we ought to say "Go forward." We must have a literature of our own, for the Romish literature is not our literature, though we may learn much from it.

The question with us should be how shall we perform our duty in this respect? The style, then should be the ordinary literary style, for whatever one may think on the advisability of a simpler style, it will be impossible for us to limit the use in our time of the ordinary literary language among the people. It should not be disparaged too much. There is more perspicuity in it than in the Mandarin. A Chinese scholar when reading the Mandarin books up and down the page for the words, finds the expletives a foe to clearness. A large proportion of our native catechists can, on account of habit, do better with books in the literary language than with the Mandarin. In seeking to obtain articles in the Mandarin dialect for the magazine that I assist in preparing for publication in Shanghai, native scholars have urged me not to use Mandarin in it, as it would lower its character in the eyes of many Chinese readers. We have found this magazine very useful to native catechists. A native helper of ours who regularly visits several villages and towns South of Peking to instruct the Christians and others there, on one occasion lately accompanied me to these places. After we had both preached in a room at an inn, he related a parable describing the introduction of Opium smoking into a family, and comparing it to the bringing of a young wolf into a house as a pet. When the wolf cub grew up it devoured one after another the children of the family. It was found impossible to drive him away and complete ruin was the result. He had obtained this illustration from our magazine. The whole assembly listened with marked attention. There was an opium smoker among the audience who had been baptized in the belief that he had conquered the habit. His conscience was touched and he made there and then a full confession of his sin and declared his determination to abandon the vice, come what would. Here was a striking example of the usefulness of a book in the *wen li* style when properly applied to its purpose by a catechist.

REV. J. BUTLER, A. P. M., NINGPO, said:—

I wish to speak of some of the advantages of using the Romanized system for writing Chinese, not that I would wish this method to take the place of the Chinese mode of writing their own language, but as a help in conveying religious truth to certain classes of the people. Why sir, you would hardly believe me if I told you what we have done in Ningpo by the use of this system. We have done some things that border on the

miraculous. I will mention two cases to illustrate.—Some months ago I was in the city of Zôug-yü, 70 miles South-west of Ningpo, and I was sitting in the house of one of our elders, when his mother came in with a hymn book in her hand, one of our Ningpo hymn books printed in large type. I asked her where she had been. “O, said she I have been preaching the Gospel to my neighbors,” “what did you say to them?” “I read to them some of these hymns, (holding out the book,) and exhorted them.”

She had learned to read the Romanized Hymn Book, and it was the only book she could read. But she was going to Heaven by the use of that hymn book, and was going to persuade others to go along with her. We have an old man in our Church in Ningpo who learned to read the Roman system, when he was more than sixty years old. He went to one of the missionaries and asked him to teach him the Roman system, and gave as his reason for wanting to learn, that he might be able to sing. Said he:—“The Bible says that the saints sing in Heaven but if a person is not able to sing in this world, how can he sing there?” The missionary concluded after considering the man’s age, and ignorance, that he was a hopeless case, and comforted him with the assurance, that even though one may not sing here, up there, every one will be able to join in the harmony.

The old man was satisfied. A servant in the employ of one of the missionaries noticing his earnestness, took great pains to teach him and in six months, he was able to read the hymn book, and now he spends all his leisure time in reading the hymn book and a few other Colloquial books in large type. Boys and girls in the schools learn it in a wonderfully short space of time. It need not interfere at all with those who want to learn the character. They can take the Roman as a voluntary or a pastime.

REV. G. JOHN, L. M. S., HANKOW, said:—

One of the most difficult things in China is *not* to write a book. Every Missionary on his arrival in this land seems to hear a mystic voice bidding him take up his pen and write, and it requires no small amount of grace to resist the temptation. It would be well for us all to bear in mind that few have the ability to prepare such books as the Chinese require, very few can translate well, and fewer still have the ability to compose original works. To translate well or compose well requires a thorough knowledge of the language and literature of the people, and an extensive acquaintance with their religious systems, their social customs, and their modes of thought. Hence none but men of some years of experience ought to attempt literary work. We need books of the highest order—works specially adapted both in matter and style to the wants of the educated and the thoughtful among this people. We cannot afford to ignore the existence of the literary class. Their intellect and taste must be respected. We need also books of the simplest and most elementary character for the general reader. The style, whether in Wen-li or Mandarin, should be pure, perspicuous, and manly. The Mandarin dialect as a medium of thought, has a decided advantage over the Wen-li with respect to definiteness and perspicuity, and must therefore be largely used in our more popular Christian Literature. A *low* Wen-li would probably be nearly as intelligible in itself, while it would be better understood in non-mandarin speaking districts. High Wen-li is not intelligible at all to any except the literati; and even they are often puzzled

to make out the sense when the subject matter is not familiar. To the people generally, or those who mostly purchase our books, it is an unknown tongue. I would say let the great bulk of our books be written in the mandarin dialect or in a *low* Wen-li, whether intended for the heathen or for the Christians. Whilst a *few* well chosen works might be published in *high* Wen-li for the special benefit of the literati, we must not forget that for general distribution among the heathen and for the edification of our converts such works are almost worthless. As to the possibility of an adult native learning to read in the mandarin, I may mention the case of an *old* man employed, as a chapel keeper at Hankow. He was unable to read a character when he became a Christian, but learned to read his New Testament with great ease and accuracy within a period of twelve months. And he does not stand alone, for others among our converts have succeeded equally well. On this point I wish to quote the following statement made by Miss Fielde. "Women from thirty to sixty years old learn to read the Compendium of the Gospels (200 pages) in character Colloquial in from four to six months, and are then prepared to read other Colloquial books with but little instruction." This is an important testimony on this subject. It is my opinion that it does not require much time or mental effort on the part of either the foreign teacher or the native Christian to learn to read any book written in character colloquial, whilst the advantage of such an acquisition is very great and very obvious. Think of the vast literature which a knowledge of the character opens up before the reader, and the command of native thought and expression which is gained by reading native books! In the mandarin we have an immense store of literary wealth; and the missionary who possesses the key to it is a rich man. Then, the ability to read the native character always commands *respect* and *deference*. I have noticed that Mrs. John, from her knowledge of the Chinese character and her ability to read, commands much more respectful attention on the part of the women than it would have been possible for her to do without it. Before I sit down, I should like to call attention to the value of book distribution in China. Countless volumes, both large and small, have been scattered over the face of this land, and I should like to know what has been the result. I have been in China more than twenty years, have sold and given away myself tens of thousands of books and tracts, and have followed in the tracks of others who have done more in this line than I have done myself, but I cannot point to six persons who have come to me saying that they had attained to a knowledge of the truth, or that their hearts had been impressed, through the reading of books. My experience may have been an unusual one in this respect, and I am anxious to know whether that of my brethren is more encouraging.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said :—

I wish to record my hearty concurrence in the paper read by Mr. Goodrich. I believe in colloquial literature, as *the* kind of literature for Christian work in China. Who believe the Gospel we preach? Who fill our churches? The unlearned and the poor. Let us not ignore the providence of God in this matter. Let us adapt our Bibles, hymn books, and religious literature generally, to the class of people he gives us. If colloquial language is good enough to preach the Gospel, it is good enough to write it also. There are more important ends to be served than to cater to the pride of Chinese scholars. I venture to take issue with my learned

senior, Dr. Edkins, in regard to the relative precision of the Mandarin and the Wen-li. The vagueness of the Wen-li is proverbial, "You cannot formulate a sentence of any length in Wen-li, for which a clever Chinaman will not give you two or three meanings. The writer, with the assistance of his teacher, says one thing, as he supposes, but the reader understands him to say another thing. This has been a very common experience in the making of Wen-li books. The mandarin is precise and definite, chiefly because it uses two characters for each idea, where the Wen-li only uses one. These characters limit each other and so fix the meaning.

I wish also to call attention to the fact that our native preachers have as yet produced no books, or almost none, and to urge that we ought to draw out their talents in this line. Encourage them to write. Give them facilities for publishing. Do not insist on their coming to our standard in plan and style, but let the peculiarly Chinese methods of presenting the truth come out. The Christian literature which is to rule China, is to be written by the Chinese themselves, and it is time they were making a beginning.

REV. DR. DOUGLAS, E. P. M., AMOY, said:—

Among the "dialects" or as he preferred to say the "Vernacular languages" of China, the "mandarin" was the only one about which it was possible to have a *general* discussion. With regard to the Vernaculars of Amoy, Ningpo, Swatow, &c., the missionaries of *each place* were the only parties able to judge whether they should be printed in Roman type or otherwise.

What we can all discuss together is the mutual relation of the mandarin and the literary style or *Wen-li*. He believed that a considerable literature was wanted in mandarin; but the literary style, (an easy literary style) was the best for general use. We should look at the Chinese daily newspaper,—they must know the style best fitted to reach the people. They use a simple literary style, not mandarin. For himself, he could not be prejudiced against Vernacular literature, as he had printed a dictionary of the Amoy Vernacular, of above six hundred large octavo pages, all without one single Chinese character: but he was fully convinced that it was impossible to act on the great bulk of the people except through an easy *Wen-li*: that is the universal literary style of China. The mandarin colloquial books are of no use in South China except for a very small circle of readers.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said:—

As the Nestorian Inscription had been mentioned, he wished to point out in it a 'curiosity of literature,' which neither Mr. Wylie's able translation nor the less satisfactory one of M. Pautier, the Parisian Sinologue, founded upon Mr. Wylie's, had succeeded in illustrating.

He referred to the phrase 法份之水, the first character of which, 法, had been paraphrased in a meaning quite beside the mark.

As the "Inscription" is full of Buddhist and Taoist terminology Mr. Roberts ventured to suggest an idea which he thought would shed some light on the phrase in question.

法水 in the priestly babble of Buddhism meant to asperge water from the mouth, as in sprinkling a charm [see Williams' Syllabic Dict., sub **法**.] The phrase under consideration would thus, mean "the sprinkled and cleansing water," or "the water of sprinkling and cleansing."

Mr. Roberts also wished to express his hearty agreement with Mr. Baldwin's paper in its enunciation of "the law of supply and demand" as the one that should regulate the amount of books prepared and published. He feared that this law had not been sufficiently observed heretofore in the printing and issuing of our Christian literature, but that the country had been flooded with tracts and Scriptures before the time, and at a great waste of money, the works thus issued being in large measure destroyed in the manner pointed out by Dr. Yates at a previous session.

REV. J. D. VALENTINE, C. M. S., SHAUHING:—

Rose to advocate the preparation of books in the Roman vernacular. Some were called to preach, some to teach, but all must learn the vernacular, without which we cannot reach the poor and the illiterate.

But in the books he would strongly advise the use of the Roman alphabet for the vernacular. It has been largely used in the neighborhood of Ningpo and also of Amoy. The system was readily acquired by all and was especially useful for young preachers. There was always a difficulty in learning the Chinese characters. In six months however any one who used the Roman letters, would be able to preach in the villages and country. The Romanized system was especially valuable to ladies in their schools, and by it they were enabled to dispense with their native teachers.

REV. SAMUEL DODD, H. P. M., HANGCHOW, said:—

The chief advantage from the use of the Romanized colloquial was in the case of aged persons who had received no education in early life; and for the benefit of such he believed that a large typed Romanized New Testament was a great desideratum.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO, said:—

I take it upon me to say in corroboration of Mr. John's statement that from my personal knowledge not a few girls and others have learned the mandarin colloquial in the course of six months. This however was under the influence of a European lady. Without this aid I do not think any of the Chinese could learn to read mandarin in that time. Under direct European stimulus this attainment is possible, and even supposing a whole year spent on this subject, look at the wide range of literature placed in the power of such persons as compared with those who have only learned the colloquial Romanized. We therefore do wisely to teach the children the character.

With reference to the general question about Mandarin, Wen-li, and other colloquials. If two thousand or twenty thousand missionaries were in China we might talk about Romanization; but as we number only about two hundred why should we do so? Suppose I had an instrument which reached out to 300,000,000 and also to Japan, Manchuria, Corea, the countries around and the islands of the sea, and an-

other which reached only to a certain locality say containing some tens of millions, or a third which was limited to three thousand, which should I use, certainly the one which reaches to the ends of the earth.

I think simple Wen-li as in the commentaries of Choo-fu-tze is the most useful style.

Mr. Wylie desired me to recall to your minds that our Wen-li books are exerting a great influence in Japan.

About the Mandarin. I think we should push the Mandarin. These different dialects must sooner or later fall under a uniform language. The only one which has any probability of surviving is the Mandarin. We should strive to push this Mandarin over the southern dialects that there may be ultimately only one spoken language. It covers two thirds already and is extending every day.

About a Board. I think this Conference would do well if it were to appoint a committee to form a permanent Board which would sit in Shanghai. To this Board might be given in charge the books published, and such as Mr. Wylie spoke of which should not go to London.

A reply to Bishop Russell. I am in thorough sympathy with those who desire books in the Mandarin colloquial. We should have two versions of all our best books: one in Wen-li and one in the Mandarin colloquial.

REV. T. P. CRAWFORD, A. S. B. C., TUNGCHOW, asked:—

Whether the Mandarin was understood at other places as readily as Mr. John had just said it was at Hankow.

DR. GRAVES replied, that at Canton it was understood only by a few scholars.

DR. DOUGLAS said, in Fokien it was wholly useless to the uneducated.

MR. VALENTINE of Chekeang said it was understood with ease.

MR. CRAWFORD:—It would then seem that it may be readily employed in all places north of Ningpo, but not south of it. It still has an extensive range, and is the living medium of communication for more than a hundred millions of people.

THE RIGHT REV. W. A. RUSSELL, D.D., BISHOP OF NORTH CHINA, said:—

That no subject of greater interest or importance could be brought before the Conference, than that of Christian literature for the Chinese. After the experience of many years during which he had associated freely with the Chinese, he had come to the conclusion, that the wide spread distribution of Christian books, had not produced the effect which might have been anticipated.

Shortly after his arrival in China he had made a tour in the country in company with the Rev. R. H. Cobbold, and had been amazed at the avidity with which people received books and tracts. The impression left upon his mind was, that the circulation of Christian literature among the heathen would be a powerful agency in the conversion of China.

For fifteen years he had held to that opinion and had acted upon it, circulating books wherever he could.

Subsequently however, his belief in the value of this agency had been altogether shaken. He had watched in vain for any signs of good having been accomplished in this way, and had come at last to think that for some reason or other our books were not understood by the people at

large. On the first publication of the Peking magazine it was shown to some of the leading shop-keepers in Ningpo, who at once expressed their admiration of the pictures and promised to read it. They were asked to subscribe to it, but soon came back and said they could not understand it. On these grounds Bishop Russell said he sympathized heartily with those who were desirous of publishing books in the Mandarin, or in the vernacular of the districts where Mandarin is not understood.

He believed that the *wen li* or literary style of China, holds a place here which may be compared to the place held by Latin in Europe, during the Middle ages. Latin was at one time the language of the educated throughout Europe, but with the increase of education and general intelligence, a demand arose for books written in the colloquial of the different countries, and the use of Latin as the literary language of Europe has now become obsolete. He believed that *wen li* would fare in the same way in China, and that it was of far more importance to produce tracts that are generally understood by the people, than simply to produce such as will stand strict literary criticism.

REV. R. H. GRAVES, M. D., A. S. B. C., CANTON, said :—

It has been said that books accomplish nothing; let me relate a few instances of good done by tracts. Eleven years ago when on my way to *Kwei Lin*, the capital of Kwang-si, I distributed some tracts at a village and returned to my boat. Before long an old man came to me saying; "I overheard a man next door reading one of your books aloud; this is just what I have been longing for for years. My wife is dead, my children are dead, I am all alone and know I must soon die too, but O, I don't want to go to hell; I know I am full of sins, but the idols cannot help me. I do want to go to heaven, will you not tell me the way?" Teaching him the elementary truths of salvation and how to pray to Jesus, I gave him some books, knelt with him in prayer and committed him into God's hands.

Another instance: Soon after settling at Shau King, I visited an old man in a village near by, and left a tract with him. On inquiring for him afterward his son told me "he is dead, and he died believing in your religion; he would not part with the tract you gave him but read it over and over and placed it in the shrine where the goddess of mercy was and prayed before it. When he was sick he told us to read the book and said he died trusting in the God the little book told of." Who will say that this poor man's imperfect faith may not have been accepted of God? Take another case; I visited a town after an absence of some ten years and met a man who told me I had given him a copy of "The Two Friends" when I was there before. I questioned him and found he was quite familiar with the contents of the book.

With regard to the colloquial I would like to ask the brethren in how many places do the Chinese print their colloquial independently of the missionaries. In Canton we have a native colloquial literature, limited it is true and yet widely circulated. In reply to a question, I would say a Cantonese Christian can soon learn to understand a book written in Mandarin, but I do not think such books will do for general circulation.

Another point. I hope this Conference will adopt some plan by which we may know what books are published in all parts of the Empire. A copy of each book issued should be sent to each mission station.

REV. R. LECHLER, B. M. S., HONGKONG, said:—

Our Churches do not consist in the main of the learned, but of the unlearned. If I read the Scriptures to the congregation in the book style, they do not understand me, and therefore I must translate into colloquial. It may be very true that the book style is a more far reaching instrument, but I can not use it to benefit the unlearned with.

As to the colloquial not being respectable, I will just mention an incident. One of our school girls, took her book in Roman Characters and read from the Gospel of Matthew to some women in the neighborhood. There was true admiration of it for two things, first, that the girl was so clever as to know the foreign characters, and second, that all which she read was intelligible Chinese.

AFTERNOON SESSION.

ESSAY.

Secular Literature.

BY

REV. W. A. P. MARTIN, D.D., LL.D., PEKING.

In those good old days when ready wit and prompt expression were more prized in the pulpit than they are in this age of written sermons, it was the custom in the Kirk of Scotland to serve a candidate with a text just as he rose to deliver his trial discourse. On one such occasion, the youthful preacher received instead of a text, only a slip of blank paper. Holding it up before his audience, and turning it slowly around, he exclaimed "On this side there is nothing, and on that side there is nothing, and *out of nothing God made the world.*"

In undertaking to discuss the subject of secular literature assigned me by the committee, I find myself in a similar predicament. While there is no room to complain, that there is nothing on this side, and nothing on that, the subject is so polyhedral, that the writer is altogether in doubt as to the aspects under which he is expected to treat it.

Is it native literature or foreign literature? Is it extant, or only existing in the possibilities of the future? These and many more such questions are suggested by the studied ambiguity of the proposed theme; a theme which involves no proposition—a subject without a predicate! I run no risk, however, in concluding that the subject was intended to be of a practical character; and to have a bearing on the great question of missionary duty.

This then is the sense in which I shall understand it: viz., as affording a basis for the enquiry—to what extent it is desirable that missionaries should endeavour to contribute to the creation of a new secular literature for China?

The literature in question, is, I would premise, understood to be a Christian literature, notwithstanding the descriptive prefix 'secular.' Not professedly religious, it is, or ought to be, leavened with religion, as the atmosphere is impregnated with ozone; not as an extraneous element, but as something evolved from itself, endowed with a higher energy, and enhancing its salutary influence. So far, however, is the secular

literature of the most favoured nations of Christendom from realizing our ideal in point of purity and spiritual elevation, that we sometimes doubt the propriety of calling it Christian.

But bring it into comparison with the literature of a heathen people, and mark how it glows with the warm light of a higher world. Whence for example, come those noble sentiments which pervade every branch of our literature—law, philosophy, poetry, fiction and history? The sentiment of the brotherhood of mankind, so effective in checking oppression, and promoting international justice—whence comes it, but from that Gospel which teaches us that “God made of one blood all nations for to dwell on all the face of the earth?” That sense of duty which extends to the minutest affairs of daily life, and inspires the sublimest achievements of heroism—making “duty” a watchword in the day of battle—whence comes it but from those lessons of responsibility to a higher power which constitute the Alpha and the Omega of the Christian system?

Again the idea of rights as correlative to obligations, if not peculiar to Christianity, belongs at present, exclusively to the moral and political systems of Christendom. In China, the conception is wanting, and the language contains no word for its expression.

Finally, while self-sacrifice for the good of others, is not only taught, but beautifully illustrated in some of the religions of the pagan world, it was reserved for Christianity to give it a place in the hearts and homes of mankind—teaching the humblest of them to cherish the spirit and imitate the example of its divine founder.

Such are some of the golden threads which the fingers of religion have wrought into the tissue of our Western thought, and they sparkle on every page of our standard literature.

Mr. Troplong a learned jurist of France, has shown how Christianity infused itself into the body of Roman Law, and thence passed into the jurisprudence of Europe. Chateaubriand, in his eloquent pages, points out how it inspires modern art, and fills the domain of taste and imagination with new elements of spiritual beauty. Christianity has made epic poetry almost exclusively her own, inspiring her Dantes, her Miltons, and her Klopstocks, to sing of spiritual conflicts in loftier strains than those which describe the barbarous wars of ancient Greece. Cowper, Wordsworth and Coleridge breathe the very essence of Christianity, and even Shakespeare is full of it. No one can fail to perceive that though he had “little Latin and less Greek,” he was a diligent student of the English Bible. What a little Gospel he compresses into three lines when he speaks of

“Those holy fields,
Over whose acres walked those blessed feet,
Which fourteen hundred years ago, were nailed
For our advantage to the bitter cross.”

Goethe's Faust deals with the great problem of human probation; and though he drew his subject from mediæval legends,—those legends were founded on the allegory of the book of Job. The latest poem but one from the pen of England's laureate, is religious, or more properly theological; and one of the latest compositions of the laureate of the other hemisphere, the Divine Tragedy, is merely a versification of the gospel history.

Of the poet it may be said, that labouring under the influence of a kind of inspiration “Himself from God he cannot free,”—he must be religious or irreligious; and according to the circumstances of his age, pagan or Christian. But there is no such necessity laid on the historian,

who may, if he choose marshal his facts in the spirit of the positive philosophy, and leave his notions to work out their own destiny, independently of what is called providential control. Yet in general, writers of this class have not failed to recognize the hand of God in the rise and fall of empires; as where Cicero makes his doubting Academic admit its presence though he denies its extension to the interests of the individual man. Let two of the most eminent speak for their order.

Says M. Guizot: "In the very nature of human reason, and of the relations of the human race to it, lies the idea of the destination of the race for a supermundane and eternal sphere. . . . It is equally clear that humanity can realize the idea of social perfection only as a rational society by the union and brotherhood of the human family. How far it may be the intention of divine providence that the human race shall realize this perfection, it may be impossible to determine. Certain it is that it can never be brought about by any mere political institutions—only Christianity can effect this universal brotherhood of nations, and bind the human family together in a rational, i.e., a free moral society."

Says Mr. Bancroft: "That God rules in the affairs of men is as certain as any truth of physical science. . . ."

Eternal wisdom marshals the great procession of the nations, working in patient continuity through the ages, never halting and never abrupt—encompassing all events in its oversight, and even effecting its will though mortals may slumber in apathy or oppose with madness."

So much for history.—Time would fail me to indicate how completely the entire body of our higher philosophy is pervaded with a spirit of religion, which in general, if not always, is distinctively Christian.

Waving then further illustrations;—such is the religious character even of the secular literature of Christendom; a literature which with all its imperfections, is the fitting expression of the intellectual life of a Christian people; and such is my idea of the new secular literature which we desire to see springing up on the soil of China.

If the missionary can do aught to bring about this result, who will dare to assert that his efforts are misdirected? The missionary it will be said, is already labouring to bring about this result, and that in the most effective way.

This, I admit, in a general sense. I would not have him, like one of the early fathers expend his energies in the vain attempt to produce Christian plays, which shall supersede the profane productions of the pagan stage. Nor would I have him under the impulse of religious zeal intrude into certain other departments to which the taste of a native, and native genius are the only passports. Works of that kind—*nascuntur non fiunt*—will spring up spontaneously when the soil is once prepared. Columba and Augustine were predecessors of Shakespeare and Milton; and in this country, whatever works most efficiently for the implanting of Christian thought in the heart of the nation, will also lead most speedily to the growth of a secular literature which shall be Christian in its essential characteristics.

But are there not other departments of literary effort within the general field described as *secular* from which the missionary is not debarred by any such irreversible decree of nature and which he is impelled to enter in order to insure the success of his leading enterprise?

That there are such, will no doubt be conceded by the great majority of the members of this Conference; and what they are, I shall endeavour to indicate in the sequel of this paper. In the meantime permit me to dispose of a familiar objection, which grows out of a narrow interpreta-

tion of the great commission, and fortifies itself by the citation of honoured but inappropriate examples. The missionary it is said, is sent forth to *preach*, and like St. Paul, he should know nothing beyond the special subject of his mission.

Those who urge this objection, appear to forget that in the lapse of ages the relations of the church to the heathen world have undergone a complete revolution. In the days of St. Paul, the followers of Christ were few and despised; now they are numerous and powerful, and hold in their hands the destinies of the other nations of the earth. Then they were less cultivated than those to whom they were sent, and had but one book to give to mankind. Now it is they who stand upon the higher plane and have possession of the keys of knowledge. They are no longer armed with the power of miracles; but are they not clothed with other powers which may be made to serve as an ample substitute in the way of attesting and enforcing their principal message?

When they go to the savage tribes of Africa, or to the still ruder savages of the southern seas their superiority is at once recognized.

The unlettered native worships as a fetich the chips of wood which the missionary has taught to talk by means of mysterious marks which he has traced on their surface. They are welcomed as the apostles of civilization, and no narrow prejudice has ever been permitted to deter them from instructing the natives in the arts of civilized life.

In this country, we meet with a very different reception; we come to a people who were highly civilized before our forefathers had emerged from barbarism—a people who still assume tacitly or openly that they occupy a position of unquestionable superiority. Here, therefore, more than anywhere in the world, do we need to avail ourselves of every circumstance that may help to turn the scale. We are required to prove our commission to teach men spiritual things by showing our ability to instruct them in worldly matters.

It was observed by one of the Jesuit fathers a long time ago, that the Chinese were so advanced in culture that there was nothing in which Europeans could claim preeminence, save the discoveries of science and the verities of the Christian faith.

The advantages derived from these two sources, have been rendered all the more conspicuous by the marvellous progress of the last three centuries;—and where, I ask, is the necessity of renouncing those of the one class in order to communicate the other? Who can doubt that the melancholy fact that the Nestorian missions appear to have sunk like a stone in the mighty waters without leaving so much as a ripple on the surface, was mainly owing to the circumstance that their civilization was of a lower type than that of China? On the other hand, is it not equally evident that it is to the learned labours of her early missionaries, more than to anything else that the Catholic church owes her strong foothold in this empire? The lesson is obvious. In the work of converting the nations, religion and science are, or ought to be, a wedded pair, each lending its aid to the other, and what God hath joined together let man not put asunder.

This brings me to point out those departments in which it is not only possible, but almost imperative for the missionary to make contributions to the secular literature of the land we live in. They may be considered under three general heads.

1. History and geography.
2. The mathematical and physical sciences.
3. The mental and social sciences.

Books of the first class, however secular in character, may fairly be regarded as an indispensable preparation for the propagation of the Gospel. For every fact—to borrow the language of geometrical analysis—requires the aid of two co-ordinates to determine its position. These are time and place—history and geography—and without these the statements of the Gospel narrative would be as vague as objects floating in space, which the eye is unable to refer to any definite distance, or compare with any certain standard of magnitude.

So generally is this recognized, that missionaries have in fact, made sundry efforts to supply the desiderata in both divisions. A sketch of general or universal history was prepared by the late Dr. Gutzlaff; but it was left in such a meagre, imperfect state that I am glad to be able to announce that two distinct enterprises in the same direction are now in progress; one based on the work of the German professor Weber; the other, on that of the English historian Tytler.

Of particular histories, I may mention that of the United States by Dr. Bridgman; and a history of England by a living missionary. Both if I mistake not, have enjoyed the honourable distinction of being reprinted in Japan. But what are these among so many? There are at least a score of other nations, ancient and modern, who have acted, or are now acting, conspicuous parts in the great march of humanity; and all these are waiting for the muse of history to inspire some competent pen to make them known to the Chinese; and to emphasize the providential lesson of their national life.

In geography, the first place is due to the excellent work of the late Sen Keyu a former governor of Fuhkien. Combining historical notices with topographical description, and full of valuable information, expressed in the choicest style (though equally replete with minor blemishes) it produced a marked sensation on its first appearance nearly thirty years ago: and its influence has gone on extending to the present hour. Its liberal and appreciative views of foreign countries are reputed to have occasioned the dismissal of the author from the public service, and the same qualities caused him to be recalled after a retirement of eighteen years, and made a member of the Board of Foreign Affairs; by whose authority an edition of his book was published in Peking.

My apology for mentioning this work, if it required any, would be the fact that in his introduction, the author refers in terms of high commendation to the Rev. Dr. Abel as the chief source of his information. Does any one imagine, that fervent and devoted as he was, the direct, evangelistic labours of the lamented missionary, were ever half as effective as those spare half-hours which he placed at the service of the inquisitive mandarin?

Three smaller works on this subject have been prepared and published by missionaries; not to mention several in provincial dialects. Of these two are composed in such a style as to commend themselves to general readers; and they have both enjoyed a wide popularity.

But no one has thus far so hit the mark as to matter and manner, as to supersede the necessity of further efforts in the same line. The sketching of physical characteristics is comparatively easy; but the delineation of the varying phases of civilization is a task of great delicacy; and one, which if well performed, cannot fail to exert a profound influence.

2. In astronomy and mathematics all honour is due to the labours of the Catholic missionaries. But how much remains to be done may be inferred from the fact—for which those pioneers of Western science are

partly answerable, that in the official text books, the earth still occupies the centre of the universe; and that other fact, for which they are not responsible, that the imperial calendar continues to be encumbered by the rubbish of mediæval astrology.

For the only considerable work on what we may call modern astronomy, the Chinese are indebted to a Protestant missionary, who has also given them a pretty full course of modern mathematics, including the higher branches of analytical geometry, and the infinitesimal calculus.

The worthy author of these excellent translations, would be the last to claim a monopoly of the field; and to me it appears that there is still room for a double series of works on the same subjects—one of them simple and popular; the other more complete and extensive.

When the literary corporation becomes inoculated with a love of exact science, the most salutary reforms may be anticipated in the general character of the national education; but not until the new astronomy succeeds in expelling the earth from the place which belongs to the sun, can we expect their earth-born pantheon to yield the throne to the rightful sovereign of the universe.

As to the other branches of physical science,—new to the Western world, it is but a few years since their very names were unknown to the Chinese. Yet already are there indications that China is swinging to the tide;—a tide which no anchor of oriental conservatism will ever be able to resist. On these subjects we cannot have too many books, provided they are good ones.

It is to the diffusion of just ideas as to the laws of nature, by means of scientific publications that we are to look for the abolition of that degrading system of geomancy, which never fails to throw its shapeless form athwart the pathway of material progress.

It is from the same influence, and from that only, that we are to expect the extinction of popular panics, and judicial executions, connected with a superstitious belief in witchcraft.

The sad tragedy of Tientsin witnesses to the danger of the one; and at least four heads,—one that of a woman,—which have fallen under the axe of the executioner within the last four years, testify to the disgrace of the other.

It was science and not religion that broke the power of such delusions among our own people; rendering impossible a repetition of the horrible scenes in which good men like Sir Matthew Hale and Dr. Cotton Mather earned an unenviable notoriety. In this connection I cannot forbear paying a passing tribute to those periodicals, monthlies and dailies scientific and popular, which are now so actively employed in disseminating the hellebore required by the national mind.

Medical science in particular, strikes at the roots of a host of superstitious errors; and it is not easy to overestimate the value of the books which our medical missionaries in the midst of their philanthropic labours have found time to prepare and publish.

As yet, however, they are only on the threshold of their work. Their mission will not be complete until the present generation of unlicensed empirics shall be superseded by a native faculty, well versed in all the arts and sciences that belong to their profession.

3. The group of sciences which I have comprehended under the general designation of mental and social, occupies a border-land so close on the confines of religion that one is surprised to find it almost as untrodden as the arctic snows. Practical ethics, have of course, not been neglected; and certain metaphysical speculations have also come forward

in connection with topics of theology; but the scientific treatment of any one in the whole circle is still a desideratum.

Indeed, native scholars are apt to insinuate that the whole domain of what they call *singli*, is in our western literature a barren waste; a suspicion which, while it flatters their own pride, enables them to treat with patronizing disdain, a style of learning whose highest fruit they consider to be the production of a cunning artificer.

In the face of such a charge, what is more natural than that we should feel a desire to vindicate the credit of our Christian culture; to show the skeptical followers of Chufutze, that we are familiar with subtleties of thought, which their language with all its boasted refinement is powerless to express?

But there is a higher motive for taking up the gage; I mean the influence exercised by writers in this department over the weightier interests of human society. The cloudy heights of speculation may indeed appear to be cold and barren; yet from them issue streams which sweep over the lower plains of human life, like a desolating flood, or like the Nile diffuse beauty and abundance.

In the ancient world the triumph of Epicurus was fatal to the liberties of Rome. In modern France, the guillotine reaped the harvest sown by the hands of an atheistic philosophy. After the restoration of the Stuarts, the materialism of Hobbes strengthened the tyranny and encouraged the excesses of a dissolute court; nor can it be doubted that the Scotch philosophy of common sense, contributed much to impart that intelligent sobriety which characterizes the British mind. It will be a sad day for Germany, when men of the stamp of Schopenhauer are accepted as masters in her schools of philosophy.

The Sung philosophers have made a far more complete conquest of China than the Encyclopaedists did of France:—the speculative atheism which after the lapse of a thousand years still steeps the educated mind of this country being mainly derived from that source.

Books on these subjects, if well composed, would command the attention of the leading classes in the Empire. A good treatise on the analysis of the mental powers, would call them away from groping among the mists of ontology, and teach them to interrogate the facts of their own consciousness; astonishing them not less by revealing to them their hitherto unsuspected mental anatomy, than works of another class do, by unveiling the structure of their physical frame. The grand corollary would be the nature and destiny of the human soul. A treatise on formal logic would scarcely prove less fascinating by its novelty, or less revolutionary in its effect. On this point *fas est ab hoste*, &c. The late Mr. J. S. Mill informs us that his father warned him against making any open attack on the Christian faith, as likely to prove abortive, and to recoil upon his own head; but suggested that a successful assault might be made from the masked batteries of a work on logic. With Christianity this method has been tried, and without any serious result; but a missile which rebounds harmless from the plates of an ironclad, will crush through the timbers of a wooden junk. It is certain that the medley of incompatible opinions which make up the creed of a Confucianist, however formidable when approached from without, could not long hold out against the force of logical principles applied from within. In a word, with the learned classes, anything which tends to show them how to investigate their own mental processes, to weigh arguments, and try evidence, cannot fail to contribute powerfully to their abandonment of error and adoption of truth.

In the field of political economy, soil was broken some five and twenty years ago, by the publication of a small brochure under the auspices of the Morrison school. Thus far, this effort has not been followed up; and yet a weighty writer in the *Fortnightly Review*, referring to the late centennial of the *Wealth of Nations*, does not hesitate to affirm that political economy has contributed to the wealth of England a hundred fold more than any other science. Dr. Chalmers though the first preacher in Europe, did not disdain to write a book on political economy, and in America, Dr. Wayland, alike eminent as a scholar and a pulpit orator, also prepared a text book on the same subject. A science which so conspicuously improves the temporal well-being of all classes, must of necessity promote their higher interests.

While on this branch of the subject, I cannot refrain from expressing the pleasure I have had in perusing two books from the pen of a German missionary;—one of them a view of the educational institutions of Germany;—the other, a discourse on civilization. Both are calculated to make a decided impression on native scholars, though the latter, may perhaps awaken a feeling of resentment by the severity of its criticism, appearing to assert superiority without proving it; while the former proves it without advancing any such irritating claim.

Not only is it desirable that the learned classes of China should be made acquainted with the educational institutions of the West, it is of equal importance that they should obtain some idea of the nature and extent of our polite literature. The only satisfactory way for them to arrive at this is by learning to read it. Yet if the missionary in the intervals of more serious work, would now and then translate a poem like Pope's *Essay on Man*, or a prose composition like some of the best of Johnson or Addison, the effect could hardly be otherwise than happy, especially on the translator.

In conclusion; we have taken a kind of balloon voyage over a wide region, in the course of which we have seen how the land lies without pausing to map down its minute features.

We have given no names of living authors, and no catalogue of books; our sole object being to ascertain in what departments of secular authorship a missionary may engage with most advantage to the great cause.

Already is the triumph of that cause foreshadowed by what a secular writer describes as a "tendency towards homogeneity of civilization."

Japan has openly adopted the western type; and China, without committing herself, is slowly moving in the same direction. The growing demand for books on scientific subjects, is but one among many signs which point to an approaching intellectual revolution.

This demand, it is true, the government is endeavouring to supply at its own expense; and many excellent works are produced by the translators whom it employs. But there is, as we have shown, still room for the missionary; and a call for his labours in this department, which scarcely anything but conscious inability, would justify him in declining. He can scarcely stop for a night, in a city of the interior, without some of its best inhabitants applying to him for books of science, and for instruction on scientific subjects. Is it wise to turn a deaf ear to such appeals for intellectual food? Can the missionary afford to do so without losing prestige as a representative of liberal culture? His preaching will lose nothing in its power by the consecration of a portion of his time to such scientific and literary labours as lie outside of the beaten path of pulpit duty.

In view of the intellectual movement now beginning to show itself all over this Empire, I would urge upon missionary societies to send into this field none but their best men, and upon missionaries now on the ground, to endeavour to rise to the occasion—to take for their models such men as Chalmers and Wayland, and to emulate them in the breadth of their views, as well as in the fervour of their devotion.

DISCUSSION.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said:—

I thoroughly sympathize with efforts to produce such secular literature as that contained in the pages of the weekly Chinese periodical 萬國公報. I believe that this paper has done a great deal of good and has helped to create a friendly feeling toward foreigners in the minds of natives. In the neighbourhood of Foochow it finds its way into the hands of many mandarins and literary men and meets with a good reception. One great value of the paper consists in the religious tone which characterizes it. Together with articles bearing on science and politics, other articles are to be found of a distinctly Christian character, and by means of these religious instruction is conveyed to many quarters where it would not otherwise reach. Much remains to be done by missionaries in imparting scientific knowledge and provided it does not withdraw them from the more important work of preaching the Gospel, there can be no reason why they should not engage in this work.

REV. J. BUTLER, A. P. M., NINGPO, said:—

I wish to say a word in regard to the publication of Mr. Allen's very useful paper, the "Globe Magazine."

I am not authorized to speak either by the Editor or the publisher, but I venture to volunteer a few remarks, for the benefit of those who do not know the facts.

Mr. Allen has had a hard struggle to get his paper introduced to the reading public in China, and the expense of printing has been heavy. For the first few years, the Presbyterian Mission Press printed the paper at a considerable loss to themselves, in order to get it on a self-supporting basis, and now it is printed on a purely missionary basis—the bare cost—an arrangement that could not be entered into with any other printing establishment in China.

I wish to say this much in justice to the press. It has been a silent and useful missionary, and like many others, too modest to speak for itself.

REV. DR. WILLIAMSON, S. U. P. M., CHEEFOO, said:—

I suggest that in each port there should be two agents; one business, one literary, whose duties should be to improve and extend the periodical press.

This country being an educated and not a barbarous nation, demands that we adapt our plans to the existing state of things, and by the mighty power of the press help to dissipate the darkness, cruelty and social degradation which now rest on this land—for if we as missionaries neglect to make use of this engine, unbelievers certainly will use it. The press rules the world and has commenced already to rule in China. We neglect a great power if we overlook the value of this among such a people as the Chinese. Its importance is beyond estimation. It is worthy the whole time of any man.

REV. W. S. HOLT, A. P. M., SHANGHAI, said :—

Orders are constantly sent to our Mission Press, both by missionaries and Chinese gentlemen, for Scientific works, and others of an educational character. The edition of Dr. Martin's International Law is about exhausted. Geographies, Chemistry, Natural Philosophy and Astronomy, Ancient History, books on Western schools and education, works on Western medical science, are continually called for. Our sales of such books are about \$500.00 per annum, which fact gives some idea of the demand among the Chinese for them.

REV. D. N. LYON, A. P. M., HANGCHOW, said :—

Lest the missionaries should all go home and become editors of Papers, I would say that there seems to exist very little demand for these periodicals among the heathen. As agent for Mr. Fryer's and Mr. Farnham's publications, I have been able to sell from 40 to 50 copies, each month, of the Child's Paper, but know of only one man who takes it regularly. It has been very difficult, indeed, to dispose of the "Scientific Magazine," even at the old price of 50 cash, and now that the price has been doubled, the sale will be still more difficult. Mr. Allen's Paper, so far as I know, is taken almost exclusively by Christians, or, at least in Hangchow, has very few heathen subscribers. These periodicals are admirable, and the attempt to circulate them extensively, among the Chinese, is a laudable undertaking, but, I fear, they reach very few of those whom they are intended to benefit.

REV. G. JOHN. L. M. S., HANKOW, said :—

It has been stated that there is a certain amount of inertia amongst the missionaries on this point. I rise to explain what is the real fact of the case so far as I am concerned. There is no inertia whatever on my part. I assure Mr. Allen and Mr. Fryer that they have my most hearty sympathy in their efforts to promote the intellectual culture of this people. The fact that I do what I can to circulate their publications is a proof of this. I would say to them both, as well as to others who are worthily engaged in similar work "Go on with your enterprise, I bid you God speed." Why is it then that some of us are not doing more in this line? I would reply to this question in the language of Moody. When asked why he and his associates did not give more of their time to the sciences, he replied, "Because we have something better to do." This is exactly the position of some of us. Secular Literature is good, but the Gospel is better. To teach the sciences may be an important work, but most of us think that we have something better to do. We have been sent to China by the Churches and by Christ Himself not to promote secular learning, but to make known the truth as it is in Jesus. We have come here to deal with human souls and to save men from sin. This is our special work; and the question is:—How is this work to be accomplished? Is it to be by teaching the sciences, or by preaching the Gospel? I want to know what life-giving word does Astronomy or Geology possess for men dead in trespasses and sins. If our aim in China is the promotion of *intellectual culture*, then let us all go in for secular learning with might and main. If, however, our aim is the salvation of souls let us preach Christ. While I allow the value of secular literature, and while I would rejoice to see the Chinese mind enriched with a knowledge of the Arts and Sciences of

the West; still I do maintain that the pressing need of this people is a knowledge of the way of salvation, and that it is plainly *our* duty to devote our time and energies to the supreme work of imparting this knowledge to them. They need to know about God, sin, and a Saviour, far more than about the formation of the rocks or the names of the stars. This information others might give them; but there are too few already devoted to the propagation of the Gospel for the energies of any one to be diverted to other work, unless he has a very special calling thereto. Mr. Allen has shown himself thoroughly qualified for this line of work. Let him persevere in it; and if necessary let two or three more, equally fitted for it, join him. But let us as a body of men, who are supposed to be chosen of God for the evangelization of the Chinese, devote ourselves to the higher calling. I am anxious that my position in regard to the question should be clearly understood. I am not against the introduction into China of secular literature and science; but I am against missionaries *generally* giving their time to the teaching of these things, and I am against *any* missionary whatever *dabbling* in them. I am also against the idea that a knowledge of these things is necessary to prepare the minds of the Chinese to receive the Gospel, and that in order to Christianize China it is necessary to call in the Arts and Sciences, Western Literature and Western civilization to our aid. I believe that the Gospel *itself* and *alone* is the power of God unto salvation, and that it has only to be faithfully preached and exemplified in order to conquer the world. I must confess that I have the least possible sympathy with the *spirit* of Dr. Martin's essay, that is, if I have not misapprehended it. His idea of the value of secular teaching as compared with direct missionary work seems to me to be wholly wrong. One word more. We have been reminded of the importance of influencing and elevating the nation as a nation, and there is something grand and stimulating in the thought. But we should never forget that Christ's plan was to deal with individual souls. If we forget the *individual* soul, we are very likely to go in for every thing rather than the preaching of the glorious Gospel of Christ. But let the idea of seeking and saving the lost soul take full possession of our minds and hearts, and we shall find it impossible to devote much time to ought else. There never was a *great* missionary who was not penetrated with an overwhelming sense of the priceless value of human souls, and who did not see in the salvation of *one* soul an object worthy of his highest ambition and utmost effort.

REV. H. C. DEBOSE, A. S. P. M., SOOCHOW, said:—

I rise to make a practical suggestion. Those who are ordained to preach the Gospel feel that they ought to do nothing else, and sometimes they have conscientious scruples, that work outside of this is not in the path of duty. Now if there were no others to do the work of teaching and preparing a secular literature, perhaps they might do it. But we ought to insist upon our Boards and Societies sending out a class of professional teachers, unordained men, to do this important work. These applications will probably be favorably received at home.

These men giving their undivided attention will do better work than the ordained missionary. Then as all Societies in times of prosperity generally send out all ministers who apply, it will be this much clear gain in numbers.

We who are under ordination vows, and have authority to preach, ought to "give ourselves wholly to prayer and the ministry of the word."

REV. DR. EDKINS, L. M. S., PEKING, said :—

In the "Shen paou" last year I read two valuable articles on female education, which went through the history of the subject in China, and founded an argument for extending the education of girls on the fact that at the commencement of the Polytechnic Institution in Shanghai, some foreign ladies had contributed funds for promoting female education. Another article in last year's "Shen paou" discussed and condemned the practice of foot binding. There are many things in that journal which are adapted to be useful and the leading articles are conceived in a liberal spirit. Though religious articles may not be admitted by the management, there are many moral and social questions and matters affecting the welfare of China, on which it would be well for missionaries and their catechists and native pastors to write in this and such like journals. Journals like that of Mr. Allen, under directly Christian control have, I rejoice to know, done a large amount of good, and deserve our sympathy and aid. We shall promote the enlightenment of China, and pave the way for the Gospel by writing in these journals on subjects which will open the native mind to the facts of Western civilization and the deficiencies in the condition of the people of this country. We may thus secure an outlet for our own views and those of our native assistants as taught by us, among a much wider circle than we can otherwise succeed in reaching.

This branch of literary work may be very advantageously made to intertwine with school teaching. Christian schoolmasters and elder scholars should be encouraged to use their pens in diffusing information among their countrymen, through the medium of these journals, on subjects upon which they specially need instruction. This should be done in the hope that they and we may be able to exercise a wider influence for good on the present and future age.

J. FRYER, ESQ., SHANGHAI, said :—

I will give an account of the work done in this connection by the Chinese Government. Ten years ago a Translation Department was commenced at the Kiang-nan Arsenal, the object of which was to prepare a series of scientific works, to be translated and published at the Government expense, and to be sold at cost price. Three gentlemen were asked to commence this work of translation, viz : Messrs. Wylie, Macgowan and myself. The number of works published during these ten years amounted to about 50,—part of which was translated by other gentlemen who had more recently joined the department.

I am also engaged in publishing the Chinese Scientific Magazine in which the subjects of the larger works were treated in a more simple and popular style. This was commenced upon my own responsibility and has been continued with some success to the present time. Several missionaries have assisted very materially in promoting its sale and in the contribution of articles. To them I beg to tender my warmest thanks.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said :—

There has been much discussion on the style in which our literature should be produced. Some were strongly inclined to the literary, and others to the Mandarin or even common vernacular, as more suited to the class of people with whom we had to do. The fact is, however, there is a great variety in the order of mind in China as elsewhere, and also in

their reading capacity, and it is simply necessary we should adapt the style of our publications to meet this state of things. The upper classes rule the lower in thought, in giving rise to current opinions, and in those intellectual and social changes that are constantly taking place, just as it is the higher strata of our atmosphere, where the movements are first produced that subsequently affect those beneath. The power of the literati is here predominant, and the common people take their colour and cast largely from them. It is highly proper therefore, that we should address this class in their own style, while we may not overlook the masses who come more directly into contact with us, and in both cases an influence may be exerted which may be helpful in our work. Whatever style we adopt, let it be in the best form possible, even the vulgar *patois* may be given out in a dress which will commend itself to ordinary readers, and lessen the aversion generally felt to it by more cultivated minds. With regard to secular literature, and the part Missionaries should take in it, it is a fact that such literature will obtain in the history of progress in China. If we will have nothing to do with it, others will, and most probably will impart to it either a pernicious, or at least a negative character, so far as the Christian element is concerned. There is no reason why so-called secular literature should be wholly of an earthly or godless character. It may well be baptized in a Christian spirit, and be made a mighty instrument for the enlightenment and regeneration of China. Men of the highest standing in the religious world at home, as we have heard, have largely devoted their talents to what can only be regarded as literature of this kind, and they have exerted a most beneficial effect in this department. The same may be the case in this country, and there may be amongst us, men, better suited to wield the pen and to rule in this field of literature, than in the more direct preaching of the Gospel. By all means let there be free and full scope to the powers that God has given us, for the Glory of His name and the advancement of His truth. China needs to be permeated by clearer and more commanding light in every department of knowledge, and we ought to be thankful for the services of such men connected with us, who may do it to the best advantage.

REV. J. HUDSON TAYLOR, C. I. M., CHINKIANG, said:—

No one can doubt the value of secular literature, but some of us have very grave doubts as to the part Christian missionaries *in general* should take in its preparation and publication. We have all cause to be thankful to those who have taken up this work, and we all wish them great success; but, brethren, *our* great work is to *preach Christ*.

Last year I stood beside a well known and highly esteemed minister of Christ, the Rev. Samuel Martin, while he gave a farewell address to some who were about to leave for China, myself among the number. His parting charge to us, which I can never forget, was, "Say among the heathen, *Jehovah* reigneth."

We all know what Dr. Williamson meant, when he said, "The press rules the world." It is a mighty power but let not the expression be misunderstood. Brethren, the LORD JESUS rules the world. The world does not know it, nor recognize it; but we know it. There is a King in Zion to whom all power is, yea has already been, committed. Let us exalt HIM, preach HIM, and give ourselves up wholly to that work.

As to the periodical literature to which Mr. Allen has devoted himself with such success, I can bear witness to the appreciation by our

native brethren of his efforts. I do not think, however, that the fear he expressed, that if missionaries neglect secular literature, religion will decline, and the darkness of the dark ages be repeated, is well founded. We know Him who said, "I am the Light of the world;" "he that followeth ME shall not walk in darkness." Let us personally keep near to Him, and do all we can to bring others near to Him, and darkness will never come over the church. CHRIST, my brethren, is the light of the world.

But it is a solemn fact that millions of Chinese are now perishing for lack of knowledge of that Light. O, my brethren let me exhort you to give your time to the preaching of the glorious Gospel of Jesus Christ! Do that, and *all else will follow in due course.*

REV. C. W. MATEER, A. P. M., TUNGCHOW, said :—

I am very anxious that the relation of education and secular literature to the preaching of the Gospel should not be misrepresented, nor misunderstood. They are not antagonistic, nor is there any competition between them as agencies in the mission work. I can see no call in this connection, for enthusiastic declamation in favor of preaching as the one great agency for propagating the Gospel. Its only object must be to disparage and condemn all who do anything besides formal preaching. No one claims that mere intellectual culture, as such, necessarily predisposes a man to believe the Gospel. What is claimed is, that science and secular books may be used as a most effective agent to open the door, and gain the ears of the people. An example will illustrate the general principle. I am stopping in an inn in a town or city. Some of the more respectable men of the place come to see me. What is their object? To ask about religion? Not at all, but to ask about the science and civilization of the West. This experience I have had hundreds of times. Shall I bluff off the questions of such men, and begin at once to preach sin and repentance to them? If I do they will very soon leave, filled with contempt for me and my preaching. Shall I not rather turn aside for a time, and by talking to them of science, gain their good will and so put myself in an advantageous position for teaching them the Gospel?

It has just been said that science is a two edged sword, that will cut both ways. This is quite true, and which way it cuts depends entirely on who has hold of the hilt. I fear to see ungodly and infidel men the first to wield this sword in China. If we will, we may wield it ourselves in the interest of truth and righteousness. Why should we not? Why should we allow such a weapon to pass into the hands of others? We are told that science is no help to the missionaries in Japan. Why? Because science got ahead of the missionaries, in the hands of others. Things move more slowly in China, and perhaps it is as well, that so the Church and the missionaries may have time to awake to the requirements of the hour, and not allow Satan to grasp and wield against them, the weapon they ought to wield for Christ. As to who shall do the work, I have simply to say, there is a diversity of gifts and of callings. Let him do this work who feels called of God to do it, and let not him who is not called, find fault with him who is called.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said :—

I believe in a liberal interpretation of the great commission, "Go ye into all the world, and preach the Gospel."

The principles of the Gospel are adapted to all circumstances, to the shifting conditions of society from age to age. They are plastic: and, as has been already remarked, Paul would, doubtless, have availed himself of the press, had it been in existence in his day.

The carrying out of the "commission" includes both the direct and indirect agencies.

The press and periodical literature are among the latter, and so are perfectly legitimate to a missionary who comes to China in the first instance, with honest intention to preach the Gospel, but who, through circumstances, including his own tastes and adaptations, is led to adopt the more indirect method of propagating the truth.

I deprecate any prescriptive and narrow conception of the clerical missionary's function. While I myself follow a strictly evangelical line of action, I yet believe in allowing a wide margin for other men's consciences. I do not agree with Mr. Du Bose that a body of secular men should be called into the field to attend to this specific work—a plan which would be found impracticable, and open to objection, as restricting the liberty of the Spirit, being too artificial and rigid.

On the other hand, a clerical brother, engaging in such a work, should consider that it is auxiliary and preparatory, and should not look lightly upon the more direct work.

MORNING SESSION.

ESSAY.

Standard of Admission to Full Church Membership.

BY

REV. J. W. LAMBUTH, A. S. M. E. M., SHANGHAI, said :—

The above subject having been allotted to me, I have thrown together a few practical remarks which I now present to this Conference for consideration.

We shall surely all agree upon there being in the subject a field for *much* and *serious* thought, and that in its relation to the church now forming in China, it is one of vital importance.

The future of the Church in China depends wholly upon the plan pursued in laying its foundation, and it behoves us to begin this work on Scripture principles, laying firm and deep the base of this grand structure, and under no consideration to allow ourselves to depart from the word of God.

This necessitates a class of men and women who shall, by a thorough course of training in the principles of our Christian religion, be prepared to go about teaching Gospel truths. The great mass of the people are sitting in the region and shadow of death. Their minds and hearts have been so long steeped in ignorance and superstition, so enfeebled by vice, that many are almost brought to the level of the brute creation. Their intellect seems to be wholly under the dominion of sin. The despotism of idolatry on every hand is very grievous. The heathen are without God and destitute of true religion.

It should be our earnest desire to impress upon the hearts of those who would turn from evil, the great importance of strict obedience to the laws of God. All other aims should be subordinate to this, and if faithful in the use of the means, we have every reason to expect a rich blessing.

It has never been my lot to meet with one person, who, when first making application for admission into the church, has been found prepared for immediate reception. Many do not even know the first principles of Christian faith, consequently they know nothing of its requirements. Even after having heard the Gospel preached for months, their ideas of the Atonement are found to be very crude and uncertain. Their faith when first realizing a desire for salvation is small, very small, and often mixed with a hope of temporal benefit. In that state of mind they seem willing to observe anything we may see fit to propose. However, the fact of their being willing to make a first step even, toward the acceptance of Christianity is a source of great encouragement. The least inclination manifested towards acceptance of the Gospel, gives us anticipation of a brighter future; a hope, that when better instructed they will rise higher, and experience clearer views of what they are required to believe and do. The early disciples of Christ when first called, had no adequate idea of the Master's office, but after long and repeated instruction, they began to realize something of the nature of the religion he came to teach. Their thoughts of the kingdom of Christ savored much of the things of earth. Just so with many who come to us. If we can induce them to renounce idolatry, that is a very important step gained. If they are willing to be separated from their heathen neighbors by showing themselves openly receiving instruction from Christian teachers, it should be a source of great encouragement, leading us to seek the blessing of God upon even a small sign of promise.

It is not our aim simply to teach these people a creed, to observe certain rites, or to lay too much stress upon becoming members of this or that branch of the Church. Our aim should be to have produced in them a thorough change of a spiritual and religious character by bringing them to repentance and a forsaking of sin.

We should seek to bring them to the knowledge of God, and to love Him supremely and to trust, for full salvation from all sin, simply and alone on the merits of that atonement which was made for all men by our Lord and Saviour Jesus Christ. When this change is manifested in their lives and conduct, how can we reasonably exclude them from the Christian Church? We can not read the hearts of men, but, when a candidate for baptism has been repeatedly and patiently examined before the Church, and when we no longer have any doubt of his or her sincerity, is it not in accordance with the early usage of the Church to receive them into Christian fellowship?

I.—We think such persons should be acquainted with the first principles of the Christian religion.

II.—They should renounce their sins, and pledge themselves, by the grace of God, faithfully to forsake idolatry in all its forms, together with ancient customs antagonistic to Christianity.

III.—They should consent to meet with God's people on the Sabbath for worship and to observe the institutions of the Christian church.

IV.—They should experience what our Saviour meant when he said "Ye must be born again." They should understand that a change, embracing every faculty of man, working in his fallen nature a complete and perfect saving change, must be made. The understanding, the will and the affections must be changed. They must be required to "put off the

old man which is corrupt" and to "put on the new man which after God is created in righteousness and true holiness." If any have experienced this saving change, they are no longer slaves to divers lusts and pleasures, but are "free from the bondage of sin and death." We see the necessity of this change among the millions within our reach, and we know that only such a turning of the heart to God can save them.

We feel the necessity of insisting upon these points, for thereby the heathen and Christian converts will be clearly separated and ancient customs discarded.

The plan we as a church pursue with those who desire Christian instruction, is to place them on probation, until we are satisfied of their fitness to be received into full membership. The time specified is six months, and if the candidate does not give evidence of fitness, the time is extended indefinitely. We would not, however, make this an absolute necessity in all cases. It is the rule of the church in America to which we belong, and we have found it to work well among the Chinese. We have heard of one man in China who is believed to be an earnest Christian and yet not admitted into the church; not because of his want of fitness in living the life of a Christian, for he is not wanting in good works, nor yet is he lacking in faith; and the longer he remains unbaptized, the more earnest and spiritually minded he becomes. But this long probation would not do for all. Few persons are possessed of faith and trust enough to carry them through life's temptations without help such as a Christian society can give; hence the desirability of becoming one of a society, where in unity of Spirit and by mutual sympathy, daily strength may be imparted to each faithful member, strengthening him for contact with the world.

We need to be careful about admitting persons into the Church, lest it be filled with unconverted professors. We should prove the candidates and see if there is any evidence of their conversion, lest they bring dishonor on the worthy name of our Lord and Master. When any one applies for baptism, we at once put him under instruction, and meet with him at stated times for prayer and scripture reading. We require of those applying for admission into the Church, that they should give some reason of their hope in Christ, and testify to any change they may have experienced by the aid of the Holy Spirit. Where it is possible, we urge those who desire to join our society, to learn to read the word of God for themselves, if they have not done so. If they are not willing to do this, we think it is good evidence they are not in earnest about the salvation of their souls, or desirous of worshiping with Christians. There is however, no specified amount of reading the Scriptures required of candidates.

If any one refuses to observe the sabbath, it would be a serious objection; indeed the rules of our branch of the Christian Church are imperative on this point, and we feel sure it is best so. We have no authority to set aside any of the commandments. It is the rule with us, that every member shall observe the Sabbath by ceasing from unnecessary labor, attending divine service and reading the Scriptures, thus keeping the day as a day of sacred worship.

Again, we think before a person is brought into the church a promise should be exacted of him, that he should regularly contribute something to support the Gospel, even as the Lord has prospered him. Some, when brought into the church feel they have nothing more to do; but I am happy to say many native Christians are gradually opening their eyes to the importance of each member helping in the matter of church extension. We have invariably noticed, that when a man felt the grace of God in his

heart, he was not only converted in mind, but pocket also. The Christian religion in a man's heart is such, that he is constrained to love his neighbor, and the love he feels in his heart urges him to go and tell to others of the blessed Saviour he has found.

I will here give the words of another with reference to the work in his own church. "We have" says this brother, "from the first (1868) admitted forty-one into church fellowship, two of whom came from other churches, leaving thirty-nine adults and infants. Of these, thirty-three came on profession of faith. From these four have been suspended. One of them claims still to live as a Christian, but his conduct respecting the Sabbath and his inordinate love of money do not change. He was suspended for covetousness and Sabbath desecration. One man has moved off—we know not where,—and one other I fear will have to be disciplined for Sabbath violation, and neglect of the sanctuary; but we have quite a number, say, from six to eight, of whom we have hopes, and several of whom we trust, are genuine Christians who are not yet members of the church.

Another indispensable condition of admission into the church should be entire abstinence from the use of opium. We who live among these people and come directly into daily contact with the dreadful evils caused by the use of opium, and have seen what complete control it has over those who use it, and the sad condition to which they are reduced by it in body, mind and soul, can alone conceive the extent and power of this dreadful scourge. It is sweeping over the land like a dreadful hurricane, destroying the very life blood of the people. If allowed in the church it will in the end most surely make sad havoc of her members, and cause a blight worse than death to enter the flock of Christ.

We know that a person when once fully under the influence of this deadly drug, seldom has the moral power to resist its influence, and is forced down, down with rapid speed to certain destruction. Cases have been but rare where they have ever recovered from the habit once formed. We, who see so clearly the evils of its use, cannot too strongly oppose its entering the pale of the church. We may be looked upon as extreme in our views and too severe in our judgments, but we are convinced if the views of our native brethren were taken on this important subject, that they would heartily coincide with us, and urge the *non-use* of opium in any shape whatever as being one of the conditions of admission into the Christian Church. We know that, if such an action were taken by us, it would be approved by the native Church, and that the home societies would most heartily indorse it. We can not conceive of anything more pernicious in its effects upon society, and if allowed in the Church, there is nothing more dangerous to vital piety and godliness. A man given to the use of this drug is, in our estimation wholly untrustworthy. In the estimation of the natives themselves, a man given to the use of opium is not believed, neither is he trusted in any important matter.

We cannot be too watchful of the interests of the Church in China while in its infancy. The solemn requirements of Scripture are as binding now as they were in the early ages of the Christian dispensation. Christians are no more allowed to "walk according to the course of this world" now, than were believers at that early day, but are exhorted "come out and be ye separate from them." They may be ignorant of many things in religion and yet be saved. But to be ignorant of the new birth and salvation by faith in the Son of God, is to be in the broad way which leadeth to eternal death.

In the early period of the Christian dispensation, converts were miraculously "called out of darkness into the marvelous light of the

mands, they were brought into new relations to God, to Christ, to the Gospel" and by the embracing of this new faith, they were exposed to persecution, reproach and often to death. They had to strive against the world, against principalities and powers, and the devotedness to God, which was required of them at that time, is also required of the converts of the present day brought out from among the heathen.

As their faith called them to self-denial and the renunciation of all earthly things, so are we to expect that the faith of converts to Christianity from among this people, will also subject them to the enmity and hatred of all those around them who still live in sin and cling to the corruptions of their natures. The requirements of the Christian religion are the same now as they were when the Saviour was upon earth for the spirit of the world is the same. Believers were not called to live more holily, or more devotedly, or to attain to greater degrees of purity and humility then than now. The promises of God were not limited to the early period of the Church; neither was the aid and blessed influence of the Holy Spirit confined to those who received it on the day of Pentecost. It was declared by St. Peter, that the Spirit was promised not only to them and their children, but "to all that are afar off, even as many as the Lord our God should call." Christianity has no individual immunities, and there is no way for a king, a philosopher or a peasant to be saved except in the way prescribed; and for that reason the great and the wise of this world have often rejected it. There is but one "gate," and that a "strait" one, but one "way" and that a "narrow" one. Christianity in China is but in its infancy. Guided by the teaching of the New Testament, native Christians should be brought to that standard where they will be able to maintain pure doctrine, and holy lives, and to exhibit active zeal in Christianizing their heathen countrymen.

The present number of native Christians in China should be a cause of great rejoicing. We know there are some who have not felt the power of the Gospel. But there is a large number, who are seeking, not merely an external union with Christ, but are hungering and thirsting for a deeper and closer walk with God. We have good evidences from their daily life and conduct, that, at heart, they are humble followers of the Lord Jesus.

They may and do fall far short of what is required of them in the word of God. The piety and faithfulness of some is not so deep and abiding as we should like to see, but with many their piety and strong faith in God is of a noble and exalted character. The earnestness and faithfulness of some will compare favorably with many noble minded Christians in other lands. With many, a love for the word of God is increasing, and there is also an increasing desire for the work of salvation to be made known.

This is a healthy sign and one we are glad to see. It is a sure sign of life and power, and is absolutely necessary to the success of the Gospel, and the very existence of the Church depends upon it. If they possess this aggressive spirit there will be life and spirituality in the Church, and its effect upon the unconverted will be according to that life. In order that this may be the case, it is necessary that all native Christians should be familiar with the truths of the Gospel, and have a clear understanding of their relation to God through the atonement of the Lord Jesus.

They have been brought out, it may be very recently, from a most deplorable state of idolatry, sin and ignorance. We have had to teach and lead them as little children. When brought to a state of grace they

what it is possible for any one in Christian lands to surmise. So lately brought to Christ many of them are very weak, and need the constant care and teaching of those who are firm and steadfast in their faith.

In the 3rd chapter of our Lord's Gospel according to St. John, we have an instance of how weak a Christian may be when first beginning the Christian life, and yet become a living example of the truth and power of the religion of the Lord Jesus. The history of Nicodemus should teach us a very important lesson while laboring among this people. Let us not "despise the day of small things" in the Christian religion as professed by many around us. Let us imitate the example of our Lord, who would not "break the bruised reed, or quench the smoking flax." Let us do as did the blessed Jesus, take inquirers by the hand, and deal with them firmly and yet in a gentle, loving spirit. They must have a beginning and that beginning may be very feeble.

Among the number brought into the Church, we see all stages of enlightenment, conviction of sin, and trust in Christ. Some hope they have been born again—some have no doubt of their acceptance—others are shallow, self-righteous and entirely ignorant of themselves.

Seeing this, we realize afresh the necessity of laying broad and deep the foundations in evangelizing a people whose character and temperament differ so widely from all other nations. Simply surface work will not do in China. The work must be thorough and complete. There must be a deep consciousness of guilt. There must be felt an exceeding bitterness of sin in all its forms, before there will be any permanent change in heart, or in the life and conduct of the person. If we give them a Gospel of all love and no law, no justice, we could have additions to our churches by the hundreds. But this sort of Gospel will not do for a people who have been for centuries under the paralyzing influences of idolatry, superstition and vice of every form. It is the word of God alone which can bring light and life to the soul enveloped in spiritual darkness and steeped in the foulest crimes.

As in the first creation the Spirit of God moved over the dark waters and reduced chaos to order, so the Spirit of the living God is moving over this vast land of dry bones; carrying with it those blessed influences which will bring forth the new creation that can never wax old, but will go on widening and extending, becoming brighter and more lovely, praising and adoring the precious Lamb of God through all eternity.

ESSAY.

Standard of Admission to full Church Membership.

BY

REV. C. A. STANLEY, A. B. C. F. M., TIENTSIN.

Dig deep, lay well your foundations; such are the instructions of the wise Master-builder. In laying the foundations of the future Church of regenerated China, it is important that we exclude all vestiges of the superstitions, idolatries and idolatrous customs of the country, and use only the great truths of the everlasting Gospel of Jesus Christ; otherwise our present membership cannot consist of "lively stones;" nor will the Church of the future be that solid fortress of impregnable truth which can successfully meet and overthrow surrounding error, superstition and sin.

Our Saviour attempted no organization; He left no formula or rule bearing on the organization or government of His Church, but only declarative statements involving great principles with illustrations of the same. After his ascension as the distinction between the law and the Gospel, Judaism and Christianity became more apporant, and the separation between Jews and Christians became wider, and the disciples were driven closer together and became more united, an organization sprang up almost as a matter of course; at first wholly informal and unpremeditated, but as occasion required assuming more of form and system.

Concerning this first church of Christ we read Acts 2:41,42. "They that gladly received His word were baptized, . . . and they continued in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers."

That which constitutes a Christian church, with the only essential conditions of church communion, are here set before us.

Previous to this there was only a small company of believers, now it was greatly enlarged by the addition of those who gladly received Christ's word. The conditions of this communion are thus stated by a writer in Smith's Bible Dictionary, viz.

1st. *Baptism*, which implies repentance toward God and faith in Christ, as Peter had said, "Repent and be baptized in the name of Jesus Christ for the remission of sins;" by so doing they were entitled to all the privileges of the Christian church.

2nd. *Adherence to the Apostolic doctrine*,—i.e. the doctrine of repentance, faith and obedience preached by the Apostles.

3rd. *Fellowship with the Apostles*.

4th. *The observance of the Lord's supper*.

5th. *The maintaining of public worship*.

These last two acts indicate the intimate union and close fellowship of those early Christians.

This same writer further says, "Every requisite for church membership is here enumerated, not only for the Apostolic days but for future ages. The conditions are exclusive as well as inclusive, negative as well as positive. St. Luke's definition of the church then would be the congregation of the baptized in which the faith of the Apostles is maintained, connection with the Apostles is preserved, the sacraments are duly administered, and public worship is kept up. To this body St. Luke applies the name of 'The Church' (the first time the word is used as denoting an existing thing) and to it, constituted as it was, he states that there were daily added such as were being saved."

Throughout the New Testament we find nothing more laid upon the converts, whether from Judaism or heathenism, than was laid upon those first converts. The whole requirement was contained in, repent, believe be baptized. Compliance with this requirement secured the gift of the Holy Ghost, and in the beginning constituted membership in the Christian Church, and a right to all its privileges and blessings. Baptism was a symbolic act and implied all that was contained in the other terms. Full compliance and obedience were rendered in receiving the symbol, which secured to the recipient, the possession, and enjoyment of all the privileges promised by Christ to his disciples, and to such are applied, either individually, collectively or both, certain appellations descriptive of them in some one or more of the following respects, viz., their past condition, their present state, or their future prospects, applied because by virtue of repentance and faith in Christ, and obedience to His com-

Holy Ghost, to the world, to sin, to heaven, and to hell. In these Scripture descriptions there is recognized, 1st, A former condition of impurity. They were sinners, lost, undone, ruined. 2nd, A subsequent condition of righteousness is equally manifest. Hence they are new creatures cleansed, sanctified, holy. 3rd, This change is effected by Christ, and so they are sinners redeemed by His blood, and thereby introduced to special privileges, hence, "heirs of God and joint heirs with Christ."

All these Scripture references have an important bearing on the question in hand, inasmuch as they bring before us the character which the church of Christ should possess, and so aid us in deciding what should be required of those seeking connection with it.

They indicate that those who compose this church, should be persons who trust in Christ alone for salvation, that sin in every form, and wherever met with, should be a matter of aversion to them; that they should not be indifferent to its evils, nor cease in their efforts to eradicate it from their own hearts, and to expel it from the world; that they should strive to live in accordance with the teachings of God's word, and a conscience enlightened thereby. In a word they are sinners, who have repented of sin, who are exercising faith in Christ as a personal Saviour from sin, and its consequences, and who are striving in reliance on His grace and from love to Him, to walk in His precepts, and being baptized into the name of the Father, Son, and Holy Ghost, are associated for the observance of the ordinances of Christ.

It is scarcely to be expected that we can formulate better rules or standards of admission to the church, than those laid down by the Apostles. What they have left on record, however, are very brief statements of great principles, which, doubtless, were often expanded and explained in their application to individual cases. As before stated the only requirement is, repent, believe, be baptized, no more, no less.

It is necessary everywhere and especially among a heathen people, that the teacher of the Christian religion should expand and apply the principles of the Christian system. He must not simply specify the meaning of *repent* as relating to all sin in the abstract, but sin must be defined; individual sins must be specified. He must show how repentance refers to one's entire conduct and manner of life in all its relations; to the thoughts of the heart, to the utterance of the lips, and the connection existing between the external action and the internal feeling and experience. He must show how Bible repentance affects one's intercourse in the family and social circle; how in many respects business relations are completely changed by it, how in the shop and on the street a new walk is to be maintained.

It is not enough to forbid image worship; idolatry must be defined. It is not sufficient to exclude from the objects of worship all save the self-existent Jehovah, but with clear and unmistakable language he must specify the objects of worship and forms of idolatry; showing that from the highest object of worship to the lowest, through all the grades of gods, demons, genii, heaven, earth, all animate, and inanimate things, ancestors, tablets, images, and representations of all kinds, each and all must be set aside, without exception, "for all the gods of the nations are emptiness," all these, as well as all manner of sin must be forsaken; and it is necessary that instruction descend to particular minuteness of specification, before there can be any assurance that the doctrine of repentance is understood, or at all likely to be acted upon.

If now we turn to the positive life of goodness, of obedience to God, of love to men, of gentleness, of meekness, of temperance, and of forbear-

of love to men, of gentleness, of meekness, of temperance, and of forbearance, which the Gospel requires as evidencing the genuineness of the heart-change, still more, if possible, must we go into particulars. With all this care, even then there will be many falls and failures. But with the plain teachings of Scripture for our guide, with the example of Christ and his Apostles before us, can we require less than an honest and persistent effort to abandon all sin, idolatry, and idolatrous customs, and to enter upon a new life of conformity to the commands and precepts of God's law?

Among the nations of heathendom, probably none surpass the Chinese in the number and variety of their superstitions, or in the hold which they have upon the populace, and the influence they exert on the daily life of the people. They are much as Paul found the Athenians of old, "in all things too religions," while yet devoid of the elements of a genuine religious character. Not knowing the Lord Jehovah, they find a god everywhere, and in every thing. And just as every fountain, stream, hill, valley, cave, tree and glen, has its presiding deity, so every event and circumstance of one's life is supposed to be related in some way to a god, genius or demon. Belief in these things exerts a controlling influence in every man's life; and yet their motives are of the most sordid kind, there is little *heart* in anything they do.

This legion of false objects of faith together with the superstitions connected with marriage and ancestral worship and belief in transmigration, and works of merit as the means of salvation, all must be abandoned for trust in God's word as the infallible guide to both knowledge and duty, for an implicit reliance on the merits of Christ for salvation, and on the Holy Spirit for guidance, enlightenment and sanctification. But beyond these repentance and faith imply a ready conformity to God's will and the teachings of our Saviour; for, as the Apostle James well argues, only by these can faith be exemplified. This will of God is summarized in the Ten Commandments and more briefly still in our Saviour's words, "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength; and thy neighbour as thyself." These commands, illustrative explanations of which fill the word of God, are binding on all men for all time. In opposition to these the Apostle Paul states, that, "The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—

This "and such like," means a legion of things in every heathen and unregenerate heart, that must be forsaken when repentance, faith and obedience are rendered to God.

It cannot be expected that converts will lay hold of these principles at once,—nor indeed for a long time after it may be advisable to admit them to church fellowship. They rather set before us, what the Christian church should be in its best earthly estate, that unto which every Christian and every body of Christians should strive to attain, through Christ helping them.

The Church of Christ is not an association of perfect individuals. It more nearly resembles a hospital in which the sick and weak are to be helped to overcome their sicknesses, and weaknesses, "until they come to the stature of perfect men in Christ Jesus." Converts are just starting on this new life, and we can expect from them only its beginnings. Much patience must be exercised, with their failures, shortcomings and ignorance, and we may say dullness too, to apprehend the application of the principles of the Gospel to the affairs of every day life.

I have thus stated in the main the underlying principles which should govern the decision of this question. Before proceeding to their application two modifying circumstances should be mentioned. 1st, In addition to the ignorance of the people there is a great *want of moral character*. Little or no sense of sin, or working of conscience is found, no basis ready for us, on which to build, as in Christian lands. 2nd, Dishonesty of purpose, which we find so frequently cropping out in the Chinese character. They do not go straight to the mark. When one in a Christian land desires to connect himself with the church, the presumption is, that the motive is an honest desire to follow Christ. Here a degree of uncertainty is always felt, because of the proneness of the people to strive to attain one object, by seeming to work for another. Doubtless you all know of such cases and I will not enlarge. It is difficult to fix rules that shall be applicable in all cases, but generally we may say,

1st. A degree of knowledge should be required, knowledge concerning sin, concerning God, concerning the atonement through Christ, and concerning the work of the Holy Spirit. The amount of knowledge required will not always be the same, the circumstances of each case must decide this.

2nd. The abandonment of sin in every form and shape. The teaching of Scripture is "Depart ye; go ye out from thence," "be ye *clean*, that bear the vessels of the Lord." Lying, deception, covetousness, the vice of, and traffic in opium, idolatry and idolatrous customs and business, these are a *few* of the more prominent things that the Chinese convert must leave behind him, when he sets his face Zionward.

3rd. We must require that God be accepted with all the heart, *i. e.* that God be received as the only object of worship and obedience; Christ as the only Saviour for sinners and equal with the Father, and the Holy Spirit as man's regenerator and one with the Father and the Son. And here it will often happen that while the poor unlearned peasant may be received almost immediately, the proud pharisee must be kept for long weeks and months without, *learning* instead of *believing* that the Bible is superior to the Classics,—that Christ is infinitely above Confucius.

Such an acceptance of God means an unqualified obedience to His commands, among which, for the Chinese, there is none more difficult to observe than this "Remember the Sabbath day to keep it holy." How many fail to remember it to their eternal hurt! and history shows that a lax Sabbath, makes a loose Christian and a looser Church.

But need I say more? Brethren, we are not working for time or numbers; but in our adherents, be they many or few, we do want obedience, which is better than sacrifice. We do not seek for experiences of time and place and wonderful manifestations, but souls must know the being born from above. We want a *converted membership*, not baptized heathen; we want a *regenerated Church*, to be God's peculiar people. Were the ten thousand and more Christians in China renewed to the very core, were their every thought and desire and impulse under the unrestrained direction of the Holy Spirit, and their every word and deed in implicit obedience to God, and moved by faith and love to Christ, think you, my brethren, China could long withstand the power of their prayers? With the smooth even flow of the deep rolling river, they would ere long bear this entire empire on the bosom of their prayers into the great ocean of God's redeeming grace.

DISCUSSION.

REV. A. E. MOULE, C. M. S., HANGCHOW, said :—

Sunday observance is of the utmost importance; and at the same time it is a question of very great difficulty. I have known a man detained for fifteen years before he could make up his mind to shut his shop and keep Sunday holy. He did so at last, and was baptized; but he has since relapsed again into a lax and imperfect observance of the day.

I understand from Mr. Lambuth that he has been accustomed to require as prerequisites, before admission to full membership, "some money and no opium." I cannot believe that we have any Scripture warrant for requiring the promise of money contributions, in the case of applicants for baptism. I fear also that cases will be met with, in which, from long habit, total abstinence from the opium pipe will imply fatal consequences; and it may become necessary to adopt the practice of the Roman Catholic Missionaries who make exception in such cases alone.

REV. B. HELM, A. S. P. M., HANGCHOW, said :—

With reference to the Sabbath I can say in 5 minutes but a few words, and most of the thoughts are taken from a small tract on the Sabbath by Rev. Jas. Tracy. We require the native Christians to keep the Sabbath just as we do any other part of the moral law. It has been said that "man may have difficulty in distinguishing between moral and ceremonial things, but God certainly knows the difference." And He wrote the law of the Sabbath on tables of stone (indicating its perpetuity) in the midst of recognized moral precepts.

God has legislated about the sanctity of man's life, honor, property and good name; and if there were no legislation respecting his time, one of the most valuable of all his possessions, I should be led to doubt whether, after all, the law was really from His hand.

"The Son of Man is Lord of the Sabbath." Now God is not the God of the dead here, any more than in the case of Abraham, Isaac and Jacob. The Sabbath is an existing institution of which He is Lord. The Sabbath was made for *man*, not for the *Jew*, and is therefore no Jewish ceremonial. It was given to the head of the race; and, as we are men descended from him, it is still our's as much as it was the Jew's.

In the New Testament the Sabbath stands as a type of the eternal Sabbatizing on high. (Heb. 4th Ch.) Now, no type can be abolished except in its fulfilment. Christ says "I came not to destroy the law but to fulfil the law," And to us is still held out the promise of the eternal Sabbatizing (Heb. 4: 9.) And the once given type, the Sabbath, is still our type and pledge of that rest, and can never be abolished except by being fulfilled in our eternal Sabbatizing in the New Jerusalem. If it was necessary for man's good and God's honor in the unfallen state, it is still more so now, when every thought of man's heart is by nature, away from God and toward the beggarly elements of this world.

It is objected that we lay a *burden* on Christians. To the regenerated soul it is a privilege, and nothing so tends to advance spiritual life as a proper observance of it. Only to him whose heart is on the world, and who prefers to think his own thoughts, and do his own deeds instead of communing with his God, can it be called a burden. When considered as one of the blessings left from the unfallen estate of man,

the objection to it as a ceremonial yoke vanishes. It is found beneficial to man physically, mentally, morally and spiritually; and, as such, was retained, through the mercy of Him who left, even after the fall all that he deemed best for his predestinated heirs. And if under the law this beneficent ordinance was permitted man, much more is it vouchsafed him under the Gospel which retains all that belonged to the old economy that is found permanently useful to him. The Gospel may add blessings, but never abolished any enjoyed by man under the law.

In receiving members we only require credible evidence of conversion. In this heathen land it is hard to get this because conscience has been dormant so long. Conscience, somewhat like mental gifts, seems handed down from father to son, being quicker in Christian lands and families than among the heathen. Hence we sometimes keep them waiting till they learn to read not only to test their sincerity, but to stimulate them to learn so as to be able to study the Scripture and grow thereby.

Now we need to preach the law as well as the Gospel to arouse their consciences and get a clear evidence of conversion. When in the seminary studying I was surprised at the length of time catechumens were kept by the early Church waiting before admission to full church membership. I think in the light of experience on a mission field, we can understand it.

Among Jews, trained from their youth in the law and the prophets, they could be admitted at once upon repentance and confession of Jesus as the promised Messiah. But in heathen lands no such evidence can be readily obtained. They must be taught the alphabet of Christianity, and kept waiting to see in their lives evidence of intelligent acceptance of the plan of salvation resulting in faith in Christ.

Hence we too, sometimes, keep them waiting under instruction for months or years before admitting them to membership.

REV. T. P. CRAWFORD, A. S. B. C., TUNGCHOW, said:—

I fully agree with the Papers just read, that the root of personal holiness or real Christianity is a new heart, a regeneration of the soul by the Spirit of God. Nothing else will do. Only those who have this should be received into the Church. We judge of an applicant's state by his *feelings*, not by his knowledge or his words.

The new birth being a conscious change of the soul, the right kind of feelings necessarily imply the right kind of knowledge. The converse of this, however is far from true.

With me, the final examination of a candidate for baptism is before the whole Church. The question for their decision being, 'is the individual a new creature in Christ Jesus, and can you receive him into your fellowship as a child of God?' If the vote be unanimous he is received, but if there be even one in the negative his case is deferred for further investigation. The principle works well. It cultivates individual responsibility and prevents one member from throwing blame on another. We do not ask whether he has debts or law suits, but leave all moral matters for future decision. If he cannot live according to the Gospel, we exclude him from the Church. We try to maintain strict discipline among the members, believing that religion is ordained to work the fear of God and the elevation of conscience. This is the great need of the Chinese. Education and science utterly fail in this particular. Success is small and growth slow here, but every thing else is fallacious. We must teach them to fear God and keep his commandments, not only

for wrath but for conscience sake. Such teaching can never fail of its object. Merchants may break and steamers explode; but moral and religious instruction will remain for ever.

REV. DR. TALMAGE, A. R. C. M., AMOY, said :—

The duty of enforcing a strict observance of the Sabbath (just alluded to) depends on the question, Is the requirement a law of God? If it is, then insist on its being kept. Let there be no lowering of the requirements of God's law. It was just now said, "keep it *in the spirit*," "keep it *internally*." Yes, certainly. But this can no more free a man from the duty of external observance, than praying internally can absolve a man from performing external acts of worship.

There are some at Amoy who have been called to pass through severe trials in order to keep God's law. The grace of God has enabled them to endure, and they have come through the furnace purified.

In reference to the period of probation.—We do not have at Amoy the definite period of six months probation, spoken of by our Methodist brethren. Yet we have something a little like it. We usually keep our candidates for baptism several months, sometimes several years. We have had instances where we have kept them ten years and more, before receiving them. I think we should not receive them until we have reasonable (not positive, for this we cannot have, but *reasonable*) evidence of a change of heart. This is to be found in the change of their external conduct, (of which the native Christians are much better judges than we can be,) and in the testimony they give concerning their religious experience. This experience will vary according to their mental capacities and the opportunities they have had for receiving instruction. We may not expect, in those who have been brought up in heathenism, that deep sense of sinfulness which is found in the children of the church in Christian lands. It has been my observation that this sense of sinfulness increases in the native Christians as they grow in Scripture knowledge, especially as they get clearer views of the meaning of the death of Christ on the cross.

Two of the churches in Amoy, formerly under the care of our mission, have for many years had native pastors, and thus been thrown entirely on their own responsibility. I think, at first they were not quite so strict, (at least in a few instances,) as we had been, in the receiving of members. But they have learned from their mistakes. I believe they are now very careful in this respect and strict in the exercise of discipline.

REV. S. B. PARTRIDGE, A. B. M. U., SWATOW, said :—

We have heard brethren express their views as to what *should* be done.

Now I should like to have them tell us what they *do*, *how* they do it and with what success. In Swatow we require of candidates for admission to the church, that they should give good evidence of conversion; that they should possess some definite knowledge of the more important doctrines of the Bible; that they should observe the Sabbath, and that they make no use of opium in any form. If an opium-smoker should desire to unite with us, we would assist him to overcome the habit, but should tell him that until he had conquered his enemy we could not admit him to the fellowship, of the church.

We also require that all outstanding debts be paid before admission, lest the debtor be tempted to use the name of the church to overawe his creditors.

We do not receive candidates on the strength of our own observation alone, but require the native preachers to learn all possible particulars concerning their life and circumstances.

We require also that there be no case with the officials either in progress or impending.

REV. R. H. GRAVES, M.D., A. S. B. C., CANTON, said :—

All are agreed that the standard of admission to full membership in a Christian Church should be a high one; the real difficulty lies in individual cases. In dealing with these we have great need of a sanctified common sense. We must know men. To gain this knowledge we must 1st, mingle with men; it is not gained from books in our studies, but in daily contact with the people. 2nd, We must pray earnestly for the "discernment of spirits," the power to penetrate below the surface and weigh the motives of men. Another practical point is to avoid receiving as a candidate for baptism a man who has been unsuccessful in applying for admission to any other church.

With regard to Opium I think that for the sake of the church if not of the individual it should be entirely abandoned before baptism.

REV. R. LECHLER, B. M. S., HONGKONG, said :—

In regard to the admission of members of the Church, our practice has been to find out whether there is a real desire in them to come out from darkness, and become children of God. As far as probation is concerned our practice differs according to the circumstances of the case. We have no fixed period how long they should wait. Their faith is the test, and the faith that is in us must be the probe that sounds the faith in the enquirer. There must be sympathy between us. If an enquirer is sincere in seeking the kingdom of God, the desire of his innermost heart will report itself to my heart. This does not however, exclude the assistance of the Presbytery. They know best the details of an enquirer's daily life, and can form their judgement from personal observation. We wish our Christians to keep the Sabbath but hold that the Sabbath ought not to be put on them as a law, but that they should enjoy it as a grace. We must help them to pass the Sabbath profitably. If left to themselves they do not know what to do between the services, especially those who can not read. Sunday schools singing, lessons, visiting the sick, or private meetings to talk over the sermon they have heard, might be useful helps.

We have hitherto been able to keep Opium-smoking out of the Church. Two cases came under Church discipline last year, and the offenders had finally to be dismissed.

MORNING SESSION.

ESSAY.

"The Best Means of elevating the Moral and Spiritual tone of the native church."

BY

REV. F. F. GOUGH, C. M. S., NINGPO.

The word *ἐκκλησία*, rendered "Church," meant at Athens "an assembly of the citizens summoned by the Crier;" in the Septuagint, "the congregation of Israel," and it is so used even in the New Testament. But in the New Testament it is a company composed of those who are *not* the Israel of God, those who have credibly professed repentance towards God, and faith towards our Lord Jesus Christ; and who are associated together for Christ's ordinances and especially for the observance of His command to eat that bread and drink that cup, in remembrance of Him. But I speak not of the whole aggregate of such; but of any congregation or congregations of such *native* Christians of whom we may have the charge, whether immediately or indirectly. It is a very wide, as well as important subject:—what is the best means of elevating the spiritual and moral tone of the native Church?

A. Indirectly indeed, but essentially conducive to this, is the raising of our own moral and spiritual tone. Noah and Enoch were preachers; and both walked with God. We must be able to say to them. "Be ye imitators of me" I. Cor. xi: 1. (this is no doubt a truer rendering than the common version "Be ye *followers* of me.") St. Paul in another place finishes his beautiful photograph of his own spiritual experience and his own spiritual aims, with these words. "Brethren, be *imitators* together of me." (*συμιμιμηται*) Yes, our own spiritual and moral tone *will* be imitated whether we desire it or not—let us take care that it be for good.

B. What I have mentioned is *indirect* influence; we must also seek *directly* to raise the Church's standard, and to do this we must raise that of the *individual members*. A brief extract from an article in a Church Missionary periodical (quoted in the Illustrated Missionary News of March) will express what I mean. "The true strength of the Church of Christ resides in the depth and purity of the faith of individual members; in so far as it is an aggregate of such persons it is strong. It is these persons, and these only, who can disseminate effectually what will conduce to the salvation of their fellow men. A Church composed of other materials is little better than the image which the King of Babylon saw in his dream."

Hence suggestions, seeming merely to apply to the individual, may have to do with the aggregate.

The first direct means to be used, then is:—

Let the native Christians be well instructed in the word of God. Let it be "the sincere milk of the word," that word by which they were born again. The new-born babes will long for it; must have it, that they may grow; their new life will wither away without it. We must *preach* the word to them, we must have Bible classes with them, we must have them taught, if necessary, how to read it, and encourage and help them to read it constantly for themselves, and the word dwelling in them richly, they will teach and admonish one another.

Let them learn well *the Gospels*, that they may know the certainty of those things wherein they have been instructed; learn the Epistles which are "to be read unto all the holy brethren," and the Revelation, the readers and hearers of which have a special blessing. Yes, and "all scripture, which is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "That the man of God may be perfect; thoroughly furnished unto all good works."

But some native Christians will not like *much* of this, I know that very well, alas, too well! Those who do not, are either not new born babes at all, or are sickly ones, and for them, thank God, His word is medicine as well as milk.

Thus using the word they will feed on Christ Jesus—They will learn to hold the head, from which all the body by joints and bands having nourishment ministered, and knit together increaseth with the increase of God." (Cot. II. 19). This brings me to another (the 2nd) direct means to be used.

Encourage in the Native Church a high standard of mutual love, real self-denying love, overcoming pride and selfishness; this is the Saviour's new commandment, the best proof of discipleship to the world (which cannot appreciate faith and hope), this will be the best proof to *themselves* also. But they must be like the Thessalonians, to whom St. Paul says, "as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of GOD to love another. And indeed ye do it towards all the brethren which are in all Macedonia." Let there be love towards brethren of neighbouring Churches, as well as their own; those of other denominations as well as their own. If not, their love will not be commended by Christ Himself the Head of *all* the Churches.

3.—They must come together for holy fellowship, especially on the first day of the week, the Christian Sabbath. "Not forsaking the assembling of yourselves together." They must come together into one place to eat the Lord's Supper, to fulfil the command "Do this in remembrance of me." And it is well, I think, for the different Churches to meet, monthly, quarterly, or yearly. We had a monthly meeting at Ningpo for prayer, held at the large Presbyterian place of worship in the city, where all the different Churches thus meet. I sometimes think that when the Lord Jesus comes to revive us, He will find us *there*.

4.—They must be much in prayer, like their Lord. In the midst of all His labours of love, in Gethsemane, and even on the cross, He prayed. Earnestly and repeatedly too, He pressed this on His disciples. In time of opposition and danger, the company of Christians lifted up their voice to "God with one accord" (I need not repeat the prayer Acts, iv). "And when they had prayed, the place was shaken, where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Thus. . . . the speaking God's word with boldness was just what they had been together asking the Lord to grant to them.

"I exhort, (wrote the Apostle) that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men." "I will that (the) men pray every where, lifting up holy hands, without wrath and doubting."

My four suggestions as to the Native Church are just a filling-in slightly of the inspired sketch of the Church in Acts, ii. 42, "they continued steadfastly in the Apostles' doctrine, and *in*" (this "in" should

not be omitted) "fellowship, and in breaking of bread, and in prayers" (*four things, not only three*).

But I will proceed.

5.—All spiritual gifts in Church members must be used for the edification of other members. I fear we are losers in this. Of the spiritual gifts described in I Cor. xii, and elsewhere, *some* are removed, but the most precious remain, the gift of the ascended Saviour to His church, the operation of His Holy Spirit, "dividing to every man severally, as He will; and all for the perfecting of the Saints, for the edifying of the body of Christ." Now these gifts must be properly acknowledged and used; if not, the Holy Spirit is so far quenched; the Head of the church is not honoured as He ought to be; and that particular church is so far deprived of means specially given for its edification.

6.—Those who have the care of native churches must watchfully and earnestly help the members against the besetting sins of their former heathen state. For instance *lying*. Let us say to them. "Putting away lying; speak every man truth with his neighbour; for we are members one of another."

All impurity, and bitterness of language must be put away: or, the Holy Spirit of God will be grieved. They will be tempted to make compromises to avoid losses for conscience sake. Very much of the property at Ningpo has sacrifices to ancestors entailed upon it. Now the question will be put "Cannot we make a compromise, have that so done by another, as that we may not lose the year's rent, &c., when it happens to fall to us?" If they do so, then Christ will be having concord with Belial. Moreover we must be quick to discern dangerous error whether doctrinal or practical; the Epistles to the Galatians and Colossians may be specially needed, the heresies of former centuries are in danger of being repeated *here*.

7.—They must be taught to practise a *loving* watchfulness over one another. "Looking diligently (*i. e.* exercising mutual oversight) lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you."

But further,

8.—*Discipline* (church discipline), must be used, according to the word of God, whenever it becomes necessary. This was authoritatively commanded by our Lord when on earth (Mt. xviii. 16, 17.) as to thy brother who "will not hear," when fully admonished, "let him be to thee as a heathen man and a publican." St. Paul says "Put away from yourselves that wicked person." And the Lord Jesus speaking from heaven to the church of Thyatira says, "I have a few things against thee because *thou sufferest* that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication and to eat things offered to idols."

Without discipline the Church will be as a garden without a fence, or rather like a man dying from the gangrene of a mortified limb, which ought to have been cut off.

9.—The Church must be as soon as possible, if not from the first, self-supporting. They will have weak ones amongst themselves, they must try to support these; they should have a native pastor and they must "communicate unto him in all good things," that is liberally give of their own good things to him; and they must bear their own church expenses. But I forbear, for this subject will be better treated by-and-by. I will only say that rising to these duties and responsibilities, *their own* spiritual and moral standard will be elevated.

10.—They must be acting upon the world outside, the world around them. Watering others, they will be watered themselves. If they are not a salt to purify the land, they will soon be salt “that has lost its savour,” to be “trodden under foot.” They must reprove sin; or else become partakers with the sins they ought to have reproved, and so be fought against with the sword of His mouth. But, in doing this, they will go from strength to strength; like the accession of physical strength in a well exercised limb. The rule of Christ’s kingdom is, “Unto every one which hath shall be given, (and he shall have abundance) and from him that hath not, even that he hath shall be taken away from him.”

11.—Finally, there is one fault above all to be attended to: described in the last and saddest of the seven Epistles to the Churches—the Laodicean state of soul—the want of earnest love to the Lord Jesus. Good old Matthew Henry (or his representative) says, on this Epistle, “an open enemy shall have fairer quarter than a perfidious neuter. Christ expects that men should declare themselves in earnest, either for Him, or against Him.”

We must warn the native Church against this evil, we must do more than warn, we must save them “with fear,” for this coldness is very catching, and very deadly.

If ever material prosperity (which may be a means of doing good,) or an imposing ritual (too much imitating Rome, as some, alas, are doing,) or an elaborate confession of Faith (an excellent thing, in itself)—if *any* of these should have the effect of making that Church practically say—“I have need of nothing,” can do without the fulness of the Holy Ghost, without realized communion with the loving Jesus, then, instead of its spiritual and moral tone being *elevated*, it will sink so low as to be included in those awful words of the great Head and Lord of the Churches, “I will spue thee out of my mouth.”

ESSAY.

The Best Means of Elevating the Moral and Spiritual Tone of the Native Church.

BY

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I need not enlarge on the importance of the subject on which I have been asked to write. Nor need I prove to you, who have been at work among converts gathered from heathenism, that the moral and spiritual tone of the native Church requires to be elevated. If even in lands where for centuries the light of the Gospel has been shining and where there is a rich inheritance of Christian knowledge and experience, there is a manifest lack of spiritual life and pure morality in the Church, much more is this the case in such a country as China and in a Church as yet in its infancy, most of whose members grew up from childhood in the polluted atmosphere of heathenism. We all feel, and probably the longer we are at work the more deeply, that the moral and spiritual tone of the Native Church needs to be raised. With a few introductory remarks, I would now consider the question, *How, by what means*, shall this be done?

It is of the first importance that we keep in mind that it is the tone of

the *Church* that is to be raised. We aim at raising the moral character and the spiritual life of those who profess to be believers in the Lord Jesus Christ and members of His church. In this let us at once, with hopeful, yea with glad, expectant hearts recognise the vantage ground on which we stand. For we are here dealing with those who, if their profession of Christianity be a true one, have a new, a Divine life within them, however feeble and rudimentary it may be. It may be but as the smoking flax, yet *that* may by due care be kindled into bright flame: it may be but as the feeble germ of life in the springing seed, yet *that* may grow up into the goodly and fruitful tree. For there is life, a new life given from Above, in the Church. This it is that gives us hope and courage for the great work that is to be done. We are not dealing with men as they are by nature. We are not trying to galvanize and prop up into a seeming goodness masses of men, the multitudinous masses of this ancient land still dead in trespasses and sins; for then indeed we should be found labouring in vain and spending our strength for nought. No; we are dealing with those who are alive unto God, quickened together with Christ by His almighty power. There is here something from which to start, there is a solid foundation for hopeful effort; for already there is, as regards us and our work, *some* sympathy, *some* receptivity, *some* response, feeble often and inadequate, but real, in those whom we seek to raise. There is a Spirit in them, a living almighty power, that can make our efforts efficacious. Their eyes have been opened to look unto the Highest, and, as they look, all such means as are adapted to raise them to higher degrees of moral and spiritual life become really serviceable in doing so.

The terms of the subject allotted to me distinctly indicate that we are now to consider, not the best means of raising the moral and spiritual tone of the Chinese in general, but of the *Native Church*. I attach very special importance to this. For though it is most true that in China, as elsewhere, a vigorous Native Church will by degrees tell for good, both directly and indirectly, on the nation as a whole, yea, is the only hope of its moral regeneration and true prosperity, yet meanwhile, it is with the Church as such that we have to do. We are considering how we shall best raise those who are already converts, those who have turned to God from idols, who accept the Scriptures as the word of God and the only rule of faith and conduct, who are brethren in the Lord, and members with us of the one Body whose Head is in heaven.

This being so, we may well address ourselves to the work of raising their moral and spiritual tone with thankful remembrance of those things that are fitted to encourage us. And truly we need all the encouragement we can get in prosecuting this arduous work. Can we forget the immense, the fearful odds that are against us? We cannot, if we would, shut our eyes to the deeply rooted and prevailing insensibility to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," which too manifestly characterize those whom we would lead to the love and practice of such things. Deep indeed is the abyss to which centuries, may I not rather say, millenniums of idolatry have sunk this unhappy people. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." If we would heal China we must know and take into account the nature and extent of that moral disease which has made her so sick. While then thankfully considering that there is more on our side than against us and that in this fight and battle with moral and spiritual disease we are on the winning side, it is well to consider also the character

and symptoms of the sickness we set ourselves, under God, to cure. There is something appalling in the spectacle of a vast population gathered into one nation, and all under the gross darkness and debasing influences of idolatry. The force, the momentum of evil, is vaster and more difficult of resistance when it pervades and permeates an immense society. And when, moreover, for more than a hundred generations, it has had almost unlimited scope for influencing and becoming, as it were, a part and parcel of the whole social system, affecting century by century, ever more injuriously, all that it touched, all that came under its influence, who can fully estimate the havoc it has wrought? Who can fully understand the difficulty of escaping from it, of contending against and overcoming it? In the midst of this evil most of the members of the native Church were born and grew up. In its manifold operation it has poisoned the very springs of their being, strengthening in every direction the natural enmity of the human heart to God and all that is holy, weakening and perverting such moral sensibilities and powers as remain to man even in his fallen state. I care not to speak of the Chinese as worse than other heathen nations, nor do I suppose that they are sinners above all men that dwell in the earth. But taking the estimate of the heathen given in the New Testament, an estimate true of the Chinese and of all other nations that know not the living and true God and Jesus Christ whom He hath sent, there is surely ample evidence that they have sunk low indeed into the depths of sin. And there is in China that which, while in some measure it may seem to alleviate and redeem, yet really aggravates their evil case. For the Chinese have in their literature, in the opinions and teaching of many of their sages, in moral maxims and rules of conduct universally accepted, that which, though excellent in itself, yet tends through the perverse working of human depravity to make their character all the worse. And this sad, this frightful result comes about through that almost universal insincerity and deceitfulness which are too truly regarded as the chiefest vice and sin of China. She boasts of a civilization that can be traced back for centuries before Christendom arose. She points with pride to her vast literature, to the sages whose names she fondly imagines to be highest in the annals of time and in the world's temple of fame, and from that literature, from the lips of these sages her people even to this day delight to quote commendations of virtue and to speak of the benevolence, the righteousness, the sincerity and truth which, in the Middle Kingdom at least, are and ever have been the acknowledged rule of intercourse between man and man. Alas for that land whether it be Judea of old or China in these latter days which makes her boast of that in which she is most wanting. If it were blind, it should have no sin; but now it says it sees; therefore its sin remaineth. This intellectual acquaintance with and commendation of what is right and good, this glib readiness to admit the beauty of virtuous conduct, is what appals us when we are brought face to face with the abounding iniquity of this vast nation. This vice of insincerity, this hollow, this false, this unconscionable parade and commendation of virtue is that which eats out and destroys the very foundations on which a virtuous character must be reared. It has told injuriously on every class and grade of the people. The converts are infected by it, and it makes the raising of the moral and spiritual tone of the Native Church a work of more than ordinary difficulty.

By the sovereign, almighty grace of God the members of that church have been rescued from the depths of ignorance and ungodliness in which, in common with their countrymen, they once lived. Once help-

lessly sunk in the horrible pit and miry clay, their feet now stand upon the Rock; once under a covering of gross darkness they now are the children of light and of the day; once sick nigh unto death, yea dead in sin, now they are alive with life from God Himself and the tide of moral and spiritual health has begun to flow through their whole being. But all this is only the beginning of the mighty change which they are to undergo. Though separated from, they are still surrounded by the vast mass of evil of every kind and form which was but lately their own native element. That they have escaped from it at all is a wonder: it is no wonder if its hurtful, debasing, and weakening effects cleave to them and render complete recovery and cleansing slow and difficult. They live in the clear light of Divine truth, but what purging their dim bleared eyes, so long dark, need! They are in the way of life, but what wonder if their walk is feeble and halting in paths so new and so steep and straight. The disease which still preys on their countrymen, unmitigated in its virulence, has left them weak and wounded, with moral sensibilities well nigh dead and capacities for the reception and development of spiritual life almost wholly lost. We have then a difficult task before us: it is more than time that I should consider how we shall best fulfil it.

And, seeing that the end to be attained is moral and spiritual, we must see to it that the means we use are moral and spiritual too. No mere intellectual culture, no mere extension of knowledge can secure the end proposed. The history of some of the most gifted individuals of our race, as well as the history of nations, furnishes sad and abundant proof that wide and varied attainments in knowledge are not only no guarantee for moral excellence, but even furnish no safeguard against gross corruption of morals and impiety of life. We know that this is so in respect of merely secular knowledge and intellectual acquaintance with moral truth in those who do not profess to be Christian. But the history of the church itself presents us with too many examples of periods of no little knowledge of doctrine and general intelligence on religious topics, while the moral and spiritual tone of professing Christians was far from high. One of the complaints oftenest heard regarding the Church in what may be called Christian lands is, that while the means of grace abound and there is much knowledge and even much activity of a religious sort; there is no corresponding elevation of the moral and spiritual tone in the mass of those who profess to be members of the Church. A few here and there give forth the sweet light of a saintly life, but these are few compared with the great numbers of professing Christians. And let us specially note that in some of these cases, while the moral and spiritual tone is high, there is comparatively little general intelligence and culture. Poor, unlettered, ignorant children of God often shine forth conspicuous among their fellow Christians as men of pure morality and high spiritual attainment. From which we learn that, while intelligence and culture are in themselves valuable and to be desired, it is not the case that they are necessary to, much less that they insure, the possession of superior moral character and spirituality of mind.

I would comprehend under three divisions what seem to me to be the best, the chief means of elevating the moral and spiritual tone of the Native Church:—*First*, Painstaking and stated instruction in the word of God; *Second*, Much earnest and affectionate prayer on behalf of the converts; and *Third*, A high moral and spiritual tone in ourselves in all our intercourse with and labours on behalf of the Chinese.

I.—As to the instruction of the native Church in those Scriptures

which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" that it "may be perfect, thoroughly furnished unto all good works." This is a very wide question, but I shall only attempt to consider it in regard to what bears specially on the subject in hand. In a Conference of Protestant Missionaries there can be no debate as to the duty and importance of doing all that can be done to instruct the converts in the Word of God. If we would produce moral and spiritual results it *must be* by means of that word brought home in power and in the Holy Ghost to the hearts and consciences of men. By taking heed thereto *and not otherwise*, can the ways of men be cleansed. Use what means we may, so long as this means is neglected, we shall fail in raising the Native Church to a morality that is truly Christian and to that spirituality of mind which is life and peace. We aim at a morality of which the world knows nothing save by hearsay. It is something more, something better, something higher than the natural man can possibly attain to; for it springs from a mind renewed and a heart at peace with God. In its outward manifestation it may be much the same as the morality of men who know not God and lay no claim to being Christians. With their morality we, as Christians, cannot be content, nor can we be content that the Chinese whom God has committed to our care should think it enough. Therefore let us affectionately ply them with motives, with arguments, with examples from the quick and powerful word of God teaching them that in that full and complete armoury, and there only, can they find all weapons, both of offence and defence, needful for them in their fight and struggle against all that is evil and towards all that is good. To get the converts, and especially the native pastors and preachers, to feel this; to get them to see that in the word of God, they have a rule of conduct for heart, speech, and behaviour in all the relations of life better, higher, and more comprehensive than all that their sages have ever taught, a rule of spotless purity and perfection and of Divine authority—to get them, I say, to see and feel this will be an important step towards the end we have in view. In that word they will find Jesus Christ, the all sufficient Saviour, evidently set forth for their acceptance; in that word the promise of the Spirit of all grace is freely made to all believing, seeking souls; these, love to God and love to man are taught as the sum of all duty and the fulfilment of all Law; and life and immortality are brought to light. Let our chief reliance then be on the diligent and prayerful use of this Divinely adapted instrument. Let us, in humble dependence upon God, wield this mighty lever, and all odds against us notwithstanding, we shall succeed in raising the moral and spiritual tone of the Church. It is by means of "the word of truth" that men are born again and become members of the Church of God; and it is by means of that same word of truth that they can grow up into the likeness of their Father in heaven. As soon expect the little infant to grow up into the strong man without the food suited to its various stages of growth, as expect newly baptized converts to grow in spiritual life and in holiness without the ministry of the word. Therefore let our great aim be to be unto them ministers of that word, using every available means for making it tell upon the Church, for bringing it to bear on the converts in regard to their individual, their family, their social life. Let our aim be to get them so instructed in that word as that it shall become a lamp unto their feet and a light unto their path, the "man of their counsel" and their stay and strength in their conflict with sin. In thus instructing them, in thus commending to them the word of God as the one, the only perfect rule of life and means of moral

discipline and spiritual growth, let us not forget that it is with Chinese we are dealing. Let us keep in view their national idiosyncrasies, their mental habitudes, the force of their long-derived customs and practices, and the by-no-means meagre inheritance of moral teaching which they possess. We ought to study what I may call *the philosophy of life* from a Chinese point of view and try to estimate the value and force of its various elements, ascertaining its root-principles and marking their development in the national life as a whole. What is good and true in all these, in other words what will stand the test of God's word fairly applied, let us readily acknowledge. Wisely used, we shall find it very helpful in leading the Chinese to a deeper and clearer knowledge of the Bible, and, what is of more importance in some respects, to a better understanding of how the Bible is to bear on their every-day life, to guide, and purify, and ennoble it. It is here that the unfitness of the Classical Books of China for the purposes of moral discipline appear. The long-tried, the amply-tested experiment has surely proved that even the best and purest of their books, the most honoured and most studied, are unfit to produce and conserve even a very moderate degree of moral excellence, whether in those who study them or in the masses of the people who are influenced by their lessons at second-hand. Tell us not that merely moral teaching, tell us not that the well-put maxims, the beautifully expressed sentiments of the sages in regard to truth, and righteousness, and benevolence and the various duties of men in their several relations one to another, have power to purify and elevate the character. Look at China after more than 2000 years' experience of the force and efficacy that such teachings have to raise the character of a people. Have not such centuries of trial proved the vaunted wisdom and philosophy of man to be unfit to do this? They have been weighed in the balances and found wanting. Let them, then, come in humbly following the word of God, the Gospel of man's salvation, to be tested and purified by it, and so adapted for their proper place as secondary and subsidiary handmaids to the Truth in her work of blessing men, by saving them from their sins and raising them to a new, a supernatural, a holy life. There is not a little that we have to correct and supplement in the teaching of the Chinese sages if we would use it for the end we are now considering. And, even what is true and unexceptionable, and indeed very choice and admirable in itself, has yet no virtue in it, no force and living energy to transform the character, to uproot the bad and instil and cherish the good. Of the deep-seated malady of sin, of the moral disease which preys upon man, and which is the origin and root of all the evil which they saw, Confucius and the lesser sages of China had little or no conception; nay, they for the most part ignored or denied it. No wonder that their cure for the evil is insufficient, and that their teachings have so lamentably failed to heal their sin-sick land. In vain do the Chinese extol their morality; it is a morality of the dead, of the past, and it has no renewing, no purifying efficacy on the hearts and lives of those whose boast it is. It is in their books as a still, I had almost said, a stagnant pool of water. It flows not through their hearts and lives to purify them and enrich them with the fair fruits of righteousness. Now we bring to them the word of God which liveth and abideth for ever, that "pure river of water of life," whose streams "make glad the city of God." And wherever the waters of that river flow there shall be life, and on its banks spring up goodly trees, green and fruitbearing. For we not only have that Word "in the letter, but, by the grace of God, in the Spirit also. Herein is the essential difference between, and the

infinite superiority of Christianity to all other systems of religion and morality. We make known to the Chinese the *Living Christ*, present in and by His word to all who accept it as the Gospel of their salvation. He is present with all who receive Him, as their Redeemer to forgive, as their Lord and Master to teach and rule them. He gives them His Spirit to dwell in them, to enlighten, and renew them, so that old things pass away all things become new. When, by God's blessing, His word is understood by the Chinese converts, when its fulness of grace and truth are in some measure apprehended by them, and when through it, by the gracious operation of the Holy Spirit, they are brought into living fellowship with God the Father and His Son Jesus Christ, *then, but not before*, will there be an elevation of their moral and spiritual tone. For their sin will become hateful, there will spring up a growing hunger and thirst after righteousness, and prayer to their Father in heaven will be as the very breath of life to them. That word of God will be as a hammer to break their hard and stony hearts, as a fire to burn up their all too prevalent earthly-mindedness, as a stream of living water to cleanse away their pride and deceitfulness, and lust of gain. They must be brought low before they can be elevated; and what can so effectually humble men as a deep in-wrought sense of their own vileness and helplessness on the one hand, and of the unspeakable grace and mercy of God in Christ on the other, whence can this come save through the word of God shining into the soul? Therefore, I say again, let us do our utmost to instruct the Native Church in that word, assured that this is an indispensable means to her moral and spiritual growth. Let us teach the Chinese Christians to sit at the feet of Christ, not Confucius, and learn of Him. So shall much that now hinders their growth be broken down and dispelled, much that is erroneous in opinion and wrong in practice. So shall insincerity and pride, and a vain conceit of moral ability, give place to truth and lowliness of mind. So shall indifference towards things unseen and eternal, and that Sadducean scepticism which falls as a blight on the souls of men, give place to an assured belief in and blessed hope of that life and immortality brought to light in the Gospel. So shall that heartless formalism and slavish yet hollow regard for traditional observances, which have done so much to cut up by the very roots all moral earnestness and spiritual longings in this people, give place to that devout regard for the will of God and that worship of Him in spirit and in truth which, in their reflex influence, are so mighty a means of purifying and elevating the character.

Thus teaching them, thus by patient, careful instruction providing that the word of Christ shall dwell in them richly, we shall lead them on to higher and higher attainment in moral excellence and spirituality of life. As to what means we shall use to secure this instruction of the Native Church in the word of God, it is not needful that I should enlarge. Nor need I refer specially to the various ways in which the results of this instruction shall manifest themselves in such matters as the self-support, self-propagation, and self-government of the Church. I am more concerned to show that it is *by means of the Word of God, explained and applied in the power of The Spirit*, that we must educate the members of the Church in regard to this matter. It is only in so far as that word, by the Divine blessing, produces its appropriate effects on their hearts and lives that we are entitled to expect satisfactory results in regard to self-support, &c,—results which in their turn shall tend greatly to strengthen and develop the spiritual life and Christian activities of the Church. It is only from hearts subdued and purified by that word,

it is only from minds and consciences enlightened and made tender by that word, that we can look for such results. Papers have already been read and others are yet to follow on subjects bearing more or less directly on what I am now considering. It will therefore be enough to mention, and very briefly, some of the means whereby we shall most effectually bring the word of God to bear on the Native Church in order to elevate its moral and spiritual tone. Chief among these are the stated Preaching of the Word in all its fulness from Sabbath to Sabbath, with administration of the sacraments and due exercise of Church Discipline: Catechetical instruction of old and young: the establishment of both Day and Boarding Schools, especially insisting on the duty of every Christian congregation having its own Christian school: the establishment of well-equipped Training Institutions for Native Pastors and Preachers, and a diligent use of the Press for disseminating moral and religious truth throughout the Church, in a form and style that shall make it intelligible to the great bulk of her members. If, depending upon God who alone giveth the increase, we faithfully use these and such like means to edify the Church by His word and so to raise it to a higher and purer life, we shall not labour in vain.

II.—Much earnest and affectionate prayer on behalf of the converts.

Need I prove this to be, need I commend this as, one of the best means of elevating the Native Church? Is it not that we might give ourselves to prayer and to the ministry of the word for the salvation of this people that we left our native lands? In whatever way, under whatever form we may be to the native Church the ministers of that word, whether, by direct preaching, or by Christian instruction in schools, or by Church discipline, or by the press, let us never forget that no way or form of our ministry can succeed apart from the gracious work of the Holy Spirit, and that we have no right or reason to expect that blessing unless we pray for it. O that I felt, O that we all felt more deeply, more constantly, the word of earnest prayer in connection with every branch and department of our labours for the good of the Native Church. Can we doubt that our Lord and Master, when once and again He spent whole nights in prayer out on the lone hill-side, prayed much for His people? And do we not all remember how the beloved Apostle of us gentiles again and again and yet again tells the Churches how he prayed for them, how he ceased not to pray for them, how always in every prayer of his for them all he made request with joy, and with thanksgiving? And can we forget the fulness, the comprehensiveness, the lofty spiritual tone which characterize these prayers? They are brief, but who can exhaust the full meaning of even the shortest of them; who, save by growing experience, can understand what treasures of grace and spiritual blessing they make request for? I have often thought that it would be well for all missionaries who have the care of Native Churches devolving on them, and whose hearts yearn for their spiritual growth and prosperity, to copy out the prayers of St. Paul on behalf of the Churches he cared for and make that their Liturgy, their guide and help, in praying for the Churches. And it will be well to remember Epaphras too, whom St. Paul so highly commended, writing thus of him, "Epaphras, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." *That* is the way to raise the moral and spiritual tone of the Native Church—pray for them as St. Paul prayed, as Epaphras prayed, labouring fervently for them in prayers and continuing thus to do with all importunity. As I said of the first means I noticed, painstaking instruc-

tion in the word of God, so I would now say of prayer. Use what means we may, so long as this means is neglected, or used in a half-hearted, perfunctory, or remiss way, we need not expect to be instrumental in raising the moral and spiritual tone of the converts. Many of them are, in a sense, the children whom God hath given to us, they are God's children committed to our care. Shall we not then with a fatherly pity yearn over them, looking on them with a loving, tender, Christ-like spirit, and cherishing them even as a nurse cherisheth her children? If we do thus regard them, it cannot, it cannot be but that we shall pray much and pray affectionately for them. O brethren, I would fain have my own heart, I would fain have the hearts of us all ever full, full to overflowing with this Divine love to the Chinese Christians—so shall we preach to them and instruct them and pray for them to some good purpose, and our hearts would rejoice in seeing a steady growth and progress in spiritual life. Let our prayers for them be special, at times minutely so. Let us pray for them man by man so long as this is possible; and may God speed the day when we foreigners shall have, through increase of members and the wide extension of the Native Church, to devolve this blessed duty and privilege on the Native Pastors. Let us also train and encourage our Native Assistants and Preachers to cultivate, through God's help, this habit of prayer on behalf of the members of the Church. Thus by the mighty power of prayer shall we, under God, elevate the moral and spiritual tone of the Native Church.

III.—A high moral and spiritual tone in ourselves in all our intercourse with and labours on behalf of the Chinese.

When I received the letter asking me to write on this subject my first thought was, God help us! to raise others, we must ourselves have a high moral and spiritual tone. I need not stay to prove this; we all admit it. It is the teaching of Scripture, of reason, and of experience. A great, a solemn responsibility rests on us, for we are entrusted with a work that may well make us tremble as we think of the issues involved. We are, under God, giving a tone and character, a direction and tendency, to the Church of Christ in this most populous of all lands, which may affect for good or evil, for weal or woe, the character and destinies of multitudes yet unborn. How shall we best promote its growth in grace and in holiness of life? Certainly one of the best means, and second in importance to none, is the good example of a holy life, the manifestation in our daily, hourly conduct of a God-fearing, Christ-like spirit. This is a means of influencing the Native Church which the Chinese themselves will fully recognize. Their great teachers "insist on personal excellence in all who have authority in the family, the state, and the empire." Nay they go further still and "require that such excellence be rooted in the state of the heart and be the natural outgrowth of internal sincerity." For such teaching on their part let us thank God, and let us not be slow to take advantage of it in seeking to influence them. But their teachers, even the greatest of them, were manifestly lacking in some of the prime essentials of moral excellence, in truthfulness, in humility, in meekness, and in a forgiving, tender and unselfish spirit. Their ideal was a high one, but not so high as ours, not perfect with a Divine perfection as ours is. To that high ideal not one in all their history ever attained, not one of their sages, not one of their rulers. The new life, that which the regenerating Spirit of God produces, was wanting. Nor were they blessed as we are,—for our ears have heard, our eyes have seen the salvation of God, and we look in adoring faith and love to the Living Son of God, our Redeemer, our

Teacher, our One perfect, lovely, glorious Example. O, then, let us take full advantage of our position and privilege; let us continue looking unto Jesus that we may be transformed into His likeness, and so, by the mighty force of a godly example, raise the Chinese to higher ideas of moral excellence and spiritual life. When all else may seem to fail, *this* will tell. Many of the members of the Native Church may be slow to take in our teaching, and through dullness of perception and lack of spiritual insight, lose much of what we would fain impart to them in our stated meetings for instruction in the word of God. But we may depend on it that if we ourselves walk with God, if the life of Jesus is made manifest in our daily life, if we each one of us can with good conscience say to them, "Be ye followers of me even as I am also of Christ," then we are using a mighty, a most effectual means for raising their moral and spiritual tone. St. Paul could say, "Those things which ye have both learned and received, and heard and seen in me, do:" let us strive so to live, so to teach, so to speak day by day in our intercourse with this people that we too may with good conscience be able to say this to them. Alas! who of us all has attained to this? Are we not all ready to humble ourselves in God's sight that we have come so far short of the glorious example that is set before us, and that therefore we have ourselves so imperfectly exemplified Christianity to this people?

We all know that the Chinese are not slow to notice and remark on our failings or inconsistencies. They are a sagacious, keen-sighted people, and generally "take our measure" pretty correctly. They will speak too of the example we set them, and of our failing—if we do fail—to exemplify that which we teach and require of them. Let us then see to it that they shall not see us, in our temper, speech, and whole manner and course of life anything that would hinder them. Let us strive so to live among them as that they shall be constrained to acknowledge that we practise what we preach.

Such then, to recapitulate, are the chief means whereby we must raise the moral and spiritual tone of the Native Church, *Painstaking instruction in the Word of God, Prayer, and Godly Example*. It will be well for us to remember that these are only means to an end, and that of and by themselves they cannot secure the end in view, viz., the glory of God in the edification and moral and spiritual well-being of His people. We must absolutely depend on Him both for grace to use them and for His blessing to make them effectual. If, however, we approve ourselves to Him as "good and faithful" servants in the use of them and humbly depend on His sovereign, His promised grace to give them efficacy, we may confidently look for fruit to the praise of His Name. And, whether now, amid the toils of our spiritual husbandry, or in the coming rest of that better world where both he that soweth and he that reapeth rejoice together, we shall find that our labour was not in vain in The Lord.

DISCUSSION.

REV. C. R. MILLS, TUNGCHOW, said:—

How shall we best elevate the moral and spiritual tone of the native church members? I answer.

1. *By giving them much and full, not partial or one sided Scriptural teaching.* Mr. Burns is said to have told the brethren at one of the stations in the south "Your preaching is *too evangelicual*." The remark

should be pondered well. *All Scripture is profitable for doctrine.* Let the ten commandments be read frequently in the Sabbath services, also parts of the Old Testament as well as the New. Thus for example read the Book of Deuteronomy.

2. *By much discipline.* Observe the Etymology, and remember the command of the Saviour, *Disciple all nations.* The standard of discipline is not of course absolutely uniform in all the mission. All the members of the Presbytery of Shantung hold that labor on the Lord's day is sin, and exercise discipline accordingly. We also discipline for the use of opium and in short for the habitual indulgence in any known sin.

3. *By securing from them Much giving.* Our people are poor, all poor. We have in our Presbytery four hundred and seventy-four members. they gave last year (a famine year remember) four hundred and seventy-four thousand cash. To them a thousand cash a year is *much* giving. By an article in the last *Recorder* I see the native Christians in the province of Che-kiang gave last year much less per member. The only exception is the Inland Mission. The Presbyterian mission members as previously reported give much the same. Some Missions report less than five hundred cash per member.

4. *By stimulating them to much praying.* Regular attendance at prayer meetings is very important. Another very important matter is family prayer, a duty I fear sadly neglected by a majority of our Christians, I should like to know how many of our (say) twelve thousand Protestant Christians in China pray in the family.

5. *By securing from them much work for Christ.* This is not the time to discuss that subject in detail. When the proper time comes I may say something as to methods by which aggressive Christian work may be promoted. What I insist on at present, is the general principle, that *every* Christian should be brought to engage in some form of aggressive work for Christ.

Finally Strive to develop in our Christians a marked individuality The prevalent patriarchal social system of the Chinese, is all against this. The Spirit of Christianity as also of sound morality is opposed to this venerable system. Without a strong sense of individuality, we shall never raise the moral or spiritual tone of our Native Christians very high. There will be neither much praying, or giving, or working, without it. Every man must be master of his own conscience, his own time, and his own property, whatever his father or grandfather may think on the subject.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said :—

That in all matters of church discipline we must carry with us the convictions of the native church. Take for example the Opium Question; in Foochow they had no difficulty at all in the matter, simply because the 1200 members of the church were all of one mind that no opium-smoker should be admitted. In Ku Cheng 14 out of the first 17 Christians there had been opium smokers, but every one had abandoned the habit, and now they would not think of receiving any one who did not. The regulations with regard to foot-binding, which some had thought severe, were made by the native church, not by foreigners; and so in all similar matters we should be careful not to *force* our own views on the Chinese, but state clearly and calmly the reasons for them, and the native church would, if such views were Scriptural, come round to them. With regard to Sabbath observance he would add that in Foochow the rule of the church is to strictly require it.

REV. G. JOHN, L. M. S., HANKOW, said:—

The importance of this subject cannot be overestimated. To raise the tone of the Native Church it is absolutely necessary that our native brethren should be brought to believe in the Holy Ghost—in His personal presence and conscious indwelling. We must teach them to hold close and constant communion with God. They are apt to look to the missionary for everything—to lean upon him as children. They depend upon him for instruction, guidance, and inspiration in everything. Whilst this is the case they will never rise to a high plane in the Christian life. Ere they can become strong men in Christ, they must be brought to believe in, and cast themselves upon the living, ever present God. I shall never forget what I witnessed about two years since when the Spirit was “poured out from on high” on some of the Native Christians at Hankow. Feeling intensely my own lack of spiritual power, I spent the whole of a Saturday in earnest prayer for a baptism of the Holy Ghost. While thus praying the question suggested itself to me. “Why not pray for the same blessing in behalf of the Native Church?” I then felt for the first time that I could ask in *faith* that the converts might receive a baptism of the Holy Ghost, and be filled with all the fulness of God. On the following morning I preached on the subject. The inspiration of that service I shall never forget. At the close of the service I proposed that we should meet for an hour on every day of the ensuing week to pray for a baptism of the Holy Ghost, and to my great joy I found that the converts were just as anxious for it as I was myself. From 50 to 70 of them met day by day, and, confessing their sins with tears pleaded for the outpouring of the Spirit of God upon themselves, the Christian Church in China generally, and upon the nation at large. The Native Church at Hankow received an impulse then, the force of which continues to this day. The Holy Ghost became a mighty reality to many. Even the religious vocabulary of the Church underwent a change, becoming at once less full of the human element and more replete with the Divine. Many of the brethren became much more bold to speak the word without fear. Where once other things were preached, Christ and His power to save is now the theme. Some months after these Meetings were held one of the converts addressed me thus:—“Teacher, when I was an idolater I was an out-and-out idolater. I fully believed in the idols and worshipped them with all my heart. When I became a Christian my belief in God was as thorough as my former belief in the idols had been, and I gave idolatry up entirely. But *Christ* was never very real to me till that week of prayer, and I was consequently a very timid Christian, and dared not to confess Him before my friends. I learnt then, however, to believe as thoroughly in Jesus, and He has made me very courageous. I now love to speak of Him to all whom I meet and I fear no one.” “He shall not speak of Himself;” “He shall glorify me.” The Christians for the most part are carnal, and consequently weak and sickly. How are they to become spiritual? This is the vital question. Much must depend upon ourselves. If we as Missionaries would help them in this respect, we ourselves must seek the baptism of fire and be filled with the Spirit. We cannot reasonably expect them to rise above ourselves. Some of us seem to wonder that the Chinese Christians are so slow to rise to a high standard of Christian excellence, though perhaps conscious of a terrible void in our own spiritual life. Let us be what we *wish* them to be, and they will spontaneously catch the inspiration; for there is something contagious about the life of God as fully realized and powerfully expressed in the life of man. In our teaching and preaching we must con-

stantly lay before the Native Christians the highest ideal of a Christian man and Christian Church, and urge them in every possible way to realize it. It is of the utmost importance that those whom we employ as native assistants should fairly represent this ideal. It is the ruin of spiritual work to employ unspiritual men to carry it on. The converts themselves take the key note of their religious life from the men whom we employ more than from ourselves; and outsiders judge of Christianity more from the lives of our native pastors and preachers than from their words. The whole work rises or sinks with them. How needful then it is that they be men full of the Holy Ghost and of faith! One point more. The mercenary element should be strictly and conscientiously kept out of the Church. No good can accrue from employing men void of knowledge, zeal, earnestness, and adaptation. We had better work without native assistants than employ men simply because they are the *best* to be found. We should never employ a man because he has nothing else to do. We should never employ a man that is not *really* needed. We should never employ doubtful men in order to carry out certain schemes of our own, such, for example, as establishing new stations. If God has not given the *men*, we may rest assured that He does not want us to attempt the *work*. High salaries should not be given; because they lead to worldliness on the part of those who are employed. They awaken wrong motives in their minds, and neutralize their influence among both the Christians and the heathen. A native assistant should never be retained when once he has proved himself to be unworthy of his post. Moreover, money and rice should never be given to induce people to attend divine services, Bible Classes, &c. I believe that money has been a tremendous curse to the Missionary work in China; and I believe, also, that the moral and spiritual tone of our Churches will never rise whilst the mercenary element has any place among the forces employed by us. It is not money that we want, but God. More of His inspiring and indwelling Spirit. We would do well to keep the staff of *paid* agents as low as possible, and encourage the private members to do Christian work. Make them preachers; but don't *pay* them for their sermons, and don't engage them as paid agents as soon as they evince evangelistic gifts and graces. At Hankow we have a number of voluntary workers, who are doing an earnest and successful work though not in the receipt of a cash of payment.

REV. C. GOODRICH, A. B. C. F. M., T'UNGCHOW, said:—

With Mr. Gough I would say, 1st, *Example*. By a holy and blameless life shall we draw our Church members most powerfully toward a higher life. When a rainbow is bright enough, then a secondary rainbow is born out of the heavens. And when the first becomes still brighter, *luminously* bright—the secondary rainbow appears almost as bright as the primary. It is thus, first of all, that we are to make the lives of our Native Christians more radiant with the beauty of holiness, by *living* radiant and beautiful lives before them. Do we desire them to keep the Sabbath? Let *us* keep the Sabbath, not after a constrained and conventional method, but just as if a bit of heaven had dropped out of it, making the day a great joy and blessing to ourselves. In respect to the Sabbath, let us be more careful of our example.

I mention, 2nd, *Christian Fellowship*. We need to mingle with our Chinese brethren so much, and on such terms of loving sympathy, as to

make them feel and know that we have a genuine and hearty love for them. By this means we shall gain a great leverage upon them, and help to lift them up.

And, 3rd. We must *teach them the Bible*. And in such a manner as constantly to bring out new and unexpected flashes of truth. It was said of McCheyne, that, in reading the Bible at family prayers, he seemed like a person looking for pearls. When we teach our Chinese brethren from the Bible, we ought constantly to be bringing up pearls. By our own deep love for, and constant *con amore* study of the Bible, and also by our enthusiastic faithfulness in teaching from it, we shall do much toward leading our converts to a love for, and study of the Bible.

Others will speak of prayer, giving, and other branches of the subject.

REV. DR. EDKINS, L. M. S., PEKING, said:—

I wish to say a word as to how we conduct Missionary operation s in Peking.

1st. We keep enquirers three months on probation. There are cases in which we admit them sooner. Our rule is capable of expansion in both directions.

With regard to Sabbath observance, opium smoking and other kindred subjects which seem to be important to us all. I think we should teach the native Christians from the Scriptures and allow them to legislate on these points. Let them be chiefly responsible, we are not called upon to legislate. They have in the Bible clear directions with regard to all these questions, and, I rejoice to be able to place the chief responsibility in their hands. I regard the native Christian as one who believes as we do in the Lord Jesus Christ, let him only study carefully the Gospels and Epistles and he is then in a position to judge for himself on these points. With regard to the best means of elevating the moral and spiritual tone of the Native Church I would say, set all the converts to work. Let every one have something to do for Christ. They must not be allowed to be idle. Let there be opportunity given for the outflow of Christian love and zeal. This will do much to raise the character of the native Christian; further, we should not leave the Native Church without the benefit to be derived through the use of special efforts for the revival and growth of spiritual feeling, such as have been employed of late, in the Church of England and other denominations, and also by the American Evangelists in Great Britian, the beneficial effects of which are admitted to be very great. In China the men are the same and the Gospel is the same, we ought not then to leave our native churches with *only the ordinary means* of grace, *special* means should be used. We should bring before them the fact of modern revivals, in which Burns and Moody have been agents used of God.

In bringing these facts before them we should urge them to much prayer. Thus will the moral and spiritual tone of the Church be elevated.

EVENING SESSION.

ESSAY.

The Duty of the Foreign Residents aiding in the Evangelization of China and the best means of doing so.

BY

THE VERY REV. DEAN BUTCHER, D.D.

"Two thirds of the human race" says* Dr. Döllinger "that is to say 800,000,000 persons in all have still to be gained for Christianity and European civilization." When we keep this fact before us we cannot help feeling the overpowering importance of any question connected with Missionary labour. To be asked to take any part in a discussion like this is a high and peculiar privilege, but it is at the same time a privilege weighted with the heaviest responsibility. The contributor of even a humble suggestion to this meeting is sensible of risk lest he should not say the right thing, lest he should say the right thing in the wrong way, lest he should bring one point of a question into undue prominence and unintentionally leave some matter of equal interest in the background but at least he is sure of a fair and friendly hearing and pardon for faults of omission and commission if only, as I hope is the case to-day, his hearers, believe 1st in his sincerity of purpose and 2nd in his profound and penetrating consciousness of the gravity of the subject. What is that subject? We are to consider the duty of the foreign residents aiding in the evangelization of China and the best means of doing so.

Concerning the duty very little need be said. It is obviously the work of the Church to obey the injunctions of its Divine Head. "Go and teach all nations" is as emphatic a command as "Do this in remembrance of Me." Besides, if we really and truly believe in Christ ourselves we must be anxious to diffuse the knowledge of Christ amongst others. A man is said to "use" material wealth only when he employs it for the good of others, and in like manner the treasures of spiritual truth are not to be kept to ourselves but are to be diffused and distributed. "Freely ye have received freely give." It falls to my lot next to consider the means whereby the natives are to be reached by the Gospel Message, and the various instrumentalities that the residents have at their command to effect their object. Now here, as the Scripture says, there are "diversities of gifts." Some of the residents have more influence than others. We must distinguish between the different classes, and strive to point out what weapons for the Holy War are at the disposal of each class. Consider what means can be used by

(a) Diplomats and Officials, (b) Sailors, (c) Medical men, (d) Journalists, (e) Merchants, (f) Foreigners in the employ of the Chinese, (g) Missionaries, respectively to aid in making China Christian.

Diplomatists and Officials.

It is obvious at the first glance that the representatives of Foreign Governments have the power if they have the will to forward the cause of true religion in the country to which they are sent. We have recently seen how a great blow to the spread of Christianity in China has been averted by the action of Diplomacy. Had Great Britain hurried into war after the unfortunate catastrophe in Yunnan, general disturbance

* Address reported in The Guardian, January, 1872.

would have followed, and missionary work would have been put back for fifty years. Had a war been fomented instead of discouraged between this country and Japan an unsettled state of affairs eminently unfavourable to the quiet progress of Christianity would have resulted. The Teacher would have found it very difficult to pursue his task in peace. In the one case the Foreigner would have been directly chargeable with the trouble in the minds of the Chinese, and in the other he would have been closely associated with it. The natural distaste for everything connected with the men who so literally and truly come to turn the world upside down would have been strengthened into aversion and the religion of the Prince of Peace would have been linked in men's minds as it has too often been in past years with war and bloodshed. At present we stand in a very much more advantageous position than we should otherwise have done, and I cannot avoid saying that during the recent crisis the policy of H. B. M.'s Representative appears to me to have been directed towards those objects which religious men and those who have the interests of their fellow creatures at heart should most earnestly desire, and most thoroughly approve...The Consuls have much in their power and without "warrior statesmanship" they may keep the important truth in mind that a man by becoming a missionary does not cease to be a citizen, and that as missionaries as a rule present European character in a favourable light and are engaged in efforts to become acquainted with the Literature and modes of thought of the natives, they are well worthy of support even on other grounds than those spiritual ones on which they would themselves probably base their appeal for assistance.

Lawyers and judges have a difficult task. Dean Stanley preaching on the day of intercession for missions from Rev. x. 15 "The kingdoms of this world are become the kingdoms of our Lord and of His Christ" referred as an instance of our imperfect but hopeful realization of the Highest Ideal to "the purity of our Judicial Bench as compared with the practice which prevailed two centuries since of judges receiving bribes from suitors, thus corrupting justice at its very source; the godlike attribute of mercy abolishing the punishment of death for various minor offences and forbidding the tortures which were formerly inflicted without scruple as well on the innocent as on the guilty." It would be well if the Chinese could be brought to understand that these wholesome and excellent customs flow from our Religion. It would be well if they could understand that justice is "truth at work" but alas! the Parable of the mote and the beam applies in this instance with trenchant force, and we know that when the Chinese officials were reproached with the tedious length of the judicial enquiry into the circumstances of Mr. Margary's murder they referred with a poignant accuracy of retort to the interminable length of the Tichborne Trial.

The Sailors.

European civilization first greets Asiatic eyes in the bodily shape of a British sailor. After awhile the Oriental learns to become acquainted with this rough and ready missionary and possibly he often finds that the object of his awe, disappoints him on intimate acquaintance. The spectacle of a drunken sailor reeling through the streets of a Chinese town is demoralizing and shameful but it must be admitted that in the British navy the temperance movement which has been set on foot in recent years has been productive of the happiest results. Officers following the example of good Charles Parry, the Hedley Vicers of the navy have also done great good by interesting themselves in the spiritual

welfare of the men under their command and when the master vice of drunkenness is once fairly got under we may hope that a favourable rather than unfavourable impression will be made by a class of men whose characteristic qualities, courage, love of fair play, and frankness are really good specimens of virtues greatly needed by Asiatics. The sailors have much in their power and naval officers are doing far more good than they imagine when they look after their men, and try to keep them in good ways.* The captain of the gun-boat who at some self sacrifice strives to make his crew sober and godfearing specimens, rough perhaps but genuine, of what our religion is when carried out in daily life, does a real service to Christianity, and discharges his duty as a foreign resident in aiding in the Evangelization of China.

Medical Men.

Medical men have done and are doing much to assist in the Evangelization of China. The efforts of the physicians and surgeons to relieve the sufferings of sick and injured natives are most praiseworthy. No one can walk through the wards of the hospital in the Shantung Road, Shanghai, for instance, without seeing how the devoted labours of the medical officer and the visiting surgeons exhibit the very best side of practical Christianity, when we read of five or six hundred patients being treated in the wards in one year and thirteen thousand out patients being prescribed for we see what an amount of physical misery must be alleviated by the various hospitals and dispensaries in connection with the Great Missionary Societies and when we reflect that the patients are visited by kind and earnest ministers and have the message of salvation simply and affectionately expounded to them we see at once what practical help to the preacher is afforded by the physician. The Missionary Hospital is the best sermon on the Parable of the Good Samaritan that can possibly be preached.

The Journalists.

In a recent though unauthorized version of the English Litany a petition is interpolated to this effect. "That it may please Thee to help all literary persons, and editors of the Public Press that they may use all their powers in the cause of Truth and Righteousness and rise above the praise and blame of men."...The propriety of introducing such a petition may be doubted but its presence even in the Liturgy of a single congregation witnesses to the importance that the press has now assumed as a channel of good or evil. The foreign press in China might be made an engine of immense usefulness if it were conducted with vigour and singleness of aim, and I am by no means prepared to deny that it has done good service in past years. Still it seems to me that probably from faults on both sides a want of sympathy with missionary enterprise was perceptible in the newspapers published at the treaty ports up to a recent date. I think this was an unfortunate circumstance for the missionaries, for the communities, and especially for the journalists themselves. The missionaries suffered less damage from the actual violence of the assaults than they did from the smarting sense of unmerited censure which these assaults engendered and from a feeling of estrangement and suspicion which grew out of the opinion that the effusions of an inexperienced newspaper editor represented the deliberate convictions of the foreign residents. The communities were discredited at home when their commercial and moral character was assailed in the

* May I instance the work done lately by Commander Bax, R. N. of the "*Sylvia*" whose loss we have had lately to deplore?

British Parliament and elsewhere and the hostility shown by our Press to the only men who were labouring unselfishly to befriend the Chinese condemned us out of our own mouths. But the journalists themselves suffered most severely from the line they were thoughtlessly betrayed into taking as they lost well informed and trust-worthy correspondents in the interior and thus impoverished the literary character of their organs. Had experienced missionaries been encouraged to contribute the stores of knowledge they possessed the value of the newspapers published here and at other ports would have been vastly increased. I recognise with pleasure however a very great improvement in this respect. The journalists have awakened to a sense of their responsibilities and a better tone altogether is observable in their treatment of religious topics.

I cannot leave this subject without saying how much good I think may be done in this country by Chinese newspapers. I recollect on one occasion hearing Sir Thomas Wade say that he thought "a picture paper," a Chinese "Illustrated News" in fact, would be a most valuable organ in the regeneration of China. The attempts made at Peking by Dr. Martin and others and here by Mr. Farnham are most creditable. Why should not the great Missionary Societies unite in publishing an entertaining and instructive magazine for the Chinese with woodcuts of places which exist and events that have occurred outside the Middle Kingdom. It would penetrate into the interior, and enkindle a spirit of enquiry, and lead the natives to ask the why and the wherefore of perplexing phenomena in natural history and science. It would tell them of the achievements of western nations in arts and manufactures and gradually extend amongst the millions of the Flowery Land that spirit of intelligent dissatisfaction with the present which when guided aright is the guarantee of all progress, and when neglected the germ of revolution and anarchy. Such a periodical without containing essays on dogmatic theology might be pervaded and suffused with the spirit of our religion, and the reader while fancying himself enamoured of civilization would find himself learning to love Christianity.

Foreigners in the employ of the Chinese.

This large and increasing class of persons have many opportunities of forwarding the cause of Christianity. They have the great advantage of familiarity with the language and they are on terms more or less confidential with influential natives. The Chinese naturally refer to them for information and they can do much good by "putting in a word" for Christ. When questioned as to western progress they can ever bear in mind the connection between Christianity and Civilization. Their position of course is peculiar and requires tact and judgment but I am assured that a European who displayed a constant reverence for his religion would gain and not lose thereby the respect of his Chinese masters.

The Merchants.

I recollect when I first arrived in China I received a visit from an estimable and experienced missionary. He asked me "How I liked Shanghai?" a time honoured conventional question. I returned an equally time honored and conventional answer that "it was larger than I had been led to expect" or "more European than I had been led to expect" or something of the sort. He replied with a look of solemn rebuke which impressed me painfully. "You must not forget that you are in Satan's seat." It was a revelation of a state of things of which I then knew nothing. It revealed to me that the merchant and the missionary were in an attitude of antagonism. This state of affairs I

rejoice to say is mending. Both parties now understand each other better and in a few years I have every reason to think we shall find earnest laymen engaged in trade doing much to civilize the Chinese and to help on the cause of Christianity. We must front a great and formidable difficulty which the merchant has to get over, viz., the Chinese language. It has been alleged that much evil would have been avoided if the merchants had at the outset mastered the language of the country. They have not done so, and I cannot help thinking that perhaps it will turn out that things have been ordered for the best. At present the Chinese are busy learning English, and if we may judge from the difficulty which appears to exist in finding a proper word for God in Chinese, it is obvious that if any large number of the black-haired race succeed in mastering English they will have a far more convenient vehicle for the conveyance of ideas distinctively Christian than is presented by their own cumbrous tongue. They may be induced to learn the great language of the Western world from motives purely secular, but this is a matter of little consequence. We may be sure they will learn it, nay: they are learning it already, and we may be sure they will soon find how impossible it is to detach European civilization from Christianity. Alexander's conquests made Greek understood of the people in the East, rendered the translation of the Septuagint necessary and so placed Greek, a tongue of singular copiousness and beauty, ready in the mouths of the first promulgators of Christianity, and an important aid to them in the work of evangelization. In like manner may not our English tongue be honoured by serving as the medium which shall convey to the Chinese not only the treasures of literature and science, but the good tidings of Great Joy, the Gospel of Jesus?

I am, however, perhaps going beyond the scope of this paper, when I venture to express a hope which to many here will seem romantic. I proceed to safer and surer ground. The merchants can all preach Christ by living as Christians. We know that in India in the early days of British intercourse the lives of the foreign residents were a scandal and a shame to the religion they nominally professed. There is still room for improvement, and it is to be feared that there is much truth in the description of European life in India given by an ordained native, Mr. Goreh at a recent Church Conference.* "Moreover, the Christianity generally presented by the lives of Englishmen in India seems to have of devotion as little as possible and of comfort and enjoyment as much as possible. And I cannot help feeling that such an aspect of Christianity is not only calculated to suppress all high aspirations in the hearts of native converts after heroic acts of religion and self-denial for which my countrymen have always been very famous, but it also makes the conversion of the unconverted more difficult." In China in the earlier days of foreign intercourse there was much to condemn. Men left the ties of home behind them and led lives that could not be expected to prejudice the natives in their favour. The social life of our settlements is even now disfigured by staring vices. But I hope and believe the worst is over. Now many settle and resolve to live in these China ports for the best years of their lives, and I cannot help feeling that they present in the order and decency of their domestic lives examples that the natives may copy, not pictures of recklessness that even an imperfectly educated heathen conscience refused to accept as a model. Further the merchants

* Report of speech of Rev. Nehemiah Goreh at Grantham Conference in *Church Missionary Intelligencer* for February, 1877.

exercise wide influence by showing how Christian Law and Education affect their business transactions. The spirit of what we call "fairness" is the growth of Christian education though we are apt to forget that it is so. The principles of mercantile honour proceed mainly from the teachings of Christianity. A heathen has little beyond mere expediency to govern business transactions and it must be of use for merchants to set a good example of upright dealing to the Chinese. I suggest four points that have to be amended:—

1.—That the foreign merchant not only for his own sake but for the sake of those that are without should be regular in his attendance at Public Worship.

2.—The foreign merchant would do well to interest himself in schools where the natives are taught English.

3.—The foreign merchant should avoid ridiculing the religious observances of the natives. It is no sign of true religion to affront a false.

4.—The foreign merchants' wives might possibly with advantage strive to become acquainted with the inner life of the Chinese women—and thus pave the way for efforts akin to those of the Zenana Missions in India.

This subject really deserves a whole paper to itself and I only indicate it here as a topic which may be profitably enlarged upon and pressed with emphasis on the attention of the Foreign residents.

I should be guilty of an unpardonable omission if I did not refer to a recent occasion in which the merchants at all the ports in China notably in this great city community have indeed shown what spirit they are of in no uncertain or lukewarm manner. The princely generosity to the sufferers from the Shantung Famine is a practical proof that the lessons of the parable of the Good Samaritan are living realities amongst us. In the presence of this active charity I see a power greater than that of a thousand sermons to win the hearts of the Chinese to recognize the beauty of the practice of unselfishness and haply in the fulness of time to seek to understand the principles whence Christian Benevolence flows.

There is one consideration yet which is full of hopeful augury. The misunderstanding between the missionary and merchant grew out of mutual ignorance. As this ignorance is dispelled we may look forward with confidence to a better time. Increased facilities for communicating with the interior will reveal to the merchant how much the missionary has done. When the Woosung Railway was first opened, the Shanghai residents were surprised to find a flourishing little Church of the American Episcopal Mission at Kong-wan. Many like surprises await them. They will find the Chapel and the School House where they little expect to meet with either, and they will learn that these missionaries have been predisposing the Chinese in favour of foreigners, and so preparing the way for their kindly reception in many towns and villages of which they scarcely know the name.

The Missionaries.

The framers of the Question which I have been so kindly requested to undertake possibly had exclusively in view the religious work which should occupy the leisure of the foreigners engaged in secular professions and trades, but I think that the missionaries themselves are in the most distinct sense of the word "foreign residents" and therefore that I may include them in my remarks. To do so is a task of delicacy and difficulty. Because I may be charged with presumption in venturing to

offer suggestions on a matter with which I have no practical acquaintance and specially for a man whose work does not lie amongst the Chinese to speak of the best means of converting them to Christianity in the presence of an assembly of venerable and experienced missionaries like that which is gathered in this Hall seems like lecturing on the art of war in the presence of Hannibal. However it must be borne in mind that some good may result from the remarks of any one who approaches the subject from a new point of view and who is free from the bias which the best man who has worked for years in a particular groove and on a particular system must feel influencing his judgments. I would say then that what we require may be summed up in few words.

A.—Definiteness and Identity in Teaching

B.—Devotion of Pursuit in the Teachers

C.—Just representations of the Divine Nature

The first point is of great importance. We want the Christian Teachers to agree as to what they are going to teach. It may be said that when we bear in mind the numerous differences existing amongst Christians, it is hopeless to expect this identity. It may be said that all Protestants hold in common a sufficient amount of doctrine to insure that in the main the self same truths will be taught. These assertions are both partially true, and only partially true. In regard to the first proposition, I decline to believe that in these days men will fight for their particular crotchets with the unreasonable zeal with which they fought in older days. We have seen men of different beliefs kneeling to receive the Holy Communion as a solemn preparation for the important task of translating anew the Holy Scriptures which are the title deeds of our faith. The Company who have been working harmoniously at the revision of the Sacred Books contains men of various Sects. Surely when we see such a body of Christian Scholars as are now at work on the Revision of the Bible merging their differences and contributing each his quota of learning and experience to the great object, we need not despair of seeing a convention of delegates from all the sects uniting to agree upon a Creed of Essentials which shall be the basis of missionary teaching throughout heathendom. I believe that if religionists would clear their minds of the mists of prejudice, they would nearly all agree to accept the teaching of The Apostle's Creed, and surely if they would do this it would be an unspeakable gain to the cause of Christian Missions.

Surely the best means for Foreign Missionaries to employ in aiding the Evangelization of China is to give up some of their peculiar *Shibboleths* and to endeavour to speak the same language as their Brethren. There is a deep significance in the history of St. Peter's Fall. It was the local and provincial accent that betrayed him to the High Priest's servant as the denier of his Master. How often in like manner has the peculiar crotchet which a man is proud of as the distinguishing mark whereby he is known from other Christians been really the hindrance of his reception of the full benefits of vital communion with the Lord of the Universal Church. I confess that when I think of the Revision Committee and its comprehensive spirit I cannot but see in it an augury of a better time when a similar gathering may take place. Where so fitly as in

"The kingliest Abbey in all Christian lands,
The lordliest, loftiest minster ever built
To Holy Peter in our English isle,"*

* Tennyson's "Harold."

the Abbey of Westminster—to consider what we propose actually to teach, what Creed shall be the Missionary Symbol. And might not the earnest endeavor to compose such a Creed force on us all the conviction that the vital truths are held in common by “all who profess and call themselves Christians,” and thus the standard carried forward in the van of the Battle against Heathenism might be at a later period the “ensign on an hill,” the rallying centre for the various regiments who after bearing it on its victorious way might return when the conflict was over to adopt it as their only flag through long and happy after days of peace.

B.—Devotion of pursuit in the teachers.

I hold it as a great misfortune that missionaries have engaged in business. Literature and education properly occupy the attention of religious teachers, but other callings are out of harmony with their profession. In some cases of course Missionaries who have been suddenly deprived of supplies from home have been compelled to work for their living. But only extreme necessity justifies the adoption of secular callings by ministers of the Gospel.

C.—Just representations of the Divine Nature.

There can be no doubt that Missionaries will have far more success than they have hitherto had when they give up hinting that all the heathen are lost everlastingly. St. Chrysostom's comment on St. Paul's 2nd Chapter of Romans should have set this question at rest. Yet still we find the old doctrine appearing occasionally, hampering the freedom and marring the clearness of the Gospel message. On this matter I cannot refrain from quoting the late Dr. Norman McLeod ;

“That no soul is saved except through the blood of Christ, and that no soul is saved without belief in Christ, are not equally true propositions; for, if so, all infants would be damned. Now as all admit that infants may without faith (of which they are incapable from their age) be saved by having the benefits of Christ's death imputed to them, so, for ought we know, heathen, who are incapable of faith from their circumstances, may have the benefits of Christ's death in the same manner, and so their natural piety will be the effect and not the cause of God's showing mercy to them. We preach to such because we are commanded. God may raise a sick man by a miracle; but our duty is to use the appointed means.”

Some of those “means” I have endeavoured imperfectly to indicate in the paper which I now leave to your candid consideration.

DISCUSSION.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said :—

He felt constrained to say a few words on the paper that had just been read. He appreciated much the fact that the Reverend Dean had undertaken to write it. The subject was most appropriate in his hands, and he had treated it in a practical and pointed manner. It was gratifying that the Dean had always identified himself with the missionaries and their work. He had often met them in their local conferences, and taken an active part in their mutual deliberations. The present was an occasion in which it was pleasing to see him associated with them, and expressing himself on a matter of such interest and importance, as the bearing and relation of the foreign community to the missionary work. He would simply refer to one topic connected with it, as this

seemed a most suitable opportunity for doing so. Hitherto there had been a lamentable schism between the Missionary body and the community at large, and many detractory things were often said, the one of the other.

Strangers and new comers were greatly surprised at the unfavorable remarks they were compelled to hear of Missionaries and their work, and without further inquiry they were apt to suppose there was surely some foundation for them. But the fact was in regard to this point the utmost ignorance obtained, and it would be well if both parties were to know each other more fully than they generally do. He readily admitted that the missionary cause had been most materially helped by the mercantile interests in China, as it was owing to these in great measure that the country had been opened, and such facilities secured for the preaching of the Gospel. In other ways too, valuable assistance has been received from the mercantile body in carrying out the end and objects of the Missionary enterprise. Allusion had been made to the famine in Shantung, and the noble response that had been given to the appeals in connection with it. And this was only one of many similar acts in which the one section had been most serviceable to the other. He would plead that both classes should come to a better understanding than in time past. There had been too much separation between them, and his persuasion was that by a more intimate acquaintance with each other, a far greater influence for good would obtain, which would be for their common advantage and the good of the multitudes around them.

REV. A. FOSTER, L. M. S. SHANGHAI, said:—

The greatest obstacle of foreign residents in China aiding in the evangelization of the country, is their own indifference to the matter, and their want of interest in it. For that indifference, we as missionaries are no doubt partly to blame. Perhaps if we were more enthusiastic about our work, we might impart to others something of our own fire. But be that as it may, the apathy which laymen in China generally exhibit in regard to the work of missions, must be overcome before any scheme for associating them with us in our work can be of any value. It is useless to suggest to men the *means* of doing that which they have no *inclination* to do. Speaking generally, the first thing we have to do, is to set forth to our countrymen a higher view of life and its responsibilities than is ordinarily entertained by Christians either at home or abroad. Supposing, however, the case of laymen who are really in earnest in the desire to promote the glory of God in China, several courses are open them. Schools, preaching stations and other existing agencies might be strengthened by their personal efforts, presence and sympathy. I will single out one special subject of great importance and confine my remarks to that, leaving other speakers to dwell on other schemes of usefulness. I believe that an immense amount of good might be done in China, by an extensive system of *practical benevolence*. The salutary effects of foreign generosity in the relief of the famine stricken districts of Shantung during the present year, have been alluded to. It has probably impressed the Chinese as nothing else has ever done with the practical results of Christianity. Our generosity to the sufferers in the North is nothing to boast of. As Christians we have performed a simple act of duty. But why should we not do as much *every* year for the relief of the poverty and suffering which always abounds in China, as has been done this

year to meet this particular emergency? If the Christian Church really wishes to represent the life of Christ to the Chinese, she ought to exert herself in the matter of practical benevolence, and we as missionaries ought to take the lead; we ought to organize schemes in which our Christian fellow countrymen may co-operate and to which they may devote not only their money but that which costs them more than money viz., their personal support and sympathy. While as missionaries we cannot overestimate the importance of our spiritual work, we ought not to disregard the bodily and temporal wants of the Chinese. Christ found time to minister to men's physical needs as well as to their spiritual needs, and so long as we value for ourselves physical comfort and social enjoyments, we ought to do the utmost in our power to impart these blessings to our needy and suffering fellowmen. There is some danger of our talking more than we feel about the value of men's souls. Really to perceive as Christ perceived the worth of a human soul, we need a high spiritual education. Men do not arrive at it in a day. The first disciples before they became fired with a desire to save the world, had to undergo a course of training, and it is the same with Christians to-day. We as missionaries need this high spiritual education for ourselves, and we want to see it in our fellow countrymen. No where are we so likely to find it as by following the steps of our blessed Lord Himself in the path of hard, downright self-denial undertaken in behalf of the sick and destitute. If it be a question whether we shall devote ourselves to the work of benefitting men morally and spiritually, or of benefitting them physically and intellectually, we ought certainly to choose to do the former. But if it be a question whether we should spend our money and our spare time in ministering to the poor and ignorant or in providing ourselves with comforts and amusements, then the answer is, we ought to do as our Great Example would have done, we ought to spend and be spent for the welfare of men.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said:—

In the joint attendance of so many of the merchants of Shanghai with the missionary representatives of different ecclesiastical denominations, we all recognised an auspicious omen and happy harbinger of a speedy inauguration of the era of good feeling between the two classes to which Mr. Muirhead has alluded. Nay! this joint attendance is a manifest proof that such era was already begun. The common attraction which has drawn us together is the Rev. Dean's Essay, expressed in his usual elegant and perspicacious style. But there is one point on which I feel constrained to join issue with the Rev. Dean: viz., that the heathen bear a relation to the great plan of salvation analogous to that of infants. If there is any doctrine fundamental in anthropology it is this, that man by nature is "dead in trespasses and in sin," and "condemned already." And here is the grand motive to earnest, self-sacrificing effort in behalf of the heathen, the nature that has brought the missionary body to China. I would also draw the attention of the merchant to a practical point: viz. their responsibility regarding the servants of their households, to see that they were allowed time to attend worship on Sabbath at some Mission Chapel. I would also point out a door of usefulness to this class of Chinese in a Sabbath-School for them, which might be conducted by the Young Men's Christian Association and where they might be taught in English the truths of religion.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said :—

I venture to constitute myself a committee of one, to reproduce this evening what was said on this subject, in a paper prepared by a missionary lady, and read to us on Monday by her husband. The lady is entitled to be heard on such a question, for she has spent twenty-five years of earnest unremitting labor in the work of elevating and saving Chinese women. Her remarks had special reference to the *ladies* of the foreign community and embraced three points.

First, come occasionally to our Chapels and listen to our Chinese services. It may not edify you especially, but it will manifest your sympathy and interest, and do us and our Chinese converts immense good. You may not be able to come often. If not, then come once or twice. Even this will do us great good. It will be the most emphatic endorsement of our work in the eyes of the Chinese. *Second*, if your servants are Christians, take pains to provide a way for them to go to church on the Sabbath. You should know who your servants are. If they are Church members, do not wait for them to ask you, which they may be afraid or ashamed to do, but talk with them on the subject, and not only give them permission, but urge them to observe the Sabbath and go to Church. *Third*, try if possible to learn to speak some Chinese. Most ladies in your position have some time at your disposal, and learning Chinese you will find more profitable by far than fancy needlework. It will not only enable you to instruct your servants, and manage with more ease and economy your household affairs, but especially it will enable you to understand what is said in your house, and by your own children, and so to guard them against the terrible vice and pollution by which they are surrounded.

I heartily endorse these sentiments, and add my own earnest appeal to all Christian friends in the foreign community, to give us your moral support in the difficult and trying work we are engaged in. Let all the Chinese around you know that you are interested in, and fully endorse our work. This will be of more real value than any amount of donation in money.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said :—

This is a subject upon which I feel deeply. Mr. Muirhead has well said that there have been mistakes on both sides. Some missionaries say they will not call upon merchants, because the merchants are not in sympathy with them, and are rather opposed to them. On the other hand some merchants are particular in keeping away from missionaries. It is this class of merchants who say there are not fruits of missionary work in China. They say "If I were going to employ a man, I would take a heathen in preference to a Christian." When I first came to China, eighteen years ago, I came in contact with a member of the British Consular service who made this statement, "Christian converts are all rogues." I enquired what proofs he had of the fact. He said "I had a Christian named Li Hwak in my employ, and trusted him, and he proved the greatest rogue I ever had to do with." I informed him that the man he named never professed to be a Christian, but was an incorrigibly bad boy in one of the schools, and was expelled. And this was the only instance he had to prove his assertion. Now this sort of talk is a mistake. Let us know each other better, and we shall have less cause for finding fault with each other.

What can merchants do? They can do a great deal. They can help with money; and they are always ready to help in charitable work, as all our missionary hospitals testify. They can help by coming to see our work. Take Foochow for instance. If the merchants were to come and see what is being done, they would never say there are no converts in China. If they were to witness one of our revival meetings, and see men weep over their sins, they would not go away and say there were no converts in China. If they would go out to our country work, and see men come ten or fifteen miles to hear the Gospel, they would not say there are no fruits. If they would go to the homes of the Christians and see at how great a sacrifice to themselves they give up one day in seven, they would then be convinced that these are genuine converts. A merchant recently went with Mr. Wolfe of the Church Mission into the country, saw what was done, felt satisfied that a great and good work was being accomplished, and said "Our friends in the mercantile community know nothing of the work that is going on." Our work in the country greatly prepares the way for the merchants. I take pleasure in helping our mercantile friends to take journeys into the country. But it is important that on these occasions they be kind to the people.

There is no people more ready to respond to kindness than are the Chinese. If we are kind to them they will treat us kindly. Oh that there may come an era of good feeling and mutual good understanding! Let us have more religion in the mercantile circles, and more kind feeling between us.

REV. DR. DOUGLAS, E. P. M., AMOY, said:—

It has been said that considerable harm has been done by the careless use of money: but we need for the mission work far more money than we are able to get. In regard to the salaries of missionaries, it is not for me to speak about single missionaries; but I would say that the salaries of married missionaries are certainly not too large, in many cases far too small, so as to cause bad health and make unfit for work. We can not avoid sometimes speaking about money, but I would say that the first need is as Paul wrote about the Philippians that they "*first gave their own selves to the Lord, and unto us by the will of God.*" This is the help most needed from foreign residents. One of the most common and most formidable of the arguments which the Chinese bring against the Gospel is drawn from the conduct of the majority of foreign residents. Oh, if the foreign communities of Shanghai and the other ports were to live as the living apostles of Christ, their example would be as powerful as the labours of many missionaries.

MORNING SESSION.

ESSAY.

Self-support of the Native Church.

BY

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW.

That the native church ought to become self-supporting at the earliest possible moment, and that it is our duty to do all in our power to bring about this result, are propositions that none will dispute, and on which there need be no argument. The Gospel plan for the support of the

ministry is tersely stated by the Apostle Paul in I. Cor. 9: 13, 14:—"Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." This is in harmony with the Saviour's direction to the twelve apostles to take with them only what was absolutely necessary in their journeyings, leaving other things to be supplied by those to whom they ministered; for which direction he assigned as a reason, that "the workman is worthy of his meat." (Matt. 10: 10.) The same instructions were given to the seventy disciples, with the affirmation that "the labourer is worthy of his hire." (Luke 10: 7.) It is also evident that the early converts to Christianity were expected to meet all the expenses of their religious services, to support the poor among them, and to send of their means to assist poor Christians in other places, and to carry the Gospel to the "regions beyond."

It is beyond dispute that only in this way can a genuine native church be developed. A church that is held together by no stronger bond than a mutual dependence upon foreign silver may reasonably be expected to speedily disintegrate, and become defunct, when once the flow of the silver stream is checked. Looking over the Christian church of China to-day, and observing the effect of too liberal aid from foreign funds here and there, we may appropriate the words of the Apostle Paul to the Corinthians on another subject, and say with truth, "For this cause many are weak and sickly among you, and many sleep." (I. Cor. 11: 30.)

Again, only a self-supporting church can demonstrate to the heathen the genuineness of native Christianity. A church dependent on foreign funds will ever be looked upon with suspicion. The average Chinaman, when he understands that a body of professed Christians are continually helped by foreign [money, needs no other reason to account for their Christianity. Cause and effect are to him so evident that investigation is superfluous. And this judgment of heathen Chinamen will find many a response from Christians in our home churches, who are anxious to see Chinese converts evidence their faith by their works—especially by the work of supporting the ministry and all Gospel institutions in their midst.

But, while there is no disagreement among missionaries as to these facts, opinions differ when we come to face the question, "How shall the self-support of the native churches be brought about?"

One opinion is that no natives should be employed to preach, until there are native Christians ready to support them. Thus a writer in the "Missionary Recorder" for August, 1867, (p. 27) says:—

"It might be running to an extreme to advise that the missionary should never pay a native assistant. Yet, considering that the foreign missionary is entirely sustained from home, that large sums are expended in printing the Bible and tracts, in building churches, schools, &c., it does not seem a very hard thing to leave the support of native evangelists to native Christians." Even stronger are the words of Dr. Macgowan at the Liverpool Conference; "Native agency was, indeed, all-important; but they had been pressed and impelled by friends at home to employ and trust to natives too soon; one of the results being, that they were filling their churches with hypocrites, because men were anxious for employment. The heathen outside saw this, and, as a consequence, became only too anxious to join us. He had suggested to his own Society that hereafter, in establishing new missions, they should rely for a time on native agency only so far as it was unpaid; that the natives, every man of them, should understand from the beginning that it is their business to propa-

gate religion. It is safe, as a general rule, not to salary native assistants until their fellow church members so far confide in them as to aid largely in their maintenance. It is by this slow process only that healthful churches can be established."

Another opinion (or at least it may be inferred from their mode of action that such is the opinion of some) is that as many native agents as possible should be employed. They reason: "The field is great: here are millions of souls in need of the Gospel; here are natives ready to preach the truth to their countrymen; it is but a small expense to the wealthy churches of the West to employ them; let this agency, therefore, be employed with the greatest freedom." And even after churches of native Christians are gathered, the plea is still made, "They are poor; let their wealthier brethren aid largely in supporting their pastors."

The path of truth and of safety in this, as in most other matters, lies probably between the two extremes. With so large a field before us, and some converted men, ready and qualified to preach the Gospel, it certainly does not seem to be the wisest policy to wait for a church to grow up, and become able to support them, before they are sent forth. Why may we not as well employ a missionary from Foochow to Yenping, as one from America to Foochow? The fact that we can employ ten of the former with the same amount of money that is required for one of the latter certainly constitutes in itself no objection to their appointment; nor can it be shown that it is better to leave all such outlying regions to occasional visits from a missionary, or to draw on the home church for men and means to occupy them permanently, than to send out native preachers for the time being at the expense of western churches.

On the other hand, the employment of a large number of native preachers who receive their support from foreign funds, is a manifest evil.—

1.—In giving ground for the common reproach—"You eat the foreigner's rice; of course you will preach the foreigner's doctrine."

2.—In accustoming the Native Church to expect foreign support, and thereby hindering the growth of a self-helpful spirit.

Here I cannot do better than to quote the strong and truthful words of Rev. C. H. Wheeler in his "Ten years on the Euphrates," (pp. 71-74):—

"When the kind-hearted missionary, instead of teaching his converts the grace of Christian liberality, and calling upon them *from the first* to give of their substance for Christ, practically treats them as paupers, not only giving them the Gospel free, but adding, in one form and another, pecuniary help, and thereby increasing the universal oriental greed for "bakshish," he not only harms the man, but inflicts a greater wrong on the Church of which he is to be a member, by teaching it also to sit and beg. A Church made up of such members, persons who have merely learned to *adhere to the Missionary*, and sit from Sabbath to Sabbath and listen to a free Gospel, with perhaps the added argument of cheap bread from the missionary's hand during the week, cannot be trusted. Says an earnest missionary, who has the misfortune to be located where such a church exists, and who, as a beginning in the work of reform, is resolutely endeavoring to secure from the people one-half of their native preachers's salary, in place of the whole, which, as he says, 'they are able to pay,'—"What course ought we to take? Shall we ignore this church altogether, and labor on in hope of some time having material to form a new church, and then ordain a pastor, or shall we now ordain a pastor over what is little if anything more than a Church in name? We can,

perhaps, get half of the salary from the people, though it will require a most desperate effort; and it seems sometimes that I can not stay here much longer. But I take a little courage when I remember the time when they thought they could do nothing for themselves, and when a member of the Church sent me a charge for putting up in their chapel a stove which had been presented to them; and, when I refused to pay it, not only he, but others, accused me of defrauding him. Was wood needed for the chapel, it was expected that the missionary would call some Protestant, and say to him, "Here is the money for you to buy so many loads of wood, and pile it up in such a place;" and, as a matter of course, the man would afterwards come to the missionary for pay for doing his (the Missionary's) work." To this the brother might have added, "and the missionary was expected to be grateful to the people for coming and listening to his preaching." For members of another Church, which had thus been fed and cared for at the expenses of the Board, when the system was changed, and they were called upon to do something for themselves, had the cool impudence to accuse the missionaries of ingratitude, and to say, 'what would you have done for an audience if we had not come to the chapel?'

"But this mistaken sympathy, which puts converts in the place of paupers spiritually, if not pecuniarily, is, if possible, even more disastrous in its influence upon those who are employed from among the people as helpers in the missionary work. The 'poor men' get a salary altogether out of proportion to the earnings of those about them, and which the people are as wholly unable to pay as a poor country parish would be to support an expensive city preacher. And these helpers, once accustomed to the prompt and uncomplaining payment of so large salaries, and sure, like all of their class, to spend all they get, can seldom or never be induced to take less, or to depend upon the complaining charity of their own people. It should also be remembered that these high salaries are so much premium upon hypocrisy on the part of the ministry, and thus lay the foundations of the Church in spiritual rotteness."

Take also the testimony of Rev. J. Vanghan at the Allahabad Conference:—(pp. 266–267.)

"The history of the C. M. S. Missions in the district of Krishnagu will illustrate what I mean. Some 35 years ago, the Pentecostal showers—as they were then and long after thought—visited that district. Whole families, yea, whole villages, came over to the truth, hundreds upon hundreds flocked to the missionaries demanding admission to the fold of Christ. Station after station sprang into being, churches pointed their spires heavenward where only idol temples had been seen before; schools with hundreds of bright young faces began to abound. Gradually a Christian population of some 5,000 were scattered over the district, ministered to by five or six European missionaries. From time to time strangers visited the scene of the wondrous revival, and went away rejoicing at the tokens of good which they beheld. Churches filled with Bengali ryots acknowledging the one saving Name, schools filled with cleanly, well-dressed, well-fed children, were features which could not but evoke feelings of joy and thankfulness in any Christian heart. But, most truly it may be said in missionary as well as other matters, "all is not gold that glitters." Pleasing as the scene was to behold, there was unsoundness within. The whole thing was like a large Christmas tree, hung around with fruit which has not grown out of it, and has no natural connection with it.

There was a painful *unreality* about the whole state of things. The

enthusiasm of the Christian spectator must in some measure have cooled, had he known that the well filled church depended quite as much upon *secular* as spiritual considerations, that almost every worshipper looked to the *hand* of the missionary as well as to his lips, that the prevailing cry was that of the horse-leech, 'Give! give!' He would moreover, doubtless, have been less charmed with the sight of hundreds of sleek and well-dressed children in the schools, had he been told that they were every one fed and clothed and taught at the expense of the Society, whilst the parents claimed this as a *right*, not by any means as a favor. Yet such was the actual state of things. Each mission station resembled an almshouse, and the missionary was the almoner. It is superfluous to say that such a system could only eventuate in disappointment and failure. Such has been the case. The Christianity of the people trained under that system has necessarily been dwarfed and deformed. It has *no backbone*, even where it is more than nominal. The mistake began with the *beginning*. The error was committed at the first of teaching the people to *receive* rather than to give. Had the apostolic method been pursued, we might have had fewer converts, but we should have had better Christians; and instead, of raising a host of overgrown babies, we should have seen a people steadily growing up into the fullness of the stature of men in Christ Jesus." Let us beware of repeating history of this sort in China!

3. Such employment of a large number of foreign paid native agents is a manifest evil, because it tends to draw unconverted men into the service. There is probably no country in the world in which the art of deception is carried to greater perfection than in China; and painful experience, from the time of Gützlaff until now, teaches us how easy it is for plausible hypocrites, whose real aim is the "loaves and fishes" of foreign support, to deceive the very elect with smooth words and religious appearances, while their hearts are far from us. Above all things, we need to avoid the employment of unconverted men with foreign money to preach a mercenary Gospel.

The proper conclusion then seems to be: Employ suitable men to preach the Gospel to their heathen countrymen; but, as soon as members are received into church fellowship, accustom them from the very first to give according to their ability to the support of the Gospel. And that they may do this the more speedily, carefully avoid placing the salary of the native preacher at too high a figure—such as the native church will be unable to pay, and from which the native preacher will be unwilling to come down. (This is not a case to which "*facilis est descensus*" will apply.) In some of the older missions, mistakes at this point have been the occasion of serious trouble and embarrassment, when it has been found necessary to reduce the salaries of native agents, in order to meet the ability of the native churches. The opinion expressed by the Liverpool Conference in its "Minute on native agents," (p. 230) seems judicious and satisfactory:—

"Where a native pastor has been appointed over a Christian congregation, they [the Conference] think that his support should come from them. It is neither natural nor just that his support should be derived from a foreign Society in a distant country; but where a church is poor, or weak in numbers, a Society may well continue to supplement such salary as the church can give, by an annual grant, until it is able in due course to bear all the burden alone."

If we ask now, what are the *obstacles* to self-support? the answer is a brief one.

One obstacle, undoubtedly, is the poverty of the Native Christians. It is still true of the Church in China that "not many wise men after the flesh, not many mighty, not many noble, are called." Many of our converts are very poor. In some portions of our Foochow work, the members cannot afford to eat rice, but depend almost entirely upon dried potatoes for their daily food. They can do but little towards supporting a pastor. Some of them are scarcely able to make any *cash* contribution whatever; and preachers accustomed to better living are disinclined to share in the humble fare of these people, though they are taught that Christian preachers ought always gladly to share such food as is used by the people to whom they minister, and to eat what is set before them, asking no question for conscience sake.

When Bishop Kingsley was with us in 1869, during the examination of the characters of the preachers, it was urged against one of the members, that on a certain occasion, when he had been invited to eat with a family in a place in which he was preaching, he objected to eating duck's eggs, and asked that he might be supplied with hen's eggs. The brother who introduced this complaint said that no man was fit to be a Methodist preacher who was unwilling to eat duck's eggs when set before him. The theory is doubtless quite correct; but it must not be carried too far. It would not be well to insist that native preachers should abandon a reasonable and healthful style of living, to adopt the scanty fare and unwholesome food of the common people in many regions. It is a very difficult, and somewhat delicate, matter to adjust the salary of native preachers so as to secure them an adequate support, and yet not embarrass the question of self-support by going beyond the ability of the native churches, and thus accustoming the preachers to expect a salary higher than the native churches will ever pay.

Next to poverty, and perhaps even more serious than poverty, is the obstacle occasioned by the backwardness of the native converts in assuming duties of this kind. Here, as in some other countries, we find by experience that a man's purse is about the last thing converted; and the native church has an exceedingly imperfect idea of the consecration of worldly substance to the service of Jehovah. There are some professed Christians who spend more money for samshu and tobacco than they do for the support of the Gospel; but (substituting wine for samshu) it is by no means of Chinese Christians only that this can be affirmed. This backwardness to take up pecuniary duties in connexion with Christianity is greatly strengthened by their having already received so much foreign help. Chinese Christians have been led to feel that money is plenty with Western Christians, who are exceedingly well-pleased to bestow it in aid of Chinese Christians; so that the proposition that they shall assume the burden of supporting their own Gospel institutions seems to many like an attempt to deprive them of their just and well-established rights.

While it is proper to make due allowance for the poverty of the native converts, it is well, on the other hand to bear in mind the expensiveness of idolatry. A writer in the "Chinese Recorder," Vol. 2. No. 8., (pp. 211-15) gives an interesting table, summing up the contributions made to idolatry in one year by ten different persons, from which it appears that a man with a monthly income of \$10, contributed 31,644 cash, or about 23 per cent, of his income. Another, with a monthly income of 3000 cash, contributed 7,900 cash—about 22 per cent, of his income. The average of the income of the ten persons is \$115 per annum, and the average of the contributions about 20,000 cash, or over 15 per cent of the income. This writer well says: (p. 213.)

“ Our enquirers should have the idea strongly impressed upon them that a change of faith by no means relieves them of the responsibility of giving. They have been educated all their life to give—the poorest, as well as the richest—so that there is no new lesson to be learned by them in this respect. What is needed is, that the stream of their benevolence should be diverted into other and purer channels, instead of being allowed to dry up and disappear the moment they enter the church. Many become Christians with radically wrong conceptions of their duty on this point. I have frequently heard native preachers, when addressing audiences, urge as an inducement to believe in Christ, that it is *cheaper* to be a Christian than to be a heathen. Truly it is cheaper, if the line that divides between idolatry and Christianity be the one which, when once passed over, marks the boundary between extensive giving and often absolute withholding. Let men be made to feel, in coming into the church, that whilst superstition and a false faith are no longer to act as motives to draw out their contributions, a stronger power—even the love of Christ—comes into operation, which shall constrain that no less a sacrifice should be made for the truth than was before made for error. Until this spirit has been imbibed by our members, the possibility of self-support will still be removed far ahead into the future, and all the evils necessarily connected with a forced growth from without be perpetuated.”

One of the greatest and most pressing duties of the hour in the older missions is to kindly, but firmly, instruct the native Christian in this duty of sustaining their own church institutions. Some of the methods by which this may be accomplished are indicated by the following brief extracts from Mr. Wheeler's “Ten years on the Euphrates:”—(pp. 108-9.)

“ By holding fast to the idea that the independence of the churches is inseparable from self-support, and then making every possible appeal to their manhood and their Christian feeling, we at length succeeded in gaining for the idea a permanent lodgment, as we hope, in the minds of both people and pastors; but no one, who has not done the difficult work, can realize at what expense of effort and nervous energy it was accomplished. It required line upon line, and precept upon precept, repeated sometimes till the brain and the tongue wearied with the tiresome repetition. Sometimes we labored privately with them which were of reputation, urging them, as Paul did the Corinthians (2 Cor. 9: 1-4), so to behave as to justify our good opinion of them; and, again, we rebuked before all some niggardly giver. When sometimes we dwelt too much, as the people thought, on remembering the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive,’ we replied, ‘Seek and enjoy this blessing, that we may stop talking to you about it!’ When once asked whether it was not a shame to talk on such a subject from the pulpit, we replied, ‘Yes, it is a shame to *you* that by your covetousness you make it necessary.’ While we paid a part of the salary of the Harport city pastor, we were accustomed to occupy the pulpit during the same proportion of the time, leaving him to preach elsewhere. When once, in a pet at our faithfulness, the people sent a committee to request that their pastor should preach all the time, we replied, ‘If you wish to hear your pastor, you must make him *yours* by supporting him, and when you do this, we mean that you shall hear him;’ and, true to our intention, we left the pulpit to him from the time that the church began to pay his entire salary.”

Referring to the determination of the missionaries not to recognize

as a Church any company of professed believers who would not wake up, and go to work for the Master, he says: (p. 110.)

“That is, we declined to administer the sacraments to them. The church in Malatia, thus left without communion and baptism, appealed to us to send a pastor from some other church, to which we replied, ‘The pastors are not our servants; ask one yourselves.’ At their request, the Hulakegh pastor went and gave them the communion. A few days after, they came, saying, ‘Is it not a shame for us of the big city of Malatia to, beg the sacraments from a poor village church?’ To which we replied, ‘It is no shame to beg when persons are too poor to do otherwise.’ ‘We are not too poor,’ they replied; and within a month they had a pastor.”

Another instance given is as follows:—(p. 111.) “With one community, the one least willing to pay, and whose wrath was kindled against the new-comers, with our new Gospel of ‘Give, give,’ we labored in vain, till, by comparing them to a healthy, strong man, who should lie down by the wayside to beg, crying out, ‘Help a poor cripple!’ and saying to them, ‘We are the men, who, instead of wronging by feeding you, have come in love, with the rod of God in our hands, to smite you, and say, ‘Get up, you pretended cripple, and prove by walking that you have feet!’ we at first relaxed their sullen faces in mirth, and then gave them forty dollars to aid in supporting the pastor of their choice.”

The plan of the Harport Mission to help the infant churches without hindering self-support is thus stated: (pp. 101–102.)

“While the churches assume the entire ‘responsibility’ of their pastors’ salaries, temporary aid is granted to needy churches, in no case exceeding one-half of the amount. This is promised only for one year and, if continued, is diminished at least one-fifth each successive year, till at the end of five years it ceases entirely. The churches are thus made to feel from the first that the entire responsibility rests on them, and not at all on us.”

The history of the movement toward self-support at Foochow may help in throwing some light upon this important subject. In 1868, the body of native Christians had grown sufficiently large to make it very desirable to take some steps in the matter. At the request of the Methodist Episcopal Mission, a general meeting of missionaries was held on the 7th of August, in that year, to consider the subject.

The conclusions of this meeting were embodied in a series of resolutions; in accordance with the spirit of which the Methodist Episcopal Mission, on the 1st of September following, adopted the following rules:

“1.—In any place where a day school is desired, the missionary in charge shall call upon the people to decide what amount they will pledge toward its support; and if satisfied that they give to the extent of their ability, he may supplement the amount by mission help, not exceeding \$2 per month for a teacher, and \$1 per quarter for rewards.

“2.—The Mission will not assist any native church in fitting up a chapel until there are at least 12 members.

“3.—At important places, where the mission judges it advisable to open chapels for preaching to the heathen, the native Christians will be freely granted the use of said chapels; but it is expected that they will contribute according to their ability to keep the chapels in repair, and will provide for the incidental expenses of their own services.

“4.—In other places, until there are 12 members, we exhort the brethren to meet in private houses, according to the ancient usage of the Christian church, and the custom of the Methodist Episcopal Church from the beginning.

"5.—When there are 12 or more members who wish to have a chapel, they shall provide a building free of expense to the mission for rent. The mission will then aid to the extent of \$10 in fitting up the chapel.

"6.—Chapel keepers shall be supplied only at large and important centers.

"7.—At the last Quarterly Conference in each year, every missionary shall discuss with his official members the ability of each Society on his circuit to assist in the support of its pastor, and it shall be expected that the sum decided upon after such discussion will be raised by the Society for the coming year. In any case where it is inconvenient to settle this matter at the Quarterly Conference, the missionary shall bring it before the separate societies, and get them to agree to contribute some definite amount. The amount so contributed shall in all cases be collected by the class leaders and stewards, and paid to the native preacher; and the mission will supply the balance needed for his support.

"8.—It shall be the duty of each missionary to preach upon the subject of self-support, and urge each congregation to do its utmost towards sustaining the institutions of the Gospel.

"9.—At each annual meeting, there shall be a report from each Society, showing how much it has contributed to its own support and how much it has received from the Mission, during the year."

Under the advice of Bishop Kingsley, in 1869, the 7th rule was changed, so as to provide that the Mission should estimate the ability of each circuit, and appropriate only the balance needed in their judgment—an important change, inasmuch as the old rule left it to the native churches to say what they would give, and promised the balance needed; whereas the new rule makes the mission the judge of the ability of the native churches.

The results thus far may be summarized as follows:—

1. The Day Schools were abolished—the natives being unable or unwilling to pay the teachers. Lately, however, half a dozen have again been commenced—the Mission paying \$10 per year toward their support.

2. Over 30 chapels have been built, or rented, by native congregations—the Mission sometimes contributing the amount of two or three years' rent toward securing a permanent building for a Christian congregation, and for preaching to the heathen. In the Hingwa Prefecture, the Mission now rents but three chapels. On the other hand, at an Annual Meeting, in 1874, the native Presiding Elder presented to the Meeting eleven deeds of Chapels which had been built or purchased by the native Christians, and deeded in due form to the M. E. Church. To these four others have been added.

3. Chapel keepers have been abolished, and the amount of \$630 per annum paid on that account is saved to the Society.

4. Three native preachers are entirely supported by the native Church. Others derive three-quarters or one-half or one-quarter or one-eighth of their support from the same source.

5. In 1868, we had 36 native preachers, for whose support we paid \$2,316; in 1876, we had 70, towards whose support we paid \$3,190. In 1868, the average amount paid by the Mission to each preacher was \$64.33; in 1876, it was \$45.57. The money paid by the Mission for 36 preachers in 1868 was more than sufficient to pay the Mission's share for the support of 50 preachers in 1876.

The whole amount paid by the native church last year was 675,432

cash—just about \$600. The mission supplied \$3,190. So that, with all our progress, we are still paying five-sixths of the preachers' salaries.

The native membership is 1254; so that the contributions amount to only about half a dollar per member. The number of probationers is 53, and if these are included, then the average is only a little over 33 cents for each member and probationer. So that it will be seen that we have made but a small beginning towards the self-support of the native churches. One of our leading native preachers, who made a visit to the Yangste ports, and to Shanghai and Ningpo, two years ago, said, on his return, referring to the reputation our Mission had in those places for progress in self-support, that it was very different from the case of Solomon and the Queen of Sheba; for while, after seeing Solomon and his estate, she declared that the half had not been told her, he was sure that a great deal more than the whole had been noised abroad about us in this matter. Yet it is only just to mention that full one-sixth of our preachers are employed in new fields, where there are less than 10 members, and in some of which there are none at all; and many others are employed where the members, though over 10 in number, are still few, and very poor.

The highest amount paid by the Mission to any preacher is \$8 per month, to which the native Christians add not quite \$1. The highest amount paid by the native Christians to any preacher is \$11 per month, which however includes traveling expenses—and which is equal to the highest amount ever paid by the Mission to a native preacher, except in one year, when the oldest preacher, who had a wife and 4 children, was paid \$12 per month. Without assuming at all to speak for other regions, it is safe to say that any salary higher than from \$6 to \$12 per month, (varying according to the circumstances of different congregations,) is more than Christians of no greater financial ability than those now composing the churches in the Foochow work will be likely to pay.

This sketch of the progress of self-support in our Mission would by no means be complete, without a statement of the course taken by Sia Sek-ong. In 1871, he declared at the Annual Meeting that he was hindered in his work by the oft reiterated charge of "eating the foreigner's rice, and speaking the foreigner's words," and that he had resolved that he would not thereafter receive a dollar of foreign money, but would trust entirely to native support. He was appointed to Hok-chiang, where he got but about \$40, and was obliged to pawn some of his clothing in order to get through the year, but he did not flinch in his determination. The second year, at Foochow, he received \$56; the 3rd year \$63. The fourth year he was appointed to the Hinghwa District, and received \$108; the fifth year, about \$119. The amount pledged for his support for the current year is about \$132.

To conclude, I suggest a principle of action, and four rules to aid in carrying it out.

The principle—"We will not pauperize the Chinese churches."

The Rules,—1. As soon as there are any members in a place, we will require them to give accord to their ability.

2. While we will *aid* in the support of preachers, and of schools, and in building chapels, we will make it clearly understood that we *only* aid, and that temporarily; and that just as speedily as possible the native Christians must support their own Gospel institutions.

3. To make this possible, we will carefully avoid paying to native preachers a salary higher than the native converts can be justly expected to pay.

4. We will avoid building costly churches in foreign style; and will encourage the native converts to develop a Christianity that in its outward styles and manifestations shall have a distinctively Chinese type.

DISCUSSION.

REV. DR. YATES, A. S. B. C., SHANGHAI, said:—

I wish to express my thanks to the writer of the Essay to which we have just listened, for the able manner in which he has treated this important subject.

I have been a Missionary long enough to perceive that self-support is necessary to the life and growth of the native Church; and have for years been striving to bring my church up to that standard. And, I am happy to say, I have succeeded beyond my expectations. At one time, my native Church had an endowment of something over Tls. 300; but, in their management of this fund, they managed to lose it, and I did not regret it much, for the existence of a fund of that sort is not conducive to the growth of a benevolent Spirit in the Church. I advised my church members, and repeated the advice more than once, to provide themselves with small bags, and at regular periods to make a thank offering to the Lord for His many mercies, and put it into this bag; and to do this regularly, whether the amount was large or small—to give as God had prospered them, and once a month bring their offerings to the Church. I met with partial success. When my new Church was dedicated, I had prepared, and placed at the base of the pulpit, a box with lock and key, and a hole in the top large enough to put in one hundred cash, and the members put their offerings into this box. I promised them, that if they would do what they could to support the native pastor, I would supplement what was wanting. In 1875 their contributions amounted to an average of 75 cents a head per annum, a very little short of the pastor's salary. In 1876, with the addition of a small income from a house they had secured, the average was \$3.50 per head more than the amount of the pastor's salary which is \$15 per month. Other contributions were made in the form of furniture for school room, traveling expenses, &c., that were not included in the above average per head. I find that what is given, is contributed mainly, by about one third of the members. I am satisfied that a free use of foreign money to supply every want of the church has a tendency to pauperize the members of the Church, and to divert their minds from the real object of our Mission, to a line of business. And, while it may curtail the apparent growth of some churches, I think we cannot too soon take steps to let it be known that there is no *business* in connection with becoming a Christian.

REV. J. W. LAMBETH, A. S. M. E. M., SHANGHAI, said:—

The subject of self-support of the native Church is one of vital importance. Native Christians are to prone to lean upon the Foreign Missionary for support, owing no doubt to a want of ardent devotion and earnest zeal for the cause of their divine Master. Many are willing to let things go on from year to year the same, seemingly having no desire to go beyond their own household in making known the way of

salvation. They are wanting in a spirit of independence, and for this we ourselves may be in a great measure responsible. We do not put upon them sufficient responsibility, and so long as this is the case they will not have a desire to spread the Gospel among their own people, and there can not be that vitality in the church that there should be. Many of our native Christians are very poor but we should urge them to give something towards the support of the Gospel.

We have introduced the envelope system of collecting funds into all our churches, and we have a meeting on the first Saturday of every month for the collection of funds to aid in sustaining some places of worship. It is a missionary meeting for the benefit of our native Christians where we talk of the necessity of spreading the Gospel among their own people. We collect enough each month to rent three or four Chapels in the interior. My heart would rejoice to see all these native churches self-supporting, not only here but elsewhere. Brethren, we must work for it and pray for the Holy Spirit to be with our native Christians and to aid them in making known the blessed truths of Christianity to others. Some of them contribute twenty cents, some ten, some five and some one cent each month. We take all they can give—even in kind to support the Gospel.

We see what has been done in the Sandwich Islands. In the East West and North of these Islands they have done much towards the support of their own churches and also for Missions. In Africa and the Friendly Islands and the Fiji, some of them forty-five years ago had not a single convert. This should stimulate us all to take a deep interest in the self support of native churches in China.

REV. C. R. MILLS, A. P. M., TUNGCHOW, said:—

The highest salary paid to teachers in my mission at Tungchow is 6,000 cash* and to Preachers 4,500 cash per month; the latter having an additional allowance of fifty cash a day for road expenses while travelling.

The 474 members in connexion with the Presbytery of Shantung, paid last year 474,000 cash for religious and benevolent purposes; and for several years they have averaged 1000 cash per member. They are poor, all poorer than the majority of Chinese about Shanghai and without a single rich man to swell the average by a large contribution.

In Tungchow we always give the people some definite object: they will not give for Christian or even Mission work in general. For several years the church wholly sustained a native Preacher at an out-station; last year they gave of their own motion 20,000 cash for the famine stricken Christians in the Je-me district; and 20,000 cash to pay the board of the catechetical class which we gather annually from the distant stations for a month's stated instruction in Tungchow.

This year they took up one of their number, (one of our elders) and agreed to support him for three years as preacher. He was very unwilling to consent, urging his want of learning as a sufficient excuse; and so it was finally arranged that he should divide his time equally between preaching and study; preaching in the months of the year when the farmers are at leisure and studying in their busy season. As to the mode of collection. We have an annual meeting of the church, about the Chi-

* In Shantung there are about 1000 cash to the dollar. Eds.

nese New Year, when we determine on the church work of the year; and when each member makes his or her subscription. We have two deacons who collect these subscriptions, and take charge of the Sunday collections dropped into two boxes placed for the purpose at the two doors of the church.

Hoarding the money collected is a great evil, and should be sedulously avoided. In one church of our Presbytery 100,000 cash was permitted to accumulate without being appropriated. This money became a great snare to the officers of the church, who had charge of it. The decided temptation was to keep it unappropriated as long as possible, the elders in the mean time having the use of the capital much as in the native *hwy*.

It should be a fixed rule that money should be paid out just as fast as it comes in.

REV. T. P. CRAWFORD, A. S. B. C., TUNGCHOW, said:—

I have now labored twenty-five years in China. I have never used any paid assistants or given a dollar of mission funds to any Chinaman to preach the Gospel, and never expect to do so. I have from the first felt opposed to the "employment system" as evil in its tendencies, and conscientiously avoided it. In this respect I have stood alone. The peculiarity of my position has cost me a good deal of mental suffering. It is far more pleasant to find oneself in company with others. I have all along endeavored to influence my people, men and women, to labor for Christ as a voluntary service, without money and without price. I believe they have done as much, and been just as successful as those who have been paid for it, but we have done nothing to boast of, or glory over. I am rejoiced however to find since coming to this Conference, that the tide is turning among the missionaries in favor of the voluntary principle of labor. Let the reformation go on. It is of the Lord, and will bear good fruit in the future.

REV. C. HARTWELL, A. B. C. F. M., FOOCHOW, said:—

I would like to supplement Mr. Baldwin's excellent paper by calling attention to two particular points. He told us that in the mission with which he is connected, the Church members in each locality contribute directly to the support of their own native minister. This is the case also in the mission with which I am connected. But there are missions in China where the Christians contribute to a common fund for the support of pastors, instead of each pastor looking to his particular Church. I would like to ask any one who has tried this plan, how it works.

And then as to the mode of contributing the funds. Last year I tried the plan of giving something every Sabbath, and making the collection a part of public worship. I like the plan, and think it the best course to pursue. It has been pleasant to see little children and old men giving their small contributions. It has a good effect in educating to habits of frequent giving, and in cultivating benevolence. At first we recorded what sum each one gave, but now we pass the plate round for the contributions before the sermon.

REV. DR. TALMAGE, A. R. C. M., AMOY, said :—

He differed from the preceding speaker. His mission had given up schools in places where the native church had refused to aid in supporting them.

The plan they had adopted, at some of the country stations was for the native church to pay two instalments towards the support of the school work every year, one at the beginning and one at the close. They required, too, that the number of scholars be kept up to a certain point, or otherwise the mission withdrew its support.

Their Church buildings in the city of Amoy were still the property of the Foreign Board but all working expenses were borne by the native church.

With regard to the relief of the poor of the church the funds come almost all from the native church. To the native Preachers employed the scale of payment varied from \$4 to \$9, but the Pastors supported by the native churches in Amoy received as much as \$14 a month.

REV. S. B. PARTRIDGE, A. B. M. U., SWATOW, said :—

We pay our native preachers from three to eight dollars per month, the latter sum being paid to two only, both of whom are ordained and have large families.

We are trying to reduce the salaries paid by us, as one step in the way of preparation for self-support. None of the preachers engaged by us during the past four years are at present paid more than four dollars per month. We endeavor to learn what these men could earn if they were not connected with us and then pay them accordingly. We do not believe that because they are Christians and preachers of the Gospel they are entitled to a single cash more than they could earn in any other capacity. We offer no premiums for converts. We are willing however that the native churches should pay as high salaries as they please.

We are all agreed as to the importance of this subject of self-support on the part of the native churches. I heartily endorse what has been said, but one important preliminary step on our part has not been mentioned.

In our several missions we must agree among ourselves as to the methods to be pursued and if there are members of different societies labouring in the same vicinity, they should seek unanimity of action. At Swatow our Presbyterian brethren and ourselves are agreed in our methods of work. If they or we hit upon an improved plan we do not secure it by any patent right, but each is at liberty to avail himself of the other's wisdom or experience. We are working *towards* self-support but have not attained it. I received a letter recently from Rev. C. H. Carpenter who is labouring among the Karens in Bassein, Burmah. He informs me that he is superintending the building of school houses and dormitories that will cost fifty thousand rupees (Rs. 50000); and all except two thousand rupees (Rs. 2000); will be raised on the ground. Their native pastors are all supported by the native churches. If self-support is possible in Burmah it is possible in China.

Let us keep this subject constantly before the minds of our native church members.

REV. R. H. GRAVES, A. S. B. C., CANTON, said:—

As to the salaries paid our assistants, of course it must vary in different places with the cost of living. A man in Shanghai, for instance, could not live on the 4000 cash per month which is paid in Shantung.

As to raising money from our members, my habit is to place as much responsibility on them as possible. In Canton we raised some \$90 last year, and began this year by subscribing \$24 for the Shantung sufferers. We have a subscription book in which many of the members put down their names for so much every month, and also a contribution box, inscribed with "The Lord loveth a cheerful giver," into which every one is expected to put something every Sunday. The church pays a deacon \$3.00 a month to do such pastoral work as visiting the sick, &c., which cannot be done by a foreign pastor, and \$1.00 a month for the support of a colporter. Their chief contributions go to the native missionary society. Aided by some who have gone to California they pay an assistant \$6.00 a month and rent a chapel for some \$2.00.

I have always found my Chinese brethren ready to respond when some definite object is brought clearly before them. We should hold a high standard before them and insist that they should give as much for Jesus now as they devoted to their idols when in heathenism. If we can succeed in this we shall do well.

REV. E. J. DUKES, L. M. S., AMOY, said:—

In Amoy the London Mission attaches great importance to this question of a self-supporting Native Church. The adult membership last year was 669, and the contributions nearly \$900. The previous year the subscriptions amounted to about \$1,100, but a special appeal had been made in behalf of a needy country Church. It should be stated, however, that we have several rich men in our churches. One of these gives \$72 a year, and supplements this occasionally with a donation of \$100. Two or three others give perhaps as much as \$30 a year. I think that, deducting these, it will be correct to say that the average annual subscription in Amoy, per member, is 75 cents, in the country 40 cents. Two native pastors, whose salaries are respectively \$14 and \$13, are supported wholly by the native church. It is the rule with us that each member must give something, each month, even if it be only a few cash. We divide these funds into two parts. One is called "Contributions for general purpose," the other, "Preach-the-doctrine-money," and is only used in endeavouring to spread the Gospel. Much has been said about preachers eating the foreigner's rice and therefore preaching the foreigner's doctrine. Last month I visited a village, never before entered by a missionary, where for two years past a school teacher (not a church member) has gathered about ten persons together every week for prayer and reading the Scriptures. One of these persons has given a nice room for the purpose of Christian worship and has promised to continue to do so without receiving rent. He also preaches occasionally in the villages around. Further, a Bible seller, living about six miles off, has promised to walk over each Sunday and preach in this village chapel, without receiving pay. My examination into the whole history of this good work convinces me that there has been little, if any, seeking for worldly advantage in the matter.

REV. L. H. GULICK, M.D., A. B. S., YOKOHAMA, said :—

After experience in the Roman Catholic lands of Europe, and in the barbarous islands of the Pacific Ocean, he felt that the nearer we could approach Apostolic methods in the *now* administration of money to native converts the better. In the Island world foreign money is only used, it may be said, in the support of the missionaries, and in aid of their personal labors. Foreign money is not used to pay teachers, preachers, or pastors; to build school houses, chapels, or churches; and as early as possible, the converts are called on to take hold of missionary work entirely foreign to themselves. There has been great advance in the ideas of the missionary world on these matters during the last 25 years, and there will probably be greater changes yet in our methods during the next 25 years.

REV. SAMUEL DODD, A. P. M., HANGCHOW, said :—

I was somewhat encouraged to learn from Mr. Baldwin's paper that the subject of self-support is about the same with us here in this part of China, as it is with the missionaries at Foochow, i.e. when we make due allowance for the greater membership at the last named place. It is a question, however, which gives me no more trouble than any other question connected with the work. We may expect the native church to become self-supporting when there is a membership sufficient in numbers, wealth, piety and intelligence, not before. If we look over the churches in China we find that they do not average more than twenty members each. And if we compare this with home churches we will not be surprised at the undeveloped state of self-support. Congregations with an average membership of about twenty whether at home or here are not able to pay all their own expenses but the strong help the weak.

I do not approve of what the paper says about stopping a day school because the pupils did not pay the teacher's wages. I do not think it a good plan. Suppose I could rent a place for a school in a strange city next week, and had a competent school teacher to send to it, do you suppose I would refuse either to start the school, or to continue it after it was commenced because the pupils did not defray the expenses of the undertaking? No sir; I would willingly continue it for their benefit whenever they were or were not able to pay the teacher's salary.

REV. DR. DOUGLAS, E. P. M., AMOY.

Thought the argument about the ability of the Chinese to contribute to the support of the Gospel was considerably exaggerated. The statistics quoted about the sums contributed for idolatrous purposes contained at least one serious error: a large proportion of the expense is for the *fool* used at the numerous feasts or festivals: these are the *only occasions* on which the great mass of the people have a social meal with their friends, or eat anything better than their common daily fare. When the Chinese become Christians, of course they cannot join in these festivals; but a considerable part of the money which would have been spent on the festival feasts may be very properly applied to the entertainment of friends, &c.

ESSAY.

The Native Pastorate.

BY

REV. H. CORBETT, A. P. M., CHEFOO.

It will probably be conceded that the chief work of the Missionary is to plant and establish self-governing and self-sustaining churches. As the church cannot exist without a ministry, the establishment of one is a work of paramount importance. By appealing "to the law and to the testimony," we learn that it is a Scriptural principle.

I.—*To make use of means in calling men to the work of the ministry.*

The first care of our Lord after entering upon his public ministry was to choose men, whom he specially trained to be the future preachers of the Gospel.

The Apostles, so far as circumstances permitted followed the example of their Master. Paul selected such men as Timothy and Titus and trained them for the work of preaching. It should be the constant aim of the missionary to select men of promise and by itinerating and in every practical way develop gifts and character, which will show whether they are worthy to be inducted into the ministry.

Among the agencies employed to raise up a ministry, mission schools, if rightly conducted should perform an important work.

Especially must we cultivate in the minds of the Christians just views of the importance of the ministerial office. Such instruction should be imparted as will unfold the dignity and excellence of the service, that parents may avoid the error of regarding the ministry as an asylum where their sons will gain a livelihood and an honorable position, and that they may be led to esteem it a high privilege to consecrate their children to God and have them counted worthy to be put into the ministry.

If we would have a holy ministry we must not only labor unweariedly but constantly pray and teach the Christians to pray for this object.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Our Saviour, here, furnishes us with the very words and arguments, which we are to use in prayer. It is evident that the Lord is able to supply the deficiency of laborers, but he will have his people to be co-workers with him in this work. Not only have we the command, but the example of the Master. On the night previous to choosing the twelve Apostles we read "that he went into a mountain to pray, and continued all night in prayer to God." What an incentive should this be to all who have hearts yearning for the souls of the perishing to offer importunate and persevering prayer to the Lord of the harvest who alone can supply able and faithful laborers?

II.—*Those who serve God in the ministry should be able and well instructed men.*

High qualifications enter into all just views of so sacred an office. Under the Jewish dispensation the Priests and Levites were not unlearned men. In later times there were schools for the instruction of the prophets and prophets' sons, as at Nainoth, Jericho, Ramah and Gilgal.

The Apostles originally comparatively unlearned men were three years under the personal instruction and training of our Lord. They constantly enjoyed the benefit of his public discourses and private teaching,

and lived under the light of his example. After such unparalleled advantages we read "Then opened he their understanding, that they might understand the Scriptures." Still they were not fully qualified, but were commanded to tarry at Jerusalem until they were endued with power from on high. Thus trained and furnished they became the patterns of an enlightened, learned and powerful ministry. It should be remembered that Paul, distinguished by his talents and learning more highly than any of the Apostles, was also more highly honored by his Master.

None contributed so large a proportion to [the writings of the New Testament, and by the grace of God he labored more abundantly than they all.

Wherever the Gospel is preached opposition stimulated by fear and hate will arise. Ignorant unbelief may raise many an objection which only learning can refute. At Ephesus, Paul disputed daily in the school of one Tyranus, and this continued by the space of two years. It being Paul's privilege to be educated in all the learning of the time, he was able to meet the learned on their own ground and ably defend the truth against every adversary.

The public teachers are set for the defense of the Gospel. They are required to be learned in the Scriptures. Workmen that need not to be ashamed, rightly dividing the word of truth, nourished in the words of faith, and sound doctrine, to give attention to reading, not novices, to speak as the oracles of God. Able by sound doctrine both to exhort and convince gainsayers, faithful men, who shall be able to instruct others, thoroughly furnished unto all good works, examples to all.

Is it possible to perform all these various duties successfully without a considerable amount of knowledge and careful preparation?

The plainest dictates of reason declare that a profession in which, the great concerns of life and immortality are involved should not be committed to unqualified men.

Uneducated men may do and have done good by preaching the fundamental truths of the Gospel but they are not the men God ordinarily uses for accomplishing a work of extensive and permanent usefulness in the Church. That piety is the first qualification for the ministry is admitted. No man has a right to enter upon this work no matter what his talents and literary attainments are, if he have not an experimental knowledge of the truth nor felt its transforming power in his heart and life. Piety and learning are different. One cannot supply the place of the other. Both are requisite. Their separation is calculated to degrade the ministry and impair its usefulness.

China furnishes no exception to the high standard which should be required for the ministry. A time must come when familiarity with the languages, in which the Scriptures were originally written, and kindred studies will be regarded as an essential part of a minister's education. At present, however, desirable as it would be to have thoroughly trained men as pastors over the infant churches, it would be impracticable to insist on the highest grade of education for every pastor. The circumstances are so various that there can be no rule of universal application as to what shall be required of all who are put into the ministry.

There will doubtless be found communities where a man without a high degree of education may make a useful pastor. There are situations where the choice is either to be without a pastor or to have one without much learning. Necessity may require the use of the best material at command. Where there are destitute churches, and men of piety, judgment and soundness in the faith are found, especially if they have the

seal of God's blessing already upon their labors, it should probably be regarded as an evidence that God has called them to take the oversight of the flock.

III.—*Pecuniary aid should be furnished to some extent to men who require it while preparing for the work of the ministry.*

The precept that "the laborer is worthy of his hire" has application to those who are preparing themselves for the work of the church. They are engaged in public and not in private work.

A government requiring able men for her defense, establishes schools for the education of those, who have the proper gifts and are willing to devote their lives to the public service.

As the good of the country is the object in having men thoroughly trained the expense is paid from the public fund. The church requiring the effective services of properly qualified men, by furnishing the necessary aid only uses a means to promote her own welfare.

In affording help, close at hand lurks a danger, which must be assiduously guarded against, that of weakening the great principle of independence and personal activity.

Parents should be encouraged so far as possible to train their sons for the ministry without aid from the church. When help is afforded the aim should be only to help men to help themselves. The aid should not be large enough to become a temptation but sufficient to make it possible for young men of promise and energy to make the needful preparation without too great delay.

IV.—*Wherever there are a sufficient number of converts they should be organized into a church and committed to the care of a pastor.*

In the churches gathered and formed by the Apostle Paul, there were elected and ordained in each, one or more elders or Presbyters, whose duty it was to "instruct the ignorant." "To take heed to the flock over which the Holy Ghost had made them overseers, to feed the church of God." Being consecrated and solemnly set apart by fasting and prayer and the laying on of hands, the responsibility was thrown upon them and the church left to the guidance of the Shepherd and Bishop of souls. A question of great practical moment arises whether in China persons newly converted and imperfectly instructed could be safely organized into churches and committed to the care of native pastors and left without the personal oversight of the missionary.

That mistakes would be made is very probable. So there were at Corinth, where the Apostle bestowed so much labor. There, there were strifes and divisions, neglect of discipline and all manner of irregularities.

However great the difficulties, they may in the providence of God be used as a means of developing a vigorous church. When all responsibility is thrown upon the native church then will probably be developed an independent and self relying spirit which cannot be attained so long as there is no church organization, or one which the missionary who receives his support from the home church continues to serve as pastor.

In so extensive and desolate a field as China there is doubtless a tendency to employ men who are able to preach, in evangelistic work, in preference to settling them as pastors. It is, however, of vast importance that piety be kept alive in the heart where it already exists. Those who have faith need to be built up and established in it. Young converts are beset by manifold temptations.

They are often weak and illiterate and need the pastor's help to escape apostasy, and hold the truth in its purity. Some of the inland

churches in Shantung province were for a time without pastors. Some of the converts, who promised well for a time, went back and finally apostatized. In other instances the Christians were accustomed to meet on the Sabbath and men who were able to read took turns in conducting divine service. Afterwards when men had completed a course of training and were recommended as candidates for the pastorate, the churches were reluctant to have pastors settled over them. The men who had been accustomed to lead the services came to think that they were able to explain the Scriptures and could not see the necessity of paying pastors to do what they imagined they could do very well themselves. In fact they felt that their liberty was infringed upon by being asked to take a secondary place. After worthy men had been settled as pastors, they were not esteemed nor their labors valued as they would have been if the people had been differently educated from the beginning.

Another serious difficulty from delay is in regard to the liberality of the Christians. Unless this grace is developed and assiduously cultivated from the outset it has been found exceedingly difficult to stimulate the Christians to come up to the full measure of their ability, especially has it been found difficult to get them to contribute to the support of the pastor.

The immediate results of a settled pastorate may not always be apparent. The pastor may not after years of faithful labor be able to point to many additions to the Church, but it is much if he has been able to feed the flock and establish souls. To retain is sometimes as difficult as to acquire. A successful worker has said that, "It is far more important to care for converts than to make it the sole aim of the Church's activity to convert sinners. Build up a congregation and its pervasive influence will leave the community." The office of the Church is like a military escort and protection, to plant at each step of progress a fortress for truth and salvation.

When converts are entering upon the new and spiritual life their hearts are tender and more easily moulded than at a later period. When the new-born Christians are in the ardor of their first love, then is the time of all others to have them nourished and guided aright. The actual strength of the Church is not so much in point of numbers as in the character and efficiency of its members. Let their aim then be from the outset to train the converts so that they may not only be able to keep for themselves a hope in the Saviour but will put forth unsparing efforts to lead others to him.

This cannot be done by leaving the converts to take care of themselves but will require faithful and unwearied labor.

V.—*Pastor and people should be in close sympathy with each other.*

The pastor is required to take the over-sight not by constraint but willingly, not for filthy lucre, but of a ready mind. The people are required to obey and submit to those who have the rule over them and to esteem them very highly in love for their work's sake.

In settling a pastor both candidate for the pastorate and church members have rights which must be respected. Both parties should cheerfully enter into this relationship. The amount of salary, which the pastor is to receive and the manner of paying it should be mutually arranged. If in the beginning the church is unable to contribute the full support of the pastor, it should be clearly understood that the foreign aid must be gradually reduced and the contributions of the church increased until it becomes self-supporting. Every Christian should be well instructed in the truth that "the laborer is worthy of his hire" and "they

who are taught should communicate to him that teacheth." Both candidate for the pastorate and members of the church will probably require special and faithful instruction in reference to this matter.

It is but natural that the pastor should much prefer to receive regular support from an unfailing mission treasury rather than look to the people he serves for a livelihood. It is also to be expected that a people in whom the gift of liberality has as yet been but imperfectly developed, should prefer to have preaching without the necessity of taking upon themselves the support of the pastor.

Nothing could do more to undermine the stability and healthfulness of the church than to yield to such preferences. When the voluntary yet commanded support is cheerfully yielded the pastor is bound to his people by the tie of gratitude as well as duty. At the same time the people learn to regard the man, whom they support as peculiarly their own. Thus the duty and interest of both pastor and people become united in close manner.

The pastor has a right to expect to be maintained up to the point of actual need and with this perhaps should ordinarily be content. In the earlier stages of the work it would probably not be amiss to lay down as a rule applicable to the whole of China that a native pastor should not complain if he receives annually as much as a superior teacher in a native school. The salary which a native teacher usually receives may be thought to be very small especially when we consider the number of years spent in study before he is qualified to teach. The salary, however, is a mutual arrangement and depends on the amount his services will command. The time will come when the people, who call a pastor will act on the same principle and pay what they themselves regard as a proper salary. If the missionary lends his influence in having the salary established at too high a rate in the beginning, endless trouble will arise in the future, and work evil to both pastor and people. If, because a man devotes himself to the work of the church he expects more or even as much as his services would command in secular work he had better turn his attention to some other calling. No minister, with right views of his calling, regards his salary, large or small, as a compensation for his services. If constrained to preach from love to Christ and a desire to save souls he will be content, if need be, with food and raiment and even under certain circumstances willing, like Paul, to support himself by working with his own hands.

VI.—*A tender and intimate relationship should exist between the missionary and the native pastor.*

Paul's relationships did not cease when a church had been formed and a pastor settled over it. Frequent letters were addressed by the apostle to the churches and many of them revisited by him. Some of the churches were feeble and needed constant supervision. Conflicting views and prejudices existed. Questions relating to order and discipline were constantly arising—hence the necessity of frequent appeals to Paul for direction and advice. Besides many of the churches met with severe trials and persecutions which caused the Apostle the deepest anxiety. Among the personal trials which the Apostle mentions, the greatest of them all seemed to be, the daily care of all the churches. The Apostle had sympathy for all who needed sympathy and this should be the spirit of every missionary.

The native pastor cannot fail to have trials and perplexities pressing constantly upon him. If he finds a sympathizing and judicious friend in the missionary.—one who is ever ready to counsel and pray with him,

—he will gladly seek his aid and in so doing will find his burdens lightened and his efficiency increased.

The Missionary, who is intimately acquainted with the state of the Church and has made both pastor and people his personal friends, may by occasional visits and letters exert a vast influence for good and at the same time gain for himself an invaluable experience. In the early stages of the work, if all the pastors within certain limits could assemble once a year, and, under the direction of the senior missionaries and senior pastors spend a month or more in the earnest study of the Scripture, and unite in the discussion of various practical questions pertaining to the work, it would undoubtedly be a great stimulant and assistance to all concerned. Especially would it be invaluable to those who may not have enjoyed the advantages of a thorough preparatory training. The Master's cause would be all the more advanced if the adjacent pastors of all Protestant denominations could thus assemble and join in study as brethren in the Lord.

MORNING SESSION.

ESSAY.

The Native Pastorate.

BY

REV. JOHN BUTLER, A. P. M., NINGPO.

The discussion of the subject of the Native Pastorate before this convention furnishes ground for encouragement in two respects.

1st.—It indicates progress.

A Native Pastorate implies a Native membership, organized churches and an advanced state of mission work.

Perhaps no more suggestive method could be adopted of showing the progress made in mission work in China, than by comparing the disorderly crowd who listen to the missionary for the first time preaching the Gospel of Salvation, with the quick and orderly company of believers who assemble in the same place, to worship God, and are ministered to by one of their own number. Between these two extremes there is a vast amount of work done, which will never come to the light. The processes by which this higher result has been brought about,—the seed-sowing, the prayerful watering, the disappointed hopes, the trials of faith, the successes and failures,—are only known to those who have experienced them, and to the all seeing eye of God. A native ministry is the ripened fruit of years of labor, of patience and of growth, and is a living witness to the success of missions.

2nd.—It gives hope for the future.

A native church, self governed, self supporting and with her own native pastors, is the best proof we can have that Christianity has taken root in China; and that it is able to maintain its own existense and propagate itself without aid from abroad. The taunt which is now so effectively cast in the face of Native Christians, that they believe and practice a Foreign doctrine, will lose its force when religion is maintained and preached by the Natives themselves.

It is true that there are not in China at the present time a great many churches that are entirely self-supporting: yet there are enough to place the future of Christianity in this Empire beyond a doubt, and to justify all the time and labor that have been expended by Mission Societies. And when we take into account the good number of churches that are partly self-supporting, and are rapidly approaching the standard of self help, the future of Christianity in China presents a most cheering prospect to every friend of missions.

In every mission field the native Pastor is regarded as an essential factor, in setting up a fully organized and permanent church. And the selecting and training of men for this office is made an important part of the work of every mission Society.

In this paper I propose to speak:—

First. Of the importance of the Native Pastorate.

Second. The kind of men needed for China.

Third. The best method of fitting them for their work.

Fourth. The best method of supporting them.

First.—The importance of the Native Pastorate.

Every consideration that can be adduced in favor of the Pastoral office in Christian lands will apply to China, and there are to be added to these new reasons growing out of the nature of the field, some of which I will point out.

1.—The heathen get their impressions of Christianity largely from the men who are at the head of the Christian congregations. When they hear of the doctrine of Jesus, they naturally look to those who are its teachers, as the best exponents of the system. The Pastor of a company of Christians in a heathen city, is a conspicuous object, and his teachings and conduct are closely observed by those whose attention has been drawn to the subject of Christianity.

2.—The Native Christians look upon the Pastor as the exponent of Christianity and the model of Christian living much more than do Christians in western lands. "The disciple is not above his Master" is a truth which the Chinese fully appreciate and are disposed to practice more than is good for themselves spiritually. Not only do they not as a rule rise above their teachers in zeal and holiness but they think that there is no need for so doing.

Every Missionary who has had much to do with Native congregations, knows how deeply it is impressed upon the native mind, that preaching and exhorting and every movement to extend a knowledge of Christianity to the ignorant, must be undertaken by regularly appointed or ordained men. In theory as well as in practice they seem to be opposed to lay preaching. They magnify the office of the Preacher to the disparagement of the duties of Church members. There is no more important duty connected with the pastoral office, than that of instructing the members in their duties and responsibilities, teaching them in the spirit of love and patience, that all Christians are preachers, and priests as well, and that the poorest and most ignorant of them, through the instrumentality of prayer, may be the means of bringing to themselves and others the richest blessing of divine grace.

The present rate of progress of missions in China gives special importance to the Pastoral office. It is the policy and hope of every mission Society, to have the natives take up and carry on the work as soon as possible. The evangelization of China must be done by the Church in China, having her own pastor and using her own means.

Taking the progress made during the last fifteen years for our guide, the next fifteen years will show not a few tens but many hundreds of churches, and a goodly number of those will be self-supporting. In the year 1863 there were computed to be in all China 1974 Protestant Native Christians. In the year 1877, there are in the three provinces of Canton, Fohkien and Chehkiang alone, about 12,000 Christians; and the number for all China cannot be much less than 20,000. The late Dr. Knowlton of Ningpo, taking the ratio of increase between the years 1853 and 1868 as a standard, computed that in the year 1900 there would be more than two millions of Christians in China. But supposing that this estimate is far too high and taking a much lower rate of progress for our guide, the next 23 years in China will show a membership of many tens of thousands of Native Christians.

A most important question for all missionaries to ask is "what kind of Christianity shall they have? Shall it be of a vigorous and an aggressive type, or a timid and luke-warm thing, which like that of the seven churches of Asia, will die of its own weakness?" The church of the near future in China will depend largely on the kind of men that we are instrumental in raising up, and equipping as Ministers of the Gospel.

Second.—The kind of men needed for China?

1. They should be thoroughly converted men. It will doubtless seem strange to some that I should present as a requirement in a Native minister a qualification that is self evident, but if I mistake not those who have had much experience with native preachers will appreciate the force of this qualification. What I mean by conversion is not simply conversion to Jesus Christ but also conversion from all other Masters, particularly Confucius.

This thought has been strongly impressed on my mind after an intimate and somewhat extensive acquaintance with Native preachers. My experience has led me to the conclusion that there is peculiar danger of raising up men who put Confucius on a level with Christ. In all my experience I have never met a preacher of any grade or of any mission, who had a word to say against Confucius. The only regret in their view was that he did not go quite far enough, but the Gospel of Jesus Christ supplements the teaching of Confucius, fills out the blank and thus makes a complete and perfect system in their view. I have noticed but little difference in the men educated in the Boarding Schools, and those not so educated—in this style of preaching. I have been trying to account for the want of life among Chinese Christians, and the want of zeal among the preachers, and I am disposed to attribute a good part of it to this bondage to Confucianism. I do really fear that many of our preachers preach "another Gospel," not the Gospel of Salvation from sin, but the Gospel of morality and good works. I fear that some of our preachers are serving two masters, and through them our Christians also, Confucius and Christ. I would by no means have them take pains to cast reproach upon the name or doctrines of Confucius but when they stand up before their fellow sinners to tell them how they may get rid of their sins and have peace of soul, I would have them let the sage alone. His teaching or his life do not give the least aid to a poor sinner, seeking the salvation of his soul. I believe that there are not a few Native Ministers in China, honest and true men who sincerely believe that the doctrines of Confucius and the doctrines of Christ fit into each other, and that the two make one complete revelation from heaven which leaves nothing more to be desired. I heard a Native minister say once to a large company of hearers, by way of explaining the design of the Gospel, "The sayings of

Christ have the same end in view as the sayings of Confucius. Their design is to make people good. Christ says many things that are similar to the sayings of Confucius." This man had been educated in a Christian school from his youth and knew Christianity theoretically at least, as well as we do. I felt quite sure at the time that that company received a totally wrong impression of the design of Christianity. The above style of remark is quite common among young men during their course of preparation, and in them we may hope to correct the fault, but it does not present a very cheering hope for the future of Christianity in China, to have men who have finished their course of preparation and have become pastors of churches, to speak in this wise of the religion of Christ. I see no remedy for it but in being born again and being genuinely converted from Confucianism to Christ.

2.—We need men who feel called to the work. We must never lose sight of the fact that the planting of Christian churches in China is God's work, and that we are fellow laborers with God in this enterprise, and it concerns us more to please Him in the matter of training and installing pastors over churches than to please men.

The most important question for us to settle in regard to the Native pastor, so far as we may be able, is "Will such a man pass muster before the Searcher of hearts?" God knows the qualifications necessary for those who shall act in His name as ambassadors and He has given us clear indications in his holy word of the gifts necessary for them. This is not the place to discuss the subject of the "Call to the Ministry" nor the marks by which this call may be known; but upon the necessity for this call I hope we are all agreed, and I put it forward as the first and most important qualification in a Pastor. If God calls a man to preach the Gospel, it matters not what his system of training has been, or the amount of his knowledge, that man will be a success. But if God does not approve of a man it matters not how highly he may approve himself to the missionary he will be a failure. "I have not sent these prophets yet they ran, I have not spoken to them yet they prophesied. But if they had stood in my counsel and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23, 21, 22.

There is I fear too much of a disposition to put into the ministry men who are scholarly in their habits and pleasing in their address and mode of life, with the hope that even if they are not very zealous, they will do some good at least, and they will give Christianity a respectable appearance. Nothing could be more dangerous to true religion than such a course, and there is no country in the world where this danger is so hard to guard against as China. This is a land of forms where the outward appearance is cultivated to the neglect of the heart. The greatest evil that can befall any Church is to have a hireling ministry. We are peculiarly liable to this in China, where men have been paid as heretofore by Mission Societies and generally receive more in the service of the Church than they did in their former occupations. The following profound remarks by M. Vinet are worthy of serious attention and express far better than I can the evils resulting from a respectable but uncalled Ministry.

"No reading example or company, no influence of education or authority, no influence from without or within, neither excessive riches nor excessive poverty, nothing can corrupt us so profoundly or so irrevocably, as a Ministry exercised without a call." And comparing the effects on the Church of the lives of an immoral Minister and of one who

was strictly moral but without any inward impulse that he was called to the Ministry, he gives the result thus. "But decency of manners, regularity in purely external duties—all without conviction—are the most admirable means of keeping souls far from the living waters and near the stagnant and putrid pools of legalism, of formality and of indifference. I do not enquire whether he be more or less culpable than a scandalous minister, but I doubt not that he does more evil."

3.—We need men who can "endure hardness as good soldiers of Jesus Christ."

There are few places more trying to the faith than the position of a pastor in China and the man who undertakes the office with the idea of discharging its duties faithfully needs a double portion of the Holy Spirit. A man is called to settle over a church in a country town or distant city. He goes to his new field and finds not a large and flourishing church waiting eagerly for his arrival, or showing their pleasure by giving him a public reception, but he finds instead a few ignorant and poor people, who know but little of, and perhaps care less for the relation of pastor and people. They have, it is believed, made a creditable profession of faith in Christ, but beyond this there is little in their surroundings to attract a man of education or refinement. A number of them cannot read; and their chief concern is not that they know so little of God and of his word; but how to get their rice. They come together on Sunday to worship God, and sit morning and afternoon in a damp and uncomfortable Chinese house—not on cushioned seats with reclining backs, but on hard benches with their feet dangling in the air. Very few of them are able to sing, and they are but very poor judges of what a sermon ought to be. They charitably conclude that the preacher is orthodox, and under the combined influence of the preacher's voice and the labors of the preceding week, they yield themselves to slumber. There are few things more discouraging to a preacher, than the Sunday scene in a Chinese congregation. There are exceptions to this picture. Such as the congregations at the ports, or where Foreigners reside, which are made up largely of scholars from Boarding and Day schools, teachers and others. These present quite a different spectacle on Sunday, from those congregations that are entirely under native influences, and present a purely native appearance. Besides the pastor of a Native church must as a rule carry on alone, all movements in the church for self development or aggressive work. He is often compelled to say like the apostle Paul when looking around for some one to aid him, "I have no man like minded who will naturally care for your state, for all seek their own, not the things that are Jesus Christ's." Phil. 2, 20, 21. Not only so but he may count himself happy if his zealous endeavors to "provoke his congregation to love and good works," do not rather provoke their hostility, and arouse their suspicions that their pastor is introducing novelties, or seeking his own good. Suspicions and jealousies are natural products of heathenism and the introduction of Christianity does not at once choke out these poisonous weeds. There is abundance of scandal and gossip and evil speaking in a Chinese congregation, in fact these evils prevail to an alarming extent and they very often make the life of the Native pastor one of great hardship. In addition to the spiritual care of his flock, the native pastor must also concern himself largely with the temporal interests of his people. The masses of the Chinese are poor and they have been oppressed for generations by officials and head men, and when they embrace Christianity their oppressions become heavier rather than lighter. Their heathen neighbors often take advantage of them on account of their

religion and exact money, or refuse to pay their debts. In the numerous difficulties that arise with the heathen, and among the Christians themselves, the pastor is called upon to act the part of middle man or peacemaker. It will be impossible for him to please both parties, and the party against whom the decision is given, will be likely to accuse him of partiality or of having received a bribe. There are very few Chinese that would be satisfied with strict justice. Even the Christians, whether right or wrong, expect that some favor will be shown them, and the pastor or Missionary who meets out impartial justice in cases where the decision will be adverse to the Christians, will be likely to alienate some of his brethren. This imperfect sketch of the discouragements which the Native Pastor meets with is not drawn from the imagination but from actual life, and will serve to show that the pastoral office in China when freed from the too large salary often paid by the Foreign Society, is no sinecure, but a position which requires him who fills it faithfully, to endure hardness as a good soldier of Jesus Christ.

4.—We want more of enthusiasm. I have heard a good many different preachers in China, but I have never yet heard one who produced a profound impression upon his hearers. They can please and they can instruct, but they do not *move* an audience. There is some great deficiency so far as my experience goes that makes the Native preaching comparatively powerless. Others have noticed the same defect. I am disposed to attribute it to the effect of Confucianism upon the Chinese character. It is impossible to get an educated Chinaman to act contrary to the rules of propriety as he understands them and Confucius is the master in this department. Now these rules of propriety are good, so long as they do not interfere with a man's usefulness. But when they hinder animation and check enthusiasm in preaching the Gospel, they are an injury. The educated Chinese preacher is calm, deliberate and classical in his manner, but he never loses himself in his subject, never becomes eloquent in our sense of the word. It is not that they are devoid of the elements that make public speaking effective. We know that they possess the gifts of oratory to a high degree, for we see the evidence before us nearly every day of our lives, in the disputes that take place in the streets about money and business matters. Who has not admired the earnestness and powers of persuasion shown by the Chinaman when his interests were in jeopardy. What we must expect of the Pastors of our churches is that they will be at least as enthusiastic about the things pertaining to the kingdom of God, as their countrymen are about the things of this world. They must make religion more desirable than money, and to do this they must show themselves terribly in earnest. It is not the lack of the material of enthusiasm in their nature that produces the tameness and repression that we see, but I believe that it is caused largely by that gigantic system that meets us at every step—Confucianism. This regard for the "rules of propriety" has such a controlling influence on the educated Chinese, that the shadow has come to be of more importance than the substance, and the manner in which a thing is said, is of more importance than the thing itself. I would be delighted to see our native preachers, break through these enfeebling and often childish rules of propriety, which Confucius has entailed upon his countrymen and stand out before their fellow men as bold and fearless heralds of salvation, more anxious to make themselves acceptable with God, than to please men.

Third.—The best method of fitting men for the Pastoral office.

The history of missions in other lands is valuable as showing the

results to which the experience of the past has brought them in regard to the best modes of raising up a native ministry.

1.—There is the Boarding School plan, taking the boys when young and keeping them under instruction until they are grown and then selecting from among them the most hopeful and giving them a further course of instruction in theology and other branches.

2.—The plan of selecting from the congregation some of the most promising youths and giving them a special course of instruction for the ministry.

3.—Taking men who have been converted in mature years, who have a good knowledge of the world, and give good evidence that they are true Christians, and encouraging them to undertake the duties of pastors after having received such training as their age and circumstances will admit. Each of these methods has some advantages and some drawbacks. The American Board in their first labors in India tried the Boarding School plan on an extensive scale, looking to the graduates from these schools to make the future preachers for India. But after many years of trial they abandoned the entire system and according to the paper of the Rev. Mr. Hardy read before the Allahabad Conference, their experience since the change was introduced fully justifies the move; and they have no desire to return to the old plan. They have instead of the Boarding School, a Theological Seminary where only those who give the best evidence that they are Christians and have a sincere desire to preach the Gospel are admitted. With the Church Missionary Society the Boarding school plan also seems to have come into disfavor. In the paper of the Rev. T. Spratt, read before the same Conference, the chief objections to Boarding schools are thus stated: "One main objection to the system is that young boys are taught to look forward to employment in the mission as their means of living, and the course of discipline and education through which they pass, almost shuts them up to that one mode of livelihood. The consequence has been that few of deliberate choice and preference, accepted the catechists' office, or at all events have ever had the opportunity of putting to the test whether or not they chose mission work for its own sake." I imagine that the Boarding Schools of China will make a better showing than those of India in proportion to the number of pupils educated, but still there is the serious objection above referred to inseparable from Schools, viz., that do what you may to prevent it, pupils will look forward to be employed by the mission. As long as the object of the schools is to raise up preachers, those in them will expect to become preachers. Their parents put them into the Schools with the idea that they will be employed by the mission, and the practical effect so far as my experience goes, is that young men enter upon preaching, as a business or trade. In the Presbytery of Ningpo, with which I am connected, we have Pastors who have been educated in the Boarding School, and we have those also, who were converted in middle life, who entered soon after their conversion upon the duties of assistants and from the midst of active labors were advanced to the positions of Pastors of Churches. It is not my purpose in this paper to compare the different methods one with another and show their relative efficiency; but I will say a word in regard to the attitude which those converted in mature years hold towards their heathen friends and towards the mission. We have nine Native Pastors in the Presbytery of Ningpo, settled over Native Churches. Seven of these are graduates of the Boys Boarding School. Two were converted in mature years, and after some active work and training became pastors. There are two licentiates also, who are men converted in

middle life, and have had no connection with the School. Of the two pastors, one was formerly a heathen school teacher, of fair education and good natural powers. He is now Pastor of the Church at Sing-z, near Hangchow.

The other was a clerk in a hardware store in Ningpo. Even after he became a Christian, his employer did not want him to leave him. He would permit him to keep the Sabbath, and did not require him to do anything contrary to his new religion. It was in the early days of mission work, when assistants were scarce, and this young man was needed to tell the good news to his countrymen. From that time to this he has been preaching the Gospel, as teacher, assistant and pastor, a period of more than twenty years. I often pass the store where he was employed, and have had frequent conversation with his employers about him. He furnishes to them one of the best arguments for the truth of Christianity. They regard him as having made a *sacrifice* in order to become a preacher. He has a much harder life than if he had remained in the store. There was no money temptation in his case when he became a preacher. He has a brother also who is a small mandarin, and in a conversation with him, I learned that he regarded his preacher brother as very foolish because he has persistently refused a position in the Yamen, when his income would be much larger than it is now, "but" said he, by way of accounting for his strange choice, "he seems to like preaching the Gospel better than making money."

There is no doubt that men in the positions of these two pastors, have the respect of their heathen friends far more than if they had from their youth been connected with Foreigners, and they are totally exempt from that withering rebuke which our native brethren are so often compelled to meet, viz.: "Yon eat the Foreigner's rice and therefore you preach his doctrine." Such men as these occupy a different position towards the mission also. They have never been an expense to the mission but have earned their living from the first. They left independent positions to become preachers of the Gospel, and therefore they have a feeling of manly independence which those trained from their youth in mission schools cannot possess. For myself, I must confess that I have a peculiar feeling of admiration for these men, who have given up good worldly prospects in order to become preachers of the Gospel; and I regret that we have not more of them, and believe that among the heathen and in their own family circles, such men have an influence which those who have been connected with Foreigners from their youth cannot get. At the same time I am most happy to bear testimony to the faithfulness and efficiency of men in our Presbytery who have been trained in the Boarding School.

But I am disposed to think that we look too much to human methods and contrivances, to get that which God alone can give. The remark of John Newton is true for all countries, and for all stages of work, viz., "Only He who made the worlds, can make a minister of the Gospel." It is God who calls laborers into his vineyard. He does not always call them from Theological Seminaries and Boarding School. He does not always call the educated and the polished, but fishermen and publicans, men who in the eyes of their fellows are ignorant and unlearned, but have the aroma of Christ about them, so that no one can mistake their calling. God converts men by the foolishness of preaching, and he has committed the treasure of divine grace to earthen vessels, that the excellency of the power may belong to God and not to men. We have enough of the conceited, self confident preachers now. O, that we had more of

the humble Christ like men—who are emptied of self and filled with the power of God. These are the men we need in China for preachers, and whatever method will be instrumental in calling them forth, is the right one. It must be confessed that the methods chiefly relied on heretofore, at least by many missions, have not been very successful in raising up a Ministry of power, men who feel called by God to the work. Let us pray to the Lord of the harvest, that He will raise up from among those who receive His truth into their hearts, some who will be chosen vessels to carry the Gospel of salvation to their own countrymen, men that must preach the Gospel whether they get paid for it or not. O, that we had in China men like the famous Quola in Burmah, or Blind Bartimeus in the Sandwich Islands, men who “were not ashamed of the Gospel of Christ,” as I fear too many of our Chinese preachers are. We would then see the native church advance, and sinners would be converted to God.

The great defect it seems to me in our native churches is feebleness of piety, and this arises largely from the impression which they get of religion from the start. It is still the painful truth that most of those outside of the church, and too many in it, believe that religion is good to eat, to drink and to make money by, and it is to be feared that some of our preachers, know no other advantage in religion than the help which it affords in this world, in temporal things. How few of our preachers are able to illustrate religion from their own experience. I have sometimes heard some simple and uneducated members speak of the joy they possess on account of faith in Christ. But I have never heard a native preacher commend religion to others, from the good that he has himself derived from it. There is a crying need in China for men in the Ministry of spiritual minds and of spiritual power, who can tell the people “I was blind but now I see,—I was dead but now I live.”

To get such men, much depends on the spiritual tone of the missionary himself. I am getting to put more and more importance upon the personal intercourse and daily contact of the Missionary with the candidates for the Ministry; and of all the methods, I think that for the present state of Missions in China this is the best. What the Chinese need is the development of the spiritual part of their nature. They need to feel the spiritual power of the gospel,—this is at present like a new revelation even to some preachers. My own impression is that to raise up a scriptural Ministry in China we need not spend much time in giving them an education, aside from the knowledge of the Bible. They already have a system of education. Very different it is true from the Christian education of the west. But still with all its defects their system has developed some of the finest intellects in the world. The Chinese have minds capable of mastering any department of human learning, and if we give to these a good knowledge of the Bible, we have all that is necessary from a human point of view, and the Spirit of God will do the rest. Take a man of mature years with a purely native education having never been in a Foreign school, and let him become thoroughly impregnated with the spirit of the Gospel, so that he cannot keep the treasure to himself, and you have what I consider to be the preacher needed in China at present. The time will come when they will need Hebrew and Greek, and Chemistry and Mechanics and Astronomy, just as those pastors at home need them where congregations can appreciate such culture, but for the present these acquirements and others of a like nature can only be looked upon as *accomplishments*, and not as *essentials* for a pastor. A large part of the pastor's influence lies in the social and domestic life of

his congregation and in order to the proper discharge of this duty he must not be too far above them. If his education be of such a standard, that he does not find much pleasure in the society of his people, neither will they find much pleasure in his society. The subject of education for the Ministry will regulate itself in China as it does in the West. Let us give to our Churches a pure Christianity and *faithful* men to preach it and to live it, and under the inspiring influence of religion they will advance by a natural growth to that Christian civilization, which in other hands has required eighteen hundred years for its development.

Fourth.—The best method of supporting the Pastor.

I think that it is unfortunate that Missionaries are called upon to discuss this question in connection with Mission work, more than perhaps, by way of giving advice. Now however we not only have to give the advice, but the money also in most cases.

My experience with Native churches has brought me to the conclusion that it is not advisable for the Missions to assume the support of a man who is settled over a Native church. The most they should do—is to help the church in the shape of a donation—diminished yearly according to the ability of the members to pay.

The feeling is wide spread, that a grand mistake was made at the outset, in offering men money to preach the Gospel; not that the laborer is not worthy of his hire and especially the workman who labors in word and doctrine, but this hire should come from his own countrymen. A large part of the prejudice against Christianity, among the more thoughtful of the Chinese arises from the fact that Foreigners hire natives to preach it. This practice degrades religion to a mode of living, demoralizes those who preach—and hardens the hearts of those who hear. If we had begun on a sound principle, we could at this stage of the work be spending our time about something else than regulating the salaries of native Assistants and discussing how to secure self-supporting churches. There are however signs of a healthy reaction for which we ought to be thankful, and there is moreover a remarkable degree of unanimity as to the theory that should be adopted, although all are not able to put their theories into practice.

In regard to the salary of a Native pastor I think the most natural and by far the most satisfactory way in the end is, for the church to fix the amount of the salary and if they are not able to pay it all this year or next, make a request of the mission to aid them with a certain sum to be yearly diminished until the entire support passes over to the Natives. It is a very trying time to the native helper, when he leaves the service of the mission and passes over to the native church. It is frequently going from comfort to want, from comparative ease to hardship. Money is the great want of the heathen world. It is the first thing they seek after, and the last thing they are willing to surrender. When they become converted to Christianity they do not at once spring into the generous and full-fledged liberality of the Gospel. Rather does their natural penuriousness become strengthened by beholding the superabundance of the Foreigners' wealth. It is not at all strange that the native Christians should regard themselves as poor, and Foreign Christians as rich—and while we know it is right, they say, to have our Pastor supported, yet surely the Foreigners can do it with less sacrifice than we can. This is their mode of reasoning, and when they have so plausible an excuse as the poverty of the Native Church and the wealth of the Foreign Church, it is almost impossible to convince them that it is for their good, and the good of the Pastor and the good of the cause in general, that they even

of their poverty should support him rather, than the Foreign Church of their wealth. The Native Christians are very poor—and we may as well confess, very penurious also. This is not surprising when we consider that the motives which have heretofore actuated them in giving to idolatry were selfish ones. They gave money to support the gods—because they feared them and not because they loved them. And when they are called upon to give from the principle of *love* there is all the accumulation of past selfishness to be overcome before love can have her perfect work. There is another cause for this backwarkness, I would almost say unwillingness, of Christians to pay any of their own money for the support of the Gospel, and that is, the *free* Gospel which they have been accustomed to receive in the past.

If an old Missionary wants the Christians to contribute, they say to him “how is it that you *now* want us to *give* when formerly you told us that no money would be required of us.” If a young missionary in taking up the work in an old field, undertakes to press upon the Native Christians the necessity and duty of giving for the support of the Gospel, he will be almost sure to raise a storm about his head, that may make his position very uncomfortable. They say “we have had Missionaries here for many years, able and devoted men, and they *gave* us money, instead of requiring us to pay it as you do. It cannot be that they were wrong and you are right.” But the case is even worse, when the Native Pastor undertakes the work of stirring up the Native Church to give as God has prospered them for the advancement of his kingdom. I need only touch upon scenes of this kind, in order to call up in the minds of almost every Missionary, cases that have caused him a great deal of anxiety. But I am happy to be able to say, that the grace of God overcomes this petrified selfishness in the hearts of those who were formerly heathen. We have Native Christians who give liberally to the support of their Pastors and for other objects, even more liberally than most Foreigners, according to the relative ability of each—and they give from the principle of love. There is a church in the Presbytery of Ningpo whose members, most of whom are very poor, give a little of their earning to the Lord, and thus support their Pastor, and bear the other incidental expenses of the Church. There are also three other churches in that Presbytery, that are fully self-supporting, but the members of these latter are generally in better circumstances than the former, and therefore do not give as liberally in proportion. These four self-supporting churches have not sprung into being in a month or a year, but they are the result of long and often painful labors, both with Assistants and with the people. It is hard to convince a man who has been getting nine or ten dollars a month from the Mission, that it is his duty, to take six dollars a month from the Native Church, where his labors will be more numerous and his trials greater. Only the Grace of God can bring a man to make this choice. I mention these churches with which I am familiar not to boast, but to encourage those who are striving after self-support.

I must mention briefly the two methods that have been tried in our own mission in attaining the self-supporting state.

1.—The endowment plan. That is creating a fund from contributions from the church members, and donations from rich friends abroad, and using the interest for the support of the Pastor. I may mention here that this form of support is very popular, especially the donations from abroad. And it has been a very difficult matter in our Mission to repress the tendency to *self-support*, by getting the money of other people to do it. But the Foreigners are unanimous in discouraging this plan, as not

calculated to develop liberality in the Native church, and several of the Native pastors are now in hearty accord with us.

2.—The second method is that of paying their Pastor year by year, out of their own contributions. This method is preferable for two reasons.

1.—It teaches them to put their dependence upon God, and leads them to look to him for help in all their weakness.

2.—It stirs up more of an individual interest in their Pastor and in their Church, from the fact that they themselves support them. It is also best calculated to maintain those friendly relations between Pastors and people that are necessary for usefulness. The Pastor getting his support directly from his own people, will feel more identified with them in interests, and will be able to sympathize with them more fully in their poverty and the people seeing their Pastor cheerfully enduring hardships for Christ's sake will love and honor him the more because he is willing to share their destitution.

It is my opinion that there is in China some of the best material to be found in any land, not only for Christians but also for Evangelists, Pastors and Teachers—and I will venture the prophecy that the future Church of China will be the pride and the ornament of Christendom. With one language, with a practical and substantial character the Chinese give every assurance, that having once received the “form of sound words” they will hold them fast and transmit them to others unimpaired; and it only remains for us to commit what we have received to *faithful* men who shall be able to teach others also.

DISCUSSION.

REV. S. F. WOODIN, A. B. C. F. M., FOOCHOW, said:—

Seven or eight years ago, we found that the scale of the native preachers' wages at Foochow was rising. We met together and decided to reduce the salaries of all our native preachers, giving them one month's notice. We found it not so easy to diminish, as it had been to raise, the scale of wages. I am inclined to think we did not give sufficient notice, and did not talk enough over the principles of the work. None of the preachers left, though many said they would; but it caused a bad feeling between the native preachers and the missionaries for some time after. It is of the highest importance to impress it upon them, that the welfare of the church and the needs of the cause of Christ lead us to make the change. If we encourage the voluntary principle we take out of the mouth of the heathen the argument that the Gospel is preached because the preacher eats the church's rice, for we tell him that if he believes, he will have to contribute to the spread of the Gospel. Seven years ago we had a man whom we all judged to be fit for the office of pastor, the church invited him, and he consented; but afterward, when we wanted to ordain him, he refused. What was the reason that his courage gave way? It was because he had formerly taught that the whole thing was a matter of charity; therefore he did not dare to say to the native church “You must give me my support.”

MR. G. W. PAINTER, A. S. P. M., HANGCHOW, said :—

Some of the ablest ministers in our home churches, are men converted late in life, who gave up their previous occupation to enter the sacred office. Some of these were once reckless and daring sinners, whose personal indulgence in and contact with sin, enables them intelligently to fight against it. The great change in their own lives also, makes them living examples of the power of divine grace. But whilst this is true, no one ever makes use of this fact, as an argument that children should be allowed to grow up unrestrained in vice, so that when converted they may become efficient ministers, nor do we ever look to this class of converts as our best dependence for preachers. So it is in China. One of the essays read, truly remarks, that *some* of our most efficient native helpers have been drawn from business men, converted late in life. But shall we accept the conclusion he draws, that it would be better to depend on this class of men for native agents, for pastors and teachers, than on training schools, established and conducted for the express purpose of grounding men in the truths of the Gospel? Surely this is not a valid argument. The Scriptures are moreover clear in their teaching, that, *as a rule*, men should remain in the calling in which they were at conversion. Of course there may be exceptions, as e.g. when previous education and clear evidence of a call, renders one fit to preach. But these should be regarded as exceptional cases and we must not depend on this source for our supply. Besides, it is contrary to common sense, and pure theory, to say that such men *always* make more efficient pastors than men who have from childhood been trained in properly conducted schools. Facts do not sustain such a theory. If boys in schools become spoiled, or get the idea that by mere decent conformity to certain rules of propriety, and by standing moderately well as students, they thereby are to secure mission employment, let the missions look after the teachers of such schools. The fault is that of the teachers or of the mission, and not of the school system at all.

REV. N. J. PLUMB, A. M. E. M., FOOCHEW, said :—

The *Native Church*, not the missionary, should estimate the salary of the preacher. The reason for this is that the natives know best how to estimate for natives. They get at the bottom of the matter and are more likely to get a correct estimate than we are. It is the rule of our church that when a new pastor comes to a congregation he is to call a meeting of the stewards and class leaders of the church and in mutual Conference make an estimate of what his salary should be. In order to do this correctly they take into consideration the size of his family the cost of living, his necessities, &c. This rule we have applied in the older portions of our work and find it a good plan. Of course it is not possible in the very early stages of missionary work. Again, it is now our rule to decide upon the amount the mission will give to each circuit and let the native church supplement this sum. This is an important point. At the beginning of each year we consult with the Native Presiding Elders as to what each pastor's salary should be and how much each circuit is able to give and then add to this from mission funds a sum sufficient to make a comfortable support for the pastor. This done we make no change during the year, and should the Native Church fail to give what it ought to, the preacher loses it. There is an important difference between fixing on a

sum and expecting the Native Church to supplement it, and allowing the native church to pay what it will and the mission make up the balance. The latter was our early practice but for some years past we have adhered to the former plan and find it most satisfactory.

REV. DR. EDKINS, L. M. S., PEKING, said :—

After 15 years the church in connexion with the London Mission in Peking has decided to support a pastor of its own. Some difficulty was felt about the matter inasmuch as the man selected was at the time in receipt of \$20 per month from various sources. He consented however to accept the office if \$10 per month could be raised for his support. The church, assisted to some extent by contributions from the foreign missionaries, has found this money and the pastor was ordained a few weeks ago.

I believe that the duty of the foreign missionary towards native preachers is to give them sound Scriptural instruction and to allow them great liberty in their manner of conveying the truth to others. I have not myself noticed that Chinese preachers spoke too highly of Confucius. I think missionaries should be very careful not to underrate the culture and learning of the Chinese. The example of St. Paul on the Areopagus should teach us, how to speak of heathen sages. It is highly desirable that missionaries should think carefully in regard to their way of speaking of Confucius and of other names venerated by the Chinese in order that they may not by misdirected zeal be tempted to cast an undeserved slight upon the sages of China—a course which will prejudice the Chinese against the Gospel.

REV. S. DODD, A. P. M., HANGCHOW, said :—

The paper presented itself to him in three respects, 1st. He felt deeply the necessity of a higher spiritual life among the native heathen, he mourned daily over the lack of it; but was constantly driven back to himself and made to feel that the tone of his own piety was far too low. In this respect as in others they could not reasonably expect the stream to rise higher than the fountain. 2nd, He could not condemn Confucius as much as the paper seemed to indicate we should. When Confucius taught loyalty and propriety, and that it would be a greater good to eat coarse rice and drink water, and have only one's bended arm for a pillow than have abundance of riches and honours acquired by unrighteousness, we should by no means either ignore such virtues or endeavor to make them appear vices because they were taught by the sage. 3rd, He could not but regard as only *theory* what the paper said about the advantages of bringing ministers from mechanical pursuits rather than from schools. He knew and esteemed and loved as a Christian brother the man referred to in Mr. Butler's paper; and knew too that he was not one whit more readily believed when he preached the Gospel, or credited with purer motives in his work than he would have been had he come from a mission school. The fact as opposed to the theory was that there were two churches in two neighboring cities, he was acquainted with them both, they were about the same age; one of the churches had been gathered by a young man who was a graduate from the school. He died and was succeeded in the care of the church by another young man from the school, the church now numbers

between one and two hundred members. The man who had come into the ministry from mercantile pursuits was pastor in the neighboring city and the Church there did not number more than twenty or thirty members. He would not attempt to judge between the men, but in view of such facts he must ask for the evidence that the latter was more readily believed than the former. It might be a mistake to direct attention too exclusively to schools as a supply of native preachers, but it was wholly gratuitous to say that other things being equal such men were not as readily believed as others. Moreover the men who had come into the ministry from secular pursuits were supported the same as those from the school: there was no difference on that score. And as to the charge of preaching only because they were paid for it; it was extensively made against all assistants of all classes, whatever their previous history; nor only against them but against foreign ministers and missionaries as well.

REV. DR. DOUGLAS, E. P. M., AMOY, said:—

The salary of a native pastor should not be low: it was an honourable office; the pastor should be able to exercise hospitality and charity, and should have enough to keep up his health, &c. It was not fair to compare the salary with that of a heathen school-teacher, for such a teacher had a great many ways of increasing his income which a pastor could not use. It was very important that the pastor be paid by the native church; quite different from the case of mere preachers. If help be given from foreign funds to the pastor's salary it should be very little and only for a brief time. The English Presbyterian Mission had not yet any native pastor, because determined that the first ordained (at least) should be supported by the people, as an example. Just before leaving for the Conference the Amoy Presbytery decided to ordain our first native pastor: his salary \$12 is to be paid by the people, though for this purpose the mission is to relieve them of some expenses they used to bear. The acceptance of the call by the pastor-elect was a most solemn scene; almost to the last moment he was anxious to decline the call, from an overwhelming sense of the responsibility of the office; the other members of Presbytery exhorted him and prayed with him; he rose to speak, and was beginning to explain the reason why he declined, but before finishing one sentence he sank down overpowered by emotion; after a pause he rose again, unable to say any more than the words. "Yes: but pray for me."

REV. G. JOHN, L. M. S., HANKOW, said:—

In selecting a native pastor respect must be had to the stuff of which the man is made. What is the kind of man most needed in China at the present time? In the present state of this country native scholarship is of far more consequence than foreign scholarship. A thorough classical education in the Confucian school lifts its possessor to a position of far greater influence among this people than a knowledge of the original languages of the Bible and other branches of Western learning could possibly do. It is not absolutely necessary that the native pastor should be a literary man. A native of good, sound, common sense and force of character, if moved by the Spirit of God, cannot fail to be a great power, though unable to boast of a classical education. The most powerful preacher in Hankow is not a scholar. His power lies in his clear apprehension of *divine* truth, a rare gift of utterance, and *spiritual* force. Still, other things being equal, the scholar will always wield a

much more powerful influence than a man who is only imperfectly educated. A high English education is not found to inspire the Chinese with any great respect for the native who possesses it, whilst a thorough native education never fails to do so. The senior native assistant in the London Mission at Hankow is a man of great influence in the Church, and this is due in a large measure to the fact that, besides being a thoroughly good man, he is a Sin-tsai or graduate. I know two native assistants working in the same place. One is a good English scholar, but possessing only an ordinary acquaintance with the literature of his own country. The other is a good Chinese scholar, but wholly ignorant of English. Whilst both are good men, the influence of the latter is vastly greater than that of the former. My ideal native pastor is a first-rate Confucian scholar, thoroughly imbued with divine truth, and filled with the Holy Ghost. It is a mistake to suppose that the Chinese mind is necessarily uneducated, and that it needs to be drilled in mathematics, logic, foreign languages, &c., in order to be prepared for the work of preaching the Gospel. Those of us who have come into close contact with the strong and cultivated intellects of China can bear testimony to the utter fallacy of this supposition. The missionary is often preaching to men of minds far more powerful, more penetrating, and more versatile than his own. But one thing is absolutely essential in appointing a native to the position of a pastor, and especially if the native happens to be a scholar, and that is, there must be a *thorough conversion from Confucianism*. Not that our preachers should be taught to speak disrespectfully of the sage. I don't do so myself. The missionary that would do so would thereby show that he had mistaken his calling in coming to this land to preach the Gospel. God raised up Confucius to do a great and good work, and it is not our place to dishonour him, or teach our native assistants to do so. And then, truth is truth wherever found, whether in the Bible or in the Confucian Classics. Still the spell which the sage and his teachings exercise over the native mind must be broken ere a man can possibly make a genuine *Christian* pastor or teacher. The native assistants are very much disposed to speak of Christianity as a system which supplements, or fills up, Confucianism. On no account may they be allowed to do this. They must be brought to *see and feel* that the religion of Jesus is self-contained and all sufficient. I notice that the more spiritually minded among them hardly ever refer to the sage and his teachings at all. One of them, a scholar, has told me again and again that it is false policy to do so. His opinion on this point is that it only fosters the pride of the literati, whilst in no way does it prepare the minds of any to receive the truth as it is in Jesus.

A very important qualification in a native pastor is enthusiasm. That, however, he must to a large extent catch from the missionary. If we possess it not ourselves we cannot impart it, and we ought not to expect to see much of it in the naturally phlegmatic Chinaman. The missionary who stands over his congregation like an iccberg must not be surprised if he finds his native brethren devoid of fire. I believe our native pastors will be very much like ourselves in this respect. A second question of importance is the *support* of native pastors. I would make a distinction between the native pastor and the native evangelist. The native evangelist may well be supported by the Church at home, but the native pastor should be maintained by the Native Church. If the Native Church cannot support him entirely, let him go on with his own calling whatever it may be, and let the church help him to the extent of its ability. Let his temporalities remain as they are, and let him give what

time he can to the pastoral work till the Church is strong enough to support him. The evangelization of Wales, one of the most thoroughly evangelized countries under heaven, has been largely due to the preaching of the Gospel by men in the position of farmers and mechanics—men deeply versed in the Word of God, and solemnly impressed with the fact that they were called of God to preach. The support of a native ministry might be an easier thing than we are apt to suppose, and everything would depend on our faith. In going to Hankow, sixteen years since, I had the faith to believe that the church would support its own poor. From the first I set my face against the Christians coming to me for money. Deacons were elected to look after this and all such matters, and the Church was taught to contribute for the needy among its members, whilst I simply helped as one of themselves. I was determined that the mercenary element should not be introduced into the church at Hankow. The consequence is that I have been enabled to maintain a purely spiritual relation to my people, and the converts seldom or never visit me with a view to seeking either directly or indirectly pecuniary aid for themselves. According to your faith be it unto you." God will raise up the men to do the work which has to be done; and the care or difficulty, with which the native churches will be made to provide for their support will largely depend on our amount of faith, and our degree of expectation in regard to the matter.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said:—

The chief difficulty in this matter is not in giving money to support the preachers, but in giving too high salaries. I can easily see how this came to pass. It came from the precedent and example of foreign merchants and officials. They have always given too much to the Chinese for the service rendered, and it is as natural as possible that we should be guided in some measure by their scale of prices. Our duty is not entirely to withhold support, but to keep the salaries down to the proper level. The church at home helps weak churches, and there is no good reason why the same should not be done here in China. In Shantung our converts are scattered here and there over large tracts of country, and cannot possibly be gathered into churches large enough to be self-supporting. If such weak churches are to have the stated ministry of the word at all, they must be assisted. I do not think there are many, if any, churches in China, really strong enough to support a pastor, who do not do so.

Mr. John has spoken in favor of urging all to preach. But there are serious drawbacks to this, as we have found in Shantung. There soon comes to be more preachers than hearers. Each one thinks, I can preach as well as you can, why should I go to church to hear you. The result is the people will not assemble together. Each one wants his own church in his own house. They do not feel the need of a pastor, and will not call one, because they do not want to pay him. The effect of all this is, that the church has neither unity nor life, and the preaching of the word is without authority and without effect. The middle course is the true one. Encourage these weak churches to seek a pastor, and help them to support him, always taking pains to stimulate them to do their full share, and only supplying their lack of ability.

In reference to raising up suitable men for pastors, I wish to say one or two things. I cannot agree with Mr. Butler on this subject. He op-

poses schools, and in fact every other direct means for raising up pastors. The logical inference from his paper seems to be, use no means at all to raise up pastors, but wait for them to come forward of themselves. Such, however, has not been the general practice of Christian Churches. Our fathers in the ministry established schools and colleges, and carried them on, for the express purpose of raising up men for the ministry. At the present time also many branches of the church have boards of education or other similar agencies, to stimulate and assist young men to prepare for the ministry. In the great majority of cases, I suppose boys have their minds directed to the ministry from their youth. Godly mothers consecrate their sons to God from their birth, and train and educate them for the ministry. Are they any the less qualified on this account, or any the more likely to be actuated by mercenary motives? By no means. Many of the best ministers the church has ever had, have come to their office in this very way. Let us encourage boys to seek the ministry as an office worthy of their highest ambition. Let us train them for this in our schools. And let us encourage Christian mothers to consecrate their sons to this work from their birth.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said:—

The element of power we wish to develop in our native Assistants is a consciousness of Jesus Christ in the heart, as a sustaining and comforting presence. It is the only thing that will enable any man to face the serried phalanx of the Confucianists. I find my Assistants more or less timid in the presence of the literary classes—China, probably, will not have any great religious movement until some John Knox or Martin Luther is developed among them. What our Assistants need now is courage—courage in Jesus Christ. No *natural* courage will sustain them when brought into the fire; they must have the courage which God gives.

The consciousness of Christ alone can supply this courage. Put one live man, full of this consciousness, into any community, and he will move it, albeit he will concentrate upon himself the malignant opposition of men and devils. Christ's servants need courage to hold on to Him under all circumstances while perhaps, at the same time writhing under a sense of their own sins.

REV. S. L. BALDWIN, A. M. E. M., FOOCOW, said:—

In raising up a native Pastorate I believe much in the prayers of Christian mothers. At our last annual meeting there was a young man who was received as a preacher. I said to him, we are glad to receive you and hope that when your father's work is done you may live to carry it on. He said, my mother has always desired and prayed that I might be a preacher of the Gospel. These are the men we want.

REV. J. HUDSON TAYLOR, C. I. M., KIUKIANG, said:—

I feel the deepest interest in the important question of the training and support of native helpers. The cry of my heart is "teach me Thy way, O Lord." For my own part I feel a profound respect for, and sympathy with, the native preachers. When I think of their circumstances and surroundings, I often wonder whether I could stand up under them. Heathenism presses with deadening influence on us, how much more on them. If in some cases our mode of dealing with them has too much fostered a dependent spirit, it may be that we are most in the fault.

I was glad to hear Mr. John draw the distinction between native pastors and evangelists. This is a very important distinction, for evangelists are missionaries and as such should be supported by the mission, or by those who send them. The pastor on the other hand should be supported by his flock, *if they are able*. But what constitutes a church? Is it numbers? or pecuniary ability? Some might think I was going too far if I were to say, that where even two or three believers are gathered together there is a church already formed; but I do not think we can deny the appellation to any company of faithful men—even if only two or three—met in the Saviour's name.

Suppose, however, the number to be twenty or thirty, are we on the one hand to deny to such weak churches a pastor altogether, or on the other to throw on them the whole burden of his support? I think not: we do not expect this of weak churches at home. Some time ago Dr. Angus I believe, made the statement that the average amount raised by all the Baptist Churches of England for the support of their pastors was between £40 and £50 per annum; but I need not tell those who know what the expenses of living there are, that a minister and family cannot be and are not supported on such a sum. Many Societies, Episcopal, Presbyterian and Nonconformist exist (such as the Church Pastoral Aid Society) by which stronger Churches assist the weaker. In the same way I think the home churches may legitimately assist weak churches here.

As to the work of the China Inland Mission, none of the churches are as yet self-supporting; indeed the gifts of the members have been rather too much turned to other objects. Two of our chapels formerly heathen temples, are the gifts of members of the churches of their respective localities. Several churches are now trying to build their own chapels. Several churches rent chapels in other districts for evangelistic work. One church supports a native missionary elected by themselves (with the approval of the missionaries) and thus has formed a branch church of more than ten members.

In answer to the question put to me:—How much are our native helpers paid?—I may say that one Pastor receives ten dollars a month from the mission; he has refused an offer of twenty dollars per month for half of his time as teacher; and this sum does not seem too much for him. Of three others one has seven dollars, and two six dollars per month from us. The incomes of two of the three are supplemented partly from foreign and partly from native sources to about ten dollars each. But the general support of our native helpers is much lower, varying from 2,500 cash (two dollars) to five or six dollars, the average being, I believe, a little over four dollars, perhaps nearly four and a half dollars.

REV. DR. TALMAGE, A. R. C. M., AMOY, said:—

I have been pained to listen to the low view taken with respect to the character of the native Christians and preachers, and wish to counteract what has been said by giving my experience of those in Amoy. God has given to the mission with which I am connected helpers whose hearts were truly renewed by the Holy Ghost. We have had very few cases of discipline on immorality.

The Christians in Amoy I think are quite as liberal as the Christians of the United States. I believe indeed that they give more in proportion to their means. Some of the Christians give one tenth of their income to the Church. Some indeed are penurious, as in the case of one of our

elders, a man who was reclaimed from opium smoking, and rescued from the grave. On his recovery his business prospered and he became penurious. It is the custom of the church in Amoy to choose elders for a period of two years. And when the next meeting was held that man was not re-elected. When two pastors were ordained over the two churches in Amoy the converts asked the missionaries what amount of salary should be paid. They were told to fix upon and settle that themselves. They should not make it too little, nor less than \$10 per month and they resolved to pay their pastor \$14 a month. Surely that indicated no penurious spirit.

MORNING SESSION.

ESSAY.

**Advantages and Disadvantages of the
Employment of Native Assistants.**

BY

REV. T. P. CRAWFORD, A. S. B. C., TUNGCHOW.

The employment of native preachers with mission funds is the question, as I understand it, for consideration at the present time.

It is taken for granted that the missionaries are all equally interested in this subject, since our cause is substantially the same, and since none can fail to see that the course which we pursue will tend directly to determine the character both of the ministry and of the Christian church in China. "Like priest like people."

The evangelization of China is a profound study, ever presenting problems difficult to solve, and ever suggesting the need of constant prayer for divine wisdom and guidance. Our Protestant missions, after more than thirty years of full operation, are still in the experimental stage; still without results sufficiently clear to guide our actions in many cases; and still disappointments continue to accompany our best efforts to raise up an efficient native ministry. The need of such a ministry has, from the first, been deeply felt; and every mission has endeavored to meet the want by employing the best of the converts in preaching the Gospel, or in other religious work. To say the least, the plan has been tried on an extensive scale,—to what extent I have no reliable means of knowing; but judging from general information, I would say that at least one in fifteen of the actual church members have all along been in mission employ, either as preachers, catechists, theological students, colporteurs, or Bible women. Leaving out teachers, servants, and all other converts in our secular service, the numbers of the former class has always been very great, and out of all proportion to those living by the ministry in Christian lands.

Is not this of itself, saying nothing of their character or qualifications for the work, a most remarkable state of things, and full of warning to us and to the whole church of God? The question naturally arises in our minds, can the infant church in China endure such a morbid growth of the ministry, such a weight of clergy? Will she not sink under the pressure, or always remain, as now, a pigmy with a giant's head, incapable of propagating herself?

The employment system, it is admitted has some arguments in its favor; such as facility, economy, adaptation to the peculiar condition of things in China, &c.; but these advantages appear to me, after a quarter of a century of close observation, as nothing in comparison to the injuries which it is inflicting on the very vitals of Christianity itself. These seeming advantages should therefore be no longer allowed to influence our policy in the planting and training of churches.

Since the advantages of the system have been fully appreciated by the missionaries generally, as the host of their employees abundantly testify, I beg to direct attention, in this Essay, to the neglected side of the question, and to point out very briefly some of its leading evils. And this I shall do without personality, alone for the glory of God, and the good of the cause, regarded as equally dear to us all.

I.

The Employment system is inconsistent with the nature and object of our mission.

As Missionaries we are not the messengers of a dead formality, or empty ritualism; but of the moral and spiritual forces of a living Christianity; the upholders of a faith and religious devotion, not after our own wisdom or devices, but after the models revealed in the word of God. In these lies all our strength.

Now the mode of making preachers into which we have fallen in China, tends directly to neutralize our power over men's minds by placing us in manifest conflict with the Scripture models, the professed standards of our faith, the end and aim of our profession.

For instance, were the Priests of the Old Testament brought into the sacred office by hiring? Not at all. On the contrary we are repeatedly told that Jeroboam made Israel to sin and depart from Jehovah by following his own heart in the matter.

Did John the Baptist hire a band of assistants to help him "prepare the way of the Lord and make his paths straight?" Or did Christ send forth his Apostles with scrips filled with gold and silver to hire or raise up preachers wherever they went? Did he not rather say to them authoritatively; "Freely ye have received, freely give?"—Not, freely ye have been hired, freely hire! On the contrary, he distinctly warned them against the shepherd that "entereth not by the door into the sheep-fold, but climbeth up some other way;" and against the "hireling that fleeth when he seeth the wolf coming because he is an hireling and careth not for the sheep:"—adding at the same time that the "good shepherd giveth his life for the sheep."

Again, did the Apostle Paul employ his Gentile converts with money collected in Judæa or elsewhere; or, in any way whatever, offer them pecuniary inducements to preach the Gospel to the heathen? Never. And there were as many urgent reasons for doing so then as there are now.

He even rebuked the supposition that godliness was a source of gain, and throughout his whole life acted so as not to paralyze, but to develop the highest and holiest aspirations of the soul; to encourage a spirit of self-denial, sincerity and zeal in the service of Christ who died for them. He even clothed the ministry with the sanctities of a heavenly call, and thus forever put it into those pure regions which lie above all human traffic. He says, "No man taketh this honor unto himself, but he that is called of God as was Aaron." Also, "How shall they preach except they be sent" (of God)? And, "Take heed unto yourselves, and

to all the flock over the which the Holy Ghost hath made you overseers," with many other similar expressions.

Following these inspired teachings, the Evangelical Church of every Denomination has steadily held to the necessity of a divine call, impulse, or selection, as the first of all qualifications for the Christian ministry. And, as a general rule, she has always waited to see whether a brother of ability was moved of the Spirit to preach the Gospel and take the care of souls—"not for filthy lucre, but of a ready mind"—before allowing him to assume its sacred duties, or live by the contributions of the pious. Or, in the forcible language of the Rev. Mr. Muirhead of Shanghai, the church has always believed that; "There must be an intense, ardent desire in the soul of that man who would go forth in the service of Christ any where; that without it he will reflect little credit upon the cause; that a divine or heavenly inspiration is indispensable for the minister and missionary alike; that this can be breathed into them only by the spirit of God; and that it is to be fostered and maintained by the highest and holiest aspirations." So firm has been her conviction on this point that she has constantly labored to remove every temptation from her members to enter the ministry without it,—ever keeping the remuneration so small and precarious as to leave a liberal margin for the play of the voluntary principle.

Now, I ask, is not this call or heavenly inspiration as necessary for the Chinese preachers as for us? Can any of us believe that one in fifteen of these semi-converted, money-loving Christians has been thus moved to preach the Gospel while not one in a hundred is so moved in western lands?

Can they be made an exception to the rule, or be held as able to succeed somehow or other without it?

As yet they scarcely profess it, perhaps scarcely know there is such a thing. Verily we cannot be too careful in regard to this matter, for it is the mainspring of the Gospel economy. To leave it out is, at once, to reduce the ministry and with it, our heaven-born religion, to a thing of earth,—a dead profession, soon to be buried out of sight.

In short whoever lives of the Gospel, call him what we may, is in reality a public teacher of Christianity, and should therefore have not only the call of God above referred to, but also those moral qualifications laid down in the Epistles to Timothy and Titus. They are applicable to every grade of ministers in all ages and nations.

In China we have all along been under very strong temptations to lower the standard in order to be able to employ the native converts in the work of preaching to the people. The field has seemed so vast, and our numbers so few that we have allowed ourselves too readily to say; "The heathen are perishing by millions around us, large sums of money have been placed at our disposal, and the churches at home are impatient for results; we must therefore advance by employing the natives, or they will become demoralized and cease to sustain the missionary enterprise." Or, as said a good brother with whom I was once conversing on this matter and urging the necessity of patience, "we cannot afford to wait, we must push ahead with such men as we have for the churches cannot stand delay."

God, said I, will make us wait; for we can never force the growth of a moral, spiritual, and self-denying religion by the aid of men who are themselves destitute of these qualities. Vain will be the effort. Such persons can only in the very nature of things, defile the fountains we would purify, degrade that which we would elevate, pull down that

which we would build up, and, in many ways, retard that which we would hasten.

Doubtless some of the native Christians are sufficiently advanced to withstand the many and strong temptations inseparably connected with such employment, but they must be comparatively few. A brother missionary living at one of the principal ports reckoned one in four of the assistants of his place as being zealous, efficient men. This then may be taken as a fair general average for the present time; but, throwing them all together from the commencement of Missions in China, I should say that not more than one in ten have proved themselves to be such. On the whole, I fear they have retarded rather than advanced the cause; and this, I believe, would clearly appear could all the facts connected with their individual histories be collected and set forth. However, it is not my object now to exhibit the defects of the assistants; but rather the defects of the system under which they have been employed, and many of them rendered inefficient, if not wholly demoralized.

II.

The employment system, being contrary to the laws of mental philosophy, prevents the growth of a sound religious sentiment among the native Christians.

It does so negatively by withholding from their minds the idea and necessity of self-denial or voluntary sacrifice in the service of God. This is a fundamental principle in the Christian religion, being at once the touch-stone of sincerity, and the proof of a living devotion in the hearts of those who profess it.

In converts fresh from heathenism, this sentiment, like all other graces of the Spirit, must be comparatively small, a mere germ or tender bud needing to be guarded and developed with the most patient care on the part of their foreign teachers; which, it is evident, can only be accomplished in accordance with the laws of its nature, by watering it with the words of divine truth and love by diligently counteracting every sordid influence, and by keeping the self-denying labors of Christ, the Apostles and other holy men prominently before their minds. This should be done so kindly and lovingly as to win and melt their hearts; and until it becomes the ruling passion of their souls; until they are able joyfully to devote themselves, time, talents and means in voluntary, grateful efforts for the salvation of their fellow countrymen. This, and this only is progress. The growth of this desire in their hearts will be the growth of Christianity in China as elsewhere, and the true hope of her perishing millions.

Unfortunately for the native converts this employment business, this foreign money always before their eyes and clinking in their ears, begets a spirit of the opposite kind, or, like a biting frost, nips it in the bud. Thus pecuniary gain becomes the sole end of their religious profession. The motives of the sincere are gradually corrupted, and designing men of the baser sort are led to seek connection with the church. The result is to bring Christianity into contempt before the people and weaken, if not destroy its saving efficacy.

Furthermore, as miraculous power is essential to the idea of Godship, so voluntary sacrifice is essential to the idea of religious devotion. The human mind is so constituted as to require it, and ever true to its instincts, it will only believe in those who manifest it. David well expressed the feeling when he said; "Neither will I offer a burnt offering to the Lord my God of that which doth cost me nothing." From the

depths of our souls we despise ourselves the moment we make money by our religion, and soon come to despise it also. To satisfy the demands of our consciences we must give more to it than we take from it;—and we require every one else to do the same. Only voluntary sacrifices are acceptable to God and esteemed of men, in China as elsewhere, and every honest mind will reject the teachings of all who do not make them, no matter what their talents may be. A Chinaman may, for gain pretend to serve the foreigner's God; but mark it, when he goes to *worship*, he will sacrifice it on the altar of his own god.

Again, all men regard the contributions of the pious as holy, and feel that none but the holy should partake of them, or minister about the altar of a holy God. For wise purposes the Creator has made the religious sense particularly sensitive and set it as a guard over sacred things so as to preserve them from the defilements of sin and selfishness.

III.

The employment system works under the most unfavorable conditions.

The money used by us is foreign, coming from a great distance across the ocean, and from donors supposed to be rolling in wealth and luxury. The object for which it was given is but ill-defined in the native mind, while the more independent classes of the people stand aloof from us on national or other grounds.

Under these circumstances, the opinions of the contributors can have no sort of influence over the mind or conduct of the recipients. They are paid regularly by a few foreign missionaries, or by a single one as the case may be, from a treasury in which they have no share, interest, or voice, to do what seems to them a very vague and indefinite sort of work.

Their appointment and support being thus rendered independent of their own brethren and associates, the chain of mutual sympathy is effectually severed. The native brethren being without voice or responsibility in the matter, of course consider themselves as having no right or authority over their preaching or manner of life, while assistants on the other hand feel that as long as they can keep on good terms with their employers, (a few foreigners necessarily ignorant of many Chinese matters) they will be able to defy the opinions of their brethren, or use them to favor their own purposes. Again, as a Christian public sentiment has not yet been formed in China, it so happens that the native preacher is left almost or entirely free from all wholesome restraint, while at the same time the whole force of the heathen public sentiment requires him to play the hypocrite, and make a good thing out of the hated foreigners' religion. To stand all this, he must indeed have a strong faith, sound morals, a lively conscience towards God, with force of character sufficient to make him a constant law unto himself and even a martyr. Unless this be the case he will certainly fail, as many have done, and bring the cause to grief.

The members of my church at Tungechow—without speaking of others—are not yet able to use their own contributions properly in promulgating the Gospel, as experience has abundantly shown. I suppose them on an average, equal to other Chinese Christians. If they cannot use their *own* funds in this way, how can they use the funds of foreign Christians in which they have no personal interest? The thing is evidently premature. Let them first learn, or show a disposition to preach without pay, or with the aid of their own Churches, before receiving support from abroad.

IV.

The employment system is objectionable on purely ecclesiastical grounds.

It interferes with the duties, rights, and responsibilities of the church, which is the body of Christ, and the government of God on earth. The church as a divine organization, is charged with the maintenance of the Christian religion in its integrity. The ministry, the deaconship, the sacraments, the time, talents and contributions of all its members are subject directly to its jurisdiction and control. It alone has a right to say who of its members shall preach the Gospel, or do any other act in its name. Consequently, no missionary *as such*, no Mission, Committee, Board, or other non-ecclesiastical body of men can direct any of these matters without usurping her authority, interfering with her work, and retarding her growth. Such bodies should keep to their places and no longer intrude upon the church of Christ in China, which consists of the missionaries,—not as such—but as ministers in their official directing capacity, together with the native and other Christians united into one body. Whether after the Congregational, Presbyterian or Episcopal form of government, it matters not, so far as the present question is concerned. These together, not separated, are responsible for all ecclesiastical matters. Again, according to the time honored opinion of our fathers, the authority of a Bishop over his clergy, or of a pastor over his flock, including his elders, deacons, and evangelists, is not secular but spiritual. They are not overseers in the sense of employers, but in the sense of shepherds. Yet in China the Bishop, Pastor, or a Committee of Missionaries as the case may be, furnishes the money, appoints, directs, and dismisses the assistants or native preachers at pleasure, as mere employers, without consulting the church. In short, I fear the tendency of the system in every respect, and feel in duty bound to raise a warning voice against its longer continuance. In place of it, I would say, let Boards, Committees, and Missions withdraw from this branch of the work, leaving the native ministry to the control and support of the church in China where it naturally belongs. Hence I would urge all the Boards at home to send out more missionaries, men and women with the funds thus saved, giving the people the Gospel instead of money. I would not object on principle, to a mission granting occasional aid to a struggling, zealous church; but even this should be done with great caution. Neither would I object to any missionary having a *personal* assistant when needed. Further I would not go.

In conclusion.

Some may say that my views and structures lie as much against the mode of sustaining missionaries as against native preachers; but, as I conceive, the cases are not at all parallel. When the native brethren show similar devotion to the cause, make similar efforts to qualify themselves for the office, and by the force of their Christian characters influence their own people to come voluntarily to their support, as we have done; then, I should not object to their being employed by them as ministers in every department of the work.

We have tried the employment plan for a long time without success. Let us therefore exchange it for the self-supporting one, and see what will be the effect. Let the revolution, beginning from this Conference, go forward in all the stations, sustained by unwavering faith in God and the deepest convictions of duty; and the happiest results will certainly follow the change.

ESSAY.

Advantages and Disadvantages of the
Employment of Native Assistants.

BY

REV. N. SITES, A. M. E. M., FOOCHOW.

There are several classes of native assistants employed by missionaries, as Personal Teachers, Boarding and Day School teachers, Colporters and Native Preachers. But in view of the primary importance of the Native Preacher as the one chief agency in the evangelization of any people, I propose to restrict my investigation and remarks to the employment of Native Preachers, on *Mission pay*. The Advantages and Disadvantages of "*Mission paid*" Native Assistants. I would emphasize the term "*Mission paid*," because there is no doubt as to the importance of a *native agency* in the evangelization of China.

If ever converted, if ever saved, China must, instrumentally, be converted and saved by her *own* sons and daughters.

On this subject, an eminent American Minister says:—"Though naturally in the great missionary scheme, men may go from Christian England and America to Africa and to India, to China and to Japan, yet they can only awaken a few minds usually to action. The great conquest of any race, of any land, is to be accomplished by the people of that race, and of that land, by men of kindred spirit, kindred habit, kindred feeling. God might have sent angels to preach to us, but it was not his purpose. It is true they did come as missionaries when Christ was born in Bethlehem. But although the angels may have thus come at the beginning, it was by men of that land that the Gospel was to be preached; by men of the same form and habit, who lived in the same places as their hearers. Jews were raised up to preach to Jews. They went out as missionaries, but just as they began to preach, God raised up in each nation men, who carried forward the work in that nation. So that in all countries, and in all races, and in all ages, ministers are raised up from among the masses of the people, to be witnesses for Christ, and speak of their own experience, and show that that experience is in accord with the Word of God; and who in their different circumstances, by meeting different objections, or by working the trains of thought that may be prevalent in the minds of those they address,—*shall so speak as to win souls to Christ.*"

I am sure the members of this Conference must recognize, as of vital importance, the work of raising up and sending forth into the field, well qualified Native Agents.

And just here, I cannot forbear bringing to your notice an extract from the "Conference on Missions at Liverpool, 1860" in which, on this subject, is said; "The European or American Missionary, who, in obedience to Christ's command, bears the Gospel to some heathen country, is a stranger and a foreigner there; his work is temporary; his position is exceptional; and when Christianity becomes localized his peculiar functions and duties come to an end."

Christianity must be embodied in a living form in native churches, and the outward services it demands must be performed by native pastors and native missionaries of all grades. Apart from this circumstance, missionaries are few, the work is large; foreign climates are often unfavourable to their health; it is difficult to acquire foreign languages and manners; the expense moreover, of the voyages and maintenance of missionaries is heavy. In all these things native converts have the advantage. They are at home; the language they have learned in childhood; the climate is their own; and the cost of maintaining them is comparatively small.

These considerations show that the maintenance of a native agency is essential to the successful establishment of Christianity in a foreign land, and urge upon every missionary the duty of securing in his work as many well-qualified agents, as, on careful inquiry, he is able to find.

But, with all the acknowledged advantages of the native preacher in our Missionary work; the payment of this agency from mission funds—a system that has so universally obtained in nearly all modern missionary operations,—is a question of great magnitude, and of growing importance. It is the encumbrance, the fetters put upon this valuable agency, by the system of *foreign pay* that we would specially present for your consideration.

For convenience, we may speak of the effects of this system. First:—Upon the Unconverted. Second:—Upon the Native Church. Third:—Upon the Native Agents themselves.

1st.—The unconverted look upon the mission paid agent as openly making a profession of religion, while they believe him to be only seeking and obtaining employment.

They regard him as insincere in his professions and teachings; serving men, not God.

The native preacher may set forth pure doctrines, clearly and forcibly; compelling the hearer to acknowledge the superiority of the new religion; but his fine discourse fails in its purpose, as one of his hearers tauntingly says,—“If your foreign missionary will pay me six dollars a month, I can preach as well as you.” Or another artlessly repeats the familiar adage, “Eat his rice, speak his words.”

To our more enlightened minds, this may seem a small objection: yet in the midst of the illiterate masses of this people, it becomes a serious encumbrance to the testimony of our Native Agents.

2nd.—Its effects upon the Native Church.

The end sought by the missionary is to save the souls of men by means of the Gospel of Christ; and then forming these converted persons into local churches, with native pastors, throw upon them the responsibility of self-government, self-support, and self-propagation. But we can readily see how these three essential elements of the native church are hindered in their formation and development, by a mission paid agency.

Churches organized by a mission paid agency, evince a disregard of pastoral authority and teaching.

We meet with many persons in the church who may have been members for several years; who are not yet regenerate in heart, nor blameless in conduct; but who, when reprov'd and earnestly instructed by the preacher, refuse to submit to his authority, or to profit by his teachings. Why this disregard of authority? Is it not because the preacher's support comes from without, while the members regard the foreign missionary alone as the head of the establishment, and will not be governed by the paid agent? The native idea, (the natural relation-

ship) of teacher and pupil, does not exist between preacher and people; the preacher is rendered powerless; and the people not teachable, but rather more willful and hardened.

The members may not give expression to their feelings thus clearly, or in this manner; yet looking at their refusal of instruction and want of submission to their real pastors, we readily learn what their thoughts are; "If you were in our place, toiling in poverty, and suffering persecutions, could you so earnestly reprove, rebuke, exhort us?" "It is very easy for you, on your ready silver-dollar-pay, to make fine speeches to us about forbearance and obedience to church requirements." Hereby the bond of sympathy, so essential in Christian work, is severed, and an incalculable loss is sustained.

Again: The idea of self-support in the native church, was, a few years ago, very imperfectly understood. At that time the members put forth more effort in giving than now. The idea obtained among them that their money went to aid the Foreign Missionary Society (a corporation supposed to be ever abiding and of unlimited wealth.)

Hence every man desired to secure its favor, and its benefits. But now the case is changed; and our people are beginning to understand, the unwelcome fact,—to them—that the native church must support the preacher; and that the preacher must live of the native church. Hence the contributions of the present time come short of those of the former times; and the very rudiments of the lesson of self-support have to be relearned. The people are averse to paying now for what has so long been furnished them gratuitously.

Again:—The very essential element, of *self-propagation* in the native church, is arrested. The newly converted soul naturally sings with the poet,

"Then will I tell to sinners round
What a dear Saviour I have found."

The early *employment* of the first converts of a mission tends to foster in the native church the idea of, "no foreign dollars, no work for Jesus." This difficulty was actually met with at Foochow, when the first Methodist class-leader refused to hold office longer, when he learned there was to be *no pay*. And alas, too many members of mission churches, to the present day, practically live out the same unchristian theory.

3rd.—Effects of the foreign pay system upon the native agent.

Be the agent ever so true and sincere; the fact that he is suspected of making a false profession, that he is looked upon as serving foreigners for his rice, lessens his courage and unnerves him in his efforts to reach the unconverted.

He suffers a conscious loss of moral power; for which the *foreign pay system*,—*not he*,—is responsible. And this loss, is even greater, as he becomes conscious that the church members disregard his authority, and refuse his advice and instructions. He is thus made to feel that he stands in a false light before the people whom he serves. But having entered upon the work, his support being secure, he naturally moves on from year to year, bound hand and foot, *jetteted* by the very silver cord that was intended to *aid* him, in drawing multitudes to himself and to Christ.

Again:—The foreign pay system, induces in the agent a want of zeal and earnestness in his work. It renders him indifferent about developing his native ability, or giving to his work the entire strength of his mind, or the full energy of his will. All along these years, we have seen preachers on ready mission pay, sitting down at ease in their stations, indisposed to toil and suffer, that they might win souls.

To the casual observer, they may appear to be doing all they ought to do; but looking more carefully, it is readily seen, that their words and actions indicate a performance of duty more by constraint than of a willing mind; they work as commanded of men, not as ambassadors for Christ! Of course the native Agent would be indignant at any intimation that he worked as a hireling. Nevertheless, his support being secure, and independent of the people to whom he preaches the full powers of his mind and heart, are not in his work. And *lastly*:—The native Agent is *averse* to change from Mission to native pay; and consequently not desirous to teach his people that they ought to support their pastor. Having become accustomed to receiving his support in silver dollars, monthly or quarterly, he is very unwilling to turn to the native church for it, knowing the trouble of securing native subscriptions, and the uncertainty and vexation to be encountered in collecting the promised cash.

Hence, the Mission paid Native Agent, becomes one of the greatest barriers in establishing a self-supporting church.

In view of all these disabilities put upon the Native Agency by the Foreign pay system, is it not strange that it has so universally prevailed in modern missions?

True, there are a few noble exceptions, chiefly among the Islands of the Pacific; as in Tahiti, where the European missionaries were sent adrift by French authority. "And after twenty years of misrule; notwithstanding all the influences of Popery on the one hand, and of brandy and vice on the other, there were found, living under the instructions and influence of their native pastors, a greater number of church members than they had ever had before."

Also, in Madagascar, the European Shepherds were sent away for twenty-four years; and a few poor timid lambs were left in the midst of wolves. And what was the result? Why native men were raised up by God to take the oversight; and instead of tens of Christians under European pastors, there were thousands under the teachings of these men.

We find also, in the Samoan Islands, in the South Pacific "in almost every village, there was a native Agent; in some instances a pastor; and all these Christian teachers were supported by the natives themselves, and did not cost the home Society a penny."

We have recently been surprised to learn, that in the Sandwich Islands the system of paying native agents from foreign funds, was never introduced; and we all know the results of Christian work there are the pride and *glory* of modern missions.

It is difficult to understand, why, in a wealthy land like China, we must pay native agents from foreign funds, to propagate the Gospel among their own people, while in these poor Islands, the natives have from first to last, supported their own pastors and teachers.

Our early missionary pioneers, who labored ten and twelve years without a single convert, are worthy of all praise; but their crown of rejoicing would have been much brighter, if they had continued on with a little more patience and faith, and instead of paying wages to assistants, had only *directed the voluntary labors* of their first converts in their efforts to win souls for Christ.

Everyone knows it is easier to find faults in an existing system than to substitute a better.

But, may we not suggest that every native convert be made to understand from the beginning that it is his duty to improve every opportunity to propagate among his own countrymen the religion which has brought joy and peace to himself? "Freely ye have received, freely

give." Might we not make clear in *theory* and enforce in *practice* from the beginning, to the end, that, every Christian man, woman and child, must give as God has prospered him, toward the support of the Gospel; remembering "the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

Might not the encumbrances and fetters now fastened upon our native agency be removed;—not arbitrarily,—but gradually, and *surely*, and in a *limited* term of years? And they as native assistants, so understand and appreciate their relation to their own people, that like one of our Foochow preachers, who when he severed himself forever from foreign pay, said, the Divine inspiration came to him as the voice of God, saying—"The laborer is worthy of his hire."

NOTE.—It is not to be inferred from the fact that both of the essayists took the same side of this subject, that the majority of the Conference holds the same views.

By order of the Conference. Eds.

DISCUSSION.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said:—

While agreeing with most of Mr. Sites' arguments, I desire, Mr. President, to put in just here a fender against this essay, if it means to imply that all who went before us were wrong in employing native helpers. The native preacher of whom Mr. Sites speaks, began on this foreign pay system, and not only so, but he was himself converted through the labors of Li Yu Mi, our converted blacksmith, who was on foreign pay. In our mission, we do not employ any native agents without the voice of the native church. The whole matter of their admission in the ministry, their continuance in it, or their dismissal from it, is in the hands of the native church. We supplement the amount needed for their support by mission funds. We did not at first commit the choice of native helpers to the native church, but have done so for ten years past.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said:—

I have thought much of the subject under discussion, and I have had some experience in regard to it. It is undeniable that the foreign missionaries can not do the work alone, and their usefulness might be greatly augmented by the means in question. We came here as Christian men, and so far in the circumstances of those who have been reclaimed from heathenism and are now professing the religion of Christ. These are under similar obligations to make known the message of salvation; and as it is a necessity so it is a duty to make all proper use of them in the service. We are shut up to this conclusion, as in the case of the churches at home in relation to Christian ministers, even though foreign Missionaries were to come out in far greater numbers than we could possibly expect. For a long time at least, these latter could not do the work in an efficient manner. And supposing they could, the services of well qualified native brethren could not be dispensed with. We are reminded of the

saying of our Lord in this connection.—“The children of this world are wiser in their generation than the children of light.” The remark most fully applies. Take the case of the English government in India; take all the foreign establishments in China; what necessity there is for employing native aid in carrying out their respective objects; and no less is it needful in regard to our great work. The character and attainments of these men is of course a matter for consideration; and ought specially to be attended to in making a choice of them. In one of the essays, the passage is quoted “that the labourer is worthy of his hire;” and it was maintained that in accordance with our Lord’s prescription, the native evangelist should depend for support on those to whom he is sent. This may have been possible in Palestine, where it appears from Thomson’s “Land and the Book” that hospitality is everywhere extended to the travelling preacher, and this trait of the national life could be depended on, when our Lord commissioned the evangelists to go and preach the Gospel. We can hardly do this in China; and hence the necessity of our supporting such a class of men, until at least the native churches are able to undertake it. By all means let as much voluntary and unpaid effort be put forth as may be by one and all of the native converts; but we are now talking of systematic and organized work;—as in the case of a foreign Missionary labourer. And here it may be said no harm, but the very opposite, has accrued to the churches at home from the employment of Missionary service, and corresponding advantage would obtain in their experience from the judicious use of the class we are considering. They are both able and willing to aid the work in this manner and simply rely on their foreign representatives availing of it in a wise and prudential way. In some cases it has been done perhaps to excess, as was found lately in a few of the Indian Missions; but allowing for these exceptions, the adoption of this measure has everywhere been found most useful, most economical and most necessary.

REV. J. M. W. FARNHAM, A. P. M., SHANGHAI, said:—

A lady sitting by my side said while the papers were being read “That is what we should all like if it were possible, but it is impossible.”

We are apt to forget the fact, that the natives must and will be the principal agents in the evangelization of the Chinese. Since the Queen of England has assumed the title of Empress of India the country may be considered as subjugated to the British Crown. How has it been accomplished? Not by foreign soldiers alone! Trained natives have played an important part.

The Tartars have conquered China; but in their government the great majority of the officials are *natives*. So if we ever conquer China for Christ, we must use natives, and a principal part of the missionary’s work will be to train them.

I am sorry the writers have drawn such illogical conclusions. If their arguments prove anything they prove too much, and would go to overthrow the whole work; that done by the foreigner as well as the native. I much regret that a paper has not been prepared upon the other side of this question, as I fear these papers are calculated to do much harm. If the Gospel only flourished in Tahiti and Madagascar when the missionaries were driven away, it would seem to be the best thing for the Chinese church that we should be driven out. I must protest against such a style of reasoning.

REV. S. DODD, A. P. M., HANGCHOW, said :—

I do not object to have Mr. Crawford's paper printed among the proceedings of the Conference; but I do want it to be published with my earnest dissent and protest. I regard the paper as self-contradictory and destructive. In the times of the Old Testament, special and definite provision was made for the support of the priests and Levites, and their families. In the New Testament the method may be different, but still, the law is that those who preach the Gospel should live of the Gospel; not necessarily of those to whom they preach,—but *of the Gospel*. All foreign missionaries live thus; and there can be no law shown in God's word that would justify foreign missionaries in drawing their support from the home church and condemn the native preachers for so doing. It is our duty to preach the Gospel, and it is the duty of the churches in Christendom to support us whether we are foreigners or natives while so engaged. The apostle Paul was not so scrupulous as the writers of the essays seem to be. His motto was "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." And if men preach the Gospel now, we should rejoice, whether they do, or do not receive a salary while so doing. The papers both said that only one native preacher in four was a good worker. If the statement were true, the Chinese preachers compared very favorably with other preachers. I have recently seen the experience of a celebrated English preacher and teacher, on this point; and as he remembered, the experience was, that only about one minister in seven or eight was a really good workman; and that was in England. I do not think that foreign missionaries should say much about the self sacrifice which they have endured in order to preach the Gospel to the heathen, especially, when this is done to the disadvantage of the native brethren. And when I take into account the money required to bring a missionary from America, or England to China and the time required to be spent here before being able to preach, I can never disapprove of employing trustworthy natives, at about (\$100.00) a hundred dollars each a year, lest by doing so I might teach the native church avarice; nor do I believe that the results of the work conducted on the principles advocated in the essays, would compare favorably with the work where natives are employed and supported for the purpose of preaching the Gospel to their countrymen.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said :—

I disagree with the idea that missionaries should come down to Chinese modes of living.

I hold that they should lift the Chinese to a higher level, welcoming them to their homes, and visiting and talking with them under their own humble roofs; thus showing them the difference the Gospel makes. In other words, our bond of union with them should be an *internal* and spiritual one of cordial sympathy; and our spirit, that of the Lord Jesus Christ, who, "though he was rich, &c.," who condescended "to our low estate, and lifted us up out of the dung-hill, and caused us to sit among princes."

REV. DR. BLODGET, A. B. C. F. M., PEKING, said :—

I am unable to see the example of our Lord in the same light as that of the essayists.

At the commencement of his ministry the Saviour cast himself for support upon the religious convictions of the Jewish people. Those who loved his doctrine and his person ministered of their substance, as they were able, to his bodily wants. When he called forth his disciples, they shared with him in what he received. They lived with him, ate with him, and slept beneath the same roof. He imparted to them alike spiritual instruction, and temporal good. This was the first theological school. There was in it, in a certain sense, a community of goods; this community of goods was continued and extended in the church at Jerusalem after the resurrection and ascension of our Saviour. It is still in existence, after a certain sort, in the Christian church. The principle of love in the hearts of Christians hastens to supply every want of a Christian brother, and every need of the whole church. Those who have, help those who have not. By this principle, young men in Christian lands are aided, while preparing for the ministry of the Gospel; and missionaries are supported among the heathen by the same principle.

This law of Christian love does not admit of distinctions of nation or race. The church in Shantung may educate young men from Shansi, and may support them while preaching in that province. The churches in China may educate at their own expense, young men from Mongolia, or Corea, and support them afterward while preaching the glad tidings to their own countrymen. Why may not the churches in the United States, or in England, in like manner, educate and support Chinese preachers? The Chinese Christians are poor. There are among them those who are desirous of preaching the Gospel. Is there any thing in the word of God, or in the example of Christ to hinder our affording such aid to them as they may require?

In the application of this principle there is the greatest need of care and watchfulness. Every thing should be done to hinder a spirit of covetousness, and to foster the desire, not only of self-support, but of aiding to support other churches. Tahiti, and Madagascar have been referred to as illustrations of the benefit of having no paid agents. But it should be remembered that the churches in these lands had been founded on the very principle now so earnestly condemned. When the missionaries were withdrawn, God enabled the Christians to stand fast in the faith: and should such a trial ever come upon the churches in China, God would in like manner enable these churches to stand.

When I read some years ago of the very great number of native agents employed and paid by the Methodist Mission at Foochow, I had some misgivings as to the result of such a system. I have therefore learned to-day, with pleasure, of the amount of earnest attention given in that mission to the subject of self-support, and of the very great advances made in that direction. A like result might be hoped for in other missions.

One aspect of this subject should not be overlooked; and that is, its bearing on the personal expenses of the missionaries themselves. The late Rev. Frederic Williams, a missionary in Mardin, Turkey, in a letter to his brother Dr. S. W. Williams wrote, "Self support for the native ministry means small salaries for the foreign missionaries." There is an unspoken argument on this subject, which may be felt in passing from the well furnished house of the foreign missionary, where ornament and luxury even are sometimes not wanting, to the hovel of a native Christian.

How can the missionary who has the means, make conscience of refusing to aid a needy Chinese preacher? or of refusing to aid needy Chinese Christians in the support of their pastor? If *they* have need to study economy, and to make great exertions to give liberally, so have the foreign missionaries, who are their guides. Let us set the right example of economy, and liberal giving, and they will follow this example.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said:—

I can best describe my position on this question by saying that I am on both sides of it. Nearly every thing needs modification in practice, and this is preeminently true of this theory of employing no native assistants. Mr. Crawford allowed as much abatement from his theory in two sentences near the close of his paper as I should ask. He allowed assistance to weak churches in supporting their pastors, and allowed to each missionary a personal assistant. Some men are satisfied with *one* assistant, while others think they can use *several* to advantage. The principle is the same in either case. Nor does it make any difference that you call this assistant a teacher, while you use *him in fact* as a preacher.

With regard to the rice argument used against native preachers and evangelists, it should be noted that the Chinese continually make the very same objection to us missionaries. Nor is it any wonder they do. They can only estimate us by themselves, and hence assume that we must have a selfish motive. And they will so judge our native preachers, even when supported by natives, even if they preach without any pay. Such a judgement can only be remedied by a general knowledge of the principles of Christianity.

The argument for no money assistance, drawn from the South Sea Islands, is by no means conclusive as applied to China. The course pursued there was due to the character and circumstances of the people, not to the superior wisdom of the missionaries. If we had gone there, we would have done as they did, and if they had come here, they would have done as we have done. There, Christianity comes in contact with savage heathenism; here she comes in contact with civilized and organized heathenism. Those people lived in detached islands—an impressive and generous race; the Chinese are a mighty and consolidated nation,—stolid and avaricious beyond any people. There the Gospel generally reached the chiefs and higher classes first; here it only reaches the lower classes and the poor. In circumstances so widely different, it is no wonder there is a great difference in the practice of missionaries in carrying on evangelistic work.

Mr. Crawford's argument, pushed to its logical conclusion, would require us all to come down to the Chinese standard, both in food and dress, and to depend for these things simply on the converts we make. Such a plan is simply impracticable. I do not believe there is any principle sacrificed when we use the money contributed by foreign churches to support Chinese evangelists. All the churches at home raise funds, and send out evangelists to preach in destitute places, and there is no sufficient reason why the same principle should not embrace China. The church is one and the work is one, and there is no reason in the nature of things why the gifts of foreign churches should be limited in their use to foreign missionaries.

REV. D. N. LYON, A. P. M., HANGCHOW, said:—

I feel like Mr. Dodd on this question only on the opposite side. The writer of the first paper has, in my humble opinion, given us the truth, and I would like my name recorded as endorsing the view. The Apostle Paul announced a principle which seems to cover the whole ground. "Let him that is taught in the word communicate to him that teacheth, in all good things," *i. e.* the people, to whom the Gospel is preached, ought, according to their ability, to support the teacher. I would say to the convert, you have received the Gospel with its benefits, at our hands, your duty is to bear a part of our expenses.

The Buddhists have been charged with giving currency to the idea that religion is a means of gaining a livelihood; but, I fear, this charge is more justly to be filed against Christian missionaries, who have fallen into the most unhappy practice of employing large numbers of their converts to preach.

Devotees of Buddhism, except the priests, all pay and largely for their religion. As to the practicability of this plan, it seems to me there can be no doubt. The venerable missionary, who read the paper, is the practical embodiment of the no-pay system, and his flourishing church of sixty members, is a living witness to its success. We all want to see native ministers raised up to preach the Gospel to their countrymen. But why need they be paid with foreign money? Let us impress upon our converts the duty of some sacrifice for Christ, who has died to redeem them. If one man is converted, tell him to preach, according to his time and ability, the way of salvation to others, and so, instead of seeing an artificial growth, induced to a large degree by the free use of foreign dollars, we shall see, what we so long to see, the spontaneous growth of a church, which will show forth the handywork of the Spirit of God, and which will propagate itself, though every foreigner be swept from the land.

ESSAY.

How shall the Native Church be Stimulated To more Aggressive Christian Work.

BY

REV. R. H. GRAVES, M.D., A. S. B. C., CANTON.

I.—Christianity is essentially aggressive and revolutionary. We have but to consider its origin to see that this must be the case. It is a remedial system. It was the usurpation of Satan that rendered the mission of our Saviour necessary, and it is his continued dominion that makes the extension of Christ's kingdom the imperative duty of His people.

When God made the world He "saw that it was good," but Satan ever eager to thwart God's purposes led man into sin and so introduced confusion and death into our earth. This invasion of God's dominion and corruption of God's creatures made a remedial scheme necessary. Jesus Christ, we are told, was manifested "that He might destroy the works of the devil." If Satan had not caused man to fall, there would have been no need for the Saviour to appear, or if He came it would need be only as a teacher to lead men to higher degrees of knowledge, or as an example to

conduct them to a nobler standard of holiness. Then the dream of some men might have been realized, and the mission of the Christ might have been one of peace and quietness, and His earthly course have been like that of the moon through the heavens, diffusing its mild, sweet light over a quiet receptive earth. But this is not the true state of things. Jesus says, "Think not that I am come to send peace on the earth, I came not to send peace but a sword." If this seems strange doctrine in the mouth of Him whose advent was announced by the angelic band choiring, "On earth peace, good will towards men," let it be remembered that the ultimate result of Christ's mission will indeed be a reign of peace and joy and righteousness. But alas! before His end can be accomplished there must be a season of strife and aggression, and this, not because Jesus desires it, but because Satan will have it.

The conflict is inevitable. The people of God have simply to look the fact in the face, to shirk no labor or reproach, to buckle on the armor, and quiet themselves like men in the fight. Truth and error, right and wrong, virtue and vice must meet and must clash. The conflict must be maintained until all error and wrong, all rebellion against God and all enmity against man be banished forever from the earth. Jesus Christ must go forth, "conquering and to conquer," judging and making war in righteousness before He can set up His mild and peaceable sway and reign on the earth.

Having glanced at the *Necessity* for aggressiveness in the present stage of Christianity, let us now notice its *Importance*. This is seen (1) as an element in extending the kingdom of Christ in the world, or (2) in developing the spirit of Christ in the churches which have been gathered out of the world. Each of these points deserves our earnest consideration.

(1.) The kingdom of Christ can be set up only by aggressive work. Missionary work is aggressive work. Our commission is "Go"—"Go into all the world."—"Go into all the world and preach the Gospel to every creature." Aggressive work is needed everywhere, especially is it needed in China. What is our position here to-day? It resembles that of the Israelites under Joshua. The walls of this great Jericho which for so long presented an impenetrable barrier to the entrance of the Gospel, have fallen down in answer to the prayers of God's people, and we have gained a foothold in this land; but we may hear the voice of our Leader saying to us as Joshua said to his followers: "There remaineth yet very much land to be possessed." We must go forward in order to retain what we have already gained. No kingdom ever conquered another by landing a handful of soldiers on the hostile coast and leaving them. We cannot leave our little band of 12,000 native brethren to contend alone with the vast hosts of heathenism which surround them. We must go forward in order to finish the work assigned us by the Master. A house half-built is money thrown away. A war waged to no definite conclusion is a mere sacrifice of valuable lives. A drawn battle decides nothing. So with our work here. We have gone too far to draw back and not far enough to accomplish our object. To stop is folly; to retreat is madness.

We have a great work assigned us—to sound abroad the name of Jesus in this vast empire with its eighteen provinces, its 1,700 walled cities, its numerous crowded marts, and towns and hamlets almost innumerable. What has been accomplished? Some dozen ports on the seaboard and in the Yang Tsze valley with their surrounding towns have been occupied; some 12,000 men among the 360,000,000 of China have professed

their faith in Christ. We have no reason to be discouraged, but shall we neglect to gather in the vast ripening harvest through the joy of the first fruits? Surely this is no time for inaction. Much of the labor of the past thirty-five years has been merely preparatory—its whole object was to gain the vantage ground on which we now stand. The building of houses and chapels, the opening of schools and hospitals, the preparation of dictionaries and grammars, the translation of tracts and Scriptures these are but casting the guns and throwing up the breast works. The grand struggle is yet to come. A few men have been enlisted and drilled, we must now be ready to lead them forward until the battle cry of *Christus victor* be heard throughout all this land, and multitudes of willing converts renounce the service of sin and superstition and take upon them the easy yoke of Jesus. Nothing but prolonged, earnest aggressive work will accomplish this.

(2) But we must strengthen our stakes as well as lengthen our cords. We must develop the Christian life of the infant churches gathered from among the heathen in this land. This can be accomplished only through the reflex influence of aggressive work. By Christian life we mean that energy begotten by the Holy Spirit which leads men to glorify God and to live for the good of their fellow men. This life manifests itself in our relations to our fellow Christians, to God, and to a "world lying in wickedness;" in other words, in the *Peace*, the *Faith* and the *Missionary spirit* of a church. Aggressive work promotes Christian life in all three of these manifestations.

Peace.

It promotes *peace* and *harmony* in a church. No piece of machinery will work and no living body will thrive if there is a want of harmony between the parts. Just as little will a church grow when peace and love are wanting. Andrew Fuller, one of the founders of the modern missionary enterprise, tells us that he found the best way to treat dissension in a church was to present to them the claims of the heathen. Let men unite their prayers and efforts to send the Gospel abroad and they will have neither time nor heart for the petty differences that mar their harmony and hinder their usefulness at home. By a law of nature when a thing becomes stagnant it soon grows corrupt. The same law holds good among men. Water was created a fluid, when it ceases to flow, it becomes offensive; blood was made to circulate, when it becomes congested it breeds disease; the church was organized to be active in spreading the truth, as soon as this duty is neglected it degenerates into a body of men busied about a tiresome round of forms and ceremonies or about finding fault with each others' conduct or doctrine. Such a decaying body must be a stench in God's nostrils.

Let a church have some common work for Jesus, some difficult task for the Master, some great and worthy object in view, and self-denial will take the place of finding fault with others, union the place of interminable dissensions, and a noble courage and sublime "order of the conflict" the place of devotion to ecclesiastical millinery and such trifling littleness. All who are indeed Christ's will feel the inspiration of the hour and come up to "the help of the Lord against the mighty," and say with Nehemiah "I am doing a great work and cannot come down." The Chinese are very clannish and ever ready to find fault and to criticise. If a church is left in inaction troubles will breed. To be united, a church must either be pressed together by the force of persecution from without, or melted together by the power of love and work for Jesus within.

Faith.

Aggressive work is a means of increasing the *faith* of Christians. Faith in God is taking God at His word. It is based on His promises, and our confidence in these is based on our knowledge of His character. Considered in its ultimate origin it is wrought in our souls by the powerful operation of the Holy Spirit. It may be increased by the contemplation of God's character and promises as recorded in His word. By meditation and by prayer we may so realize the truth of this word that our faith will take hold of God's covenant and bring us down a blessing from on high. But God often increases the faith of His people through the interposition of objects that affect the senses. He reveals Himself to us in His Providence as well as through His word. He manifests His character by His dealings with us as well as by His commands to us. In fact His word is mainly a history of His acts.—“He made known His ways unto Moses, His acts unto the children of Israel.” He who knows what is in man knows that a lesson is all the more impressive for being embodied in an act. The great mass of mankind are not given to reflection, but are influenced most strongly by those things which reach the mind through the senses. Hence God has ever taught our race by His Providence. Theoretically, the simple fact that “the mouth of the Lord hath spoken it” should be sufficient to beget the most unswerving faith, but practically, man needs “aids to faith”—he must see God working in order fully to believe that He will work.

Thus it is that aggressive work leads to an increase of faith. This it does, in the first place, by *bringing us face to face with difficulties*. Faith is not quenched but quickened by obstacles; it only pines away and dies for want of them. Every fresh difficulty calls forth a fresh exercise of faith, and, like every other faculty, faith grows by exercise. The poor, we are told, are “rich in faith,” and why? Simply because having no other dependence, they are thrown upon God. As true love shrinks from no sacrifice but rejoices to be put to the test, so true, God-given faith shrinks no duty, but rises to the high occasion and rejoices in the emergency. When we attempt to work for God our weakness is brought into conflict with Satan's wiles and might, and despairing of ourselves, we exclaim “Who is sufficient for these things?” But the sense of our insufficiency drives us to God and makes us take hold of His strength. Then faith, triumphing over all difficulties and obstacles

“Laughs at impossibilities
And says, It shall be done.”

Again, faith is increased by God's *answering our prayers*. Brought face to face with difficulties we cast our burden upon the Lord, and He hears our prayer. Each answer to prayer strengthens our faith, and we realize that *we* “have power with God.” The fact that God *has* heard us encourages us to believe that He *will* hear us again. Thus faith receives a fresh increment with every prayer answered, and each petition granted is the earnest of the fulfilment of larger requests. Feeling sure that the work with which we are identified is God's work and realizing that we are co-workers with Him, we feel that our cause must succeed, for it is God's own cause.

Again, faith partakes in the *general quickening* of the faculties excited and developed by aggressive work. In our bodies the quickening of one function involves the quickening of others—if the flow of the blood be quickened by vigorous exercise, the appetite is improved, the power of digestion is increased, the limbs grow strong and the brain

is clear. So it is in our souls. Our faculties are so intimately connected that when one is quickened by the Holy Spirit the rest all partake in the new life. If our love for man is increased, our faith in God is quickened with it. Active, zealous, aggressive Christian workers are rarely troubled with doubts and fears,—distrust in God or despair for His cause. Thus faith partakes in the general soul-health developed by active Christian work.

Missionary Spirit.

Aggressive work tends to cultivate a missionary spirit and develop a Christian's gifts and faculties by giving them active exercise in efforts for the good of our fellow men.

Piety may take two forms, the meditative and the practical. These are to some extent interdependent, and both are necessary to the fully developed Christian character. Exclusive attention to the quiet, meditative life results in the Roman Catholic ideal of piety—the devotee. Exclusive attention to the active side of Christian duty finds its ideal realized in the busy, energetic, wide-awake, but too often noisy and shallow modern Christian worker. Both extremes are defective, but if we must choose between the monk and the Sunday school man, by all means let us have the worker; for aggressive Christianity is far more conformed to the apostolic model than asceticism. The last deadens while the former quickens our gifts and faculties.

Aggressive work tends to cultivate our *love* for our fellow men. It is said of Jesus, "And when He *saw* the multitudes, He was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd." Active work brings us in contact with the sin and suffering and ignorance that are in the world. When we stand aloof and look at men in the mass, we may think that they are not so bad or so ignorant after all; but when we take them one by one and attempt to remove the veil of ignorance that is on their minds, to lead them to *decide* to leave the false and the evil for the good and the true, to *act* according to an enlightened conscience, then it is that our love and pity are called forth as we see their stupidity and the slavery in which they are bound fast. The nearer you get to the *heart* of a heathen man the more do you realize how far lost he is. Many men look merely at the order of the Chinese as a community, their general industry and obedience to law, and because they see much to admire, conclude that there is no need for missionary work here. If Christians neglect active efforts for the conversion of souls the same spirit of apathy will settle upon them, and their fellow men may perish eternally without calling forth their sympathy and love.

Secondly, Aggressive work increases Christian *wisdom*. It is by direct, personal effort to save souls that we become wise to "win souls." An inexperienced man thinks he has only to present certain irrefragable proofs and men cannot fail to be convinced, to bring certain powerful motives to bear, and men cannot but act. But actual contact with the minds of others soon shows him that his arguments and exhortation fail to affect men. He must learn to be "all things to all men"—to accommodate himself to other men's modes of thought, and cast his truths and warnings into another mould. He learns to control himself and to be patient with all men. Nothing but aggressive work can teach a man this wisdom.

Thirdly, Aggressive work is eminently adapted to call forth the *zeal* of God's people. The brightest fire will soon burn out without fuel, so the most ardent zeal of spirit will subside unless it is kept up by having

some work to do. Obstacles and difficulties will only add momentum to its onward course.

Fourthly, *patience* is called into exercise by every effort to work for God. God sets high value upon this virtue, and it seems to be in a special manner essential to a mature and rounded Christian character: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." God chooses to take time for every important work that He does, and we must learn to abide His time. This soon brings all spurious zeal to the test. It is sad to see how many expedients even good men sometimes resort to in order to hasten forward God's work. Instead of waiting patiently on God in prayer, they indulge in measures which will not stand the test of God's word nor the glance of His eye. But the true Christian worker—the man sent of God and raised up to accomplish a work—will abide God's time for results, though working as earnestly as if all depended on himself.

Fifthly, aggressive work will call forth the *benevolence* of a church. Paul speaks of the giving of money as a Christian grace and a proof of a man's "subjection to Christ." Avarice and stinginess are among the greatest obstacles to the progress of religion in a human heart, and among the last enemies subdued by the Holy Spirit. The surest way to develop the spirit of benevolence in a church is to have some important Christian enterprise on hand. When men feel themselves thoroughly identified with an undertaking they will consecrate themselves, time, talents, influence and means—to its accomplishment.

Sixthly, some aggressive work is often the best means of calling forth the *gift of utterance* in our members. Many a man has become a good speaker from being obliged to accept the responsibility of conducting public worship. How many men have been called out by our Young Men's Christian Associations at home. By taking part in active work and urging the claims of Christ upon others, our members may be trained for useful preachers and efficient lay agents.

Aggressive work, then, is needed to develop Christian life. By it alone can harmony be preserved among our native Christians; through it their faith in God will be increased; through it alone can our native churches grow strong and useful, with all their gifts and graces developed by exercise.

II.—Having thus noticed the Necessity and the Importance of Aggressive work, let us now look at the practical question, how our native churches may be stimulated to more aggressive Christian work.

This question implies that our native churches need stimulating. All admit this to be a truth. Nor are the Chinese peculiar in this respect; one of the great defects in the piety of Christians of the present age is the lack of an aggressive, missionary spirit. Men spend their energies and their wealth in building up the local interests to which they are attached and neglect the great unconverted mass of mankind. Thousands and tens of thousands of dollars are spent upon rearing costly steeples and providing for various adornments and comforts in houses of worship while the heathen are perishing for want of the bread of life. Nor is the fault confined to our own times; there ever has been a tendency to forget that the missionary spirit is the essential spirit of Christianity. We would have supposed that the last great command of the risen Saviour, "Go ye into all the world and preach the Gospel to every creature" would have been forever ringing in the ears of the disciples, yet we find the church at Jerusalem months after these words were spoken content to meet together daily, enjoying the sweets of Christian fellowship, and

confining their active efforts to their own city. Even internal dissensions did not recall them to a sense of duty. It was not until persecution scattered them abroad that they "went everywhere preaching the word." If this was the case in the primitive church so soon after the solemn sanctions by which our dispensation was ushered in, we must not be disheartened if we see the same want of aggressiveness among our Chinese converts.

But though this neglect of aggressive effort is so common it is nevertheless a fault, and unless remedied will prove a fatal defect. It must be corrected or Christianity will prove a failure in this land. So important does God esteem this duty that He will drive us to it by His Providence even though internal dissensions or external persecution be necessary for the purpose. These are the penalties which a slothful church must expect to pay for its neglect.

May we not so train our native churches that these severe interpositions of God's Providence shall not be required? Much can be done. The same motives which are brought to bear on our churches at home may be presented here. Let us glance at these means.

Information.

Pastors must keep their churches informed of their duty as revealed in God's word, and of the glorious promises recorded there as inducements for them to engage in this work. We must keep before their minds the command of the ascending Saviour and remind them that the fact of their having received the Gospel is their commission to proclaim it—that they are stewards of the manifold grace of God, and that He expects them to be the salt of the earth and the light of the world. We must recount to them the gracious promises of God's word, that they may feel assured of His aid, guidance and protection and may realize that the cause with which they have identified themselves is bound to triumph; "for the mouth of the Lord hath spoken it."

Not only must we bring the truths of God's word to their remembrance, but we must keep them informed of the demands of the hour, as learned from the Providential opening of new fields, or encouragements to labor in those already opened. We should show them how God is working now, and keep them informed of all important movements in the mission field, especially in their own land. To this end the monthly concert of prayer should be observed, when the pastor should take pains to lay before his people the latest information from the outstations and different mission fields; not merely that which is encouraging but also the trials, for difficulties drive men to God in prayer far more than encouragements do. He should also invite every missionary visiting his station to tell the church of the state of the work in his field. Thus the work and the workers become associated and a living interest is created. As men hear of the efforts of their brethren elsewhere—their trials and their success—not only will they be led to pray for them, but also to emulate their example and follow them as they have followed Christ. Thus the sympathies of our native Christians will become broadened, their minds enlightened and their hearts quickened. Thus alone can they be stimulated to more active exertion.

Work.

In order to stimulate men to aggressive work we must give them some work to do. Interest in a work grows with honest efforts to perform it. Each church should have some definite aggressive work to do. The nearer a work is brought home to us the more efficiently is it per-

formed, and the more effectually does it develop Christian character. Though more persons are relieved perhaps by our modern system of doing good by proxy and through our benevolent machinery, yet the advantage is not all on one side. We lose all that soul-training gained from personal, loving, sympathising contact with our suffering fellow men. Those relieved too lose all the benefit derived from the tender sympathies, the loving, wholesome words and those subtler Christian influences which flow from a soul warmed and quickened by the Holy Spirit.

Not only are our own souls quickened by direct, personal contact with our work, but the work is more efficiently performed. The greater the number of hands that money passes through, the greater the number of intermediate agents between those who first undertake a work and those who actually perform it, the more does enthusiasm for the work cool off. To call forth the interest and energies of a church its members should have some appropriate and definite work before them. Especially is this the case with our native Christians. The Chinese are less used to Societies than we are; to excite their sympathies, to lead them to subscribe their money and to call forth their active exertions, we must present to them something definite and of practical importance and with which some known person is closely identified. Without some well defined aggressive work to do we can never cultivate an aggressive Christian spirit in our native members.

Responsibility.

In order to stimulate men to Christian work you must throw responsibility upon them. To feel a thorough interest in a work men must have some control of it and have some of the pecuniary burden of sustaining it. To work under the direction of others and to spend other men's money does not give the stimulus that more independent action does. Hence we should encourage our Chinese brethren to undertake the support of a station or of a preacher as soon as possible, and let them have the control of the enterprise. We must restrain our itching to help and to direct. Our interest in the work may make us desire to interfere when we see mistakes; but men had better act for themselves though they make some mistakes than be in leading strings all the while. The strength of our churches can only be brought out by urging them to commit themselves to some aggressive work and letting them conduct it in their own way. They should ever have, however, our most earnest sympathy and prayers, and we should be always ready to give them our counsel wherever it is sought. We should watch over them with all the solicitude that a mother feels for her first child when it is learning to walk alone.

Prayer.

There should be special prayer in connection with special effort. The true Christian will of necessity take his work to God in prayer and what he earnestly prays for he will honestly work for. God alone can give success, and without the hope of success, immediate or prospective, we lose all ardor in an undertaking. Other things being equal, the more earnestly we commit our work to God, the greater will be our success, the greater our success the greater our expectation of future success. Hence meetings in which reports of the work are made and our work with all its difficulties and encouragements is laid before God in prayer are a most important means of stimulating men to more earnest aggressive efforts. We rise from our knees nerved for our labors and filled with hope, courage, zeal and faith.

Much might be done practically to develop the activity of the native churches. If for instance, we think some district should be evangelized, instead of sending an assistant there and charging his expenses to the mission, we might mention the destitution of the field or the Providential openings for labor there to our native church, plead for volunteers to undertake the work, ask for a contribution towards paying the traveling expenses or the salary of the preacher, and urge the brethren either to have a special service of prayer for the success of the new effort or to make special mention of it in their usual prayer meetings. As the work progresses the church should hear reports of it, either by letter or better still by word of mouth from the brother engaged in it. In this way we could educate our native churches to aggressive work.

Example.

But perhaps the most efficient means of stimulating the native Christians to more aggressive work is to set them an example. Actions speak louder than words. The older missionaries are natural leaders in the work. There are many inducements for them to lead a quiet life. The enervating effect of a long residence in a relaxing climate, the love of quiet which comes with advancing years, and the feeling that we have done our share of the work in younger days, all combine to hinder us from taking the personal lead in some kinds of aggressive work. We see too that so much labor is needed to train our native assistants, to guide and govern the infant churches under our care, to plan work for others and to prepare a Christian literature for this land, that we are apt to settle down to these departments of the work. Men are needed for these things, and, as a rule, the older men are best fitted for them; yet we must never forget that our high calling is to be *apostles* to this people. Paul's active labors ceased not even when he could call himself "Paul the aged;" John Wesley did not desist from bearing the brunt of the conflict until he could his

"Labors with his life lay down,
And cease at once to work and live."

After all, we are called not so much to be pastors, or writers or teachers as *preachers*. Our commission is to found churches rather than to instruct them, to train by our example as well as by our words. We need to be generals at the head of an army rather than secretaries in the war office. The characters of our native preachers will be modelled upon ours, and we cannot expect them to be more courageous, or self-denying or earnest than we are ourselves.

We might speak of what aggressive work the native churches should undertake, and discuss the importance of an aggressive spirit in Christian literature, but time forbids our entering upon these topics.

Aggressive Christian work is the need of the hour. God in His Providence is in advance of His people—there are more open doors than we are ready to enter. God's word to us is: "Speak to the people that they go forward." Let us then by precept and by example endeavor to stimulate our people to more aggressive Christian work. Let us go forward in God's strength and by His blessing millions from the land of Sinim will swell the numbers of Christ's followers on earth and will at last be among the throng of redeemed ones around the throne above, gathered from every kindred and tongue and people and nation, to join in the everlasting chorus of "Blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

DISCUSSION.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said :—

I will make two practical suggestions. First, endeavor to draw all your members into Sunday Schools, and give them regular Biblical teaching. Also set them all to work for Jesus. We have lately tried night meetings with much encouragement. Mr. Ohlinger caused cards of invitation, printed on red paper, to be distributed among the neighbors, asking them to come and listen to the preaching of the truth. A large number came. We had singing, prayer, and preaching by both foreign and native preachers. At our chapel inside the city, the same plan was tried, and many of the neighbors who would not come in to services in the day time came out to the night meetings. Such efforts infuse new life into the church, and stir up the members to aggressive work, besides drawing converts into the church. Wesley's motto, "All at it, and always at it," is an excellent rule for keeping churches alive.

REV. S. F. WOODIN, A. B. C. F. M., FOOCHOW, said :—

Several years ago one of our best preachers brought up a comparison between our style of living and theirs, and that in connection with the subject of our reducing his wages. I laid down a principle which may help others in dealing with this question. I said that our style of living commends itself to our own countrymen who contribute to our support; and that we allow the native preachers in our employ such compensation as we judge will commend itself to the native churches and to fair minded persons in the Chinese community, as reasonable. I told him, however, that when the native church wholly supports its own pastors and preachers, we shall be willing to have it raise the scale of their salaries to any height that they may desire.

REV. R. LECHLER, B. M. S., HONGKONG, said :—

It given me much pleasure to bear testimony to the character of the Christians with whom I am acquainted. There is a certain zeal in them for aggressive work. The measure of success which we have had in *Quangtung* is mainly owing to native efforts, and I can say that even the women are not behind the men in trying to bring others under the influence of the truth. They tell of their own experience, and incite their friends or relatives to come to church and hear the Gospel. It is on this feature in the character of the Chinese Christians that I rest much hope for the evangelisation of this vast empire. Let us lead them on and encourage them to much usefulness.

REV. A. E. MOULE, C. M. S., HANGCHOW, said :—

It is well to direct the attention of the Native Christians, from time to time, to what is being done in other lands, and in other parts of China. Some of the Christians at Hangchow have recently been greatly interested in the news from Foochow. The C. M. S. Mission in the Foh-kien Province under the superintendence of Mr. Wolfe has 60 paid, and

120 unpaid agents. At a single Prayer Meeting under a sudden impulse the Native Agents at Foochow subscribed \$400 for Mission purposes. Let us widen the horizon for the Native Christians; let us tell them how God is working in other lands; and this may tend to stimulate their zeal and liberality.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said:—

We are told that the Native Church should select the men for preachers and evangelists and that they are the best judges. My experience does not confirm this idea. Some years ago the native church in Tungchow undertook to send out and support an evangelist of their own. They selected a man, raised his salary with a little help from the ladies of the mission, and sent him forth to labor in a town a hundred *li* from Tungchow city. This town was the native place of several of the church members. Before the first year had expired the man they had sent out was admitted on all hands to be a failure. The next year they selected a new man, and raised his salary themselves. This man continued three years at work, and a number were added to the church through his agency. By the end of this time he had grown unpopular and shown himself unworthy, and they selected another man. He went to his post but presently got into a quarrel with the former preacher, and was compelled to leave. With him the church gave up the enterprise. Subsequently the man who had remained the three years fell away from his profession as did all who had been brought in by him. In all three of these appointments the church acted entirely on their own judgment. They had paid six thousand cash per month for five years to men they had themselves chosen, and at the end of that time all were convinced that none of them were the right men for the work. My experience is that the missionaries generally show much better judgment than this. I do not believe that the native church are necessarily the best judges of men. The church in Tungchow has now taken up another man; and this time I think they have got the right man. They have decided however of their own motion to send him to school three years, before sending him forth.

In regard to aggressive work there is one point I should like to emphasize, which is that pastors should at the same time be evangelists. They should not be allowed to settle down in one place and attend simply to pastoral work. They should all be taught and required to combine itinerating and evangelistic work among the heathen with the pastoral office.

REV. DR. DOUGLAS, E. P. M., AMOY, said:—

I rise to confirm Mr. Mateer's statement against sending out uneducated men as ordained preachers. It has been tried in Amoy several times, and has failed in almost every case. The plan now followed is, that the native churches pay, in whole or in part, for men selected and trained by the missionaries. They have also another mode of aggressive work which is still more successful. In the country round Amoy scarcely a station has been opened of set purpose by the missionaries; almost all have been begun by the natural spreading of the work. Native Christians talk to their relatives, friends and neighbours about the Gospel; in this way nine tenths of the extension of the church has been effected, so that new stations spring up with little companies of worshippers; when the worshippers are sufficiently numerous, the station is recognized and a

preacher regularly sent. The main work of the missionaries has been to watch over and instruct the converts, and to train native helpers, along with some literary work. This was not their own choice at all; it was the way that God led them in His Providence; at least since we came to Amoy, twenty-two years ago, our hands have always been so full of this urgent work that we have scarcely had time to think of taking a step beyond. At times at various places we have seasons of coldness, just as in the home churches. We know of no means to cure that but prayer and the faithful teaching and preaching of the Word of God. In this way, after periods of coldness, seasons of more spiritual life came. Perhaps of late we have not been able to *lead* our preachers and people so much in aggressive work as in former years, for some were growing older. And the health of others was not strong; and the work of training students was constantly taking up more and more time. During the past year my mission has opened three new stations in the manner described above.

Shortly before leaving Amoy there was a meeting of the Presbytery, at which the members made many complaints of coldness in a considerable number of places: so the Presbytery decided to set apart a day in this month for humiliation, confession of sin, and prayer to God for the out-pouring of His Spirit, among all the churches. I would be glad if the members of the Conference would join, on that day, in pleading that the Holy Ghost might come on them in power.

REV. C. R. MILLS, A. P. M., TUNGCHOW, said:—

Our plan at Tungehow is this. Some time ago each church met and consulted as to the formation of a plan for aggressive Christian work on the Sabbath. The church of which I am Pastor, consulted on the subject, first in a meeting of the office bearers, and then in a general meeting and finally decided that each member should spend at least one hour, and if possible all the same hour every Sabbath in work for the Lord. The members of the Baptist churches also made similar promises. The hour chosen was from 10 to 11 A.M. so that at this hour every Christian in the city was expected to be engaged in some sort of direct Christian work. It was not of course our design that all should go on the street and preach, or exhort, but that each one should do some *bona fide* work for the Lord, as in conversing with their neighbors, reading religious books to them, inviting them to the house of God and the like. In our church we supplemented this plan by holding a meeting every second Sunday night, to hear the report of the two Sundays work. These meetings are conducted by the elders of the church alternately, something after this manner: the elder reads a few verses of Scripture and offers prayer: after which he calls upon each member present for some account of what he has done on these two days of Christian work. If one is absent, the elder appoints a Committee to enquire after him. The female members report to a female missionary, at a prayer meeting.

The direct results of the work have not been great. One of them has been finding out, and following up, persons who are favorably inclined to Christianity. It is also useful as a means of developing the gifts of the members. It gives our young men especially, a chance to try their gifts in public speaking, and is likely to develop any such which may exist amongst them. Very few have been found behind in this work; occasionally there have been cases, but the Committee waited on them, time after time, until they were glad to give in.

This may not be the best style of Christian work. But it is better than nothing. Zeal is not a marked characteristic of the Chinese. They are a routine people, and we must plan out their work for them, and give them something definite to do. They are a wonderful people to follow a precedent.

REV. DR. YATES, A. S. B. C., SHANGHAI, said:—

“How shall the native churches be stimulated to more aggressive Christian work?”

A satisfactory answer to this question, embraces the secret of a successful mission. We have, for years been giving practical answers to it by our method of missionary work and standard of membership; and it is to be regretted that we—the ambassadors for Christ—differ in this, quite as much as in less important matters. It is well to know each others views in this point of such vital importance to our work.

To secure an aggressive native church, there are some things I regard as *fundamental*.

1st. A converted and evangelical membership—consisting of men and women whose minds are wholly turned from Confucianism, idolatry, and the worship and fear of the dead unto the worship of the living and true God. The change necessary to make a Chinaman an aggressive Christian is a radical change. To admit any other element into our churches even though they may be persons of wealth or influence as scholars, is, so far as aggressive Christian work is concerned, to paralyze the whole church, for the persons of wealth and influence will give the moral tone to the church.

2nd. They should be taught to feel that when they embrace Christianity, they become the disciples of Jesus Christ, and not the disciples of the missionary through whose influence they become Christians, and to whom they are prone to look for guidance and support.

3rd. As they have become the disciples of Jesus, they should become thoroughly acquainted with his teachings, in the language in which they think and speak. Without this, they, with their limited knowledge of the grace of God in Jesus Christ, will think more of the teacher whom they see daily, and by whom they live, than they will of Him whom they see not, and of whom they know but little. They should therefore be encouraged to commit to memory the precious and practical portions of the New Testament Scripture, in the spoken language of their particular locality. Their minds *must* have spiritual food in the language in which they think and speak, or they will not grow in the Christian graces. It is not enough that they are able to repeat the *language* of Scripture; they must *know* its meaning and requirements well enough to explain to others the cardinal truths and requirements of Christianity. Until they can do this, it is vain to hope that they understand it; or, that it will exercise a controlling influence upon their lives, and make them aggressive Christians.

4th. They should be taught the personality or individuality of their religion, that they are personally responsible to God—that they can, and ought to exert a personal influence in behalf of the religion they profess. As they will be slow to see what they can do, it will be necessary for the missionary, not only to teach them what the Bible means, its personal application to individuals, and the kind of work that each individual can and ought to attempt, but we need to take hold, and

show them how it should be done, and how easy it is—the Chinese are good imitators and example is a good teacher. And at first, if we find they need a little aid to accomplish the work we have assigned them, we should render it; for nothing is so encouraging as success. We should strive to avoid the depressing influence of failure. And let it ever be borne in mind, that we need not expect our native preachers to be aggressive, unless we are aggressive ourselves.

By this teaching, and by personal consecration to the work, we may hope with the blessing of God, to stimulate the native church to more aggressive Christian work.

REV. J. W. LAMBUTH, A. S. M. E. M., SHANGHAI, said:—

We have tried the plan pursued by Mr. Baldwin, and found it to work well. I have urged our native helpers to go into the villages and towns around and work among the people. They have done so, taking tracts with them, and parts of the New Testament, mingling freely among the people, and in this way much good seed has been sown. They are required to give to me each week some account of their labors; what number of places visited, and the number of books sold. Many of our native Christians I fear do not prize the word of God as they should. Many do not feel the power and reality of the religion of the Lord Jesus as they should. It is exceedingly important to the vitality of the church that our Native agents should *feel* this.

If we could impress it upon them by example and by word, that there is a power for good in the truths of the Gospel when felt in the heart, and if we could get them to feel something of the preciousness of the word of God to the Christian's heart, it would stimulate them to go and tell others of these precious truths.

REV. A. FOSTER, L. M. S., SHANGHAI,

Referred to some remarks he had made on a previous occasion when speaking of foreign merchants and others aiding in the evangelization of China. He thought that many Christians, both native and foreign, who are not endowed with gifts that would enable them to be teachers or preachers, might be induced to engage earnestly in works of practical benevolence. Chinese Christians are, for the most part poor, and could only contribute small sums for charitable purposes but the value of benevolence does not consist in the quantity of money it produced. In cultivating a spirit of kind and loving sympathy with suffering and distress, and in exerting himself to minister *personally* to the sick and needy, a Christian cannot fail to commend the Gospel to the hearts of those to whom he ministers, and the result of engaging in any such service of love as this for Christ's sake, must be to deepen the spiritual life of the person who engages in it, and to make him a better Christian than he was before.

AFTERNOON SESSION.

ESSAY.

The use of Opium and its Bearing on the
Spread of Christianity in China.

BY

REV. A. E. MOULE, C. M. S., HANGCHOW.

In the course of an article on the subject of Opium, printed in the Church Missionary Intelligencer for July 1876, the following words occur:—"It is right that those who are interested in Christian Missions should have their attention once more pointedly recalled to that which is the chief hindrance in the progress of the Gospel of Our Lord Jesus Christ, and which bars against that Gospel the hearts of one third of the human race."

A Chinese Christian writer describing Chinese thought on this subject remarks, "It is clear, say they,—the Chinese—that our country is being ruined. These Mission schools and hospitals, are not really established with a good intention. Why do they not put an end to the sale of Opium? Would not this be better than ten thousand hospitals, and ten thousand preaching halls? The hindrance presented by Opium to the Missionaries, whether physicians or preachers, renders fruitless their efforts."

Unless these words are wholly overdrawn they contain ample justification for the introduction of the subject of Opium at this Conference. We are told and justly so, that "Opium has passed out of the sentimental into the practical stage." Now our desire is that real and practical benefit may accrue to our work as a consequence of our meeting. And here we are met by the statement that there is a thing which constitutes one of our greatest hindrances, and which shuts the brazen gates of Chinese hearts against our message more stiffly than anything else. Is this a mere nightmare, the consequence of heated imagination, or is it a terrible reality? If it be a delusion, it is high time that we be wakened out of our sleep, and cease to inveigh against a fancied wrong. If it be a fact, no words can express the momentous character of that fact: and whether right or wrong, it is abundantly worth while thoroughly to discuss and ponder the question.

I must honestly confess that had I had the choosing of my own question, I should have worded it differently. It runs at present thus:—"The use of Opium and its bearing on the spread of Christianity in China." Now it is an undoubted fact that opium-smoking is a hindrance to our work. I agree with Mr. Stevenson, of the China Island Mission, when in his address at Devonshire House in January 1875, he remarked that "this has always been the great difficulty with Missionaries, because the habitual use of opium deadens the moral sense." I suppose that any vice will in time produce this effect; and any vice is of course *per se* an enemy of the Religion of Him Who saves His people from their sins. And yet I cannot see that opium-smoking differs so far from other vices in moral nature and influence as to justify our spending time in the consideration of the mere use of the drug as a hindrance to Christianity. Just so much is

certain, viz., that it is a *vice* and not a harmless indulgence in a healthful stimulant. Opium-smokers, perhaps more readily than other vicious persons, confess that they are wrong-doers.

To my own mind *the* great hindrance which opium as distinguished from other vices and evils presents to the Gospel, must be traced not so much to its *use*, as to the *history* of that use, and Mr. Stevenson in the course of his speech fully coincides with this view; and at the risk of appearing to force an opening for the subject, I must in adopting the wording of the question, "The use of Opium, and its bearing on the spread of Christianity in China" be permitted to ask, and confine my remarks chiefly to the endeavour to answer, the question "How came the Chinese to use this drug as a stimulant and an article of excessive and baneful indulgence? and how far does the moral effect of this history bear upon our mission work?"

I must be permitted also in passing to notice the fallacy which somewhat persistently underlies the arguments of those who criticize the present Anti-opium agitation. It is assumed that our great object is to cure the Chinese of opium-smoking, and that one means to attain this most desirable end is the stoppage of the Indian supply. Surely this is a fallacy and a mistake. Our great object is to rid Christian England of the shame and wrong connected with her opium-*selling*, more than to cure Heathen China of her vice of opium-*smoking*. So far as human agency is concerned, China must cure herself. Hospitals and Opium Refuges practically useful as they are, must yet ever be so few and feeble as to act the part of protest prompting and suggesting, never of universal efficacy.

This is the true issue. England has not only injured China by her share in the trade; she has through the moral effect of the history of that trade, crippled her power to apply the one remedy for all China's woes—the Gospel.

Now in approaching this melancholy and disastrous history, I do not forget that English guns opened China. I agree with the veteran Dr. Williams, when in his interesting narrative of the voyages of the *Himalah* in 1837, he remarks that "the agency adequate to open up China must be far more powerful and incisive than an unarmed brig. It demanded the power of a large fleet to break up the seclusiveness of her rulers, so that they could never restore it." The arrogance, conceit, and supercilious insolence with which forty years ago the Chinese treated foreigners can hardly be realized now; though indeed somewhat loud echoes of those old voices do sound occasionally in our ears. All who care to study the subject will find in Dr. Morrison's *Life*, as well as in the pages of the *Chinese Repository* and of contemporary histories, astonishing descriptions of Chinese exclusiveness and pride. Such must sooner or later have been brought down before the force of western intercourse. But it was a dire calamity that one chief agency which hastened the catastrophe was the Opium Trade; a thing immoral in Chinese eyes; and immoral, for it was then illegal as contraband, in English eyes. This surely was not only the match which fired the mine; may I not say that it supplied much of the powder which loaded the mine? And this at the time indefensible trade, gave a plausible colouring to the indefensible exclusive policy of China.

Now lest I be charged with giving my conclusions without my premises, let me observe in passing that the strongest words in condemnation of the trade are fully sanctioned by the utterances of public men at the present day. Mr. Beach during the Debate in July 1875—himself a member of the Indian Finance Committee, and speaking and voting

against the motion for the abolition of the monopoly, calls it "*this immoral trade in opium.*"

Mr. O. B. Denison, M. P. for Yorkshire, a man of large Indian experience, and yet an upholder on financial considerations of the present system, admitted that "if the consideration of the question could be based on moral grounds, there were few members who would not go into the lobby with the honourable gentleman" (Sir Wilfrid Lawson—that is in his motion for the abolition of the trade).

Mr. Bourke, the present Under Secretary for Foreign Affairs, in opposing Mr. Richard's anti-opium resolution in July 1876, stated that "he had never heard any one say ought in the House of Commons in favour of the Opium Trade from a moral point of view."

Sir George Campbell, formerly Lieut-Governor of Bengal, and an advocate also on financial grounds for the present system, admits that "as an Englishman he is very much troubled about it. We have, I believe, says he, forced opium upon China."

Yet surely Mr. Bourke is wrong in saying that the Opium Trade has never had a moral defender in the House of Commons. The trade as it now exists, has been defended of course on Free Trade principles; but the defence is feeble and tottering when we remember that on the seller's side it is not so much a matter of private enterprise as a Governmental monopoly; whilst on the buyer's side, the Government of China lose scarcely an opportunity of expressing their resolution, Treaty or no Treaty, to contemplate—and if possible to treat Opium, as different from other commodities. Moreover the late Prime Minister—Mr. Gladstone, Mr. Grant Duff late Under Secretary for India, and Lord Salisbury the present Indian Minister, have all defended the trade on the ground that opium-smoking is an ancient Chinese vice, and that England has but supplied an already open market, making the opium trade simply on a par with the spirit trade as to morality. Now supposing this view to be correct, I would remind you that in one hundred years the consumption of foreign opium has grown from 200 chests per annum to 80,000 chests; and that in eighty years England has drawn £184,000,000 sterling or some \$800,000,000 from China as the price of opium delivered in her ports; a tremendous responsibility this, for a Christian and philanthropic power to have fostered and developed, even if she did not introduce, so terrible a vice. This would have been a tremendous responsibility for England, I say, even had China been open for a hundred years, and had this drug been an article of commerce, willingly placed from the first by her authorities on an equality with other goods. But has this been so? Does this give a fair representation of the true state of the case? I must pause but a moment to remind you further, how sad is the mockery of the argument that opium-smoking in China is no worse than the use of alcoholic drinks in England. Sir Thomas Wade in his memorandum concerning the Revision of the Treaty of Tientsin speaks thus: "to me it is vain to think otherwise of the use of opium in China than as a habit many times more pernicious nationally speaking than the gin and whisky drinking which we deplore at home." Suppose Sir Thomas to be wrong. Granted for the moment that the two vices are on a par. What then? Is not all England awakening now in alarm and earnest practical anxiety, desiring to grapple with this great shame and curse of a Christian country, intoxication?

But the question before us now, is—where does opium come from, and how far is England guiltily responsible for its evil effects? Now we are met with two arguments on this subject; firstly, by the direct assertion

that the Chinese have always known and always smoked the drug; and secondly, by the indirect argument that it stands to reason that such must have been the case, since the trade could not otherwise have sprung so rapidly into existence, neither would the Indian Government have sent their opium blindly to a doubtful or non-existent market. Now with reference to the first point, the following is all the direct evidence which I have been able to collect. In a geography published twenty-six years ago by Seu, formerly Lieut. Governor of Fuh-kien, speaking of imports from India, he says "formerly Chinese cloth was all woven of hemp, but in the reign of T'ae-tsoo of the Yuen dynasty (A.D. 1280-1295) the invasion of India led to the acquisition of the cotton plant, which has now spread through the central domain (*i. e.* China). The poisonous drug opium, however, also came from India. Note that Sze-chuen in its southern districts and Yün-nan in the western being conterminous with India also plant the poppy. A strange portent it is that this worthless and mischievous vapour should be produced of all places in the world precisely in the original realm of Buddha." "It is by no means certain that the author asserts that opium was introduced with cotton 600 years ago, but merely that it was derived at some period like cotton from India."* Mr. Cooper in his evidence before the House of Commons remarks that the habit of smoking opium on the western borders of China, has existed for a great many years, probably, he might say, for two centuries. Sir R. Alcock refers to a Chinese historical work dated A.D. 1736, which notices the culture of the poppy in Yung-cheng foo. Opium is mentioned also in the Pên-ts'ao or Chinese Herbal, published about 200 years ago, and 300 years ago in the Ming dynasty it was known. Dr. Maegowan has started the interesting question, whether the Mings did not suppress the use of opium which had come into vogue during the Yuen dynasty. Marco Polo makes no allusion to the poppy in his account of the productions of China 600 years ago; a fact surely not without significance.

I am informed, however, that testimony has recently been extracted from native books, which tends to establish the fact that the culture of the poppy existed in some parts of China, so far back as the year A.D. 732. But none of these authorities cited above countervail the allegation that the opium-smoking mania in China is comparatively recent and has been fostered if not created, by the action of the Indian Government. Mr. T. T. Cooper in his "Pioneer of Commerce" informs us that Father Deschamps who had been upwards of 30 years in Sze-chuen *had seen the growth of opium introduced*; for when as a young priest he first entered the province, its culture was scarcely known. Indeed Sir George Balfour, one of the founders of Shanghai, in the speech two years ago in the Opium Monopoly Debate remarked, however rashly, and I fear erroneously, "as to the cultivation of opium by the Chinese themselves; he did not believe it!"

I believe that all the direct evidence of which we are possessed goes to prove that the existence of the vice of opium-smoking in China prior to the advent of the Opium Trade proper, was so infinitesimal as compared with its after development, that it may almost be said not to have existed. Certainly the utmost which can be sustained by this evidence is that the habit was indulged in by the Chinese people; that the Chinese authorities had succeeded in controlling and suppressing the vice, when the advent of foreign opium revived and reinvigorated the plague.

The second argument, of a deductive nature, to the effect that proof

Quoted from a letter in the "Globe," Sept. 1, 1876, by the Rev. G. E. Moule.

apart, it *must* have been so in the nature of things—that the Chinese *must* have been fond of opium or the Indian Government would never have supplied the drug nor the Chinese have so greedily consumed it, this argument leading to the very heart of the question, need not in itself detain us long. Is it sound? Would commercial men recognize it? Is it not a well known and legitimate occupation to *seek* markets for goods? Is it not a well-known device in mercantile operations to advertise—puff, if you please—goods, and to create a liking for them? Sir Walter Raleigh would be astonished to hear that because he introduced tobacco-smoking into England, it is supposed on this account to have been an ancient vice—shall I say?—in England. Or the great ancestor of the Shaftesbury family, Sir Anthony Ashley, Queen Elizabeth's Secretary at War, who first grew cabbages in England would demur to the fact that because men in merry England do now largely consume cabbages, therefore they were in existence before he tried the experiment.

And that I am not making a grim joke, but am pointing to a sad and possible fact; listen to the following account of doings elsewhere. In Aracan prior to British rule, the punishment for using opium was death. Opium was legalized however, when England assumed the Government, and organized efforts were made by Bengal agents to introduce the use of the drug, and to create a taste for it amongst the rising generation, by opening shops, inviting the young men, and at first distributing it gratis. Is it a great stretch of the imagination to suppose that on the coast of China seventy or eighty years ago, the British smuggler found equally enterprising agents amongst the Chinese to create a taste and force a market for the drug?

But the British Opium Trade is not a mere private enterprise, it is a Governmental affair. Why descend to such devices? Why—in the words of Sir W. Muir—has the Indian Government since 1821 at all events acted “not as a revenue collector merely, but as a trader, pushing ably and vigorously their interests in the trade, anxious to trim the market, growing, manufacturing, selling, overstimulating the production, overstocking the market, and flooding China with opium?” Why? Simply for that reason, which stands out in clear solitude when all the mists and dust of subterfuge and by-arguments are blown away, money, the necessity for money—this *is* the real support of the opium trade now, this *was* its origin. Not so much Chinese need of opium, as English greed of money, and it will be supported I fear, by Chinese cupidity, and refusal to abandon the opium revenue. The story is in brief as follows: Clive's victory at Plassy on the 23rd June, 1757, virtually transferred to England the sceptre of India; and in 1765, when the Dewanni (or supreme power) passed into the hands of the British, the old monopolies held by the native rulers of the land passed also into the possession of the conquerors. Three of these monopolies, opium, salt, and saltpetre, were taken over by the Court of Directors of the East India Company into their own hands. In 1775, Warren Hastings during the stormier days of his rule, wishing to win the favour of Mr. Sullivan, the Chairman of the Company, presented this monopoly to his son, Mr. Stephen Sullivan, a young man, just arrived in India. Opium however, (mark this fact) was reported to be no longer saleable in Bengal, and the Supreme Council in order to make the monopoly lucrative for the present and future incumbents, entered on the daring speculation of sending it tentatively to Canton. Previous to this date, the Portuguese importing 200 chests annually were the only foreign traders in the drug, they procuring it from the Danes in India, and the Danes in their turn from the English.

The first venture in this now vast and lucrative trade started as if it were a piratical enterprise, armed to the teeth. "It was—said Mr. Fitzhugh a hundred years ago—a business of difficulty and disgrace, and a deviation from the plain road of an honourable trade to pursue the crooked path of smuggling." For already the Chinese authorities had taken alarm, and had forbidden the importation of opium on very severe penalties; the opium on seizure was burnt; the vessel in which it was brought into port was confiscated, and the Chinese in whose possession it was found were put to death.

This state of things was well known in Calcutta; and accordingly the "Nonsuch" and "Patna" laden with opium dropped down the Hooghly on their voyage to Canton, armed also, the one with thirty-six twelve-pounders, and the other with twelve two-pounders and two twelve-pounders, "to ensure the safety" as it was announced, "of the Company's property."

The intention of Colonel Watson, the Company's engineer, as stated by himself, was to erect in China an opium monopoly, and by means of it to open trade with the Northern and Eastern districts of China. The plan succeeded, but a brand of shame has been inflicted on the fair fame of our country which probably will never be effaced.* I need not detain you long with the after steps of the sad dark history. How the trade after some unsuccessful ventures struck root and grew; how in 1797, the Chinese authorities again formally prohibited importation; how in 1800, so strong was the protest and so heavy the penalty denounced, that for a few years the Court of Directors actually interdicted the conveyance of opium in the Company's ships; how the prohibition was removed and the trade steadily increased; how in 1809, and in subsequent years, bonds were required from the Hong merchants at Canton that ships on their arrival at Whampoa had no opium on board; how in 1821, the year when the East India Company more formally adopted and worked the monopoly as their own enterprise, specially stringent measures were adopted at Canton to suppress the traffic; how foreigners were branded with the disgrace and responsibility of so pernicious a practice, and were reminded (Oh! terrible irony of this heathen exhortation to a Christian power) that "the gods will carry fair traders over the ocean in safety, but over contraband smugglers the wrath of men and gods is suspended;" how the Court of Directors, whilst expressing "their utter repugnance to the trade, and longing to abolish its consumption, yet as the Chinese would have it," continued deliberately to grow and prepare the drug expressly for the Chinese market, and to ship it under England's lion flag, though contraband in Chinese law, detested in Chinese morality, and denounced by Chinese statesmen; how for sixty long years this smuggling continued; how the Emperor Tao-kwang himself a reclaimed opium-smoker, roused himself to save his country, and sent the energetic but insolent Lin to exterminate the plague; how the destruction of 20,283 chests of surrendered opium, and the concomitants of needless insolence to Lord Napier, Captain Eliot, and the Canton residents, led to the war of 1841; how the Chinese beaten and humbled would surrender Hongkong and open their ports and pay for the confiscated opium, but would not legalize the detested drug; how for fourteen years more though still contraband, the trade, with the five new ports for its ingress, rapidly increased; how the *lorcha Arrow* on the 8th October, 1856 was seized—illegally indeed, but that seizure prompted, it would seem, by irritation on account of continuous and daring smuggling; how this seizure led to the war of 1856, and to the

* See C. M. S. Intelligencer for July, and Christian Observer for August 1876.

Treaty of Tientsin and Convention of Peking, by the 26th and 28th Articles of which signed finally on the 24th October, 1860, the struggle of a century closed, and opium was admitted on the tariff rules; admitted, but with repugnance, shame, and undying hostility; how now for seventeen years England has been—not a smuggler indeed, but a poisoner; how amidst the gorgeous Imperial pageant at Delhi, with famine desolating South India from the W. Ghats to the Bay of Bengal, the India Government so far from renouncing their own share in the Opium Trade, actually recognized with public approval Holkar's share in the Malwa growth, by presenting to him a banner with this strange device, three poppy heads; and how in China not all the force of Treaty right, not all the fair show of Custom's tariff, not all the prestige of the great and just Government of British India, not all the arguments of anxious financiers, nor the protests of philosophical speculators, have deprived the drug of its pernicious effects, or the trade of its evil name! All these are—are they not?—matters of history. Are you aware of them? Have you studied them? Have you pondered them? Christianity is our common religion, our common glory and our hope; and the disgrace brought to one Christian power by a trade which with the utmost reluctance and the profoundest sorrow, I yet denounce as immoral in its origin, and as most injurious in its long life and present existence—its present existence being connected without a break with the past—this disgrace cannot but affect us all, and hinder the progress of our common work. I might pause here, simply leaving these facts before you; but as we are supposed to be practical in this opium question, I offer before I close, four subjects for consideration; firstly, an incentive to prompt and immediate action; secondly, the probable results to China and thirdly to India, of any great revolution in the Opium Trade; and lastly, a thought as to our own practical duty in this matter.

The Chinese Minister to England has stated in reply to a deputation from the Society for the suppression of the Opium Trade, that China is anxious to abolish the trade, but that other countries beside England must co-operate in order to make the abolition possible. This is a piece of information surely well known to all who have studied the subject, and need not detain us now, for most certainly the initiative must be taken by England. England alone supporting the trade, could prevent the action of all other Treaty powers; England alone repenting and reforming, would in all probability enlist the support and countenance of other countries.

1.—It is impossible to look with anything but the gravest concern and alarm on the rapid increase in the growth of native opium. In the year 1875, from Chefoo, Hankow, Newchwang, Ningpo, and Tientsin, (the only reports I have seen) the account is the same, the production is steadily on the increase. Mr. Grosvenor reports one-third of the land in Yün-nan as occupied with the culture of the poppy. Mr. Gubbay reports 50,000 piculs as produced annually in Sze-chuen, and as much if not more in Shen-si. Mr. Taintor reports it as spreading rapidly in Mongolia and Manchuria. This cannot fail ere long to affect seriously the Indian trade, and possibly in the long run it will drive the Indian drug altogether from the market. It is by no means certain (as is often confidently asserted) that Chinese opium can never equal Bengal opium. Indian-grown tea was at first far inferior to Chinese. But by care and pains it has been so improved that 20,000,000 lbs., of Indian tea are equal in tea-making power to 25,000,000 lbs., of average Chinese tea, and the Chinese are said to be now imitating Indian tea. Now it may be said that this prospect of the Indian drug being turned out of the Chinese market is not much to be

regretted. I think on the contrary, that it is a prospect of the utmost danger. I do not refer now to the loss which the Indian revenue will sustain. I do not dwell even on what the *North China Daily News* calls the consequent "*demoralization of the entire country by the home growth.*"* I refer to the then *irreparable* stain on the English name, and by implication on Christianity. And as this ousting of the Indian drug—defeated, disgraced, banished, is not a mere dream, but a possibility, it behoves us as Christian Missionaries to seek promptly, at once, ere it be for ever too late, some way of honourable retreat, some plan for straightforward confession of wrong, and some practical reparation for this long evil.

2.—But it is objected that any great revolution in the Indian Trade such as its gradual suppression or immediate abolition, will produce these two injurious results; China will grow a far inferior drug and in ever increasing quantities, and India will lose her revenue and have to tax heavily her own subjects. I reply very briefly that we possibly underrate the far reaching repressive power of the Chinese Government. The *North-China Daily News* in a leader of the 24th April 1874, remarks that "*the question remains whether the Chinese Government if left to itself might not even yet succeed in repressing the use of a drug which is so gravely deleterious to its people.*" It may be true that Pao Yuen-shen, the Governor of Shan-si, finds the enforcing of edicts against opium growing simply a braving of unpopularity. The Chinese may fairly be expected to grumble against the prohibition of native growth, when the doors of the Empire are opened to the foreign drug. But what if the foreign drug were shut out once more? What if as the *North-China Herald* somewhat naively suggests "*the clause legalising the import of the drug be elided from the Treaty, and the responsibility of preventing its ingress be thrown on to the Chinese authorities?*" Would not the deep and strong moral feeling of the people, which execrates the drug and the habit as a plague and a vice, support then the Government in their restrictive measure? The *Celestial Empire* informs us that on the 17th June, 1876, from 1,200 to 3,000 opium dens were simultaneously closed in Soochow, and this without riot or serious resistance. In the provincial capitals of Nanking and Hangchow, opium dens are also being closed by the officials. During the paper-man excitement last autumn, every gong in the city of Hangchow was bought up and vigorously changed by the people as a charm against the sprites. But at the Tao-tai's word in his quieting proclamation, however unwillingly, every gong was silenced and the excitement died away. Cannot the authorities in China prohibit mining, when the poor people know well that gold, iron, and coal, are lying in lazy profusion side by side in their hills? And could China think you, do nothing to eradicate or to blight this plague, were her hands set free, and where she placed on her trial to make good her virtuous protestations of a hundred years?

3.—Am I asked what India is to do for her revenue? I might reply generally that India the pride and glory of the British Crown, can receive nothing but harm from such a source of revenue. But this is sentimental. It has been suggested as a practical measure by a retired Indian civilian

* Dr. Galt gathers from the record of the opium patients received into his Hospital at Hangchow that opium-smoking has a very prejudicial influence on the increase of the population. To 154 married patients of the average age of 33 years, during an average period of 7.9 years, only 146 children were born. Opium is sometimes said to have an anti-periodic action over æguc; but this is not the case, several patients having had that disease for years while smoking. The paroxysm, however, may in some cases be mitigated, by taking the pipe when the fit is coming on.

that the exports may be reduced one-tenth annually, leading thus to higher prices, and so not at first decreasing the revenue. In the year 1868-69, the number of chests was 74,949 and the revenue therefrom £6,700,000. In the year 1867-68, the number of chests was 88,428 and the revenue £6,100,000. The number of chests—that is, were more by 13,500, and the revenue was less by £600,000. Again in 1848-49, from 33,563 chests they realised £2,780,000, and in 1853-54, from 53,321 chests they realised only £2,500,000,—an increase of 20,000 chests (as many as Lin destroyed), and a decrease of £280,000. The great difficulty will be, doubtless, with the opium grown in the dominions of Holkar and Scindia. But the same policy of gradual repression without the alarm of sudden decrease of revenue might be adopted by an advance in the transit dues which have been similarly increased more than once in former years. It has been suggested also that India's resources, but for the soporific ease produced by this source of revenue, might be developed far more rapidly than at present. Why! in six years' time, the export of Indian tea to Great Britain has risen from fifteen to twenty-nine million pounds; and the export of gain is very rapidly on the increase. The curtailing of expenditure on public works (save in such times of distress as the present great famine) and on the military and civil establishments has also been recommended, and the reimposition of the income tax in the more popular form of the Madras Veerasabudda tax which affects those classes alone which pay no other tax. All these suggestions have been made, and it is further to be observed that the result to England would probably be very great. Mr. Alderman McArthur informs us that China with four hundred million inhabitants, takes only six million pounds' worth of British products, whilst the Australian colonies with four millions of people, take fourteen million pounds' worth of goods annually.

Now these plans may be more or less open to objection; and some of these comparative estimates may be somewhat fallacious, but can it be asserted that financial difficulties may condone for immoral practices, and money conquer Christianity?

Anti-opium agitators neither forget nor ignore the tremendous difficulties entailed by the long continuance and wide ramifications of the trade—the ruinous consequences, not to the Government of India alone, though this is the loudest protester, but to those whose vested interests more or less connected with the trade would be injured by its abolition; nor again, do they forget or ignore the point noticed in the *North-China Daily News* of the 14th May, viz. the serious results of the large importation of bullion which the disappearance of opium would necessitate; nor, further, the serious difficulty the Chinese would experience in grappling alone with the smuggling trade which would again revive along the coast. But on the other hand we cannot forget or ignore the fact that present circumstances cannot alter history, or this other fact that upas tree levellers though looking with a kindly eye on vested interests, are not wont to allow such interests to hamper for ever the march of justice and humanity.

4.—And now finally, what is to be done by ourselves? I may remind you in passing that some signs of a change are visible. Lord Salisbury has given a distinct pledge that henceforth efforts shall not be used to increase the production of opium for export to China by extending the monopoly system. Moreover by the Convention of Chefoo, under the third head of the section on trade, it is enacted that "On Opium, Sir T. Wade shall move his Government to sanction an arrangement dif-

fering from that affecting other imports." The precise meaning and effect of this arrangement, not yet however ratified, I am not wise enough to understand or predict; but it seems designed to enable the Chinese to repress consumption and restrict importation.

I see from the latest papers that Sir T. Wade whilst admitting to the full the dire evil wrought by opium, yet thinks that nothing can be done by political agitation in England, and that the Chinese Government is unable even if willing, to act in the matter. I fear that Sir T. Wade may be right; but it is a case in which an experiment cannot injure even if it fail to relieve.

As to our own duty I would suggest (1)—that all who have not yet done so, join by subscription and by active help, the Anglo-Oriental Society for the suppression of the Opium Trade. Its object is "to urge the British Government entirely to disconnect itself from, and discourage the opium traffic, at the same time restoring to the Chinese Government perfect independence of action to deal with opium in any way it may please." Such a Society obviously requires liberal pecuniary support if it is to do the necessary preliminary work of enlightening the public at home, who are strangely ignorant on the subject, and of stirring the warm and generous sympathies of Englishmen for the suppression of a wrong which though less sensational and less startling than the Bulgarian atrocities, is surely infinitely wider and deeper in its destructive results than they. The monthly magazine, the *Friend of China*, has been criticized, as containing some unwise articles, some doubtful statistics, some unnecessary rhapsody. Let us then supply its indefatigable editor with sober fact and reliable information. (2)—Shall we as a Missionary Conclave—or if our American and German friends from chivalrous feelings decline to join in such a document, shall English Missionaries alone—memorialize the Empress of India, our ever-beloved Queen, to remove if it may be, this dark stain from the lustre of her glittering crown?

It has been suggested that it may be possible by a public manifesto to separate Christianity from policy in this question. Such a document requiring however great care in wording, should state the fact that foreigners as Christians have never ceased to deplore the trade and that they are at present urging their own Government to restrict, and if possible abolish, the trade; expressing at the same time the hope that the Chinese Government will act promptly and cordially in concert with the English Government should such measures be adopted by the latter.

Shall I be considered presumptuous if in conclusion I suggest that perhaps very few of us have ever earnestly and definitely carried this difficult and disastrous subject to God in prayer? In the tradition to which Dr. Magowan has drawn attention, it is stated that the founder of the Ming dynasty for three days in succession implored Divine aid for suppressing the use of opium. And in a placard now widely posted, and quoted by the learned doctor, it is stated that "during a former dynasty Heaven prohibited opium; during this dynasty it can be interdicted only by Heaven." And we who believe in that all prevailing Name which moves the hand that moves the world may learn—not the *mode* indeed, but the *duty* of prayer even from the Chinese.

Oh! how freely we should breathe were this great incubus removed. We could be almost content then to be disliked as men as much as opium, even as Prince Kung in a peevish mood assured Sir R. Alcock to be the case. If but the Christian name, if but Christianity be set free from the long shame, we poor ignorant and infatuated missionaries might afford to live still under a cloud.

Indeed were it possible to say that Christian England regrets the injuries of the past and brings opium no more, Christianity I believe could afford—not to laugh at, but to meet with serene courage and confident hope all other obstacles in her way. I do not underrate them. I should have lived and worked in China to very little purpose if I knew nothing from experience of their power.

Ancestral worship with its moral semblance, ancient sanctions and lucrative advantages; Confucian morality with its pride of learning and high sounding verbiage; Taouism and Buddhism satisfying in a way the straining gaze of the human soul into the unseen world which is its true home, and supplying prescriptions for present religious wants and future immortal hopes; covetousness, licentiousness, materialism, worldliness—in all the breadth of that term, self-righteousness, the pride also of semi-civilization less teachable than barbarism and without the humility of true culture; the incrustations caused by centuries of isolation, superstition, ignorance and sin; all these are tremendous foes. But they are *heathen* systems and *heathen* sins; the natural foes of Christ's Church.

The Opium Trade is a Christian monopoly. Its history is a Christian sin, a Christian shame. Take away this abnormal, this unnatural ally of heathenism, and we can meet the enemy without doubt of the final issue.

DISCUSSION.

REV. R. H. GRAVES, M.D., A. S. B. C., CANTON, said:—

That an Anti-Opium Society had been formed by the native Christians in Canton. They published for general circulation amongst their countrymen, a translation into Chinese of an appeal written by Mr. Turner of the Anti-Opium Society in England, and also a handbill exhorting people to abstain from the use of opium. At first they seemed to be accomplishing but little practical good, and they therefore appointed a day for special prayer for God's guidance and blessing in their work. Before long they heard of a remarkable answer to their supplications. Several of the Chinese officials and gentry, in response to Mr. Turner's appeal, had themselves formed an Anti-Opium Association and they invited the Christians to attend their meetings and join them in their efforts to put down the evil. They offered good prizes for essays on the subject and have since published some twenty-five of these essays together with a translation of Mr. Turner's paper and a number of popular exhortations against opium-smoking. They submitted the essays to the Christians asking them to reject any that they thought objectionable and they have also proposed to the missionaries to co-operate with them in opening a shop for the sale of anti-opium publications and other books bearing on morality even though they should be Christian, they themselves offering to bear all the expenses of renting the shop, etc.

He thought it was important to urge the native Christians to form Anti-Opium Societies and believed that by so doing they would place themselves in sympathy with all the most moral of their fellow countrymen, while by thus arraying themselves actively against evil, they would give Christianity a higher position in the eyes of the more thoughtful amongst the heathen.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO, said:—

That the Opium question was undoubtedly one of the most serious questions which had come before the Conference. Its gravity could not be over-rated; but the practical bearing of the subject on the members of the Conference was that it should lead them to enquire how they might best meet this gigantic obstacle to the spread of the Kingdom of God in China.

Mr. Moule's paper suggested that each missionary should at his own station at once set about the formation of an Anti-Opium Society amongst the natives, and the suggestion was a good one; but we could not ignore the fact that the evil had now become so great,—humanly speaking—so *irreparable*, that the remedy was out of our hands. God alone could save China from this awful curse. The British Government might stop the cultivation of the poppy in India, but the Chinese would only grow it more extensively. The Chinese Government might issue proclamations, and a few amongst the officials might enter vigorously into a project for suppressing the vice, but this would not go far to destroy it. There are millions in China to whom opium is dearer than houses, or children, or wives—dearer even than life itself. By such persons every device would be attempted and every risk run, in order to enable them to satisfy the craving which opium creates, and one of the saddest features of the whole subject is that this remark holds true not only of the people in general, but also of a very large proportion of those in authority—the officials of all ranks. It appeared to him therefore, that while every means should be prosecuted which would tend to originate and foster an anti-opium spirit amongst the young, as well as amongst those of the Chinese who are patriotic and opposed to the vice, our chief duty in the matter was the duty of prayer. Our only hope was in the power of the Holy Ghost acting on the minds of men. God alone Who can change and strengthen human nature can meet and overthrow the demon that has taken possession of so many even of the finest minds in China, exercising a fascination over them far worse than the fascination produced by the excessive use of alcohol.

REV. D. HILL, E. W. M., WUSCHEE, said:—

That there appeared to be some doubt existing in certain quarters as to the evil effects of opium-smoking. This was a question however, on which no doubt existed in the minds of the Chinese themselves. Again and again he had heard Chinamen say “If you want to be revenged on your enemy, you need not strike him, you need not go to law with him or do anything of the kind, you have only to entice him into smoking opium. If you can give him a taste for opium, you will take the surest means in your power of ruining him utterly.” A remark of this kind sufficiently indicates the view which the Chinese themselves hold of the tendency of opium-smoking. Another evidence of the immoral tendency of the practice is that opium-smoking is generally found to be closely associated with prostitution. A large number of opium dens are infested with prostitutes. Opium is also a common cause of suicide. He thought that as missionaries we should raise our protest against the conduct of the English Government in relation to the opium traffic, on moral grounds. It had been said that this traffic produced a revenue to India of eleven million pounds sterling per annum. It mattered not whether it were eleven million or eleven

hundred million; if the *source* of revenue be immoral, the *amount* of it can not justify its collection. He thought the English public were not at all acquainted with the real state of the case and that if it were plainly laid before them, we might hope to see the traffic suppressed.

REV. DR. DOUGLAS, E. P. M., AMOY, said :—

He supported a motion which had been proposed by the Rev. C. W. Mateer of Tungchow for a committee to draw up resolutions on the Opium Trade. He thought however, that great care should be taken in preparing such resolutions, and that no statements should be made which could not be fully proved. Some incautious statements made in connexion with the Anti-Opium Society of England had done harm. Any utterances made by this Conference should combine deep earnestness of feeling with great caution. As to the reality of the evil complained of, he said that the native churches in Amoy were unanimous in their rule against admitting opium-smokers to Church-membership. On this point the native Christians are quite as decided as the missionaries. A convert who smokes opium is at once put under Church discipline.

In considering the means to be used for the suppression of the opium traffic, he had learned in the case of the Temperance movement, that it was not well to attempt too much at first. The first thing to be tried in the present instance, was to sever the connexion of the Indian Government with opium and also to resist any proposal to restrict the power which the Chinese Government now possesses over the traffic. By existing treaties the Chinese Government has unlimited power of imposing taxes upon opium when once it is out of foreign hands. In this respect opium is on quite a different footing from all other articles of import, for with regard to them, there are clauses in the treaties regulating the rate of taxation in the interior of the country, but in the case of opium, there is nothing to prevent the Chinese Government from putting on any duty they please in the interior. This power should not be at all restricted, but every assistance should be given to the Chinese Government in the exercise of its legal powers of repressing the sale and use of the drug.

He said he had also learned from his experience in the Temperance cause, that a distinction may be made between the trade and those engaged in it. He would wage war to the last extremity against the liquor traffic in England, yet he would admit that there are many good men engaged in it. So whilst we attack the opium trade we should beware of denouncing all who are connected with it. It is wonderful how far a man whose *principles* are right, may be blinded in the *application* of those principles, by custom or by interest. Yet on the other side, he would relate a fact. Many years ago the head of one of the principal firms engaged in the sale of opium, residing at one of the treaty ports of China, was deeply affected by the power of the Gospel. He at once felt the need of reconciling his position with his religious convictions; he set to work to write a pamphlet in defence of the opium trade; it was almost ready for the press when he saw that his arguments were faulty, he tore up his manuscript and resigned his situation.

REV. G. JOHN, L. M. S., HANKOW, said :—

That he was very thankful for the admirable paper to which we had all listened with so much interest. Especially he felt thankful to Mr. Moule for calling the attention of the Conference to the duty of prayer in regard to this subject. He felt with Dr. Williamson that the matter was in the hands of God. Even if the foreign trade in opium were suppressed, opium-growing and opium-smoking would still go on in China. Yün-nan, Kwei-chow and Sze-chuen were red with the poppy every year. In several of the other provinces also it was extensively cultivated. The evil was one of enormous magnitude and he did not see what could stop the curse but the Spirit of God. Some things however, we might do and ought to do. We must keep opium out of the Christian Church in China. If we wished to sink the Church and degrade it in the eyes of the heathen we could not succeed better than by admitting opium-smokers into it. Much of our hope for the future of China depended on maintaining the purity of the native church. Then we must do also what we can to save the opium-smoker. He was one of those who believed that opium-smokers can be cured, and this belief was based on what he had himself seen in Hankow where many opium-smokers attend the Hospital, not a few of whom have been attracted by the reports of others who had been under treatment there and have returned to their homes completely cured. He thought that as missionaries we must take up an uncompromising attitude in regard to the immorality of the trade in opium, and the evil of smoking it. Attempts were sometimes made to palliate the sin of the trader and to make light of the evil effects of the use of the drug. On both points our utterance must be clear and emphatic. We *know* that opium is a *curse*—a curse *physically*, a curse *morally*, and a curse *socially* to the Chinese, and this fact we must declare in loud ringing tones. We must also denounce the trade as immoral. It had been suggested that while we blame the trade, we must be tender in speaking of the trader. But Trade has no conscience to which we can appeal. If we blame at all, it must be the trader. Whatever the trader may be in other respects, and he may be a very admirable man indeed—his relation to this traffic must be denounced as wholly wrong. The missionary is made to feel constantly that this trade with its disgraceful history, speaks more eloquently and convincingly to the Chinese mind *against* Christianity, than he, the missionary, does or can do for it. It is our duty to appeal to the great heart of England—for she has a heart, and when that heart begins to beat warmly on the question, this foul blot on her escutcheon will soon be wiped off.

REV. DR. EDKINS, L. M. S., PEKING, said :—

I have been much interested in finding in mission stations South of Peking, traces of the existence of a native Society having for one of its objects the cure of all opium-smokers becoming members. The prohibition of opium is united with the prohibition of the use of wine and tobacco. This Society has the name *Tsai-li*, and is under the ban of the government, being suspected of political aims. Proclamations are frequently placarded against it, and the people are warned not to enrol themselves as members of this sect. Yet it has done good by curing many opium-smokers. It began in Tientsin and has spread far and wide in the neighboring towns and cities.

It would be well if societies could be framed for the cure of opium-smoking which should be free of any cause of suspicion on the part of

the authorities and based on principles which we as Christians could approve. Great good might be effected by such societies, if they could be fairly set on foot, and the wide range over which our missionary operations are now spread would allow of such Christian anti-opium societies being extended over vast tracts of country.

REV. H. C. DuBOSE, A. S. P. M., SOOCHOW, said:—

When a brother from Hankow asked me, what proportion of the people of Soochow smoked opium, I replied, eight out of every ten of the adult males. The common statement by the Chinese is that 6 or 8 out of every ten men smoke. From five years observation the proportion is not considered to be too great. In the country, one in ten.

Mr. Moule quoting from the *Celestial Empire* said, last year in this city there were closed from 1,200 to 3,000 dens. This number was certainly too small. The Chinese usually stated it at 7,000. It is very difficult to obtain correct data, but in the English Settlement, Shanghai, there are 1,200 dens, and the population of Soochow is ten times as great.

In regard to the quantity smoked; some used 40 or 50 cents worth daily, but they are few; a fair minimum average, would be 70 *cash*, or five cents. For 20 smokers to a shop, there would be a dollar's worth of opium consumed in each of the 7,000 dens daily, or two and a half million dollars spent annually for opium in Soochow.

Men may argue as they please about the introduction of opium; here are facts. Thirty years ago there were five or six dens in Soochow; now from 5,000 to 8,000. In the Yamens all smoke; and in the city, there are 1,000 Mandarins out of office, with their trains of followers. All the coolies smoke, or nineteen out of twenty.

It is a terrible thought;—one that makes me tremble; but it does seem that God is pouring out his vials of wrath upon that guilty city. For two thousand years it has been noted for its intelligence and literary men; yet it has been sunk in idolatry and now it is falling under this terrible curse.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said:—

I thank God that this question of the opium traffic has come up in this conference. Its introduction was opposed by some as of no practical use and likely to excite hostility against us. I believe it will be of use and that God calls upon us to declare ourselves on the morality of this iniquitous traffic. No great moral question has ever been settled by letting it alone but by *agitating* it, and so enlightening and educating the public conscience. We cannot reach or influence those now in authority but we can reach and influence the Christian public of England. In the enlightened conscience of this public I have great faith. Let us bear our testimony to the terrible evils caused by the use of opium in China. Let us bear it strongly, but wisely, and soberly, and by the blessing of God it will not be without effect.

As to the moral aspects of the use of opium by church members I do not feel so confident as some brethren do. I foresee great embarrassments in the treatment of this question by the native church. Through the influence of the missionaries, and in view of the enormous evils of its abuse, the use of opium to any extent has been made a bar to church membership. But will such a position be permanently maintained by the

native church. I doubt it very much. I have already seen in Shantung indications of a different course. No ruse of man's making, nothing but the mighty power of God's Spirit can raise an effectual standard against the enormous abuse of opium in China!

REV. A. WHITING, A. P. M., NANKING, said:—

More than a year ago the Viceroy, who as you know, is son-in-law of the celebrated commissioner Lin of Canton, attempted to check the use of opium. He first closed all the opium dens in Nanking; and it was said that he also intended to prohibit the sale of the drug everywhere in the city, except at one place, which would be under official control. Because of the political complications at that time, and the danger of doing what might have been regarded as interfering with a legalized traffic, the latter project was never carried into effect.

At present, any one can smoke at home or in the house of a friend; still something has been gained. Every mother in the Empire teaches her son not to smoke opium, and young men and boys do not generally acquire the habit at home, but in these opium dens. If every dram-shop in England and America could be suppressed it would be a grand victory for the cause of temperance. And the fact stands forth in regard to the Governmental ability of China to suppress the opium traffic, that there is not, and has not been, for more than a year past a single *public* opium den in the city of Nanking.

MORNING SESSION.

ESSAY.

Ancestral Worship.

BY

REV. DR. YATES, A. S. B. C., SHANGHAI.

Ancestral worship, or the worship of the dead,—although the first act of worship recorded in the ancient classics was of this character—has not hitherto been classed among the Chinese systems of religion; but has been regarded merely, as a commendable reverence for parents—or filial piety.

Those who form their opinion on the subject upon what they have found recorded in the Chinese classics, would naturally arrive at this conclusion; but the classics, which constitute our only guide as to what ancestral worship was, in ages gone by, do not chronicle the changes, innovations and additions, which have been made in the system during the last two thousand years. Therefore they cannot be regarded as the true exponent of the system in our day. Filial piety, as inculcated by the Confucian philosophy, we are told, consisted in reverence for, and devotion to, parents, and to superiors in age and position; but, it cannot be denied that as practiced in our day, it consists mainly, in devotion to the dead, expressed by offerings and prostrations before the ancestral tablets, the grave, and the *Sung Wong*, or Magisterial Deity, within whose jurisdiction the spirits of the departed are supposed to be incarcerated.

The term filial is misleading and we should guard against being deceived by it. Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents, and pertinacious in having their own way from the time they are able to make known their wants. The filial duties of a Chinese son, are performed after the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors.

If then, we take the dogmas and practices of the people of the present time, to be the true exponent of the religious systems with which we in this day have to contend, all who give the subject careful attention, will be forced to the conclusion that Ancestral Worship, and not filial piety so called, is the principal religion of the Chinese, it being the only system that unites all classes, and calls forth any thing like deep feeling. Practically, all the other systems are merely its adjuncts; for it was inculcated by Confucius and his commentators; and the Taoist and Buddhist priests, while they have their separate and distinct systems devote most of their time and attention, ostensibly, to the more profitable business of propitiating the spirits of the departed, in order to preserve harmony and good will between the living and the dead. These sacerdotal functions consist in convincing their adherents, that sickness, and all other calamities, are punishments inflicted for their inattention to the comfort of the dead; and, in performing the necessary services to ameliorate the condition of the dead, and to restore tranquility to the living.

It is true that the teaching of the Chinese Sages, has done much to perpetuate the unity of this populous Empire; but it has also been made the means perpetuating, if not of inaugurating a system that has, during successive dynasties, fastened upon the millions of its inhabitants a most degrading slavery—the slavery of the living to the dead. But, it may be asked, is the reverence of the Chinese for their dead, worship? A close analysis of all their worship of idols shows that it consists in prostrations and offerings, for the purpose of propitiating certain imaginary deities of whom they stand in dread; with each one of which is supposed to reside the spirit of some departed worthy—or hero,—with the main, if not the sole object, of averting calamity, and securing temporal good. And *this* is precisely what they do when they worship the dead. If the one is worship, so is the other; in fact, most of the worship which we witness, in the temples, and in private houses, and all the processions which we see on the streets, are either directly or indirectly connected with the worship of the dead. As a system, Ancestral worship is tenfold more potent for keeping the people in darkness, than all the idols in the land, not connected with it. Its *essence*, is *Feng Shui*—that intangible, but all powerful weapon which is wielded by high and low, against changes in established customs and practices, and which is the great bar to progress and civilization.

By its deadening influence the nation has been kept, for ages, looking backward and downward, instead of forward and upward. The insincerity and evasions of the educated—through fear of being ridiculed by us—have added so much to the difficulty of investigating this mysterious subject, that there are some, who are ready to regard ancestral worship as commemorative only and maintain that the gross superstition connected with it, is restricted to the common, ignorant people. But enough is known to prove that the fear and worship of the dead extend to all classes of society; and exercise a controlling influence in every department of life. Social customs, judicial decisions, appointments to the office of Prime minister, and even the succession to the throne, are influenced by it.

For instance, if a magistrate finds a man to be guilty of a serious crime, for which according to the law, he should receive a severe punishment; before passing sentence upon him, he usually asks him if his father and mother are living; or, if dead how long since; also how many brothers he has. If it is found that one or both of his parents have died recently, and that he is the oldest, or an only son, his punishment will be much lighter than it would be, if his parents were living and he were the third or fourth son. For, Magistrates shrink from the responsibility of placing a man whose duty it is to sacrifice to the dead, in a position where he would be forced to neglect these sacred offices.

Again; Taotais, who are ambitious of the highest promotions do not care to be made Provincial judges; because, no one who has filled that office, can ever be Prime minister; it being considered unsafe to entrust the reins of Government to one whose duty has compelled him to pass sentence of death upon great criminals, whose spirits may avenge themselves by bringing disquiet and calamity upon his administration.

Again; in regard to the succession to the throne: the exigencies of the Empire may be of the most serious and weighty character, demanding the guidance of a strong arm and a wise head; and, although there may be such men among the Princes of the royal family; yet, at the death of an Emperor, even if it occur when he is very young, his successor *must be his junior*; because he must worship his predecessor; and this sort of homage is never rendered by the elder to the younger.

This rule cannot be set aside, even though the welfare of 400,000,000 is jeopardized. This was strikingly illustrated in the recent accession of *Kwang Sü*.

The late Emperor, *Tung chi* died young without issue; and the choice of a proper person to occupy the vacant throne would naturally seem to fall upon the Prince of Kung, an able and experienced statesman, and the head of the *Tsung li Yamen*, or upon some one of the other numerous adult Princes. But whilst this arrangement might have promoted the interests of the living, it would not have met the requirements of the dead. For the successor *must be younger* than the late *Tung chi*. It so happened that the only member of the royal family who met the demand was a boy of three or four years.

He was therefore agreed upon, and solemnly crowned Emperor, under the title of *Kwang Sü*; and the vast interests of the Empire, once more committed to the regency of the Empress Dowagers. And so thoroughly was the necessity of this order of things believed in, that Princes, officers and people, submitted to the inconvenience it entailed, in order that the tranquillity of the soul of the late Emperor, *Tung Chi*, might be provided for, as emperor, by securing the homage of his successor. But there remained two links in the family chain to be supplied. *Tung Chi*, the son of *Hien Fung*, died without issue; thus leaving his father and himself without an heir on the earth, to provide for their necessities in the Spirit world. To avert the calamities that might result from this condition of things, *Kwang Sü*, at his coronation, was constituted the heir of *Hien Fung*, and his (*Kwang Sü's*) first son was ordained to be the heir of *Tung Chi*. All this was done in the interest of the dead, and consequently in the interest of public tranquillity. These facts, and others that might be mentioned, are sufficient to prove that the fear and worship of the dead, extend, to all classes, even to the royal family. Should this young Emperor be cut off before he has fulfilled the weighty responsibilities resting upon him, and there should be no prince younger than himself to succeed him, doubtless the government would assume the responsibility of

appointing heirs, and of conferring upon them the necessary rank to enable them to meet the demands of those who had been left destitute, and thus avert serious calamity.

To define Ancestral Worship, we would say, it includes not only the direct worship of the dead; but also, whatever is done directly or indirectly, for their comfort; also, all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities.

BUT LET US EXAMINE THE DOGMAS AND PRACTICES OF THE
CHINESE ON THIS SUBJECT; AND,

I.

What do they believe in regard to the dead and the future world?

I.—They believe in the existence of two states of being,—the world of light—this world; and the world of darkness, in which the spirit lives, under government for a season after death.

II.—They believe that those who have passed into the spirit world stand in need of, and are capable of enjoying, the same things—houses, food, raiment, money, &c., that they enjoyed in the world of light; and that they are entirely dependent upon their living relatives for these comforts.

III.—They believe that as the dead have become invisible, everything intended for their use, except food, must also be made invisible, by burning.

IV.—They believe that those who are in the spirit world can see their living friends in the world of light; and that it is in their power to return to the abodes of the living, and reward, or punish them, according to their faithfulness or unfaithfulness, in making the necessary offerings for those who are in the prison of the spirit world.

V.—They believe that the dead ancestors who are neglected by their living relatives, as well as the spirits of those whose families have become extinct, become beggar spirits in the world of darkness, and are forced, in order to secure even a wretched existence, to herd with the spirits of the multitudes who have died in war, at sea, or starvation, or in foreign countries; who, in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity. (From this belief has arisen the custom of contributing, three times a year, immense quantities of paper cash and paper Sycee—called *din*—which are transmitted to the Chinese purgatory, for their use.)

VI.—They believe that nearly all the ills to which flesh is heir—as sickness, calamity and death, are inflicted by these unfortunate and demoniacal spirits; who, in attempting to avenge themselves, prey upon those, in the world of light, who are in no way responsible for their forlorn condition: consequently, Chinese from the same locality, who congregate in a distant city, or country for business, in order to avoid personal danger and public calamity, invariably establish a *Wei-kwan*; the main object of which is to take the custody of their friends who die there, and in due time, assist the friends of their deceased companions, in recovering their bodies, or, as in the case of those who die at a great distance, their bones, or the ashes of their bones; in order that they may be interred with the other members of the family, and be partakers of all the benefits of the Ancestral offerings.

VII.—They believe in the immortality of the soul, and in certain kinds, and degrees of rewards and punishments in the spirit world. As to the rewards, they desire, when they shall have served their term of probation in, or been released from, the prison of the spirit world, to be promoted, in their second advent into the world of light, to a more honorable position, or to one, in which they may enjoy greater wealth. There is no other heaven, or state of rest, predicated of any of the Chinese systems of religion, than that of exemption from punishment.

The punishments supposed to be inflicted in the spirit world, are a reflection of those of the Chinese Criminal Code; and are of the most brutal character. Illustrations of some of these may be found in 廣福寺 *Kwang-foh-sz* temple, in the city of Shanghai; where men are represented as being sawn asunder, roasted, flayed or beaten with many stripes. But, as the Chinese have no idea of an omniscient God, and have no higher standard of official justice and probity than what they see exhibited by their own officials, they cannot conceive of any higher degree of prescience on the part of the authorities of the world of darkness, than what they see illustrated by the authorities of the world of light—China: consequently, these illustrations in the temples, have about as much restraining influence upon their evil propensities, as the bamboo and executioner's sword have upon hardened offenders in this world. They all believe that there are many chances of evading their just deserts in both worlds.

VIII.—They believe that a man has three souls, and that at death, one remains with the corpse, one with the ancestral tablet, and that the other is arrested and imprisoned in the world of darkness. Hence, we find that the Chinese, when they wish to appease, or attempt to ameliorate the condition of their departed friends, worship and present offerings, at three different places; the grave, the Ancestral tablet, and before the 城隍 *Sung Hwang* (*Hsien* deity) under whose jurisdiction the man is supposed to be undergoing trial and punishment. The means used to propitiate these *Hsien* deities and their subordinates, are similar to those used with City magistrates, by those who have friends incarcerated under them. Presents of money, or other things of value, and importunate entreaties, usually have some effect in securing the comfort of prisoners, if not their release. The gods, it is supposed, are influenced by like means.

IX.—Their belief in regard to the personnel of the reigning power and government of the spirit world is remarkable for its ingenuity and adaptation to their capacity. Having no knowledge of God, or of a Divine revelation; and standing in great dread of the spirits of the dead, they naturally enough decreed that the spirits of deceased officials, should exercise jurisdiction over the spirits in the world of darkness; and thus they formed a government for that world, which is found to be a *perfect counterpart* of the Government of China,—the world of light—from the Emperor down to the meanest subordinate of a district magistrate's suite.

Hence, we find that the District Magistrate, who governs the people directly, and who is accountable to his superior—the Prefect of a department, has his correlate deity, to assist him in maintaining public tranquillity, in the person of the 城隍 *Sung Hwang*, who is the apotheosis of an official, who ranks, in the spirit world, with the District Magistrate in China. He is charged with a jurisdiction over the spirits within the Magistrate's district, similar to that exercised by the Magistrate over the people within that district. This, being the municipal and guardian deity of the *Hsien*, is much worshiped by the people in connection with Ancestral worship.

The Prefect of a department, consisting of several Districts,—who has jurisdiction over all the Magistrates within his Department, and who is accountable to the Provincial Governor, has his correlative deity—of like rank in the spirit world—in the 府城隍 *Foo Sung Hwang*; who is charged with a jurisdiction, in the spirit world, over all the 城隍 *Sung Hwangs*, of the several districts within the Department, similar to that exercised by the Prefect over all the Magistrates within his Department, and to whom cases may be appealed from the Courts of all the 城隍 *Sung Hwangs* of the several districts of the Department, just as cases may be appealed from the Magistrate to the Prefect.

The Governor of a Province, who has jurisdiction over all the prefects, and through them, over all the Magistrates of his Province, and who is accountable directly to the Emperor, has his correlative deity, of equal rank in the spirit world, in the 都城隍 *Too Sung Hwang* or 省城隍 *Sung Sung Hwang*; who is charged with a jurisdiction over all the 府城隍 *Foo Sung Hwangs*, and through them, over all the 城隍 *Sung Hwangs* within his Province, similar to that exercised by the Provincial Governor over all his subordinates, in the Province.

The Emperor, who rules the Empire by means of Governors of Provinces, Prefects of Departments, and Magistrates of Districts; and who is accountable to no one on earth, has his correlative deity, of equal rank and dignity, in the apotheosis of a former Emperor of China, who is regarded as the Guardian of the Imperial family and nation; who through the 省城隍 *Sung Sung Hwangs* of Provinces; the 府城隍 *Foo Sung Hwangs* of Departments, and the 城隍 *Sung Hwangs* of Districts, exercises a jurisdiction over all the gods of the spirit world, similar to that exercised by the Emperor over all his subordinates in the Empire. The one is supreme among men, while the other is supreme among the gods and men. Thus the correlative of the Government of the living and of the dead is complete; and it could be logically completed in no other way: for the official etiquette of the world of darkness is similar to that of the world of light. Therefore, a superior is not expected to worship the correlative deity of his subordinate. And, in point of fact, it is not generally done. Hence the necessity of providing Magisterial, Prefectural, Provincial, and Imperial deities, to meet the requirements of the literati and of all the officials, in the exigencies of the Government and of ancestral worship. For let it be born in mind, that all persons having literary degrees, as well as those who hold rank in the government service, are accredited with their respective degrees or rank in the spirit world; and that they are consequently entitled to the same relative mark of respect there, that their degrees or rank secured to them in the world of light. Their surviving friends claim for them this mark of respect and it is readily accorded by the public. Their graves even have marks that show to the initiated what was the rank of the inmate. And in the funeral procession in honor of the dead, the color and trimmings of the empty sedan, in which the spirit of the deceased is supposed to be carried, indicate the rank of the occupant. The spirit of a deceased high official, and even the spirit of the wife of such an official, is entitled to, and receives divine honors from, all the officials of a subordinate rank at the Hsien City where such demise takes place. This fact has just been illustrated before my eyes. The second or small wife of a Chinese general from the interior died at Shanghai. And the corpse was deposited in the house, next door to my residence, in order to perform the usual forty nine days of mourning (the seven sevens) The five or six officials of Shanghai

came out, in great state, with all their retinue, on every seventh day and bowed down to the ancestral tablet of the deceased, just as they do on the first of the month before their deities.

It should also be born in mind that as the rank of all officials in China, as well as their authority to exercise jurisdiction over men emanates from the Emperor Wong-ti;—so also, do the rank and authority of their correlative deities to exercise jurisdiction over the spirits in the world of darkness. And farther; these deities for a remarkable display of power, are, by the same Imperial power, promoted to higher degrees in the government of the spirit world; just as their correlative officials in the government of China are promoted to higher degrees for a display of energy and tact in the public service.

And while the correlative deities of all the above officials are only of equal rank; yet the fact that they have been apotheosized, makes them their superiors, and fit objects of worship. There are thousands of other officials with their correlative deities, in the various branches of the Government, but I have taken only those who govern the people directly, whose correlate deities are appealed to in cases connected with Ancestral worship.

The framers of this wonderful scheme for the government of the spirits of the dead, having no higher standard, transferred to the authorities of that world, the etiquette, tastes, habits and reality of their correlative officials in the Chinese Government; thus making it necessary to use similar means to appease the one, to what are found to be necessary to move the other.

All the gods described above have their assistants, attendants, door-keepers, runners, detectives and executioners; corresponding in every particular to those of the Chinese officials of the same rank. They cease business and take a month's holiday at the new year, just as the Chinese officials do: they occupy their yamens—the temples, and the people say, rotate in office, just as the Chinese officials do; while their subordinates, detectives, &c., are out on duty, at various strategic points of the city and country; guarding against the depredations of the turbulent and discontented spirits on the living, in order to preserve public tranquillity *i. e.* present sickness and calamity. These guardians of the public, are to be seen at their several stations:—some in the temples—in attendance upon their superiors;—some at the gates of the yamens—the large figures on the door;—some at the city gates; some at bridges in the city and in the country; some at the forks of road, while others will be found on guard in the city, where a north and south street is forced, by a blank wall, to turn at right angles. Here will sometimes be found, inserted in the wall, a stone slab, to fend off: in other more important and crowded streets, will be found a niche, containing small images, where candles and incense are often lighted.

This is considered a necessary precaution: for, as spirits are said to move in straight lines, it is supposed that they are annoyed at finding their course obstructed by a blank wall. But finding themselves in the immediate presence of subordinates of their own authorities, is deemed quite sufficient to restrain their ill will, and prevent them from avenging themselves upon any one who might be passing at the time.

The Chinese, in building their dwelling houses, avail themselves of their supposed knowledge of the reputed habits of spirits, and so construct them as to conduct the spirits out of, rather than into, the premises. This desirable end is accomplished by zig-zag passages, and by not placing doors or windows opposite to each other—a thing rarely ever

seen in a Chinese dwelling house. And where it cannot be avoided in the front hall, a fixed screen is placed before the back door: and ingress and egress is around this screen. Other devices are adopted, where there is no official to look after them, to guard against the calamitous influence of the spirits of the dead.

To determine the length of time the foregoing well defined system has been in operation is not the object of the present essay. No one however, will find any difficulty in tracing it back to the time of the consolidation of the feudal states into one Government—a period of more than two thousand years. Beyond this period owing to the absence of reliable details in the records that have come down to our day, it becomes us to speak with modesty of the certainty of anything, as well as, of the exact meaning, as then understood, of any record at our disposal. For, having to go back through the minds of lexicographers and commentators of subsequent ages, and influenced more or less by the interpreters of to day; we cannot verify, by observation and actual contact, the systems beyond the period of which I am speaking.

The practical working even of the systems of to-day, is quite different from the recorded theories upon which they are based. But, that this system did exist in substance, if not in the exact form and nomenclature, in the ages beyond, is more than probable; for the Chinese are not the people to change their cherished systems of religion, with every change of dynasty or form of Government. And we have, in the ancient classics, evidences of its existence cropping out, all the way back to the dawn of Chinese history, when *Shùn* worshipped his ancestors and the host of 神 *Shin*. It was doubtless much more simple then than at the present period with which we have to do.

II.

THE PRACTICES OF THE CHINESE IN REGARD TO THEIR DEAD, AS ILLUSTRATIVE OF THE FOREGOING THEORY.

When a member of a family falls seriously ill, the relatives present offerings to, and worship before, their ancestral tablets, under the impression that this illness may be the result of insufficient offering to their dead ancestors. If the sick person does not improve soon, they call a medium—usually a woman—to divine whether the sickness is caused by one of their own ancestors or by a beggar spirit. If it is found to be by the former, they burn a large quantity of *din* before the Ancestral tablets; if by the latter, *din* is burned without the door, to satisfy and appease the discontented spirit. If this is not effective, priests are employed to exorcise the spirits, and place guards over the door. (*Din* is “joss paper”—the Sycee of the spirit world. It is thin paper covered over with tin foil, and pasted over a block of wood in the form of a shoe of Chinese Sycee silver, and is universally regarded as the silver currency of the spirit world. It is transmitted by combustion; for everything intended for the exclusive use of the spirits must be rendered invisible. The manufacture of this “joss paper” gives employment to a large proportion of Chinese women in the cities.) If the sick person becomes delirious, or his extremities become cold, they suppose that one of his souls has left the body, or that a demon spirit has captured and carried it off. Acting upon this belief, some member of the family, with a lantern to show the way, stands without the door, and calls the sick person by name, to come back. This is a peculiar call, indicating affectionate anxiety, and is often continued to a late hour of the night.

The moment one man dies he is supposed to be arrested by the authorities of the world of darkness. While he was ill, his friends were at a loss to know what to do for him, but after he is dead they have no more difficulty in deciding what he requires to promote his comfort where he has gone, than they have in deciding what will secure the comfort of a friend, who has been incarcerated in the city Magistrates' *Yamen*. The experiment has been tried, successfully, so frequently, that it has become a law.

I will state, in order, the various things, deemed absolutely necessary to be done, in order to settle a spirit comfortably in the other world, and the reason why.

I.—The first thing done—in this part of China—when the spirit leaves the body, is to place a cup of cold water at the door, in order that he may take a last drink. I have found no one who could or would give me an explanation of this strange custom; for the Chinese as a rule do not drink cold water.

II.—The next thing deemed necessary to be done for the comfort of the departed, is to burn a suit of good clothes; the object of which is to make him presentable, and thus secure for him kind treatment while in the hands of the police or runners of the court of the other world. It is a well known fact that the runners of a Chinese *Yamen* usually treat a well dressed prisoner with some degree of consideration; while a beggarly looking fellow is roughly handled. In like manner the runners of the *Sung Hwang*, of the spirit world, are influenced by personal appearance.

III.—The next thing done, is to burn a quantity of *din*; the object of which is to provide the departed spirit with the requisite funds to enable him to bribe the runners to allow him to escape before they reach the *Yamen* of the high officials. As it is not an unheard of thing for the runners of a Magistrate's *Yamen* to allow a prisoner, for a consideration, to escape, and then report that they could not find him, they suppose that the runners of the spirit world are influenced by similar motives, and provide for it.

IV.—They next proceed to burn the bed and bedding and most of the wardrobe, his boots and shoes and other personal articles, in order that the departed friend may be provided with every necessary comfort in his present position, whether in prison or at liberty. Meanwhile, acting upon the policy well known to be necessary as well as effectual with Chinese officials, all the relatives, neighbors, and friends of the deceased send in large contributions of *din*, to enable their friend, if he has been so unfortunate as to be incarcerated, to pay the prison keeper and bribe the officials, and thus greatly ameliorate his condition during his trial and punishment. Fear is probably the ruling motive that prompts these demonstrations of friendship: for when a man is dead, he is in a position to avenge himself of all the injuries of which he may have thought himself the subject. Hence these large contributions by friends and neighbors, and in fact by all who feel that the deceased had ought against them. For so prevalent and potent is the opinion, that the dead have power over the living, that it is by no means an uncommon tragedy for a person having an irreconcilable difficulty with another, to take his or her own life, in order to place him or herself in a position to be avenged. That is effected in this way, the man who hangs himself on the house or premises of another, in law, makes that man his murderer, and amenable to the law for the crime of murder, for which, decapitation is the punishment. Thus he secures his degradation among men, and is sure of his punishment in the spirit world; for he goes in advance to institute suit against him. This is a dernier argument with women who feel that they

have been unjustly treated; and, unfortunately, too many of them carry their threat into execution. (But the husband is not usually punished for the suicide of his wife.)

V.—The coffin and burial clothes, &c., form most important items in the list of things deemed necessary for the respectability, comfort and repose of a man in the spirit world. The clothes must be new, with cap and satin boots; in a word, the corpse must be dressed as the person would have been dressed, in hired clothes, for a feast. A man's respectability in that world is estimated, as much by the appearance of his dwelling there, as it is in this life. Hence the relatives and family of a deceased parent, in order to secure for him that mark of respectability, often impoverish themselves for years, in order to provide for him a decent burial. Indeed, so much importance is attached to this matter, that men advanced in life and blessed with means,—to insure for themselves a suitable habitation when they die,—often superintend the making, and varnishing of their own coffins.

They even go further, while they have the means, lest some misfortune should overtake the family before they die,—and employ one skilled in *fung shui* to select a fortunate place for their graves, and construct vaults, and raise mounds, for their entire family. These vaults are usually in a line, under one long mound, with the top separated so as to give a peak for each vault; hence, some of the graves we see about Shanghai are empty vaults.

VI.—On every seventh day, for seven sevenths, after the death of an individual, the female members of the family are expected to give vent to boisterous lamentations; during which they call the deceased by name, and recount all of his or her virtues and good qualities. It is supposed that the sight of this demonstration of grief will have about the same influence, in modifying the intended punishment, or period of imprisonment of their friend, that similar demonstrations have with a district Magistrate, in behalf of a friend incarcerated in his *Yumen*. With the same object in view, families of some wealth employ persons, during this period of active mourning, and also, subsequently, during the season of worshiping at the tombs, to blow at their graves, at night, a ram's horn or conch shell.

VII.—*Entertaining the spirit.*

From the 9th to the 17th day after a death—depending on the day of the month on which the person dies,—the spirit is supposed to return to the family residence, bringing with it a host of other spirits. According to a time honoured custom, the family, to entertain their relative, and counteract the baneful influence of this visitation, employs Taoist or Buddhist priests, to perform, on that day, at the family residence, the ceremony called *Kung-teh*; the object of which is to gratify and appease their deceased relative, and frighten the accompanying spirits and thus shield the family. The relatives and friends of the deceased are invited to meet him and take part in the general festivities of the family. In preparing for this great occasion the family hall is denuded of its ordinary furniture, and decorated with embroidered hangings of various devices,—emblems of authority in the spirit world,—to intimidate the spirits; and for the time it looks more like the abode of royalty than of a merchant or shopman.

The Ancestral tablet of the expected visitor is elevated with a small image, to a position on a table in the centre of the decorated hall; before which the members of the family most humbly bow and confess their shortcomings, and promise to be more faithful in the future; and around

which the priests, attired in imperial robes, march, chanting and bowing to the ringing of a small bell by the abbot or master of ceremonies. The whole affair amounts to a most humble confession, and deep humiliation on the part of the family. This ceremony, enlivened by music and gong, is kept up one, two, or three days. When the guests are invited to partake of refreshments, a table furnished with viands and chopsticks is set in a vacant room for the spirit guests. When all things are ready the master of ceremonies enters this vacant room, and, after incantations and a wave of his wand of authority, orders the spirits to come and partake of what had been provided for them, and to keep quiet. At the close of the ceremony, he re-enters the vacant room, and, with incantations and another wave of his wand, and, thrusting a sword towards the four points of the compass, orders the spirits to depart; and, on pain of the severest punishment, not to disturb the quiet of that family. The spirit guests, terrified at the sight of the sword and emblems of authority, and at the sound of gong and fire crackers, are supposed to take their departure to their proper place of abode. The family pays the abbot's bill and takes his word for it, that the spirits will not molest them.

VIII.—The last, and one of the most important considerations in settling a spirit in the spirit world, is the location—the *fung shui* of the grave. The term—*fung shui*, is never used except with reference to the repose of the dead, or the influence of the lead upon the happiness and welfare of the living. It may then, be described as the *Status-quo*, between the living and the dead. It is therefore considered a matter of vital importance, in selecting a place for the family grave, that it should be done with reference to conserving the interest and happiness of both parties. To do this successfully, certain things must be taken into the account; and no one can perceive these necessary prerequisites but a *fung shui* professor, who, by long experience and practice, has become skilled in observing them. And it is difficult to say which has been the more successful in deceiving the people, the *fung shui* professors, or the priests.

The Chinese derive their ideas of the necessity of a suitable place for the grave from their observation of the operation of nature. They have observed that the vegetable kingdom, though apparently dead while the functions of its organs are suspended during winter, recognizes the approach of summer, and responds to it, by springing into life and beauty. It is observed too, that this spirit of animation brings with it life, joy, increase to all the animal kingdom; and that, it *proceeds from the South*. Again, it is observed that at the approach of winter all nature dies, and that the course of this apparent death, *proceeds from the North*: hence we have the points of good and evil influences. These observations have induced the belief that, as man is the head of creation, there must be a genial and animating influence moving gently from the South, designed for his special benefit. The effects of this,—if not disturbed by objects or influences, calculated to intercept or divide it and consequently induce an opposite, and baneful influence from the North,—will be to produce in man, something analogous to what has been observed in the operation of nature on the vegetable and animal kingdom—physical and mental vigor, increase of family, and great commercial and political prosperity. Hence the great importance of securing, at any cost, the best possible place for the grave; in order that the dead may receive the good influence from the south, and be shielded from the evil from the North; for it is inferred that the dead are as sensible to the presence of this animating influence as trees, plants and animals, are, and that they will, if put in

a suitable place, in like manner realize, and acknowledge its presence, by prospering the living member of the family, who, in return, attribute their prosperity to the *fung shui* of their graves, and return the compliment, by increased attention to their offerings. On the other hand, if a grave, without due regard to the *fung shui* of the locality, is placed in a position that does not receive the good influence from the South, but is exposed to the baneful blasts from the North, the dead are sensible of the fact, and avenge themselves by withholding from the living family the blessing and prosperity usually attributed to them. From these considerations it can be readily seen how important a matter the position of the grave is; and how very loth a rich Chinaman must be to sell, or move his grave from a place that has proved to be a good and prosperous one. The foregoing is what is deemed necessary to be done for the dead, when they first enter the spirit world. Hence, the death of an important member of a family is regarded as a great calamity; mainly in many cases, on account of the responsibilities which it entails.

III.

All the foregoing preliminary arrangements having been scrupulously attended to, the family restricts its efforts to what is generally considered the main acts of ancestral worship, viz: the forwarding of supplies, worshipping at the tombs, and before the ancestral tablets, and, an occasional effort to extricate their departed friends from some purgatorial difficulty.

These offerings to the dead, to be successful, and acceptable, must be presented by a relative of the male line. It is, by inheritance, the right, duty, and privilege of the oldest son, or his heir, to perform this sacred rite. To insure his attending to the matter, he inherits a larger portion of his father's estate than his brothers do. If he has no son, and any of his brothers have, he may adopt one of their sons to be his heir. If he is cut off by death, without having made arrangements for a successor, it is the duty of his brothers to appoint one of their sons to succeed him in his estate and filial duties. This individual, though an infant in the arms of a nurse, is master of ceremonies in Ancestral Worship. Great stress is laid upon this matter: for the virtue of the ancestral offerings depends upon the regular line of descent of the master of Ceremonies. Hence the priceless value of a son to a Chinaman may be imagined, but not realized by us. We may hence understand the great preference for sons over daughters; and the great joy and the many congratulations in a Chinese family at the birth of a son, while the reverse is the case, at the birth of a daughter. A man with many sons is pronounced by all fortunate, yea happy; for the succession to keep up the ancestral offerings, is guaranteed; while a man with all daughters and no sons is commiserated.

The period for worshipping at the tombs, is about one hundred and five days after the winter solstice say about the 6th April. It continues in season two or three weeks, and is called *Ch'ing Ming*. On the first day of this anniversary the men connected with the different *Wei-kwans*, spread over the graves in their connection vast quantities of yellow paper, cut in the form of strings of cash, and burn *din* before the tablets of those whose friends are at a distance.

On any day of this season of worship, members of families—male and female, dressed in their best attire, repair to their family graves, make such repairs as the mounds may need, to show that they are watched; and then proceed to make their annual offerings, and perform their annual

devotions to their ancestors. The master of ceremonies in person, or by some one in his presence, arranges the various offerings, consisting usually of a fowl and fish, and sometimes a pig, or a pig's head and tail in the mouth,—showing the extremities of a whole hog; wine, lighted candles and incense,—for the spirits being in the dark need light; a straw basket or house in miniature, filled with *din*; a paper trunk, filled with paper clothing and *din*, with paper lock and key; a paper sedan chair, with rush poles, for those who were in the habit of riding in sedans; a paper horse for the equestrian, writing materials for the literary man; a paper boat for the boat-man, and other things are included among the offerings at the graves. All this paper and straw stuff, having been arranged before the different grave mounds according to the code of honor, is set on fire; and while it is being consumed, *San shu*, is poured over it, to increase the flame, and to render that fluid invisible, and consequently available for the spirits. As the blaze of the burning mass ascends, the master of ceremonies kneels on a red cloth spread before his offerings, and bows his head to the ground nine times; precisely as the people do in the temples before their deities. His example is followed by all the members of the family present, not excepting even the younger, who are receiving their first lessons in Ancestral Worship. The offerings which are consumed are supposed to be transmitted to those for whom they were designed.

The spirits are supposed to partake of the *flavor* of the viands that are not consumed. After which they are taken home to be used at the family feast on this festive occasion. This rite, differing only in the quantity, and variety of the offerings made, is performed every year in this way, and at this season, by almost every Chinese family, except those who have become Christians. The poor usually present but little more in the way of offerings than a basket of *din* for each departed relative. They all, during *ch'ing ming*, present offerings to, and worship before their ancestral tablets, and subsequently, on the 1st and 15th of each month; also before the *Sung Hwang*, within whose jurisdiction the spirits are supposed to be confined. High officials present offerings in person, or by proxy, to their correlative deities. The care of the dead is a burden that no one, but such as are familiar with the Chinese, can appreciate. But so long as they are in heathenism it must be borne. For however much they may be divided in other matters, as, systems of religions, dialects, degrees of intelligence, wealth, &c., they are a unit in regard to this rite, both as to time and manner. A man may be a highway robber, but if he be an only son, he will return home at *ch'ing ming* to perform his filial duties. Government officials, from the highest to the lowest, may be excused the neglect of the most pressing duties, if they can plead in extenuation of their neglect, that they were attending to their filial obligations. Other matters can be postponed, but this *must* be attended to, and at the proper time. It is a duty that takes precedence of all others, and the faithful performance of it, is a virtue that hides a multitude of sins. A man may discard any, or all of the other systems of religion, but this, he dare not. His own happiness, the perpetuity and happiness of his family, and the comfort and repose of his ancestors depend upon it. It is one idea that excites in the Chinese mind a feeling of awe and reverence, and enlists the three strongest passions of the human heart,—parental affection, self love and fear. The latter, is undoubtedly the predominant feeling. To provide for its proper execution and perpetuation, is the great business of life, among all classes, from the Emperor down. Hence every parent, feeling his responsibility in this

matter, endeavors to perpetuate his family name by betrothing his sons in marriage at an early age,—a custom that has developed many evils, but one that is supposed to secure more families. The priests have, for ages, so thoroughly drilled the people in regard to all that is necessary to connect the happiness of the living with the comfort of the dead, that this knowledge forms a part of their nature and constitution; and enters into all the ramifications of Society and government. For it is handed down from father to son from generation to generation; the sons having it indelibly impressed on their minds at an age, of which they have no recollection when they become men.

They however, are still dependent on the priests—the interpreters of the gods—for their knowledge of the condition of their departed ancestors, as well as of what is necessary to relieve them when in trouble. The priests have learned a lesson from the Chinese officials, and seize upon every favorable opportunity to squeeze the rich. In their watchful devotions before their deities, they have no difficulty in discovering that some one of their parishioners, who, a short time ago, was arrested and taken to the spirit world, and whose family is well to do in life, is in wretched condition in the world of darkness; and they manage very delicately, to convey information of the fact to the family of the deceased. The family, greatly distressed and alarmed,—for they thought that they had just done all in their power to settle the spirit of their departed relation—send for the priest who has no fears of exposure, goes into an investigation, and discovers that the unfortunate man is confined in a deep pit, and guarded by sword and spear; and with some show of emotion, informs the family that nothing short of three days *Kung-teh*,—meritorious service—and a large expenditure of money, will rescue him from *that place of confinement*. The family, anxious to do something for his relief, urgently enquire what sum will be required. The answer to this question is usually in accordance with the position, and supposed ability of the family to pay. We will say his demand in this instance is Tls. 1,000. The astonished family plead their inability to pay so much. The priest is not disposed to undertake it for less; and reminds them that the consequences of allowing their friend to remain where he is will rest upon them. They hold a hasty consultation, as to what they shall offer. Tls. 500 is agreed upon. The priest refuses to undertake it for that sum. After further conference they offer Tls. 700. The priest, with some hesitation, agrees to undertake it for that amount; at the same time, he informs them that it will be very difficult to accomplish it for that money.

A day is appointed; the family hall is stripped of all its ordinary furniture, and decorated by the priests, in a gorgeous manner, with temple regalia—emblems of authority in the spirit world.

The ancestral tablet of the unfortunate one is placed on a table in the centre of the hall, and surrounded by small idols, and insignia of authority. Around this table, the priests, five, seven or nine, attired in richly embroidered imperial robes, march in measured pace, chanting their incantations. This ceremony of *ts'au-du*—(getting a man out of purgatory,) is continued day and night, enlivened at intervals by music and gong.

Meanwhile all the relatives and friends, who have been invited to help, and the priests live on the family. On the afternoon of the second day the abbot or master of ceremonies, with some confusion and great emotion, informs the family that the position of the unfortunate is unchanged, and that the authorities of the spirit world will not entertain the idea of releasing him for Tls. 700. The family and relatives bestir

themselves to borrow, if they cannot otherwise raise the additional sum of Tls. 300. The priests return to their work with renewed zeal. The chanting is more energetic, the step is much quicker, and the ringing of the abbot's bell is more frequent: while the family weep over their misfortune. In due time the Master of ceremonies announces a commotion in the prison of the spirit world, and that the unfortunate spirit is about to be released. This news is proof that the additional Tls. 300 had the derived effect, and is some consolation to the anxious family for their unexpected outlay. On the third day, the master of ceremonies makes another examination, as to the actual condition of the man; after which he, with great agitation, informs the family that the unfortunate man is nearly out, that he is simply clinging to the mouth of the cave, and is looking with anxious solicitude for further aid; but those in charge will not let him go unless they are paid: now what is to be done?

(This corresponds to the demands usually made upon a prisoner by the subordinates of a Yamen after the demands of the Chinese official are satisfied and his release ordered.) The family, frantic with anxiety, tear the bangles from their arms and the rings from their fingers, and produce other jewels and articles of value, upon which money can be had at the pawn-brokers, and pay an additional sum of Tls. 200. The priests judging from appearances that they can get no more, return to their arduous undertaking with redoubled zeal; and, ere the sun sets, the fearful din of gongs and fire crackers, announce to the anxious family that the incarcerated spirit has been set at liberty. (The design of the great noise of gong and crackers, is to frighten the spirit far away from that horrible pit.) Congratulations are exchanged and the family is relieved of much anxiety and a large sum of money. This *Kung teh* may be repeated, if the priests, who are ever on the alert for opportunities, can make the necessity of it apparent—as in the case of great affliction in the family.

One feature of this *Kung teh*, whether performed by Taoist or Buddhist priests, is worthy of note. The relief afforded an unfortunate prisoner in Chinese purgatory is only temporary. They do not profess, for the consideration received, to rescue a person, and remove him to a place of safety or rest. They only propose to extricate him from present difficulty. Indeed, a heaven, or a place where the good can find protection and be at rest, is not predicated of any of the Chinese systems of religion. They have no heaven presided over by a god of justice and mercy, and therefore an object of desire, for they have no such official in the world of light. Devils, demons and spirits reign in the spirit world. There is no charity there. Those who are incarcerated in that world must be supported and relieved as men in prisons are in this world—by their friends; hence the necessity of ancestral worship, and the high estimate placed upon sons.

Under these circumstances, imagine, if you can, the estimate placed upon an only son; upon whose preservation and fidelity hang the future happiness of his ancestors for five generations. Should he die before he has a male issue, or should he become a Christian, and repudiate ancestral worship, all his ancestors would by that act, be consigned to a state of perpetual beggary. Imagine too, the moral courage required for an only, or the oldest son to become a Christian, and call down upon himself the anathemas, not only of his own family and friends, but of the spirits of all his own ancestors. I have known an instance, in connection with my work at Shanghai, of a father and mother threatening to take their

own lives, by jumping into the river, to deter their only son, who wished to become a Christian.

For a son to provoke his father to such a degree that he would take his own life, in order to avenge himself, is the highest crime known to Chinese law. The son under such circumstances, being, in law regarded as his father's murderer, would suffer the severest penalty of the law. In this event, the father would accomplish his end, by having his son disgraced among men, and severely punished in the spirit world; for, for a man to appear in that world without a head, would be *prima facie* evidence that he was a bad man, and would be treated accordingly. Hence, we were able to understand the anxiety evinced by the friends of those officers who, during the Chinese rebellion, were so unfortunate as to lose their heads, to recover them and stitch them on again. I knew officers of the Imperial army to pay as high as \$666, for the head of a friend. Thus also, we are able to understand the clemency of a high official, who allows a subordinate whose decapitation has been ordered, to take or inhale gold leaf, or to choose some other refined and honorable way of transporting himself to the spirit world. For the same reason the practice of suspending in public places the heads of decapitated men, is as much designed to inspire fear of severer punishment in the other world, as of the executioner's knife in this.

Thus too, we are enabled to understand why the Imperial officials, when Shanghai was evacuated by the rebels, gave orders for the decapitation of every rebel corpse that could be found in the city. And, as there was no difficulty in identifying the coffins of prominent rebel leaders, the skeletons of many were decapitated and cast out as a vile thing, and the heavy timbers of the coffins were used for paving the streets, with the view of disgracing them among men, and enhancing their sufferings in the spirit world. But, one might ask; seeing that interests of such moment hang upon the life of a son, what becomes of those who have no sons to provide for their necessities in the spirit world? Well, the priests have discovered a way to provide for this exigency. Persons who have no sons, can remit in advance, and thus provide for themselves. Years ago I learned that the ceremony of remitting money to the Bank of the Spirit world, would be performed on a piece of vacant ground near my house. And I went to see it. A boat of about 25 feet long, seven feet wide and five feet deep, having a reed frame and masts and paper planking and sails, had been tied and pasted together, and placed in the centre of the plot of ground. Many who had no sons, or whose sons were not to be depended upon, brought large quantities of *din*, which the priests in attendance received, noted the amount or number of shoes of sycee, cast it into the boat, and gave each depositor a written receipt for the amount of his deposit, for which the priests received a certain sum of good money, as commissions. When the boat was full and piled up some ten feet or more and no other depositors presented themselves, the priests walked round the boat a few times chanting their incantations, and then set fire to it at both ends, at the same time, and beat a hasty retreat. In a few seconds the boat, with its valuable freight disappeared. The parties who remitted were instructed to take good care of their certificates of deposit, and to commit them to some friend to burn for them after their death, when they would receive them in the spirit world; where, with these certificates, they could proceed to the bank and draw out their deposits. They then dispersed, apparently satisfied.

IV.

That form of worshipping the dead that is most observed by us, may be denominated a public charity. It consists in offerings made, by public contribution, to the poor dead; or rather, to the spirits of those whose burial places are not known, and consequently cannot be sacrificed to, or, if known, they have no one to sacrifice to them. There are three of these festivals each year, that are entirely distinct from the worship of one's own ancestors. One, at *ch'ing ming*, one, on the 15th of the 7th moon; and one on the 1st of the 10th moon. The festivals are not of great antiquity; having been instituted by one of the first emperors of the *Ming* dynasty, at the close of the 14th or early in the 15th century. He, it is said, had, in turbulent times, the misfortune to lose the bodies of his father and mother; and being grieved at the thought of not being able to administer to their comfort; and fearing, lest his apparent neglect of them, might prejudice his good fortune, decreed that all his subjects should sacrifice three times a year to the manes of the lost ones; hoping that by the free will offerings of the whole people, the spirits of the lost would be appeased, and the tranquillity of the realm be secured. While this is the reputed origin of these charities, the mass of the people have long since lost sight of it, and contribute mainly to appease the spirits of the thousands who have died in their midst unprovided for, and of whom they stand in great dread. They worship them just as they worship devils or demons, to keep them away. They regard all such, pretty much as they do the living beggars who come to their doors; and the sole object in contributing to either is to induce them to leave. Shopmen, who do not wish to be annoyed by the professional beggars, can be exempt, by paying regularly in advance, a certain sum to the king of the beggars, who will place a mark over their doors that is readily understood by all the craft of professionals. Thus the people hope, by contributing, at regular periods to the comfort of the forlorn spirits in the other world, in like manner, to be exempt from annoyance from them.

Judging from the quantity of paper *Sycee* paraded, with noise of gong, and burned in our streets during one of these festivals, one is forced to the conclusion that the Chinese appear to be much more liberal to the dead than they are to the living poor. At each of these festivals, there is a grand parade of the idols of the city. At Shanghai, five of these conservators of the public peace are carried, in large sedan chairs, with imposing processions through all the main streets of the city. The same thing is done in every *Hsien*, *Foo*, and Provincial city in the empire. As these processions are designed for the public good, they are expected to pass through every gate to the city. The retinue and insignia of authority of each dignitary, are an exact counterpart of that of a mandarin of the same rank in the world of light. The sedans are borne by eight coolies, preceded by the usual corps of criers, lieters, gongs, and the bearers of the insignia of authority, mounted couriers, &c.; and followed by the representatives of the usual number of advisers, writers, fan carriers in small sedans, mounted body guard, &c., &c. Coolies follow bearing long bamboos, on which are suspended the contributions, received by the way in *din*. The procession is followed by many penitents. Among them may be seen females, with hair disheveled and chains about their necks; men manacled and chains about their necks; and even small children carried by nurses in the same state of self inflicted punishment. These penitents,—some of whom follow the procession the entire day carrying heavy weights suspended by hooks made fast in the flesh of

their fore arms to excite the pity of the gods, have been the subject of some calamity; and attribute it either to infidelity to their own ancestors, or to the influence of some unknown beggar spirit, and take this method of expressing their penitence before the gods, who are supposed to know the reason why. Every family in the city is expected to contribute, to meet the expense of these festivals, at least one hundred cash (ten cents) in money or *din*. The wealthy contribute large sums. During several succeeding nights, a deputation of priests from the several city temples, with gong, and a grand procession of lanterns and torch lights,—to attract the attention of the spirits,—and carrying on bamboos the contributions in *din*, traverse every street, road and alley within the city and its environs, and burn a portion of the *din* at every crossing of street, road, alley and path; and at every bridge and jetty; and along the borders of the river and canals; in a word, at every place where they supposed the spirits of those who have no one to sacrifice to them are likely to wander, in search of means of support and comfort. Many persons, knowing that their contributions, if delivered into the hands of those who have charge of the public fund, may not be applied to the object for which they were designed, burn a quantity of *din* before their own doors, in order that they may be credited with, and desire the full benefit of, a contribution to the destitute in the spirit world, &c. As I have said, the distribution of this public charity for the destitute dead takes place three times a year. Those who wish to see it, and verify the above statements can do so, at either of the regular festivals. The amount of money expended annually in the eighteen provinces, in endeavoring, according to the theories of the priests, to appease or keep quiet the millions who have long since passed away, is something astounding. I have endeavored to collect some statistics on the subject, which, while I do not claim for them accuracy, may serve as an approximate estimate of the amount of money thus appropriated. The Chinese estimate that in the Shanghai *Hsien*, not less than \$6,000 are expended in connection with each of the three annual festivals in honor of the dead; which gives an annual expenditure in this *Hsien* of \$18,000. In the eighteen provinces, there is an average of about ninety *Hsien* to a province—total 1,620. Some of these *Hsien*s spend more in public charity for the dead, and some less, than the Shanghai *Hsien*; but taking this as an average, the aggregate annual expenditure, in connection with the *Hsien* deities will be \$29,160,000. Again, there is said to be an average of eight *Foos* (Prefects) in each province; each of which has its Foo-deity. This deity, being of a higher grade, the processions, on these public occasions, are doubtless more expensive than those in connection with the *Hsien* deities; but we estimate them at the same. The 144 *Foos* will give an annual expenditure in connection with these deities in honor of the dead of \$2,592,000, which, with the amount used in connection with the *Hsien* deities, makes an annual aggregate of \$31,752,000, expended in public charities for the spirits of those whose burial places are not known, or whose wants are not supplied by their relatives. I make no estimate of the amount annually expended in connection with the processions of the Provincial deities, for I have no data. It is doubtless a large sum.

But this is not all that is expended for the dead. The amount expended by each family in the worship of its own ancestors must be calculated and added. It is estimated that each family expends in this way annually in connection with the worship of its ancestors an average of at least \$1.50. With a population of 400,000,000, and an average of five persons to a family, we have 80,000,000 families, and an aggregate of

\$120,000,000 expended annually in ancestral worship. Add to this the amount of public charities, and we have the enormous sum of \$151,752,000, expended annually to quiet the spirits of the dead, while the thousands of beggars who are daily re-inforcing the hosts of invisible enemies, by which the people are disquieted, often ask in vain for more than one counterfeit cash. It is evident then, to all who know the Chinese, that the large amount expended for the dead, is not prompted by a spirit of true charity or, mainly by filial piety; but by servile fear. The living are the slaves of the dead. Yea, the generation of to-day is chained to the generations of the past; they often keep their coffins in their houses for a fortunate day, and then, at great expense, lag them to some distant city, in order to have them where the dead can partake of the family offerings. They look backward instead of forward. They are straitened in mind and action. The subjects and range of their thoughts are circumscribed to very narrow limits. An original and independent thinker is an innovator, and stands no chance of promotion to literary honors. Conservatism has been the maxim of the whole people for ages; hence we find them standing on the defensive against innovations; for these peril their relations with the unseen and much dreaded enemy. No one who understands the working of the Chinese mind, and the motives by which they are actuated, can feel aught but the deepest sympathy for a people who live in an atmosphere impregnated with the spirits of past generations, of which they stand in constant dread. And while they dread, they pity them, and in self defense, are ever ready to do what is prescribed to avoid calamity; and, as sickness and calamity never cease to manifest themselves, the offerings to the dead can never be remitted. Notwithstanding the large amount expended at stated periods for their relief, there are frequent calls for charity between times. Whenever there is much sickness of an epidemic form, in a particular locality, the people of that region are told by the priests, that if they wish to get rid of the spirits, they must invite them to a feast. A pavilion is erected,—in some central position—*lin* is contributed, and the priests are invited to do three days *Kung-teh*. This is often a heavy tax upon a village, and the surrounding hamlets—the priests being the only parties benefited.

Again, the people are frequently under the necessity of employing the priests to drive the spirits from their dwellings, of whose presence they have been made aware by some one acting in the interests of the priests. They come, and after feasting the spirits, and chanting some unintelligible incantations, they drive the spirits out, by thrusting their swords towards the four points of the compass, and place charms over the door, to intimidate them if they should venture to return. These charms consist of three strips of paper, red or yellow, on which are drawn hideous devices well known to the spirits. The people are put to their wit's end to devise means and ways of guarding against the evil influence of evil spirits. Every bed has a charm in the form of a cash sword, or some other less expensive device. The least noise at the window at night, caused by a loose oyster shell or pane of glass shaken by the wind, is taken for the call of a hungry or distressed spirit. To insure a quiet night, the family must make an offering of *lin* without the door. These incidental offerings are often witnessed from boats or on the streets about night. The object is to ensure a quiet night. But enough has been said to prove that the worship of the dead, both by high and low, is the national religion of China; and that it is, by far, the most formidable obstacle to the introduction of Christianity.

Many of the social and political evils with which this priest stricken

land is afflicted, are dictated with reference to the interests of Ancestral Worship.

1st.—The betrothal of children at an early age by which so many thousands are made miserable for life.

2nd.—Polygamy, the fruitful source of so much anguish and death by suicide:—both of which are designed to secure the perpetuation of the family, and consequently the perpetuation of the benefits of Ancestral worship.

3rd.—The heavy tax in support of this rite, as per statistics.

4th.—The loss in an industrial point of view, from the large number of men and women who are constantly engaged in manufacturing the articles required in connection with this worship. It is estimated that a large portion of the females in cities, devote the time not required for domestic duties, to making *din* and other articles used in worshipping the dead.

5th.—The aversion of the Chinese to colonize when they emigrate. They fear the consequences of neglecting the tombs of their ancestors. Consequently the country is kept overcrowded. The result, is squalidness, vice, thefts, piracy and insurrection. Hence they devour each other while chained to the tombs of their ancestors.

A careful study of the foregoing theories and practices of the Chinese, in connection with the worship of the dead, will reveal to us the secret of their opposition to foreigners, and to foreign civilization. To meet our requirements, involves changes that may disturb the *status quo* between men and spirits, and thus prove fatal to the repose and prosperity both of the dead and of the living. The consequence is, they naturally oppose every aggressive movement proposed by foreigners. And when they are forced to yield a point, and sign a treaty granting new facilities for trade—and consequently inducing new innovations—they never cease to devise ways and means, to render the most objectionable part of the concession, nugatory. Hence the conservatism of the Chinese; and the systematic *straining* of all the treaties that have been made with China. And, so long as they retain their present views and convictions of their relations and obligations to the dead, we need not expect them to observe in good faith, compromising treaty stipulations, unless they are forced to do it.

Having the diagnosis of the malady with which the nation is afflicted, the great question for the united wisdom of this Conference to solve, is, *how* are we to correct their views of, their relations and obligations to the dead. For we must bear in mind that they are enshrined in the classical literature of the land; are inculcated by the Imperial family, and by the officials and literati—who dominate the masses—; are taught in every native school; and have been acknowledged and practiced, for ages, by every family in the land. How, then, are we to liberate the minds of the millions of this Empire from bondage to the priests and to the dead! Education will not do it; for the educated are the teachers of the system of Ancestral worship. Commerce will not do it, for the Chinese have, for ages, been a commercial people. Science and civilization will not do it; for the Chinese may be said to be a civilized people; and some of the sciences were introduced by the Jesuits, and adopted by the Peking Government ages ago. Neither will formal, supplemental or paganized Christianity do it; that has been tried for centuries, and it has not brought forth the desired fruits. To supplement Christianity, and thereby make it more acceptable to the Chinese, by allowing, or conniving at *any* of the customs practiced in the worship of the dead, *is to yield everything*. The disciple

may be with you and render you a perfunctory service, but his heart longs for, and delights in, the leeks and onions of Egypt. The end desired by us all, can be accomplished by nothing short of regeneration—a change that consists in a complete renovation of heart and life by the Grace of God; by a complete turning from all superstition, all former objects of worship and fear, and, through the merits of Christ's death and resurrection, trusting alone in the living and true God. This, and this only, will create in the Chinaman a moral sense, and make him a man of honor and faith. This change cannot be effected without a knowledge of the true God and faith in the Lord Jesus Christ; for, "it is not by might nor by power, but by my Spirit, saith the Lord." The blessing of the Holy Spirit upon the pure Gospel, faithfully preached and circulated, is the only power that can enlighten the minds of the Chinese, and lead them to forsake their false and superstitious notions about the dead; and incline them to reverence, fear, love and obey, the only living and true God. The Gospel of Our Lord Jesus Christ, then, is the *only* antidote for the woes of China.

In view of the magnitude of the field, and the character of the millions with whom we have to do—forming a unit on this subject, do we feel, as we should, the weight of responsibility resting upon us as the ambassadors for Christ to this ancient people? To us, the Stewards of God, has been committed the word of reconciliation; "moreover, it is required in Stewards, that a man be found faithful."

Let us then, not be satisfied with paganized Christianity; but let us build on the *Rock*; and remember that He who said "Go ye therefore, and teach all nations," said also "and, lo, I am with you always, even unto the end of the world."

MORNING SESSION.

ESSAY.

Questionable Practices Connected with Marriage and Funeral Ceremonies.

BY

REV. C. HARTWELL, A. B. C. F. M., FOOCHOW.

The limits of this Paper forbid a detailed account of all the objectionable heathen customs prevalent at Foochow in connection with marriage and funeral ceremonies. And this is the less necessary as they have been so fully described by the Rev. J. Doolittle in his *Social Life of the Chinese*. I propose, therefore, simply to notice those questionable practices which are still found to linger more or less among our native Christians and to which their attention needs to be especially directed that these evils may be eradicated from the churches. I shall not, however, confine myself necessarily to what are technically called marriage and funeral ceremonies, but shall feel at liberty to speak of any questionable observances connected with the general subjects of marriage and burial.

One evil in respect to marriage, met with at Foochow, is the practice of paying money for wives. This custom, so far as it is local and peculiar, has arisen in part probably from the prevalence of female infanticide in the region, where generally, in the Port, from thirty to seventy per cent

of the female infants have been destroyed. At present, the price paid in the country for grown up daughters for wives is about a hundred and twenty five dollars. Slave girls for wives bring about the same price. Among the ordinary literary class of people, the betrothal money and the various presents required amount to about one hundred and fifty dollars; and we often hear the statement that, for common people, it takes about two hundred dollars to meet all the expenses of getting married. Now, although it is expected that a part of the money paid for a wife will be returned in her outfit, and she is said to be betrothed and not bought, yet it is very like a purchase. Girls are spoken of as cheap or dear according to the amount given for them, and before the betrothal is fixed upon, the parties chaffer about the price to be paid much as they would in bargaining for any article of property. This setting of a money value upon the person of woman leads to many evils. The poor buy little girls, as their price is low, or even female infants, and then bring them up in their families, as their only hope of obtaining wives in the future for their sons. Then the parents of little girls, when they are short of money, betroth one or more of their daughters as a way of raising funds to pay their debts, or to secure a small business capital. Widows, too, are sometimes at the mercy of their deceased husbands' brothers, who, by ill-treatment, seek to force them to remarry that they may obtain money from this source. In such cases the widow's own relatives select her second husband for her and receive a certain share of the price.

Now this subject of betrothing girls for money is one on which our native Christians need much patient instruction. In years past some of our converts at Foochow have bought little girls to bring up in their families for future daughters-in-law, and I have known of a few cases where daughters have been betrothed to raise money to pay debts. Lately, also, I was pained to hear one of our most enlightened Christians speak as though he should wish for the "ounces of gold"—a polite term for the betrothal money—were he to betroth his daughters. I trust however that this was an exceptional case. A public sentiment is being created within the native church, against treating woman in any way as though she were a chattel.

The abuses at Foochow in connection with the heathen practice of employing go-betweens or match-brokers are so patent, that our Christians have generally guarded against the evils connected with the custom, although the practice of employing go-betweens has not yet been dispensed with.

The danger of the abuse of parental authority in marriage arrangements, is greater at Foochow than in some other places where there are less money complications. There is the temptation to give daughters to parties who offer the highest price though not the most suitable persons, and to regard cheapness in the selection of wives for their sons. Our Christians need to be shown the wisdom and importance of allowing their children some choice in respect to whom they will marry. The change however to giving the children themselves the principal management of the affair must come in gradually, as the social customs in China are not yet prepared for it.

In respect to the common superstitions and idolatrous practices connected with the marriage ceremonies, I am happy to state that, so far as I have learned, they are all avoided by our native Christians at Foochow. There is no choosing of lucky days for weddings; nor are there any manifestly superstitious observances on the occasion, to secure good luck to the bride or to the household which she enters. They generally wish

to use the red sedan chair when they can afford the expence, but arrange for those if possible which are not adorned with the various figures to ward off evil influences from their occupants. Of course the use of red cards and of red paper for presents prevails, being regarded only as fashionable customs and not necessarily involving any superstition.

But there are some ceremonies, supplementary to the Christian service, which are occasionally observed among us and which seem to be objectionable. Sometimes at Foochow there is a partial imitation of the worship of Heaven and Earth after the Christian ceremony has concluded. A table is placed much as in the native ceremony with a pair of candles upon it, and also a pair of sugar fowls and five kinds of fruits according to native custom, but no incense. Then the parties bow down before Jehovah towards the open heavens as the heathen do in their worshipping of Heaven and Earth. Afterwards, also, the parties bow down towards each other in the native way. In some cases I believe the latter ceremony has been observed without the former. But the bowing down to Jehovah has been practised in the families of some preachers here. As the parties who have observed this are intelligent Christians, we can only ascribe their doing it to a misjudged conformity to the native form in order to conciliate friends, or for some other reason that seemed valid to them. Of course it is wise for the native Christians not to give needless offense to friends, and also to avoid exciting unnecessary opposition to Christianity, by discarding native forms of ceremony where there is no evil in conforming to them. It is not wrong in itself to bow down before Jehovah towards the open heavens, but it seems unadvisable to do it at such a time and under such circumstances. It would obviously tend to mislead some people. The mere absence of incense from the table might not be noticed, and if it were, it might not be sufficient to convince heathen bystanders that they were not witnessing the worship of Heaven and Earth in a slightly modified form. But if the ceremony were not misunderstood in any way, it might yet be doubtful whether intelligent heathen would respect the Christians more for this commingling of Christian and heathen forms of observance. I have heard of heathen bystanders showing surprise at seeing Christians conform to practices of less doubtful appearance than this one of bowing down before the open heavens. It would seem better therefore to avoid all conformity to heathen forms where compliance with them can easily be misconstrued. One of our native pastors lately told me, that he had about concluded not to officiate at weddings where this supplementary service was to be observed. If people were not satisfied with the simple Christian service, he thought it would be best to decline to perform that service for them. He was opposed to any observance which would naturally give the impression that the Christian ceremony was lightly esteemed or was regarded as insufficient.

Again, the bowing down of the bridegroom and bride to each other in public, their drinking wine together in public from two cups tied with a red string; the use of a pair of sugar fowls, and other symbolic ceremonies performed on the occasion, seem to partake more or less of vulgar superstition, so that increased Christian intelligence and refinement ought to do away with them. The burning, too, of the pair of candles in the bridal apartments the entire night, which is frequently observed by the Foochow Christians, is a useless ceremony. The heathen think it quite inauspicious for the happiness of the bridegroom and bride if the candles melt and run down at the side; they are never blown out; and if one goes out much before the other, it is regarded as a sign that one will die be-

fore the other. Of course intelligent Christians do not believe the superstitions connected with the practice.

We now come to foreign exotic observances in marriage ceremonies which seem of doubtful advantage. It seems hardly advisable to introduce the practice of joining the hands of the bridegroom and bride in foreign style. Native Christians regard it as bringing upon themselves unnecessary ridicule, and it may properly be left for introduction after Chinese social customs have changed from what they now are. Another practice which the native Christians regard as needless is, to call on all present at the time of the ceremony to protest against the marriage if they know of any good reason for doing so. The legalities of the relations of the parties to each other have been so fully arranged previously, that such protestation is too late, and is considered by the Chinese as out of place at this time. No Chinese could hardly be expected to run the legal risks of making such a protest when called upon, even if he saw strong moral reason for doing it. A further infelicity seems to be found in the unnecessary repetitions that occur in some of the foreign forms of the marriage ceremony. Once more, it seems questionable whether it is advisable to introduce the use of the wedding ring. Perhaps to mention this may seem a little ungallant, and even fastidious, but from what I have observed of the customs of the Chinese and of the opinions of the Christian converts, to introduce the use of the ring does not seem to be of much benefit or significance.

To speak of the marriage ceremony in general, what the native Christians seem to need is, a short simple and solemn service; setting forth the Divine institution of marriage; its binding relation through life; a brief statement of the duties of the parties; a plain promise before God to be faithful to their vows; followed by a prayer for God's blessing upon them. Any unimportant observances which tend to draw the attention from the solemnity of the promise made on the occasion, would seem to detract from the regard to be paid to it and to weaken the impression of the importance of the ceremony itself.

The custom of bowing down to friends on the afternoon of the day of the wedding, or on the next day, as the time is fixed among some classes, may be noticed. Although the Chinese Christians will discard worshiping the tablets of the dead at such a time, they naturally consider this salutation of friends in some form or other as very important. I have lately seen in a pastoral letter to the Presbyterian churches around Shanghai, the recommendation to avoid kneeling before friends on such occasions, and simply to salute by bowing accompanied with a motion of the hands in native style. This seems to be a very sensible view. For, while we may think it wise to advise native Christians to kneel before their officials when occasion requires, so as not to convey the erroneous impression that Christianity teaches insubordination to civil governments, still there seems to be no good reason why they may not break off this objectionable form in the salutation of their friends.

In respect to funeral ceremonies, I know of but a few points calling for notice. So far as I have learned, our Foochow Christians avoid all the usual idolatrous and superstitious practices commonly observed by the heathen. The most direct complicity with heathen ceremonies in any way which has come to my knowledge, has been the purchasing in behalf of relatives of articles to be used by them for idolatrous purposes on such occasions. In these cases, the motive has been to avoid being considered rude or disobliging. Widows sometimes need persons to make purchases for them, and the natural way is to insist on those who are relatives

obliging them in doing this thing. But even such cases of *quasi* complicity in heathen ceremonies I believe are rare, and occur generally among those less established in the truth.

And yet, the question as to how far it is right for Christians to have any formal connection with the customary ceremonies after the death of heathen relatives, is one not always easy to decide. A mission helper of long standing, once told me, of his friends being greatly displeased with him for not assisting in ceremonies after the death of a relative of his wife. The heathen relatives said: Yes, we know you are a Christian and cannot participate in heathen ceremonies; but there are many ways in which you could show your sympathy and assist us by your presence without engaging in any idolatrous practices. They even professed that they would not be so unreasonable as to ask him to engage in any superstitious observance. I have heard of another preacher of long standing, being present at heathen ceremonies after the death of his mother-in-law, and assisting by keeping a record of the presents sent in on the occasion, but not participating formally in any heathen ceremony. Still another preacher was present at the feasting in this instance, and improved the opportunity to explain the teachings of Christianity to those about him. For one, I am inclined to think that no rigid rule can be laid down for all cases of this kind, but that, after giving faithful instruction as to what Christian principle requires in general, each individual must be left to decide for himself as to the path of duty in his particular case. In view, however, of the dangers connected with this point, it would seem to be well to have the main principles involved occasionally brought before the native Christians by restatement and discussion, so that their consciences may be cultivated and their minds enlightened on the whole subject.

But our Foochow converts are not wholly free from foolish bondage to custom. In applying rules in respect to mourning, they sometimes show much lack of good judgment. Last year, a colporteur under my care found his mourning girdle, worn after the death of his mother, a hindrance to his work. The heathen did not wish a person wearing such a girdle to enter their houses, especially soon after the beginning of the year, and the man had not the good sense to leave it at home when he went out, and then go earnestly about his work.

It may be well, perhaps, to point out to native Christians, the excessive regard which the heathen pay to the persons of the dead. Oftentimes they seem to regard them much more than the living. They waste on the lifeless form what suffering humanity sadly needs for its comfort and well-being. And not only is the regard shown for the dead excessive, but a pretentious display is made for the glory of the living. Chinese Christians too are in danger of falling into this error. I have known a few cases where they have unreasonably run into debt in connection with burials, professedly to prevent it being said that Christians lightly regard the persons of their deceased relatives and friends.

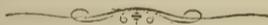
The desire of the Chinese to be buried at home is a natural one, though it is more or less mixed with superstition. I was pleased last year, that a native preacher who died at an outstation nearly two hundred miles from his home, counseled his wife to inter his remains at the place and not go to the needless expense of conveying them to Foochow.

The exploding of fire crackers at the time of placing the corpse in the coffin, is not common at Foochow excepting in families where there have been literary graduates or officials. This practice does not seem to be superstitious so much as a boastful display in honor of the dead.

The practice of employing bands of music at funerals seems also to be of the same nature. At Foochow, they are used only by families of wealth and distinction, and at the funerals of persons advanced in years. The practice is much more common in some other parts of China. I suppose however that the purport of the custom is much the same in all places. The Foochow people account for such a joyous display on a mournful occasion, by styling burials accompanied with music, "joyful funeral ceremonies"—denoting that, in such cases, death had occurred at a fitting time, after wealth, honor, long life and a numerous posterity had all been secured. The design of the practice therefore seems to be, to signify that the deceased was a person who had been especially blest of Heaven and was worthy of honor by his descendants. I have not known of Foochow Christians employing either fire crackers or bands of music in connection with burials.

The objectionable practice of feasting in connection with funeral ceremonies, is regarded by the Chinese in the same light as the use of fire-crackers and bands of music. It belongs in the category of what are called "joyful funeral ceremonies," and the feast is more or less a token of respect for the dead, as well as a matter of politeness to friends present on the occasion. Chinese Christians naturally will invite their friends to eat with them in connection with the ceremony of putting the corpse into the coffin, and it may be well to point out to them the objections to having any set feasts on such occasions.

The use of intoxicating wines both at funeral and wedding feasts is not a harmless practice, but is one so inseparably connected with feasting among the Chinese, that it will be difficult to secure its abandonment at once by the native Church members. In the minds of the Foochow people, there can be no festivity without partaking more or less of wine; and at weddings, wine-drinking leads to much rudeness and vulgarity. We have a local custom requiring the bride, in the evening, after the feasting is over, to stand or sit in the public hall of the house as a gazing stock for the guests and for all others who choose to come in, and every person has the privilege of making all the coarse remarks he may choose about her. The particular friends of the bridegroom also frequently practice what is called "getting up a row in the bridal apartments," where they sometimes gamble on the bed, and continue their pranks till they tire themselves, or until the bridegroom buys them off with a sum of money. A Chinese teacher in speaking of this practice, thought it could never have arisen but for the use of wine. A number of years since, I heard of a literary graduate who behaved so shamefully at the wedding of a friend, that he was complained of before the Provincial Literary chancellor, and his degree of A. B. was taken from him. Now, while the native Christians will discard as a matter of course all gross practices at weddings, it seems important to convince them of the evil of using alcoholic wines on such occasions. It is unseemly for native Christians to appear at funerals or at weddings, with faces inflamed from the use of intoxicating drinks.



MORNING SESSION.

ESSAY.

Questionable Practices Connected with Marriage
and Funeral Ceremonies.

BY

REV. D. G. SHEFFIELD, A. B. C. F. M., T'UNGCHOW.

(1)—I wish to speak as directly as possible of the more prominent faults connected with marriage and funeral ceremonies.

(2)—I wish to speak of important additions which must be introduced into these ceremonies to make them Christian ceremonies,—appropriate to the use of the church of Christ.

(1)—On receiving an invitation to write this paper, I asked an unmarried female Missionary, what she regarded as most questionable in the marriage ceremony of the Chinese. She promptly answered: "Their manner of courtship." In western lands this work is perhaps the last that young people would care to delegate to the hands of others, but we must not forget that our custom in this respect, is the outgrowth of Christianity, and is protected from abuse by Christian sentiment in society.

To throw down the external barriers of custom, which a heathen people have erected for the protection of the marriage relation, before Christianity has leavened society with its great truths, and set up its *internal* barriers against sin in men's consciences, would be only to remove one evil to be followed by a greater one. Missionaries are well acquainted with the evils connected with betrothals among the Chinese, and with the selfish deceitful character of the middle-women who arrange these betrothals: but these evils, at least to some extent, are avoided among the better classes, by employing relatives of the families concerned, to do the work of middle-women.

Missionaries may often exert a direct or indirect influence in arranging appropriate betrothals; and, we may hope that our native Christians will grow increasingly conscientious and careful in conducting these important negotiations.

There are many superstitious and foolish customs in connection with marriage and funeral observances, which, if not strictly idolatrous, are at least the outward trappings of idolatry, and are unworthy to find a place in Christian observances. One ceremony, practised at least in the North of China, has a typical significance. When the bride arrives at the house of the bridegroom, before she alights from her chair, the bridegroom seats himself upon a saddle prepared for the occasion, and discharges three arrows at the bridal chair. In answer to an enquiry into the significance of this practice, my Chinese teacher explained to me, that it is well understood in China that women rule in their household with a vigorous hand, and that men must be very careful to please their wives, or their wives will make their home an uncomfortable place for them. This custom of discharging three arrows at the bridal chair is a public declaration on the part of the bridegroom, that he has considered the difficulties and trials that will beset him in this new life, and is pre-

pared with a bold heart to enter upon its perils. What perils have the single gentlemen in our missionary fraternity escaped, whose caution has restrained them from shooting their arrows of challenge and defiance, towards any one of the gentler sex!

In the marriage ceremony the point of central interest and importance is the worship of Heaven and Earth. This act in acknowledgement of dependence upon these great dual Powers for life and for all of life's blessings, is an expression of thanksgiving for the good auspices of the occasion; and is an invocation for future protection and favor. God warned His ancient people, saying: "Take ye therefore good heed unto yourselves"—"lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." God will not hold them guiltless who commit the error and sin of worshiping any portion of His creation, instead of worshiping Him, the living, intelligent Creator. Our instructions to the native Christians should give no uncertain sound on this important point. As we teach that the sun and moon and stars are not God, but only lights hung by God's hand in His great temple; so should we teach that heaven is not God, but only God's temple, builded to and preserved by Him, but from which, as regards His nature and essence, He is separate and distinct. We should teach our native Christians to make no compromise with this form of native worship. They should make no silent prostrations, saying in their hearts: "This is done in homage to God," while the heathen looking on would understand the ceremony to be in homage to Heaven and Earth. Let us not forget the lesson of warning that comes to us from the history of the Roman Church, that the attempt to adapt heathen ceremonies to the uses of the Church of Christ, has resulted not in Christianizing heathenism, but in heathenizing Christianity. "And what agreement hath the temple of God with idols?" "Wherefore come out from among them and be ye separate, saith the Lord."

The worship of ancestors is next in importance to the worship of Heaven and Earth. This observance has a prominent place in both marriage and funeral ceremonies. Let me briefly refer to the manner of setting up a tablet to the dead. A tablet is prepared, upon which is written the name of the deceased, the dates of his birth and death, his age, and some other items. This tablet is called divine Lord, 神主, "indicating," says Williams, "That the deified lord resides in it." This ceremony of deifying the soul of the departed is called 點主, pointing the character for lord. At the proper place in the funeral service a table is prepared with pens, and a chair. A scholar of rank is invited to be present. The son of the deceased makes his prostrations before this scholar, when he is invited to his official seat. The son then bows before this officer, and presents to him the tablet by the hands of seconds. The officer then takes his pen and completes the character for lord 主, as also the character for rank 位, by adding a point. The son reverentially receives the tablet and places it upon the table. The officer and his seconds now do homage to the tablet, and the ceremony is completed; and the spirit of the departed is henceforth supposed to be associated with the tablet. This tablet now takes its proper rank in the order of family tablets, and is henceforth to be worshipped as a household God. It is sometimes said that Confucianism contains a system of ethics, but not a system of religion;—but if we accept as a restricted definition of religion, "a system of faith and worship," it is difficult to exclude ancestral worship from

the list of heathen religions. There is the same root evil in this system of worship as in all idolatrous systems namely exalting the creature to divine honors, and forgetting to do honor to the Creator. This form of idolatry has a stronger hold upon the hearts of the people than the worship of images. We can more easily persuade them to give up their gods of brass and wood and earth, than to throw away their tablets, linked, as they conceive, in some mysterious way with the spirits of their departed relatives.

But as our native Christians must make no compromise with nature worship, so they must make no compromise with the worship of the spirits of the departed. They should be taught that God's command against graven images, is as direct a command against tablets; "Thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a jealous God."

But what shall we say to the worship of the living which takes place on these occasions, and is identical in form with the worship of the tablet? Should a Chinese Christian ask us, "is it right to make prostrations before a living Buddha?" we should readily answer that the sin is identical with the worship of an idol. But wherein do prostrations before a living Buddha differ in character from prostrations before a living relative on these public and solemn occasions? I can see but one point of difference, and perhaps that may be regarded as a sufficient point of difference. The Buddha is believed to be an incarnate god, and is worshiped as such, while the living relative is worshiped only as a man. Now this distinction has equal force when we discriminate between the worship of living relatives, and tablets to the dead. The departed spirit has been deified, and so, while the form of worship paid to both the living and the dead is identical, there is a difference in the rank, the dignity of the beings worshiped. Is the distinction so fundamental and important that we may confidently say to our Native Christians: "It is wrong for you to bow down before a tablet to the dead, but not wrong for you to bow down before the living? The one is an idolatrous ceremony offensive to God; the other is a ceremony of veneration, a deep rooted custom of this people, with which Christianity has no occasion to interfere." I confess that I have practically thus answered this question to native Christians, but I clearly see that the custom has its roots in idolatry, and my own desire is to see it, both root and branch, disappear from the native church, when its members shall only bow their knees unto the Father of our Lord Jesus Christ.

The wedding chair forms an essential feature of a marriage service, and as it is not necessarily associated with idolatry, it may continue to be used in the Christian marriage service. The most serious objection to its use is the expense which many Christians are not well able to bear.

There is a very *questionable* use of money in connection with these occasions. A principle enunciated to me by a native Christian, is a principle very commonly acted upon by the Chinese. Said he: "You foreign pastors always have money in hand with which to carry out your undertakings; but we Chinese are all poor, and so must borrow money to carry out our plans." Very often the Chinese make extravagant expenditures on these occasions, involving themselves hopelessly in debt, increasing their own poverty, and entailing a burden upon their children, and perhaps their children's children. People are driven to these extravagances by the power of custom, by the fear of ridicule, or the love of praise. But our native Christians must be taught that the conscientious use of their money is as much a Christian duty, as the conscientious use

of their tongues. They must be taught not to expend on these occasions other people's money, and to have a greater regard to what is pleasing to God, than to what is pleasing to their heathen friends. In one way we can give our instructions an intensely practical form. We can refuse to give monetary assistance where the expenditure is questionable. In our little church at *Tungcho* I fear it has become almost a custom to ask the Missionaries for help in defraying the expenses of marriages and funerals. In some of the cases we could not have done otherwise than give relief; in others I am satisfied that our money was worse than thrown away.

(2) But, secondly, the native church members must not only *eliminate* all questionable and sinful practices from their marriage and funeral ceremonies; important additions must be introduced that will make them Christian ceremonies. As in the heathen marriage service, the blessing of heaven and earth is invoked by idolatrous prostrations; so in the Christian marriage service, the blessing of the God of heaven and earth ought to be invoked in a solemn prayer. This prayer should be preceded by appropriate remarks, setting forth the obligations of this new relation, to God, to society, and to the family.

As in the heathen funeral service there are vain and sinful ceremonies for the benefit of the dead; so in the Christian funeral service there should be ceremonies adapted to impress the lesson of the solemn occasion upon the living. At such times the hearts of men are laid open by God's afflictive providence; and the seeds of truth, if wisely sown, may take deep root, and bring forth fruit in after days. How can a Christian lay away his dead without reading from the word of God a few of its precious consolations and promises to those that mourn, and lift his heart in prayer to God for grace to meet that hour in peace.

May God give us wisdom to establish a pure church in China, a church which in both the letter of its ceremonies, and in the Spirit of its life, is uncompromisingly Christian.

DISCUSSION.

REV. T. P. CRAWFORD, A. S. B. C., TUNGCHOW, said:—

I am glad that brethren asked for the experience and practice of others in dealing with ancestral worship; and I should like very much to know whether the missionaries of the various societies discipline their church members for it. I trust we are all of one mind on this subject; but I am not certain of it. I formerly aided in excluding two persons, and I now have two others under trial for this cause.

Our Christian funeral ceremonies should be simple, decent, solemn, and striking. They should be so arranged and conducted as to show our high respect for the dead and the bereavements of the living—Ceremonies to which our native brethren can point as satisfying the claims of humanity without extravagance or superstition.

In addition, I would recommend every Christian householder to have a neat book, or Bible with a number of black leaves; to keep a strict and full record of the births, marriages, deaths, &c., at the end of each year to gather the family together, read it over to them, with such comments and explanations as may be necessary to keep up the memory

of the dead, closing the whole with reading an appropriate portion of Scripture and an earnest prayer for God's blessing on the surviving members.

If this, or some such plan, were generally adopted, it would greatly facilitate the abolition of the heathenish custom of ancestral worship, and the debasing influences connected with it.

The Christian Missionary must, teach, exhort, and rule with a kind, but steady nerve, in regard to this important matter.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said:—

It is very desirable that there should be some kind of uniformity in the marriage and burial forms used by the Christian Church in China, and these forms should be written out at length and published. They should be bound in with the hymn book, or put in some other accessible form. It will greatly facilitate the casting away of heathen ceremonies to have something definite to take their place. A regular form also serves to relieve embarrassment, and conduces to order on such occasions. Without such form the officiating minister is embarrassed in uniting and combining Christian ceremony with what is retained of native custom, while the parties and the guests are still more embarrassed as to their part. A regular and well known form relieves all this, all parties know before hand what to expect, and are prepared accordingly.

I must say I am not exactly in favor of the principle of retaining all native customs that are not a direct violation of Scripture. Most of the customs connected with marriage and burial are in some way or other connected with idolatry. Such customs even when not clearly sinful had better be dropped. Better not make the least compromise or admixture with heathenism. No evil effect may be seen just now, while foreign missionaries are the chief agents in managing such things, but by and by the church will pass into the hands of the natives, and then will the insidious effects of such admixture be seen. Let Christianity come out from heathenism and be entirely separate from it. Thus alone can a strong foundation be laid for the future.

REV. G. JOHN, L. M. S., HANKOW, said:—

I am hardly able to sympathize with much that has been said on this subject. It strikes me that many if not all the difficulties, referred to by previous speakers, in connexion with marriage and funeral services, would soon cease to be felt, if the Christian rule were plainly laid down, and the Christians made to understand distinctly that the service in every case must be a purely Christian service. At Hankow, we are not troubled at all with ceremonies of a doubtful character, and this I ascribe to the fact that the converts have been taught from the beginning to look upon all such practices as heathenish and sinful. Marriages are generally performed by the missionary at one of the Chapels, but sometimes at the home of the bride or bridegroom. When the missionary is not able to attend, one of the native assistants performs the service. When inconvenient for either the missionary or the native assistant to be present, the service is performed by one of the Christians. I have known one of our native Christians, who lived at the time in the country, take the form of prayer which is usually employed by us at burials, and perform the service over the grave of his aged father in the presence of two or three

hundred heathen neighbours. Some time after this event he married his son, and the ceremony was entirely a Christian one. Many of the heathen were present, and he read the service just as I should have done if I had been there. Of course many things were said by the heathen which greatly tried his faith; but he never stopped to confer with flesh and blood. He knew that, as a Christian man, there was but one course open to him. He obeyed the voice of God, and his manly conduct on these occasions made a decided impression on the heathen around. Not long since I was invited to go and marry a couple who live about one hundred miles away from Hankow. Not being able at the time to leave home, Mr. Bryant went in my stead. The service was performed in the presence of many heathen friends and neighbours; but there was not a vestige of heathenism to be found in or about the house. It would have been a much simpler matter for them to do the thing quietly in their own way. But a Christian consciousness had been created in them with regard to the subject, and they invited the pastor as a matter of course. In these matters every thing it seems to me will depend on ourselves. If we are clear in our minds as to what rites are heathenish in their nature and tendency and what are not, we shall have no difficulty in making it perfectly clear to our converts what rites may be observed and what not. Let us look at the matter not from an English or an American point of view, but from a strictly Christian point of view. So far as I can see, for example, Christianity has nothing to say to the marriage chair, but it has a great deal to say to such a heathenish practice as worshipping Jehovah over a table laden with offerings and candles. I am only surprised that any one should have the least difficulty in seeing through the utterly heathenish character of such a performance, or should think of tolerating it for a moment in the church over which God had made him an overseer. As to ancestral worship, it is unquestionably the *real* religion of the Chinese. We are sometimes blamed by men who know very little about its nature because we proscribe the observance of it. But we have no alternative, this worship of deceased ancestors is a subtle phase of idolatry, and as such cannot be tolerated in the Christian Church. Still we must act with great tenderness in dealing with this question. Ancestral worship contains two elements—the one a powerful religious element, and the other a beautiful human element. Dr. Yates has brought the former before us this morning in a very graphic and forcible manner. The latter which consists in filial reverence however, ought not to be forgotten by us. It demands our respect and consideration. The religious element is Anti-Christian and must be opposed; but it should be opposed with all gentleness, and regard to the feelings of those concerned. A brother has asked what is the practice of the Missionaries of the London Mission in regard to ancestral worship and other superstitions. Other Missionaries will answer for themselves but so far as the missionaries of the L. M. S. in Hankow, Wuchang and Hanyang are concerned, I can say positively that they have always been heartily opposed to all such things, and have never given them any sanction whatever. Fire crackers we have *none*; candles we have *none*; incense we have *none*; gongs and cymbals we have *none*; ancestral worship we have *none*. All these, and such things as these, we look upon as heathenish, and consequently as utterly out of place in the Church of Christ. Let our standard be high in these respects, and our converts will rise up to it, and in course of time we shall have in China a holy, spiritual Church. If on the contrary we allow our standard to be lowered, the converts will not think it worth their while to make an effort to rise at all, and after

years of hard and earnest toil we shall find that, instead of building up temples for an habitation of God through the Spirit, we have only succeeded in gathering communities of baptized heathen.

REV. A. E. MOULE, C. M. S., HANGCHOW, said :—

The principle of ancestral worship is rooted in that of filial piety ; and the great difficulty is to separate the two. The strong point insisted upon by Dr. Yates, that there is a strict analogy between the respect paid to the living and to the dead, may be regarded, in one sense, as the weakest argument against Ancestral worship.

It is well known that the saying of Confucius, "They served the dead as they served the living" was the ground upon which the Jesuits based their sanction of Ancestral worship in the Romish Communion.

Now if we disallow this worship in regard to the dead, ought we not to disallow it in regard to the living? Another question connected with this subject is whether a Christian can hold ancestral property, even if he compounds for non-participation in ancestral worship, by the abandonment of some of the profits of the land.

I will cite two cases which have come under my own notice ; in one of which the holding ancestral land had for years proved a fatal hindrance to a man becoming a Christian ; the other that of an old blind man who for Christ and conscience sake, gave up his share in such property, and though reduced to absolute beggary did not himself apply for Church relief.

REV. N. J. PLUMB, A. M. E. M., FOOCHOW, said :—

The subject of marriage has been spoken of this morning. Just before leaving Foochow, I had a case which may illustrate the method of dealing with objectionable customs. I was asked to perform the ceremony, and the matter of using candles was referred to. They were about to light them, when I remarked that it was broad day light, and there could be no use for them, and they were put aside without complaint. Then the question of bowing to the open heavens and to the relatives came up. After consulting the native elder, we concluded that inasmuch as prayer would occur several times during the ceremony, according to our church ritual, it would be best when prayer was offered for the two persons alone to kneel, while the audience remained standing. This arrangement proved satisfactory, and no other bowing took place on the occasion. It seems to me that if we give the native Christians reasonable substitutes for the questionable practices observed at weddings and funerals, they will be quite satisfied. In the case referred to, they did not persist after the matter had been fairly presented to them. It seems quite certain that if the missionaries will be candid and plain with the native Christians, they will listen and be guided in all these points.

REV. DR. YATES, A. S. B. C., SHANGHAI, said :—

I wish to make one remark on this subject. I know that most of those who have boarding schools for girls claim the right of giving them away in marriage, in order, if possible, to secure for them a Christian marriage.

I doubt if such marriages, between Chinese subjects, are legal. I speak advisedly, when I say, that the legal, or binding part of a marriage contract between Chinese, consists in a written agreement, accompanied

by the eight characters—showing the cycle, the year, the month and the day of the month, in which the betrothed parties were born. By these alone, in case of a disagreement, or litigation, could an official be satisfied in regard to identity of the parties who had been united in marriage. Witnesses in such matters are not reliable, as they can be bought; but the facts revealed by the eight characters cannot be gainsaid.

REV. F. F. GOUGH, C. M. S., NINGPO, said:—

Some time ago we had a case in point in our church at Ningpo.—We had a girl in one of Mrs. Gough's schools, who had been betrothed before coming to us. Whilst with us, she was apparently converted, and joined the church.—At length we heard that the young man to whom she was betrothed was a worthless fellow, a gambler, and living with a woman of bad character. I had some hope of being able, on this last ground, to prevent the consummation of the marriage; and the girl herself most earnestly desired this. I called upon the Che-hien or District Magistrate. This officer told me that according to *Chinese law*, when once the betrothal documents had been exchanged between the parents or other responsible parties, then, adultery on the part of the *woman* would be a sufficient reason for not consummating the marriage, but not so any degree whatever of that sin on the part of the *man*. The marriage took place: and the poor young woman had a short, wretched life, and a beclouded death.

REV. H. L. MACKENZIE, E. P. M., SWATOW, said:—

As bearing upon the marriage customs of China, I would ask special attention to our Lord's repeated quotation of the words used when, at the beginning, marriage was instituted by Divine appointment: "For this cause shall a man *leave* his father and mother, &c." Not a little depends upon the force and bearing of that word "leave." It implies that when a man marries, his wife becomes, or should become, more to him than father or mother, brother or sister; it implies that he and his wife, being "one flesh," should constitute *by themselves* one family, with their own separate interests and responsibilities. We all know to what an extent this principle is ignored in China; and how the patriarchal system, which prevails almost universally, prevents and interferes with the healthy development of family life. When a young man marries he usually takes his bride into his parents' house, simply to be another member of *their family*, instead of "setting up house" for himself. His father and mother still rule in his and his wife's affairs, and *she* is often regarded as a useful "help" or servant, who must in all things be subject, not to her husband but to her mother-in-law. The evils, the abuses of this system are too obvious. It is an outcome of that altogether exaggerated and perverted doctrine of filial piety which has prevailed in China from the earliest times. It may be a long time before the system I refer to can be abolished. This can be brought about only gradually, by the free, scriptural development of Christian life in the church and in the family. At present we can do little more than patiently instruct the native Christians in regard to these matters and try to educate the church up to right views of them, impressing upon the converts the importance of their family relationships, as husbands and wives, parents and children, urging them to engage daily in *family* worship, and so to arrange and manage their family affairs as that their spiritual interest shall not be injured.

As things are at present, under the patriarchal system, the difficulties in the way of spiritual growth are tremendous and such as we with our family and social life, so superior to that of pagan China, can scarcely apprehend. As Christian views of marriage and of the family spread in China so may we look for that happy time when the conditions for the healthy development of Christian life in all its relations, both heavenward and earthward, will be much more favourable than at present.

REV. DR. TALMAGE, A. R. C. M., AMOY, said :—

If the ancestral tablets belong to any native Christian personally we require that he destroy them before he can be received into the Church. Sometimes he is only one of many who have a share in them and may not have the right to destroy them; we then require him to pass them over to the custody of the other owners who will not consent to their destruction. We have had instances of this kind where the Christians have afterwards been led into temptation and been involved in some of the superstitious practices connected with ancestral worship, and therefore exposed themselves to Church censure and discipline.

We once delayed the baptism of an applicant some ten or a dozen years, because of his ancestral tablets. He said that we did not understand the matter, that he did not worship the tablets but kept them simply as a Chinaman; they were the proof of his origin and a civil arrangement. This was during the *Tai-ping* rebellion. He said that if the rebellion succeeded, he would destroy the tablets.

REV. C. GOODRICH, A. B. C. F. M., T'UNGCHOW, said :—

I rise, not to make a speech, but only a remark. I have understood that Dr. Gulick has intimated his willingness to publish an edition of the Bible, in which there should be inserted blank leaves, with suitable headings, for birth, marriage, and funeral records. I was glad to hear this statement, for it appears to me that, if we call upon the native Christians to give up their tablets, we ought to have some other place to make the proper family record; and what more proper place than the Family Bible? I make this statement as members of the Conference may be interested to hear it.

REV. E. R. BARRETT, L. M. S., SHANGHAI, said :—

In this matter we need to carry the convictions of the native Christians along with us. Arbitrary rules forbidding ancestral worship will surely be of no avail unless our native brethren sympathize with us. It is perhaps sometimes necessary to create a conscience on this question, but until the church members have a conscience about it, it seems to me outside legislation will be positively injurious because the reason of it will not be understood. Some time ago my teacher—a graduate—was converted to Christ. After his conversion he asked me if it was wrong to continue worshipping his ancestors. I answered him that he must decide himself and not trust to me; that I believed he was desirous of obeying Christ, and doing all that Christ commanded as much as I was, and therefore he must pray and seek guidance and then decide whether it was right to continue this custom. I told him also that most foreigners

judged it to be wrong, but some held a different opinion, and thought the practise harmless, and that he being well versed in the meaning of Chinese customs as well as a Christian, could judge which opinion was correct better than I who had only lately come to the country. A fortnight elapsed after which he came to me and said he had spoken to the head of his own family guild (who was a heathen) about the actual meaning of worshipping one's ancestors, and had talked with the native pastor of the church who is also a graduate, and the result was that after prayer and thought about the matter he deemed the practice was opposed to Christianity, and therefore not allowable. And from that time he has not wavered in this opinion, and has suffered much persecution in consequence. Where there is a conscience as in this case, there is no need for the missionary to lay down rules.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said:—

In directing and settling marriage arrangements we want to conserve two elements, which constitute marriage-bonds. The first is the Christian element—the essential requisition of the Christian religion. These should be observed in the marriage contract.

The second, the civil element, should be conserved in the contraction of marriage, because it is recognised as having relations with the state, and so secures respect for the contract in the eyes of the Heathen. I would suggest that all keep this two fold aspect of the question in mind: and that we eliminate from the native ceremonies all that is idolatrous, so as to secure a residuum that is strictly and purely civil.

Thus the civil and religious elements, mutually complementary, will furnish us the marriage unit.

REV. B. HELM, A. S. P. M., HANGCHOW, said:—

I rise not to speak on this subject, for I have neither married others nor been married myself and know but little about it. But I would suggest that a committee of our older and abler men be appointed in different parts of the field, to ascertain what constitutes the binding part of the marriage contract in Chinese law and report the same through the columns of the *Chinese Recorder*; and that they also give us some uniform Christian ceremony for marriage.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said:—

I wish to enter an indignant protest against the coarse practices which obtain in connection with native marriages. The Christian Churches in this country should take a most decided stand against the indignities offered to the bride on such occasions, in making her, during the whole evening, a gazing stock for the rude crowd, who are permitted to annoy and insult her with all manner of coarse and indecent remarks. This whole thing is utterly heathenish, and ought to have no toleration among Christians.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said:—

There were three places where this form of worship was specially practised—in the house, the ancestral hall and the grave. It was an outcome of the filial respect due to parents, which it was considered should be carried out in relation to the dead. The neglect of it was looked upon as exceedingly unfilial, and as hurtful alike to the deceased and their descendants. Many times in ancient history this neglect is spoken of as highly criminal, as connected with most grievous sin, and involving not only the destruction of families, but of whole dynasties. The same ideas obtained at the present time, and whatever attention was given to it in particular cases, from the highest to the lowest, all agree as to the supreme importance and obligation of the service. It ramifies itself into every department of social life, and forms the chief element of religious worship in China. It occasions many difficulties to a native convert, such as his participation in the property of his deceased relatives, that has been left with this entail upon it. It was noble indeed to undergo the sacrifice often required in this case, but it was a matter of question whether he should cut himself and his family entirely free from their hereditary possession on this account. Without injury to his Christian faith, it seems rather that he might simply allow his heathen relatives to appropriate for the purpose what was lawful or customary in the circumstances, leaving it for the future to see the practice entirely abandoned. What he had mostly to do with, however, was the funeral ceremonies on the decease of a native Christian. These could not be always controlled, and he had often been pained at the performance of them by heathen friends in opposition to the wishes of the dying man or woman. Happily they could not affect the condition of the deceased; yet it was gratifying when the burial was confirmatory of the life, and all was carried on in a decent and Christian manner. We can only discountenance the practice alluded to in every form as injurious in many ways to the progress and prosperity of our work.

REV. S. B. PARTRIDGE, A. B. M. U., SWATOW, said:—

The remarks of Dr. Talmage need scarcely any modification in order that they may apply with perfect truthfulness to the vicinity of Swatow.

It is evident from the remarks of some that "Woman's rights" do not prevail in China. I once asked a Chinaman what a husband could do in case his wife should prove unfaithful. He replied that he could give her a writing of divorce and send her away. I then asked; "If the husband proves unfaithful what can the *wife* do?" He replied; "O, she can scold and revile him," and that is all she *can* do.

At the marriage of native Christians, I have been accustomed to explain, or to have explained, Paul's teachings regarding the duties of husband and wife; enforcing with special emphasis the duties of the *husband*. The social habits of the Chinese can not be changed at once, but we must continually strive to bring the converts into closer communion with Christ, and then their social habits will be more in harmony with the teachings of God's word.

REV. DR. EDKINS, L. M. S., PEKING, said :—

Speaking in the name of Mrs. Edkins, of her work in Peking, that in the course of the last few years several marriages have taken place. When the bride and bridegroom were both Christians there was of course no difficulty. But when a Christian young man has married a heathen girl, it has been found the best plan for the wife of the missionary to take the lead in every thing relating to the arrangements from first to last. By bringing the girl into the school or mission premises a few days previously many difficulties may be avoided. She should be accompanied on such occasions by a female relative. The ceremony being Christian in all important matters, there should be liberty allowed in unimportant points involving no question of principle.

REV. J. BUTLER, A. P. M., NINGPO, said :—

There are some strange practices connected with burial at Ningpo and I would like to know whether there are any thing like them in other parts of China. For example, it is common, in case of a man to put an official hat, official boots and official robes into the coffin; also several blankets. They put in also a string of beads and a long and a short stick of charcoal.

The beads are to show the authorities in the lower world that he was religious in this life; and that he brought the evidence of his piety along with him.

They also place the body in the coffin at flood tide. The practice of preparing the coffin years before hand is very common. Even the Christians observe these last two practices.

I fear there are vestiges of idolatry still clinging to some of the burial rites observed by Christians in China.

REV. DR. LORD, A. B. M. U., NINGPO, said :—

In Ningpo endowments are made to perpetuate ancestral rites. Different members of the family, take charge of the rites during different years; all the expenses connected with them being defrayed from the income of the property. Any excess of income, falls to the person in charge of these rites for the time being.

But no member of the family can claim any part of this property, apart from the ancestral rites.

The best course for our native Christians is to let this property alone. This I think is the only way to keep their hands and their hearts clean in this matter.

REV. C. R. MILLS, A. P. M., TUNGCHOW, said :—

As to marriage the Patriarchal system is contrary to the Scriptural idea. One has been formulated thus; "a man shall leave his father and mother and cleave to his wife;" the other is "a woman shall leave her father and mother and cleave to her husband's father and mother." Now we must encourage our young people to carry out the Scriptural idea; we must teach them that one man and one woman joined in marriage constitute a family, and are responsible to God alone.

As to what constitutes a legal marriage in China there certainly must be different local usages. In Shantung what fixes the match is the giving and receiving of betrothal presents. The exchange of the eight characters is not essential there.

The question has been asked, Is ancestral worship any where allowed by Protestant missionaries? I answer in our Mission all rites connected with ancestral worship are abolished. We have never required members to destroy the ancestral tablets before joining the church; as in most instances they are not the property of any one individual.

For marriages and funerals we have thought it best to adopt a form, which was drawn up by Dr. Nevius and Mr. Crawford. This form is printed and bound up with our Hymn Book. We find it very useful. At our distant outstations our elders use it and this supplies our want.

REV. DR. EDKINS, L. M. S., PEKING, said:—

I wish to know whether it is the custom in other parts of China to bury a small porcelain jar of food along with the coffin as is the case in Peking at heathen funerals? Another question I would ask is:—Are we to compel the heathen friends of a deceased Christian *not* to bring paper sycee to the funeral? In other words, have we a right to force them not to show their respect to the dead in their own way?

REV. W. S. HOLT, A. P. M., SHANGHAI, said:—

The Presbytery of Shanghai, has lately had occasion to consider the question of wedding and funeral rites. It should be born in mind that a Chinese custom is not therefore a heathen custom in the sense that it is wrong. Acting on this plan we have deemed it wise to allow native Christians to maintain such of their own customs as are acknowledged to have no connection with idolatry. After consulting with our native helpers and the elders of the church it was decided to allow the use of the wedding chair, apparel, candles, fire crackers and music, and similar things in funeral ceremonies, at the same time urging the avoidance of all extravagance. To these native customs we have added a service by the pastor in order to give a distinctively Christian character both to marriage ceremonies and funeral rites.

REV. R. LECHLER, B. M. S., HONGKONG, said:—

I heartily support Mr. Baldwin in what he said with reference to this bad custom of annoying or making fun of the bride. It prevails also in the south, but is not allowed in the Church. As regards idolatrous and superstitious practices we must be very decided not to allow any such to be continued within the Churches. These things must not be left to the judgment of the Christians themselves; as in that case there is real danger, that much of the old leaven would remain; but the missionary must step in, and teach his Church members to entirely break off every thing that is not lovely nor of good report; and to set their whole trust in God, and put their entire dependence on Him.

It is not only on occasions of marriages or funerals that there is danger of idolatrous or superstitious practices being observed, but from the very birth of a child the whole life of a Chinese is so intertwined with superstition, and there are constantly so many references to the idols on various occasions, that it is most necessary a clean sweep should be made of them from the outset by Christians. Let us introduce Christian ceremonies and Christian practices, and there will be no demand for idolatrous ones.

REV. DR. TALMAGE, A. R. C. M., AMOY, said:—

Our churches at Amoy do not allow any heathen ceremonies in connection with marriage.

The legal contract is a written agreement between the parents or guardians of the parties. We require that this agreement be written and passed before the performance of the Christian marriage ceremony. When this agreement has been given and received the contract cannot be annulled. In some cases we have been anxious to have this contract set aside, but have found almost insuperable difficulties. Our Christian marriage form at Amoy may be called a short sermon on marriage. We do not forbid the use of the bridal chair, but rather discourage it because of the needless expense incurred by it. The usual sedan chairs at Amoy are dirty and delapidated; so that the Christians often borrow our chairs to take the place of the marriage chairs.

I have always tried to discourage the use of music at funerals, because it seems to me incompatible with the proper solemnity of the occasion. I am satisfied that among the Christians at Amoy it is not superstitious. The Christians say that if they did not have the music the heathen would charge them with paying no more respect to their dead than to a dead dog. I think there are no heathen rites in connection with the Christian funeral at Amoy. We have a funeral form which may, or may not be used. We always have religious services in connection with our funerals.

REV. DR. LORD, A. B. M. U., NINGPO, said:—

I presume that different customs prevail in different places. In our district civil marriage consists in exchanging documents, not in exchanging the eight characters.

For the last 17 years I have stood in the place of a parent to a large number of girls, committed to us to support and educate. With us, the betrothal is not regarded as binding till the documents are exchanged. The parent of the girl writes one, and the parent of the young man writes the other. These are exchanged and after the engagement there is supposed to be no power adequate to sever the engagement.

The exchange of presents is a common thing and it has importance attached to it; but the drawing up and the exchanging of these documents, constitute the marriage contract. This is civil marriage and Christian ceremonies however useful, really add nothing to its validity.

AFTERNOON SESSION.

ESSAY.

The Treaty Rights of Native Christians, and the Duty of Missionaries in regard to their Vindication.

BY

REV. J. A. LEYENBERGER, A. P. M., NINGPO, said:—



The Treaty Rights of native Christians are referred to in the following Articles or Clauses of the various treaties.

Article VIII. of the English Treaty reads thus :

“The Christian religion as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.”

Article XXIX. of the United States Treaty is as follows :

The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets, peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested.”

It might be a matter of interest to know how these clauses came to be inserted in the Treaties. I have seen it stated,—and the statement is said to have been made on the authority of Wm. B. Reed, the framer of the United States Treaty,—that the matter was brought forward and encouraged by the Chinese commissioners themselves. If this be true, the fact is an interesting one, and one that ought to be more generally known.

Mr. Reed is said to have further stated, that none of the ministers, who were then engaged in negotiating treaties with China, were authorized by their respective Governments to insist upon the insertion of such an Article in the Treaties, and if the representatives of the Chinese Government had not urged it, there is no probability that such clauses would have been inserted. It would then appear that Christian missionaries, in coming to China, to preach the doctrines of Christianity, are pursuing their calling at the invitation, and under the authority and sanction of the Emperor of China.

But admitting that there was no compulsion in the case, conceding that it was right in every way to insert these clauses in the various Treaties; there still exists a difference of opinion as to the expediency of asserting these rights. Should Christianity be protected in its present infantile state, by the authority of law, or should it stand aloof from all connection with the secular power? And if aid ought to be granted, to what extent should it be given?

These are important questions which must be met and answered. They are questions which force themselves upon us at every turn, and which every one has more or less to do with in a practical way, who comes to this land to engage in the work of missions. It would be an immense advantage to our work, if this whole subject could be placed in such a clear light, that our duty would be plain and unmistakable.

There are those who claim that the practical working of the Treaty is evil and only evil; that its consequences are fraught with danger;—and we have been urged to join in recommendations to the powers that be, to have these clauses rescinded. Now if the evils are so great as to call for such decisive action, they must be capable of being easily pointed out. And if when pointed out, they appear to be of the grave nature indicated, then let us not hesitate to apply the remedy.

Let us then notice some of the alleged evils resulting from the Toleration clause, and see whether or not they are as serious as above intimated.

I.—It is said that such a clause in the Treaty is a constant source of irritation to the officials and upper classes among the Chinese—causing misapprehension of the real designs of missionaries.

It is no doubt true that the enterprise of missions is an enigma to the Chinese. That persons should come to this land for purposes of trade is to them capable of one easy explanation. But the self-denying labors of the missionary, neither the Chinese officials nor the masses of the people can understand. Their education and modes of thought totally unfit them to appreciate such benevolence. They cannot conceive why persons should leave beloved friends and country, and isolate themselves among a strange people, for the sole purpose of teaching them morality and religion. An ill-defined suspicion lurks in the minds of many, that some sinister political design lies concealed beneath this honest exterior, and they expect to witness its development in due course of time. There are many who find in this clause of the Treaty a clue to the right understanding of this enigma.

Now allowing this objection to have its full force and power, what does it amount to? It is based upon a total misconception of the real object for which missionaries come to this land. This is of itself a sufficient refutation. There can be no doubt that these suspicions have existed in the minds of the Chinese to some extent in the past; but they are evidently giving way, as the true character and tendency of Christian missions is becoming better understood and appreciated by the natives. We can only ask that a little more time be allowed, and no doubt all misconceptions on this point will be removed.

II.—A second objection to this provision of the Treaty is that certain ecclesiastics have taken advantage of it to assume official rank, and have established a protectorate over their converts.

This may have been done in some instances, and if so, must result in great injury to the cause of true religion. Admitting that these charges are true, they do not effect the point at issue, for there are few privileges that are not capable of being abused, and it does not follow that a measure which is good in itself should be set aside because of a possible abuse that may arise. The fact is this objection cannot fairly be brought against the clause in the Treaty, for such a procedure is wholly without warrant, and so far as the Treaty is concerned such an assumption of power might as well be made without the Treaty as with it.

The fault then lies not in the Treaty but in the application of it, not in the instrument itself, but in the use made of it.

We are glad to say that this unwise policy has never been adopted by members of Protestant Societies. It has not only been discarded by them, but severely censured, as well as by the representatives of Protestant nations. The true position to be occupied and maintained in reference to this point has been set forth in such a clear and satisfactory light by a dispatch of Lord Granville on the "Missionary Circular" issued a few years ago, that I beg leave to make a brief extract: He says:

"The policy and practice of the Government of Great Britain have been unmistakable. They have uniformly declared and now repeat, that they do not claim to afford any species of protection to Chinese Christians, which may be construed as withdrawing them from their native allegiance."

It is a mistake to suppose that Chinese Christians are under foreign protection. It is to be feared that some of them may have entertained this idea, and that it has wrought mischief. Their minds should be disabused of this. They are still subjects of the Emperor. A profession of Christianity does not denationalize them. It is not intended to lessen their sentiments of loyalty toward their rightful sovereign, nor to draw them away from their allegiance.

So far as we have heard, the charge of attempting to establish such a protectorate has never been brought against any member of our Protestant missionary bodies. And there is little danger that any Protestant missionary will ever attempt a thing of this kind. He may do what he can to settle disputes by reason and moral suasion, but no authority is committed to him. However much he might sometimes wish that he were clothed with power to protect his native brethren from insult and injury, he is very properly relieved from this responsibility, so that all temptation to abuse this power is taken away.

Where then does the power reside to obtain redress, and punish these wrongs? Obviously in the Chinese magistrate. He is the one to be appealed to. And in most cases, he can be appealed to only through the Foreign Consul. Some instances are on record of direct and successful appeals to the Chinese magistrate without the intervention of the Foreign official.

Thus an excellent system of checks is provided, which effectually prevents any abuse. All cases as a rule, must first be submitted to the Foreign Consul, when within reach, and he passes his opinion upon them before allowing them to proceed further. If, in his judgment, they are not of sufficient gravity to merit further attention, they are dismissed. No Consul, I believe, claims authority to settle disputes between natives. His duty is performed, when he has brought the matter to the notice of the Chinese officials.

There is another point of considerable importance in connection with this part of the subject. So far as I have been able to learn, no instance is recorded of an appeal to the protection of the Treaty, *unless to obtain redress for some wrong*. This fact is of itself sufficient to refute the charge that the secular arm has been invoked to extend Christianity. In no case has this been done. The toleration clauses are not to be regarded as in any wise aiming to enforce Christianity upon the Chinese. Such charges are idle and frivolous. These clauses have not the least relation to, or sympathy with propagandism. They are simply a declaration of human rights, and have for their object to procure peace and order, to allow every one the fullest liberty to choose for himself what course of action he will pursue, and what religion he will embrace.

There is a 3rd objection, which is entitled perhaps to a brief consideration.

This provision of the Treaty often furnishes criminals a means of escape from the punishment of their offences, by putting themselves under the so called protection of foreigners.

An incident is related which will serve as an illustration of the manner in which the Chinese sometimes take advantage of this clause in the Treaty.

A difficulty arose between two Chinese in a village near one of the open ports, and the officials found it necessary to arrest the parties, one of the men heard before hand of the coming of the officers in time to procure from a church member near by a copy of the ten commandments, which he posted conspicuously on his door. When the officers came up and saw the sheet, they concluded that he was a Christian, passed by and proceeded to arrest the other party. The case was not adjusted until the latter had expended about fifty dollars. This is perhaps an extreme case; but were they known, other similar instances, might perhaps be adduced.

This again is by no means the fault of the Treaty. Such cases are capable of an easy and satisfactory solution. Let the same provision be made for such offenders as is made for others.

In Article 21 of the English Treaty it is provided that :

“If Chinese offenders take refuge in the houses or on board the vessels of British subjects at the open ports, they shall not be harbored or concealed, but shall be delivered up on due requisition by the Chinese authorities.”

This clause might easily be modified or extended so as to cover such cases as those referred to above.

These then are some of the supposed evils growing out of the practical working of the Treaty. But as I have endeavored to show, these evils result rather from the abuse of the Treaty than from its legitimate application.

Let us now look for a moment at the beneficial results of this clause in the Treaty. If, as we firmly believe, the general diffusion of Christianity throughout China would be a great benefit even in a material point of view, then we must welcome every measure that tends to promote this desirable consummation. It is true that the progress of the Christian religion has not thus far been as rapid as we could have desired. But much has been done. Not only have flourishing mission stations been planted at all the chief cities along the coast, but also at many of the principal centres of influence in the interior. It might have been far otherwise, had it not been for this provision of the Treaty.

It is difficult, perhaps impossible, for us to calculate precisely what the state of things would have been, without the protective clause. But we are not altogether left to conjecture on this point. The “Mission Circular” issued a few years ago clearly intimates what would be the probable policy of the Chinese Government in the absence of the Treaty.

All our schools would be disbanded. No women would be allowed to enter a place of worship. The missionary would be subjected to the local magistrate, and all teachings contrary to, or subversive of the doctrines of Confucius, would be rigidly suppressed. This would simply be the prohibition of all Christian teaching. The members of our churches would be subjected to a kind of police surveillance, they would indeed occupy the position of ticket-of-leave men, and in the future no persons would be admitted to the church without the consent of the mandarins, and he affairs of the church in general, would be regulated by official caprice.

Such was the substance of the famous circular, which failed to become a law of the land only because the representatives of Protestant nations refused to sanction it. But we have here no doubt an indication of the present views of the Chinese Government, and also an intimation of what their policy would be, if there were no toleration clause in the Treaty.

While we would then maintain the Treaty rights of the native Christians in all their integrity, we think on the other hand that there is need of caution on the part of missionaries in their dealing with individual cases as they come up for solution.

It is when we come to the practical application of the provisions of the Treaty that the real difficulties meet us. How far shall we insist upon the rights of the native Church members under the Treaty?

This is a question upon which considerable variety of opinion exists—and also considerable difference of practice. Sometimes the cases which arise are so complicated that much care is needed to discriminate between those which are really persecutions for the Gospel's sake, and those which have no connection with it.

The native Christian is not always nice to make this distinction. What he wants is help, and it is perfectly natural for him to take his grievances to the foreigner. He can get little sympathy or help from any other source. Such a thing as justice, speedy and impartial, is not to be looked for in a Chinese court. It is not to be wondered at, that the native Christians instinctively turn away from tribunals, where the forms of justice are a mockery.

The Missionary cannot be indifferent to the difficulties and trials of the native converts. He cannot see them harassed and maltreated by their heathen neighbors, and not put forth a hand to help them. The methods in common use, among the Chinese for accomplishing their purposes, the native convert cannot and dare not use. We teach them, when reviled to revile not again, when cursed to return a blessing, when therefore vilification and personal abuse are the recognized methods of gaining one's ends, it can easily be seen that the odds are against the native convert. In a dispute for instance between two heathen who have no scruples as to the use of language, he who can command the most opprobrious epithets will usually be the victor.

Place a native Christian in such a situation; let him be party to such a contest. He has been taught to put aside "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice." He has very poor chance to gain his point. He is like a lamb in the midst of wolves.

But this is not all. The heathen know that among the fundamental principals of our religion are long-suffering and forbearance and gentleness, and for this reason they are emboldened to be more exorbitant in their demands. They know that no resistance such as they are accustomed to meet with will be offered. And because the native Christians can be insulted and maltreated with impunity the heathen are encouraged to do so in a still greater degree.

These facts are of course well known to all who have been engaged for any length of time in Mission work.

The first impulse of the native Christian, is to bring his grievances to the foreigner. And it is among the most perplexing questions that arise, how shall we deal with these "cases?"

If on the one hand we decline to entertain them, we are liable to the charge of unkindness, of being indifferent to their interests, of want of

sympathy with them in their trials, which are sometimes very great. Sometimes the parties who thus fail to receive the aid they expected, become disaffected, and sometimes worse consequences ensue.

Suppose on the other hand the missionary takes up these cases, suppose he interferes in all the petty quarrels and law suits in which the native members may be concerned.

The results are equally unsatisfactory. Much valuable time is consumed, that might be employed to better purpose.

Then again this course does not always promote the best interests of the church. Unworthy persons are liable to be thus drawn into its membership from hopes of worldly advantage, and would be led to "entertain ideas quite inconsistent with the purity of the church."

Instances have occurred in which a person engaged in a lawsuit has endeavored to join himself to some mission in order to get the support which the foreigner would be able to render in the case he had on hand. Great caution is needed then in order to avoid on the one hand giving aid to unworthy persons, and on the other to relieve those that are really needy.

"The missionary should also strive to impress upon the native converts the important lesson that they must expect persecutions and trials. And these will often come upon them merely because they are Christians." In many things they must go contrary to the customs and habits of the people among whom they live. In the very nature of the case opposition is to be expected, and they should be prepared to meet it.

This however is nothing new. It was long ago stated as a law of Christianity that "all who will live godly in Christ Jesus shall suffer persecution." From this condition Chinese Christians are not exempt. They have also many trials which are peculiar to themselves, which grow out of their surroundings, and in many of which it will be impossible to interfere or render them any assistance. There are wrongs which cannot be redressed here, wrongs which must be borne in silence and submission, or from which they can hope to 'escape only by their own blameless and inoffensive lives,

Sometimes it happens too that the native Christians bring trouble upon themselves by their indiscretion. It will be needful to point out to them oftentimes that suffering in consequence of their own folly is a very different thing from persecution.

In all such cases the duty of missionaries would seem to be only that of Christian teachers. They can only sympathize, and comfort and instruct the native converts. But when obvious cases of persecution arise, cases clearly coming within the provisions of the Treaty, then it becomes a duty to aid the sufferers in their appeal for protection. It would be a dereliction of duty not to put forth a helping hand at such times.

Persecution properly so called, is of course a very different thing from the petty annoyances and vexations to which I have referred. It would more strictly speaking refer to those efforts put forth on a large scale for the suppression of Christianity, if not by official direction, at least with their sanction and indirect co-operation.

The Church in China has thus far been mercifully preserved from such a calamity. No persecution on an extensive scale, has yet burst upon it. Serious outbreaks have indeed occurred, which but for timely interference might easily have taken the form of severe persecution, such for instance as the disturbances at Chimi and Sing-z. The value of the Treaty is seen in that it furnishes a speedy and effectual method of suppressing such outbreaks.

There are other important points which might have come up in connection with this general subject, such as "the expediency of advancing beyond the jurisdiction of the Treaty ports," "the right of residence in the interior" &c., all of which have a very important bearing on our missionary work; but I suppose the terms in which the question is stated properly exclude the consideration of these topics, and I have therefore omitted them.

We confidently look for the time when throughout the length and breadth of this land, the Gospel shall be preached without let or hindrance. When the land of Sinim, as well as all other lands, shall rejoice in the light of the Gospel, and when no Treaty will be necessary to secure those privileges which are the birthright of every individual, viz., liberty to worship God according to the dictates of his own conscience.

DISCUSSION.

REV. S. DODD., A. P. M., HANGCHOW, said:—

I do not think that the toleration clauses in the Treaties were without good results; they afforded us legal protection on itinerations in the interior; and also protection to the native Christians against persecution for changing their religious belief. I regard them too as about all that could be effected or desired, if they could only be carried into effect; but that which often rendered them practically useless was the slippery character of Chinese justice. I will illustrate by a case which occurred to me within the last few weeks. A Chinese Christian left his native place and went to live in another city; he closed his place of business on the Lord's day and thus attracted the attention of his neighbours, some of whom became interested in what he had to tell them of the Gospel. In the course of a few weeks it was found that we could rent a place for permanent preaching and book distribution. The pastor, from the Christian's native place rented the house in his own name, and a military mandarin, of an inferior grade, acted as middleman; it having been thoroughly explained and understood on all hands that the house was rented for a chapel. The middle man and landlord requested us to get an official proclamation before entering on the premises. When we were ready to take possession we applied to the magistrate for a proclamation; but he refused, saying that the Treaty guaranteed us protection, though not a proclamation. The same evening the middleman came to us in our boat, and refused to have any thing more to do with the affair; and the landlord paid back all the money we had paid him. There is reason to believe that the men acted so under pressure from the magistrate; though this statement would be hard to prove. Had the landlord and middleman stood to their engagement without reference to the proclamation, the case would fairly fall under persecution or annoyance on account of professing Christianity, and could then be shown to be a violation of the Treaty between China and Christian countries, as it was only because the lessee was a Christian, that he was refused leave to enter on the house he had rented. As it is however, it is doubtful whether we could accomplish anything even if we tried further.

It is of course well to teach the native Christians to endure persecution; but after we have prevented all the persecution we can from coming upon them there will still be plenty with which we cannot interfere.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said :—

The American Consul in Foochow had acted on the principle that the clause in the treaties which provides for the protection of Christians had been inserted for some purpose, and while he did not assume the protectorate of the native Christians, he was always willing to apply to the mandarins for redress when converts had been wronged, and was willing, if need be, to exert a moral pressure on their behalf. In one case a native preacher and a bookseller had been driven out from a station and the literati of the district had resolved that they should not return. The case was represented to the Consul and by him was brought before the mandarins, and after considerable delay and numberless excuses having been made it was settled satisfactorily. In another instance a house belonging to a native Christian had been destroyed on account of rumors connected with to *genii* powders. Through the intervention of the Consul 100,000 cash were recovered from the offenders, but the result has been of doubtful benefit to the man. It was generally supposed that he had received more than the worth of his property and this led to his being subjected to petty persecution and on some frivolous pretext a considerable part of the money was extorted from him by persons who make a living from levying a kind of black mail on whomsoever they can. I believe that in some cases it is possible to settle troubles by going directly to the mandarins. On one occasion a mandarin called on me at my own house with a letter of introduction from the American Consul and said that if any of the missionaries from Foochow were visiting the district over which he presided he should be glad to see them; and if they brought their wives with them his wife would be glad to entertain them. With regard to the rights of foreigners to live in the interior I think that although the American Treaty does not provide for the residence of Missionaries in the Interior, yet, so long as the privilege of residence is permitted to Jesuit missionaries of other countries it is quite within the power of Consuls to support our claims, if we should live beyond the limits of a treaty port. At Shau-wu, a city 250 miles from Foochow the American Board has opened a station and purchased property; the deeds of which have all been duly stamped and registered with the same regularity as if the property had been in some district lying in consular jurisdiction, and missionaries were now living there in peace and quietness.

REV. DR. EDKINS, L. M. S., PEKING, said :—

I wish it to be well understood, that the insertion of that clause of the Treaties which provided for the protection of native Christians, was due, to the joint action,—under the good Providence of God,—of the various foreign Ambassadors. All had a hand in it. I will remember that in 1858 the Shanghai missionaries united in making a representation on behalf of Protestant Christians to Lord Elgin. It was then recommended that the distinctive name *Yé-Su Kiao* should be applied in the toleration clause, to the Protestant Church.

The descriptive words, "*chiuen jiu wei shan*,—the Christian religion exhorts men to act virtuously"—introduced into the treaties were suggested by Dr. Williams. We have great reason to thank God for the insertion of these clauses, in the Treaties. I have no doubt that they have been the means of extending and consolidating the Church. So too in regard to the Chefoo Convention. The Margary Proclamations have done good round about Peking, by leading the people to believe that the toleration of Christianity is now complete. The real status of the Christian Church in relation to the Chinese Government is much more clearly understood throughout the country by its publication.

REV. R. H. GRAVES, M.D., A. S. B. C., CANTON, said :—

A case occurred in Canton just before I left to come here. Some of our native brethren rented a chapel in a large market town; the people came in great numbers and heard the Gospel gladly. The literati thereupon stirred up some of the baser sort who attacked the place and beat the preacher and another brother. They applied to the District magistrate who promised to investigate but would do nothing. Finding they could get no redress they came to Canton to ask my advice. I urged them to take the case to Jesus in prayer and not to depend on man but Him who said "all power in heaven and on earth is given unto *me*; go ye therefore" and then quietly go back and resume preaching. Since I reached here I received a letter saying that their prayers had been answered, for the Magistrate hearing they had come to Canton at once sent and arrested the ringleaders and promised to protect them in the future.

Let us remember that Jesus rules the world and has all power in His hands, if we honor Him by trusting Him, He will enable us to maintain our position for He loves his cause infinitely more than we can.

REV. DR. TALMAGE, A. R. C. M., AMOY, said :—

We have received much benefit in the region of Amoy from the Toleration clause in our Treaty. The American Consul at Foochow has succeeded through this clause in obtaining from the Provincial authorities a valuable Proclamation addressed to all the authorities and people throughout the Province. The advantages of this treaty clause and of such proclamations depend much on the energy of the various Consuls. We have been favored at Amoy with American Consuls who have been ready to afford us all proper assistance in order that we might have our treaty rights, and that the native Christians might be protected in cases where they were suffering manifestly on account of their Christianity.

REV. G. JOHN, L. M. S., HANKOW, said :—

I am one of those who feel thankful for the Toleration clause. I am glad that the native Christians have their Treaty Rights, and think that the missionaries have a duty in regard to their vindication. There are missionaries who seem to think that the spiritual interest of the native Church would be best promoted by never interfering in behalf of the Converts. Their theory appears to be that the furnace of persecution is necessary to test and purify the native Christian, and that the missionary ought not to mar the work by stretching forth the helping hand. Our

brethren who look at the matter in this light must be perfectly consistent. They must not insist on their own Treaty Rights. If the Christian need the furnace, the missionaries need it likewise. If a little persecution would do them good, I don't see why it should do us harm. If we expect them to endure patiently the burning of their houses and the destruction of their furniture, we ought to give them the example by never seeking redress in similar circumstances. Every *sincere* Christian in China has many social burdens to bear which no Treaty Rights can possibly teach, and they will prove abundantly sufficient for all testing and purifying purposes. It is of the utmost importance, however, that we should be very careful as to the nature and the extent of the help that we give them, so as to make it perfectly clear to both the magistrates and the people that we do not assume a semi-official rank to our converts, or wish to establish any protectorate over them. In no case should we interfere unless it be a strictly *religious* grievance. The converts are too fond of bringing secular matters for the aid of the missionary. They will sometimes try and make out that they are suffering on account of their religion, when the real fact of the case is that they are simply paying the penalty of their own folly or selfishness. Men are known to have joined Churches with the sole object of securing the assistance of the foreign missionary against the magistrates or their neighbours. Some years since I was pestered with deputations from a number of villages many miles distant from Hankow. They wanted me to go down and baptize them wholesale, and I believe that I might have added hundreds of names to our membership if I had complied with their request. I succeeded in finding out ere it was too late that their motive was a purely political one, and they were finally dismissed with a few words of sharp rebuke and sound advice. Some time after, the principal mover in the affair, an old man of about seventy, was beheaded in the city of Wu-chang. Before we bring a case before the Consul or the magistrate we ought to probe it to the bottom, and feel perfectly satisfied that it is entirely free from all secular elements. Let the missionary be thorough and uncompromising in his conduct on this point, and the converts under his charge will not be slow to recognize the justness of the principle, and they will seldom or never trouble him with extraneous matters. Then the case ought to be more than a *religious* case, it ought to be a *substantial* case—a case of *real importance*. I have known converts come to me with a solemn request that I should avenge wrongs of the pettiest description done to them by their heathen relatives or neighbours. To encourage such a spirit would be not only disastrous to the religious life of the individual, but highly impolitic also with regard to the whole question of the vindication of the Treaty Rights of the Christians generally. I have found the magistrates in and around Hankow very reasonable and obliging in respect to the Toleration Clause. Within the past eighteen months I have had to bring four distinct cases before them, and in each case they have given me perfect satisfaction. One of the cases was brought before them through the Consul, and the other three direct by myself. The result however, was the same, namely a just settlement of the difficulty, and an assurance of peace and safety to the converts in their profession and practice of the Christian religion. I find that the magistrates are much more ready to assist where they understand distinctly the difference between the Protestant Missionary and the Roman Catholic priest, and of the attitudes which they respectively assume with regard to the converts. Most here have heard of the assault made on Dr. Mackenzie and myself in the District of Hiau-kan. When we called on the Magistrate we were asked

what we thought of the proclamation which he had issued in regard to the affair. I replied that my only objection to it was that it contained a reference to the Roman Catholic religion. "But," said he, "are you not one and the same?" This question led to a long conversation on the subject, in which I pointed out the difference, especially in our bearing towards our converts, and the kind of protection we claimed for them. "Should one of our converts offend against the laws of his country, or in any way prove himself to be a bad man," said I, "he would be cut off from our Church, and you would deal with him as with any other subject. All we ask for him is that he be not molested in the exercise of his religion." "If it be so," said he, "you must be different from the Roman Catholics. What would you like me to do? and what alterations would you have me make in the proclamation?" He then sent for his secretary and ordered him to write out new copies and hand them to me. When we arrived at the village where most of our converts live, I found that some of them were threatened with dire calamities by their relations, if they did not abandon the new faith at once. Seeing that much of this opposition sprang from ignorance, I wrote a letter to the magistrate stating the facts of the case, and requesting him to issue another proclamation embodying such and such sentiments. Early next morning I received four copies of a proclamation, which, to my surprise, I found to be little else than my own letter issued in an official form. I am convinced that it is not the *religious* element the magistrates are principally afraid of, but the political; and hence the importance of exercising special care on this point in our attempts to vindicate the Treaty Rights of our converts. The Chefoo Convention and the Margary proclamation are proving themselves to be mighty instruments towards the opening up of this country. The missionaries of the Inland Mission have been travelling in the provinces of Shan-si, Shen-si, Si-ch'wen, Kwei-chaw, Hu-nan, &c., and everywhere have they found the magistrates most obliging, attentive, and careful. Though the anti-foreign feeling in Hu-nan on the part of the people has been strong enough to prevent the posting up of the proclamation, the magistrates there as elsewhere have shown themselves extremely anxious to protect the foreigner and facilitate his progress. I feel deeply thankful to God for all the rights secured for us and our converts. He is the God of providence as well as the God of grace. I see his hand in all these Treaties and Conventions. The country is open before us. Let us go up and possess the land.

REV. E. H. THOMSON, A. P. E. M., SHANGHAI.

Asked whether Christians were exempt from contributions to the support of ancestral temples, &c.?

DR. DOUGLAS said that, according to the express statement of Sir Thomas Wade, native Christians were by Treaty exempt from contributions for superstitious purposes,* which would surely include ancestral temples.

* "The Chinese have faith in much that the Christian does not believe in; and when they compel a Christian to take part in ceremonies condemned by his religion, or to subscribe funds in aid of the celebration of such ceremonies, they are interfering with the free exercise of his religion: and against such interference he is entitled to the protection of the Chinese Government."

"The Chinese Government is bound to secure his exemption, because, by Treaties with foreign Powers, it has engaged to secure to any person practising or preaching Christianity within its dominions the free exercise of his religion."

Mr. Wade to the Minister Wên-Siang, June 1871. Published in Parliamentary Papers on China, No. 1, (1872). Correspondence on the Chinese Circular about Missionaries, p. 15.

REV. A. E. MOULE, C. M. S., HANGCHOW, said:—

The Chefoo Convention appears to have a beneficial influence on the official mind. In a small *hien* city near Hangchow the people raised a riot and placarded the place threatening to pull down a house rented to us for Mission purposes. The District Magistrate took prompt action, and the excitement soon subsided. We called upon the Magistrate and asked for a Proclamation. His secretary pointed to the large Proclamation issued in accordance with the Chefoo Convention, and displayed at the yamun entrance. "That covers all you want" he said; but at the same time the small proclamation requested was issued. I trust that this treaty may have the effect of stimulating us to extend our borders and occupy new centres.

MORNING SESSION.

ESSAY.

Principles of Translation into Chinese.

BY

REV. J. S. ROBERTS, A. P. M., SHANGHAI.

The subject assigned is a wide one, covering not only the written Language but also the various Vernaculars of China—two quite distinct fields of inquiry, each with its own peculiar and characteristic features.

Such general and special principles will, therefore, have to be selected and set forth as are, *in a measure*, common to both fields, and concern translation into Chinese from any other tongue whatsoever.

First, then, let us define what we understand by the term "Translation." The etymology of the word is, in this instance, an exact expression of its meaning. Translation is a *carrying-over*—but of what? Manifestly *not* of words or forms of thought,—which is absurd—but of ideas and thoughts themselves; a "carrying over" of ideas and thoughts from one language into another.

Form is fluctuating and accidental; *substance* is permanent and essential.

To translate is simply to change the form of expression, to exchange one costume for another, to adjust the constituent elements of mental issue in a new syntax or relationship. Translation, if it could be made absolutely exhaustive, would carry over the thought in its fullness, in its spirit, and in its bloom or rhetorical beauty. But, since perfect translation is only ideal, the matter in its totality of substance, life, and harmonies must be translated *as far as possible*; for the character and capacity of languages vary in each one of these particulars; and again, each language has its own distinctive fullness, force, and fervour, the exchange of which for those of another tongue affords scope for the most exhaustive learning, the most refined sensibility, and the soundest judgment.

Chinese notions of the matter, movement, and music of literary composition are so different from those held by nations of the West, as to render translation into the language of the "black-haired" race a peculiarly difficult and delicate task. In order to its successful achievement,

the translator, as just intimated, must so modify the matter which he is translating that it will enter the moulds already prepared and waiting to receive it. In other words, there must be an *exchange of idiom* in its broadest sense.

The idiom of a language, technically considered, and chiefly, consist in that distribution and mutual relation of its organic members which characterise and differentiate it from all other languages: the order, for example, of subject and predicate; or of subject, verb, and attribute or object: and again, the relative position of the subordinate parts in each of these.

An exchange of idiom implies two mental operations; first, analysis; second, synthesis. Analysis, in the case of single words, consists in dissecting clearly and completely the idea which is to be translated, and which the word embodies: it is a thorough exploration of its contents. These often are by no means obvious in their entirety, and, even when fully ascertained, can be represented by only one or more of their salient features, the exhibition of their dependent remainder being left to the commentator and preacher. The terms "justification," "faith," and their cognates, are familiar examples of weighty words, whose many-sided ideas can only be partially put into Chinese, the skill of the translator being shown in his choice of that element of the idea which is most fundamental, and, so, most suggestive of the rest.

The difficulty of analysis is again enhanced by the fact that the same word sometimes, and according to circumstances, designates quite different ideas, giving us what are technically styled secondary and other subordinate senses, which, yet, are often as *practically* distinct as if expressed by separate words. In such cases the office of analysis is to distinguish between and select from these senses the one most appropriate.

If the idea be that of a human person, an animal, a physical quality or function, of anything, in short, that is patent to the senses, and which, with unessential modifications of detail, is also found among the Chinese, the comprehension and translation of that idea is an easy task.

But if the idea be of an abstract character or impalpable to the senses, then analysis and the seizure of essentials is by no means easy.

In the case of propositions and continuous discourse analysis consists in detaching from one another the concatenated members of thought, and holding them up in a conspectus before the mind's eye; but with a dainty grasp, that they may readily redistribute themselves in new relationships according to the law of Chinese idiom.

The guidance of this redistribution and the collocation of each word in its proper place and connexion is *synthesis*.

In this mental operation there must be a bold clear apprehension of the pivotal or central point of the sentence, from a Chinese point of view, when the subordinate parts will group themselves in a syntax determined by the law of a nice and sensitive taste; which law, again, is itself the creature of rigorous and repeated attention to the best models of native idiom.

In order to a fruitful application of these two principles of analysis and synthesis, it is necessary to bear in mind that translation, as already defined, is neither transliteration, except in the case of proper names; nor is it, save accidentally, the selection of etymological equivalents; but it is the selection of as satisfactory *practical* equivalents as are available. Translation, in other words, is essentially analogical or the choice of analogues. This principle we consider to be *fundamental*, whether we render into Chinese or any other language. It clears up the confusion

which, otherwise hangs round the word "means." When, in translation, we talk of the "meaning" of a word, we intend, usually, a very different thing from either the original history, or a technical definition of that word, or, rather, of the idea which it designates. "Meaning" of a word is a loose and ambiguous expression, and, therefore, unsafe. This phrase, as employed by translators, is sometimes, apparently intended to denote what it really does not. The intention *should be* to denote that for which the word stands. The *confusion* lies in directing attention to the *word* and its *etymology*, instead, of to the object, quality, function, relation, &c., which it represents.

Instead of asking the question, What does this or that word mean? we should rather ask, What is the object, &c., which the word now represents in actual usage?

It is true that the etymology of a word, by furnishing its primary derivation and constituent elements, not unfrequently sheds a valuable side-light upon its present application; but this ancillary function of etymology must be regarded as accidental, because so variable. It is, however, an invaluable, nay! indispensable help in determining the primitive application of words, because these were never, in the first instance, called by chance, but were built under impressions received from their objective prototypes in one or another of several aspects.

If this primitive application has always been and still remains the sole one, then in this case also the aid of etymology is of secondary importance. *Actual authorized* usage is the prime factor in determining what the word denotes. And this rule is, as a matter of fact, practically obeyed by translators in a great majority of their work; and obeyed under the guidance of an instinct which is at the same time the profoundest philosophy. Let us illustrate by the word 神. In translating this word, our main object is not to ascertain its etymological history, but its present, practical application, or applications, as the case may be; and, next, which is rarely, if ever, realized, to discover its *exact* equivalent in other tongues; and, in the absence of this, its analogue or homologue, which also may or may not be more or less of an equivalent.

In this particular case, there are two analogues in English and the original tongues of the Scriptures, one of which,—*spirit, pneuma, ruach*,—is, it is claimed by some, an exact equivalent of one of the meanings of 神 and the other,—*gods, elohim, theos*,—of the other meaning. The choice between these meanings must be determined by circumstances.

This doctrine of practical and analogous (or homologous) translation is the key and solvent of all difficulties incident to the work, so far as single words are concerned and its application may be even extended to phrases, sentences, and connected discourse.

If this doctrine were kept consistently and consciously in view the number of disputes between doctors in language would be greatly diminished.

* What, for example, is the use of asking what God is in his essential nature and inscrutable substance, so far as the purposes of translation are concerned? Such an inquiry belongs to the domain of Theology and Metaphysics, but is of not the slightest value to a translator. To say that "God is a spirit" is not the definition proper for a *translator* to adopt, however appropriate in the mouth of a professor of mental science or

* As the writer had permission from the Conference to retain, if he chose, the following illustration, he has availed himself of said permission, deeming it wisest to do so, in view of all the circumstances.

doctor of technical Divinity. Such an inquiry and definition are out of keeping with the normal procedure, which is, we repeat, a search for analogues, practical analogues, not for exhaustive scientific definition.

In accordance with this fundamental canon of translation, which, we venture to affirm is simply the interpretation of universal and intuitive practice, when *unbiased*, the ordinary popular definition of God, the *translator's* definition "an object of (formal stated) worship," whether a "being" or not is immaterial,—is the only consistent and possible one; for God, in common usage, is so called *rather* from a relation he sustains than from his nature, or any personal attribute, respect, or function, how ever these may determine other names which he bears. And in this connexion it is worth while to note, that, with every fresh historic revelation of God in some new phase, a new name expressive of that phase is added in the Scripture—a fact which is also true of other Biblical persons, and is pertinent to our present purpose, because it discloses a general principle in nomenclature; viz., that objects, and even the same object, vary their style of name, according to the view which they present to the spectator—whether of a quality, office, relation, or what not.

If, then, in the translation of ideas into Chinese, we go to searching for the etymological, metaphysical, or theological contents of every English, Greek, or other term we have to do with, we will have an interminable and unprofitable task before us.

A *second canon*, which, although, like the last, general when viewed in its relation to translation from and into any and all languages whatsoever, yet, equally with the last again, is rendered a special necessity by the past history of translation into Chinese, is a negative one:—

Translation should not be paraphrase, explanation, or comment, but strictly translation in the sense already defined, as complete and idiomatic a transfer of the idea or thought as possible.

Paraphrase, explanation, and comment, are the function of the writer, teacher, or preacher, not of the translator.

It sometimes happens, as in the case of the Greek participles of the New Testament, that the expression to be rendered is equivocal, or admits of a variety of interpretations, between which it is impossible to decide with certainty. In this case the Chinese version should also be made ambiguous, leaving the settlement of the special sense or senses in that particular contest to the exigetes, just as the English Version has done. Nothing, certainly, can be more admirable than the way in which our good old Anglo-Saxon Bible has succeeded, albeit at some expense of idiom, in representing the ambiguity of the Greek particle, and avoiding the arbitration of hermeneutical points, thus illustrating the very just conception of the nature of their office held and realised by King James' translators. A similar slight sacrifice of idiom to that which they made might or might not attend the observance of the same canon by translators into Chinese; but it is better that a version should suffer a little in idiom than that it should merge its character in that of a commentary. Some ideas and thoughts are more or less new to this nation; and, consequently, in their very nature more or less unintelligible. Much indeed, of what we wish to convey to them from the treasuries of Christian religions and scientific knowledge is absolutely new to them, although it finds in them a receptive capacity. For such knowledge a nomenclature has to be created, in the absence of an actual terminology—an absence that is the necessary consequence of a lack of knowledge.

But, even in this case, the terminology should be made as terse and

notative or exponential as possible, lengthy paraphrase being sedulously shunned as inconsistent with the office of the translator. The translator is not responsible for the *nature* of ideas. It is not his duty to unfold their implications or explain their mysteries.

We venture to affirm that an absolutely perfect, an ideal version of the Sacred Scriptures, or *any* book new to the Chinese mind, would still be full of obscurity, just as the English Bible is *in the first instance*, to the English mind. In this latter case we are very apt to confound familiarity with the words and their sweet or majestic rhythm, with an understanding of their sense. But this confusion would not be incident to a *first reading* by a Chinaman in his own language of even a *perfect translation* of the Scriptures. The contrast between sound and sense would at every point impinge sharply upon his consciousness; and he would find this supposed perfect translation full of mysteries, mysteries inherent in the subject-matter itself, and not due to imperfect translation. Such difficulties, we repeat, it is *not* the duty of the translator to attempt even to alleviate, for fear that his explanation should be erroneous or defective but chiefly because that duty pertains to others.

Our northern brethren, in the mandarin Version of the New Testament, have not, in our opinion, fully observed this important canon. In passages too numerous to mention their Version, with all its excellencies, is a paraphrase rather than a version.

If the Commission on the English Bible had followed the same course which these brethren did, it would not have been the peerless translation which, with all its fault, it still remains.

There are two conspicuous instances of paraphrase common, we believe, to the mandarin and all the Wen-Li Versions. Neither of them have translated but all have explained the verb *παράδομι* where it is rendered "betrayed" in the English Version; and the words *'εγείρω* and *'εγερσις*, where they refer to Christ's resurrection. All the Chinese versions have rendered *παράδομι*, in the connexion mentioned, by "sell," and *'εγείρω* by "return to life."

A *third canon*, also made special by the circumstances of the case rather than by its own nature, is that in translation the style should be well pruned, that the thought shall not be overloaded with words. We want to see the outline of the body through the robe, as in the graceful Roman or Chinese garb. This is the characteristic beauty and charm of Wen-Li, than which a more compact, terse, and at the same time elegant medium of thought, probably, does not exist. These its characteristic qualities should be approached in the Vernaculars, but not at the sacrifice of exactness, the lack of which, at least for the foreign mind, is the great defect of Wen-Li; while in both cases the extreme of boldness and rigidity is also to be scrupulously avoided.

The classic Wen-Li is naturally more severe, the Vernaculars more *négligé*; yet even in the latter it is better to err on the side of severity than of laxity.

In reply to the question, How far should identity of translation be preserved, we remark, that each case should be dealt with on its own merits.

In scientific works identity of technical terminology is, of course exceedingly desirable, indeed almost indispensable. For the rest, they may have that variety and freedom of expression which are required by good taste in every department of writing, whether historic, literary, moral, religious or scientific.

Identity of word does not, necessarily, imply identity of idea; and

here let me remind you of the quotation from Mr. Marsh made by Dr. Williams in the Preface to his Mandarin Dictionary. Marsh says:—"I may here notice a widely diffused error, which it may be hoped the lexicographical criticism of the present day may dispel. I refer to the opinion that words, individually and irrespectively of syntactical relations, and combinations in phrases, have one or more inherent fixed, and limited meanings, which are capable of logical definition, and of expression in other descriptive terms of the same language. This may be true of artificial words, that is, words invented for, or confined to the expression of arbitrary distinctions and technical notions in science or its practical applications, and also of the names of material objects and of the sensuous qualities of things; but of the vocabulary of the passions and the affections, which grows up and is informed with living meaning by the natural, involuntary processes to which all language but that of art owes its origin, it is wholly untrue. Such words live and breathe only in mutual combination and interdependence with other words. They change their force with every new relation into which they enter: and consequently their meanings are as various and exhaustless as the permutations and combinations of the ten digits. To teach, therefore, the meaning of a great proportion of the words which compose the vocabulary of every living speech, by formal definition, is as impossible as to convey by description a notion of the shifting hues of the pigeon's neck."

In the Bible and other books where there is a capital necessity for comparative reference, identity of transliteration, and identity of translation are exceedingly desirable, under the limitations mentioned by Mr. Marsh; bearing, also, particularly in mind that secondary and derivative meanings of words demand as distinctly different a rendering as though the words were as literally unlike as they are functionally.

The general aim, then, should be after uniformity of translation, as safer and affording less scope for error to creep in than when there is a constant strain after versatility of expression. Let variety of idea alone determine variety of version—a canon which admits of all the freedom and play of language that are desirable.

In respect to the Bible, then, when the same word or phrase *does* contain identically the same thought, let it have rigorously the same translation, and specially so in the case of key-words like "faith" and "sin," and as far as possible so in all common words. A great help is thus secured for comparative Scripture reference on the part of our native brethren, as well as a basis afforded for the construction of Concordances which would reflect not only the Chinese but also the original tongues of the Scriptures. It is to be regretted that our English Bible falls so far short in this matter, a defect which, as much as any thing else, has made desirable the great revision which is now in progress in England and America.

In order to this uniformity in Chinese versions of the Scriptures, the diligent and faithful use of Hebrew and Greek Concordances is a prime necessity; and the Englishman's are the best ones for this purpose.

This procedure, however, all along its course, would have to receive such corrections as new adjustments and relations might require; and, *pari passu* with this procedure, a curious if not useful, collateral work would be the collation and minute registration of all the varieties of translation of the same words and phrases. Such registers, if sufficiently extended, might, upon careful inspection, manifest some radical or generic term containing all the various phases of thought revealed in the particular examples. Still, such a work should be conducted with ex-

treme caution lest stiffness and artificiality supplant a free natural idiom.

A fourth special canon of translation into Chinese is, that the expressions chosen should, particularly in the Vernaculars, be neither too high nor too low, too scholastic nor too vulgar. Here, as elsewhere, extremes should be eschewed, and the "Golden Mean," followed.

And, in the Colloquials, expressions commonly used should be preferred to those of rarer occurrence, even at the risk of repetition. In short, here, as everywhere, good common sense and sober judgment should rule as against pedantry and an affectation of variety and elaborate finish.

In the practical application of the canon under consideration several subordinate principles deserve our notice.

1. The principle of non-equivalents. A thought or idea may be couched under several words in English or Greek, for instance, while in Chinese it may be expressed by a single word, and *vice versa*. If the Greek phrase *εγκαλῆν ἔδρακε*, and its English equivalent "He gave commandment," require but one Chinese word to represent them, the verb *Μαρτυροῶ* requires, in Vernacular at least, two or more words.

Of this principle there are hosts of examples in the New Testament, and some of them strikingly beautiful.

2. Another subordinate fact which should be kept in mind, when translating into Chinese is the paucity of its time particles, and connectives expressive of relation and logical interdependence, when compared with Western tongues. Some verb auxiliaries, prepositions, and conjunctions the Chinese language undoubtedly possesses, but they are foreign to its genius, and only used when absolutely indispensable.

The spirit of the language in its tendency to conciseness and subtlety, is to avoid a formal expression, of word-articulations. I say "to avoid a formal expression"; for they really exist potentially, if not literally. And just here we have one of the highest elements of beauty and strength in the language, in what it suggests, rather than in what it says, in its silence rather than in its speech. Here is the hiding of its power, to so collocate and artfully interweave the members of connected discourse as to secure all, perhaps more than the effect which Western tongues produce through a more patent and elaborate but not more marvellously delicate, albeit recondite machinery. For it is an interesting query whether the media of linguistic expression of this great people, when managed by a master hand, are not after all, more vigorous, incisive, and even musical than those of the West, as much superior in every respect indeed, as mellow maturity to hard and raw inexperience, as latent forces to patent ones, as gentle hint to rude command, as, in a word, spirit to matter.

The multitude of *expressed* auxiliaries in Western tongues, whatever their value otherwise, blunt the edge of those tongues, act as a buffer upon their spiritual force, cramp the play of their life. The thought in the use of those aids, may perhaps gain more accuracy of expression, but its prominent point and characteristic outlines are not so distinctly presented. We say again "*perhaps* more accuracy may be gained; for it is possible that, for a native mind, subject, scope, and contrast may conspire to effect as great accuracy as the most elaborate utterance does for a foreigner.

In illustration of the contrast under consideration, we need only allude to the difficulty all translators have met with in disposing of the Greek particles *γάρ* and *ἵνα*, and the four kinds of conditional sentences; in making the distinction between intention and mere futurity of action; in dealing with prepositions, sometimes expressing them, and sometimes

implying them or recognising their force in the associated verb; &c., &c.

3. As a third subordinate principle to be observed in Chinese translation, one should guard against the influence of foreign idiom.

We have already seen that where original ambiguity is to be maintained, such maintenance *may* involve a sacrifice of idiom; but such sacrifice should be tolerated as little as possible. The English Bible is unnecessarily marred in idiom by a multitude of Hebraisms and Grecisms, for many of which there seems to be no sufficient reason, and which have in their turn, moulded the colloquial of subsequent English speaking generations. After we shall have done our best in Chinese translation, we will see, in measure, blemishes similar to those of the English Bible, and with similar effects upon the future language of China.

4. A fourth subordinate principle to be observed is that of antithesis, or the law of opposites. This principle is characteristic of Chinese, when brought into comparison with English at least. English abstracts are often most idiomatically expressed by Chinese concretes; English singulars by Chinese plurals; actives by passives; positives by negatives; and all more or less *vice versa*. As to antithesis in the *form* of thought, notes of past time are frequently put after instead of before the verb in Chinese: the direct object is made prominent instead of the subject, in the Vernaculars, and especially in subordinate clauses; our long involved sentences must be cut up into short ones; albeit Chinese is by no means devoid of lengthened and weary discourse, the members of which are skillfully braided together by varying particles and shifting adjustments, the deft interchange of which present a chain of obverse reverse, and revolving phases of thought whose linked protraction is fitly symbolised by that time-honoured and precious national appendage, the queue.

Of the antitheses which have been mentioned that of the concrete for the abstract is of preeminent importance, furnishing, as it does, the most valuable solvent of Western sentences, when rendering into the lively, pictorial forms of China; for while Wen-li has more power of abstract expression, the Vernaculars of the people are characteristically graphic and concrete, in a hereditary simplicity transmitted from, and attesting their remote antiquity. In the skillful and judicious application of this principle of antithesis the Mandarin Version of the New Testament is very successful, as also in its management of the particles.

5. The prominence in Chinese, whether of subject or object, depends upon two other principles that largely dominate in all languages; to wit, emphasis and harmony.

The resemblance in emphasis to both Hebrew and Greek is particularly striking. It is the nice appreciation and adroit handling of these principles that more than anything else contribute to the strength not only but to the beauty and finish of style: that round off and complete in symmetry and harmony the living organism of language: and just as the relative prominence of words and members of sentences is determined chiefly by the law of emphasis, which thus *indirectly* contributes to harmony, so the factor which directly and chiefly creates the peculiar music of Chinese is the Hü z [虛字] technically so called, the interrogative, imperative, exclamatory, and redundant particles. For the wise economy of these the same canon will apply which regulates beauty in other departments of spiritual expression; for as in architecture simplicity of decoration is preferred to complexity; and as in music too intricate and mazy interpretation is considered a blemish; so in language excessive floridness of style is to be regarded as detracting from rather than enhancing the charms of its rhythm. Let, then, embellishment of Chinese translation

in the use of Hū-z be added with a sparing hand; and thus all the soul the language has will, like the soul of music, or the soul of architecture, speak to us in strains whose sweetness will echo and reecho in the chambers of memory, and make our translation not only a monument of strength, but "a thing of beauty and a joy for ever." Of course the loving, earnest, reverent spirit that is enshrined and lives in the languages of Christian nations can not be made to dwell in that of China, till it first exist in the national heart. But when in future ages it shall so exist, it will then breathe itself into that vehicle of language which is now so void of it, for all language is, in its beauty and power, much what the heart makes it: it has little substantive force of its own: this it owes to what it embalms of the life of him that utters it. Meanwhile, in our Chinese translations, let us, so far as may be, satisfy the aesthetic faculty, a faculty which, in the trained and sensitive mind, is most exacting in its demands, and will give its possessor no peace till those demands are fully met: and this can only be done by rhythmic beauty, the quintessence, the nectar, the aroma of language. It is not sufficient that the idea or thought be transferred; that it be distributed idiomatically so as to be perfectly intelligible; but its drapery must be choice, elegant, harmonious.

Thus, just as the sum and substance of a rosebush is expressed in its delicious and intoxicating perfume; so the music of language, those grand harmonies of human speech which waken to sympathetic movement responsive chords in human hearts, is the exponent of obedience to the laws of utterance, a few of which, in their application to the Chinese language, we have in this paper endeavoured to exhibit in a brief syllabus.

That that music may become the most sweet and stirring possible let us continually aim at the lofty ideal of a complete and perfect obedience to all these laws—an obedience, it is unnecessary to add, that yet remains to be rendered, because the most occult and potent, probably, of these laws, yet remain to be discovered.

DISCUSSION.

REV. F. F. GOUGH, C. M. S., NINGPO, said:—

One point that had been referred to in the Paper was, that if there should appear to be a degree of ambiguity in the original, the translation of that passage should if possible present precisely the same ambiguity rather than give *only one* of the possible interpretations of the original. Now this will sometimes be practicable in translating from one of the Indo-Germanic family of languages into another of the same family: but when translating from one of these (the Greek for instance) into the Chinese, it is seldom practicable. It is in dealing with *the Bible*, where we feel bound neither to add nor to take away, that this, the *application* of this, and other principles of translation will call for anxious thought on the part of the translator. I would make another remark—that one fault of the English version is, that various translations had been needlessly given to the same Greek word. For instance, in the well-known passage "My grace is sufficient for thee, for My *strength* is made perfect in weakness;" in the next clause of the verse the same Greek

word is rendered, not *strength* but *power*; "Most gladly therefore will I rather glory in my infirmities, that the *power* of Christ may rest upon me." Again in the 5th ch. of Romans one and the same Greek word is rendered "rejoicing," "glorifying," "joying," within the compass of some eight or ten verses only, placing the English reader at some disadvantage as to the connection and general meaning of the passage.

REV. DR. EDKINS, L. M. S., PEKING, said:—

Mr. Robert's essay seems to be an admirable statement of the principles of translation. If I understand what he means when he says the translator must render words by their analogues it is that he must employ those words or expressions which he finds to be in common use and bearing most nearly the same sense at the time when he makes the translation. This subject affects not only the translator of books but also the preacher and teacher. When we preach we are all translating. In our preaching we should strive to be as accurate and perspicuous as in the translation of books. In our congregations, as well as among the readers of our books, there are many educated men, and we should use such language as will not only convey our meaning correctly but will not unnecessarily offend any. In this discussion we have before us again the question of the classical and mandarin languages. We are living in the midst of a people who love to use when writing an old obsolete form of speech—once vernacular but now classical. It is that in which they most easily and naturally express their thoughts. Let us not allow ourselves to undervalue the use of it in teaching the Christian religion, so long as the entire class of writers among the people adhere to it by preference in their own practice. As laid down in the essay translations must be idiomatic in order to be plain. Translators by following this rule find, however, that expressions having in them much which pleases, which consoles and elevates, fail when rendered into Chinese to exhibit the same qualities. Let them not be discouraged on this account. The growth of Christian usage in our native congregations and in our literature will rapidly originate a mass of new expressions suited to native habits of speech which will be found to possess the same grace and the same force and power,—to have the same elevating and consoling power. If some text lose the point and beauty they have in English others acquire a point and beauty which they have not in English. The English Bible owes much of its literary beauty, and that beauty is due very much, to the fact that it belongs nearly to the same age when Shakspeare was born. Our language was then peculiarly rich in poetic power.

Remember the rule of Horace—*ars longa est*. The longer the time we give to polishing, the better will be our work. In military warfare the best and most effective weapons are those that are the most polished.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO,

Regretted that he had not been present during the reading of the essay. He would make one remark especially for his younger brethren and that was that he did not believe in translation at all. There is so much difference between Western and Chinese idiom and thought that it is impossible to translate a book from English to Chinese, so as to make it powerful. The plan he would advise is to read up a subject thoroughly—several of the best books—to master them, make the subject one's own and

then produce an original compilation. He of course excepted the sacred Scriptures, which owing to their wonderful directness and simplicity could be translated into any tongue; also works based on Mathematics and text books, etc etc; but as a rule translations were failures and this of necessity. English books were addressed to the English people or some section of them. Books in Chinese should be addressed to Chinese and written from a Chinese standpoint, with a full knowledge of their modes of thought and an adaptation thereto. Only such works will tell on the people.

REV. DR. BLODGET, A. B. C. F. M., PEKING,

Gave a somewhat detailed account of the plan adopted by the Peking Committee in their recent translation of the New Testament into the Mandarin colloquial, which was as follows; each member first made his own translation of the portion assigned to him, which was circulated among the other members for critical examination, correction and emendations, and was returned with their notes to the author. He then made a new draft, adopting from these notes whatever seemed to him of advantage to the translation. This new draft also, with the notes, was handed round to each member of the Committee for inspection.

After this preliminary work was performed by each in his own study, the Committee met to discuss and determine upon the text. Two or three of the best Chinese teachers which could be obtained were also present. The amended text was read off verse by verse, and each verse discussed in a careful manner. The decision of the majority of the members of the Committee ruled. Thus the version was formed.

It would of course be wrong to conclude that the text in every instance represents the views of each one of the Committee. Very far from this, yet each one had a hearing.

Those who made this translation are all now living, and would be very thankful for suggestions from any quarter in regard to changes and emendations of the text. All corrections sent to members of the Committee will receive careful attention.

REV. D. HILL, E. W. M., WUSUEH,

Referred to the immense and unnecessary variety of rendering given in the Peking version to one and the same Greek word, and also to the differences of terminology noticeable in the writing of proper names. The characters selected to represent any particular name are not so consistently adhered to in the Peking version as in various publications of the Romish Church. Another point he would refer to. As in the Greek language certain words such as "love," "humility," &c., were raised to a higher world of meaning through their Christianization, so also in Chinese, there are instances in which the creation of new expressions will be found necessary, such for example as 'They were all filled with the Holy Ghost,' 'the communion of the Holy Ghost,' &c. These expressions if not rendered with fearless literalness might seriously lower the standard both of privilege and practice in the Christian Church in China.

REV. C. GOODRICH, A. B. C. F. M., T'UNGCHOW, said:—

There are *many* books besides the Bible which are translatable into Chinese, but it is necessary to dig deep into the language before one is prepared to undertake translation work at all. Apart from the most abstract ideas, there is generally a direct road through one's thought, though it often costs much labor and travail to find it. In translation into the Mandarin Colloquial, our style should be low enough so that it can be easily and generally understood. We should also strive after a uniform style. In this respect, we have often made serious failure, especially in Mandarin Colloquial hymns. The Old Testament in Mandarin also contains many *wenli* expressions, which mar its beauty, and insure a multitude of passages against being understood by unlearned people.



MORNING SESSION.

ESSAY.

Should the native churches in China be united Ecclesiastically and Independent of Foreign Churches and Societies.

BY

REV. J. V. N. TALMAGE, D.D., A. R. C. M., AMOY.

We have here two distinct questions, though the answer to the one may affect the answer to the other. I see not how, with our Saviour's prayer, and other Scriptures before us, it is possible to give any other than an affirmative answer to the first question. The churches in China, (and in every other country,) must be united, or they cannot be a part of the Church of Christ. But then questions immediately arise as to the nature of this union. Perhaps I may be allowed to change the wording of the question and make it read thus: *What should be the relation of the Chinese Churches to each other, and to the respective foreign Churches and Societies by whose agents they have been planted and gathered?* This, it seems to me, will represent the idea of the Committee in preparing the question.

Some months ago, when I thought it was time to commence the preparation of the paper assigned me, I wrote as far as this, and then came to a "dead stop." I did not see how it was possible to discuss the subject fully without discussing some important principles of church government. Such a discussion would be outside of the objects of this Conference and consequently unsuitable and unprofitable. I therefore gave over the idea of discussing the subject, and almost gave up all idea of preparing any paper at all. But a few days before leaving Amoy, on thinking over the subject, it occurred to me that, although I might not undertake a full discussion of the question assigned me, there were some important principles relating to it, which might be discussed without trenching on disputed points in church government. I therefore determined to set down a few thoughts for your consideration. Because of the shortness of the time they will necessarily be more crude than they otherwise might have been; and I must throw myself on your forbearance.

What should be the relation of the Chinese Churches to each other, and to the respective foreign Churches by whose agents they have been planted and gathered?

By way of general answer I will now merely remark that the relations of these churches to each other, and to the churches in foreign lands should be such as shall best secure their own welfare and efficiency. Any organization that tends to hinder their welfare or efficiency is so far evil. The particular answer to be given to the second part of the question, at least as regards those churches which now have organic connection, or which contemplate forming such connection with foreign ecclesiastical bodies may be affected by the answer given to the first part.

What then should be the relation of the Chinese churches to each other in order to secure their highest welfare, and greatest efficiency? I answer; it should be as intimate as, in all the circumstances, is possible. Our Lord prayed that his followers might all be one, might be made *perfect in one*, "as thou Father art in me and I in thee, that the world may know that thou hast sent me." It is impossible to conceive of a union more close and more manifest than is designated in this language. *Perfect unity*, such is the relationship which Christ prayed might exist between all his people, and which we must seek to attain to, and to manifest in China and in all other countries.

Does such unity now exist among the people of God? I answer, in some sense it does, but clearly not in the perfection contemplated by the language of our Lord. All Churches and all individual Christians, who are truly united to Christ, are thereby united to each other. But this is an invisible unity, while the language of our Lord designates something *visible*, so manifest as to form an unanswerable argument to the world for his divine mission. It is a matter for gratitude and for encouragement that in our day we have seen in the various sections of the evangelical church great and constantly increasing progress towards this manifested unity. The result of every direct assault on the citadel of our faith by the common enemy, of every great undertaking by the various branches of the church for the extension of the Redeemer's kingdom in the world, and of all the gracious outpourings of the Holy Spirit on the Churches in recent years has been to manifest more clearly the essential unity of the Church of Christ.

This essential unity of the Church is manifested in such organizations as the Evangelical Alliance, the great Catholic Bible Societies and Tract Societies and Eleemosynary institutions, the glory of all Christian countries; in the ever increasing unity of workers of all branches of the church, without respect to Denomination, in evangelistic labors in Christian lands; and in the marked and growing sympathy of the missionaries of all Protestant Churches and Societies operating among the heathen; such as we have seen and felt during all the days of this Conference. We have here a sufficient and an effective answer to the objection against Protestant Christianity drawn from its internal divisions, but by no means a sufficient answer to the charge that we have not yet reached that *perfect unity* which our Lord demands.

Can this *perfect unity* ever be attained? Surely, if our Lord prayed for it, we may with confidence answer, Yes. None of his prayers fail. "Father, I know that thou hearest me always." The Christian church *began* with visible unity. In apostolic times there were in the church internal discussions arising from imperfect instruction or mistaken views of doctrine; there were disputes arising from the imperfection of human nature; there were apostates from the faith and others who were cut off for immora-

lities, and there were incipient heresies against which the apostles warned the churches. There may have been and doubtless was diversity in religious services, order of worship and such things; and there may have been diversity in the minutiae of church government, but there was nothing in the apostolic church corresponding to our present denominational distinctions and differences. Can you imagine several churches in the same city or region under apostolic direction, separated from each other by doctrine and order; but united to churches in distant cities and countries? The individual churches all regarded themselves as parts of the same church. They were but one *Denomination*.

Again, as has already been alluded to, there has been great progress towards unity among the different branches of the church in recent years and this movement is still going forward with increasing rapidity. Churches of the same order, which have been long separated, have come, or are coming together; and others which have never been united to each other are longing for such union. Churches which differ widely in church polity, and supposed themselves to differ widely also in doctrine, and therefore in former times seemed to occupy positions of mutual hostility, are beginning to regard each other with warm christian affection; finding that they really differ much less than they supposed, that their agreements far outnumber their differences, and that their agreements include almost—if not quite—all the essentials of the Gospel, while their differences, however important they may still be regarded, relate mostly if not entirely to acknowledged *non* essentials. I ask concerning this progress towards unity. Is it not of God? It is not of the devil. His work is always in the opposite direction. It is manifestly in answer to the prayer of our Saviour. May we not hope then that this movement will be carried on to perfection? I cannot doubt it.

In order to attain to this perfect unity will it be necessary that our present denominational distinctions all pass away? To say the least, the drawing together of the various branches of the church must be continued very far beyond our present attainments. If in the providence, and by the grace of God, this tendency shall continue until the whole church is *one* again, with greatly modified denominational distinctions, or without denominational distinctions altogether,—is this a consummation to be dreaded? Surely not by any one who is in sympathy with our Lord in this matter.

I suppose men of the strongest denominational preferences, or, if you please, prejudices, would hail with delight the prospect of such unity, if only it were certain to embrace all that they regard true and excellent in doctrine and order, and to exclude all that is of an opposite character. In other words, they would hail with delight the prospect of other branches of the church coming into their fold, or making their peculiar excellencies the basis of the one united and universal church.

I have heard men who belong to some of the smaller denominations, in trying to justify the continuance of their separate existence, speak of the evils, or dangers, to be apprehended from an overgrown Church; but I do not remember ever to have heard any one speak of the danger of his own church or denomination becoming overgrown. Those who really believe that their own church in doctrine and order fully conforms, or approximates the nearest, to the teachings of God's word cannot but wish to see their views adopted and put into practice by the whole church. Now if there be any church which comprises all the excellencies contemplated in God's Word, and excludes whatever that Word would have us exclude, this without doubt will be the perfect church of the future. All God's

people must in time find it. I doubt, however, whether any would claim such perfection for their present church organization. Each of us perhaps may regard our own church as approximating the nearest to these conditions. We may therefore, for the time being, take to ourselves all the satisfaction such a supposition can afford. I see no great harm in this.

Strong denominational preferences are not necessarily blame-worthy. When they spring as in a greater or less degree they usually do—from loyalty to what is supposed to be important truth, we must always respect them. Therefore I by no means advocate any external unity which would require men to sacrifice their honest convictions as to what is true, and what is best in either doctrine or polity. It is no disparagement of the Reformation of the sixteenth century that it produced a variety of Denominations. God in his providence for wise reasons has permitted them. Perhaps they were a necessity of the time—the necessary result of the previous observation of the teachings of the Scriptures during the long night of accumulating error, through which the church had passed, and of the reaction from the ecclesiastical tyranny under which she had groaned. Whatever evils have been connected with them, they have guarded against evils of still greater magnitude.

Even in the present day the division of the Protestant Church into different Denominations is far from being simply and wholly evil, for freedom of thought, with any number of divisions, is incomparably better than uniformity without this freedom. Without it, our manhood would be dwarfed, and neither the individual Christian in this world, nor the church as a whole, could ever arrive at “the measure of the stature of the fulness of Christ.” Besides this, each one of the great divisions of the Protestant church has probably some excellence of doctrine, or order, or spirit, or practice of its own, which is necessary to the perfection of the Body of Christ, and therefore will assist in making up the perfect church of the future; and just as fast as the various Denominations learn from each other, and adopt each others’ excellencies, is the necessity for their separate existence passing away, and approximation made towards that perfect church of the future, and towards that manifest unity prayed for by our Lord.

I know that arguments are sometimes used to prove that the perpetuation of something like our denominational distinctions is a necessity. One of the most common of these is drawn from aesthetic considerations. We cannot suppose, it is said, that the same church order and services which satisfy the ignorant, the rude and the vulgar, should also satisfy the educated, the cultured and the refined. But however plausible this argument may be in theory, facts do not bear it out. The same Gospel satisfies all these classes, and why then may not the same church satisfy them? Any Denomination that could not satisfy men of all these classes, after they have been born again by the power of the Holy Ghost,—that is not Catholic enough to allow all the variety of tastes that the Holy Scriptures allow;—would so far prove itself deficient in some of the characteristics of the church contemplated in God’s word. God never designed the organization of a *caste* or *class* church. If there be any such church, it is not of His ordaining, except in the sense in which He has ordained “whatsoever comes to pass.” In the church organized by Christ and his Apostles “the rich and the poor meet together;” for “the Lord is the maker of them all.” And as a matter of fact all the great branches of the church do comprise all these classes. The variety of tastes in regard to religious forms and exercises we now find, is doubtless more the result of cultivation in these particularities than the cause of them.

Another argument is drawn from the variety of mental characteristics found among men. We are told that the natural constitution of different men's minds is so various, or they are so influenced by previous education, or associations, or other circumstances, that uniformity in doctrinal views and views of church order, is utterly precluded. If *absolute* uniformity be meant, I freely admit the statement. Absolute uniformity is not required by God's word, and not to be found in any of the Christian denominations now existing, no matter how great their homogeneity. But to assert that such a uniformity, both in doctrine and polity, as Christ designed for, and has enjoined on His church, can never be attained to by His people because of their mental diversities, is to disparage Him and His work. He knew all the varieties actual and possible of man's mental constitution, for He created man, and He also is the author of the Christian system. Can it for a moment be supposed that He has failed to adapt His Revelation to the capacities of our race in all its varieties? Besides this, as I remarked in reference to the varieties of taste, I may also remark in reference to the varieties of mind. It is a matter of fact that no branch of Christ's church finds any difficulty, from such considerations, in securing all the uniformity it requires, no matter how diverse the condition of the various races to which its agents carry the Gospel, even with its own imperfect—if it be imperfect church polity. So far as the masses of the different denominations are concerned, their differences of views on these subjects are now chiefly the result of the teachings of their different churches.

It seems to me incontestable that all the uniformity Christ demands (and no church has a right to demand more,) may be attained. Perhaps each denomination has already enough of the truth on these subjects to be the basis of such unity. At any rate the teachings of God's Word in this matter can be found, and will be found by His people. Else that word is not a perfect *Revelation*. This attainment may require a long time yet. It has taken many centuries to search out and settle and arrange the truths and principles now held by all branches of the evangelical church, such for instance as relate to the manner of God's existence, the person of Christ, His atoning sacrifice and priestly intercession, human depravity, justification by faith, sanctification by the Holy Spirit, and such like. But these doctrines are now settled beyond the possibility of being shaken by the assaults of any errorists, no matter in what branch of the church they may appear. So shall we continue to go forward learning and unlearning "till we arrive at the unity of the faith, and of the true knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." (Ellicott's translation. Eph. 4: 13.) Each branch of Christ's church has Christ's Spirit, and Christ Himself has promised that this Spirit shall *guide us into all truth*. (John 16: 13.)

I said that this attainment may require a long time yet, and yet it may not require a very long time. We live in an age of wonderful and ever increasing progress, as well in the church as in the world. Those of us furthest advanced in years have seen very much of this progress. We well remember when it seemed almost impossible for a man to preach a sermon in his own church without earnestly advocating some of his own denominational peculiarities and vigorously attacking the peculiarities of others, or more commonly caricatures of them. It was no unusual thing for the whole sermon to be of this character. All this is now passed, or is fast passing away. In the devotional exercises of God's people, so far as doctrinal views are concerned, there is scarcely any divergence.

The differences are external, relating rather to the proprieties of worship than to doctrinal views. All express the same sentiments in their songs of praise, and ask for the same blessings in their supplications. This, to a greater or less extent, has always been so in regard to worship. It is now rapidly becoming so in regard to preaching also.

Let me illustrate this by the differences, rather agreements, between what is usually called Calvinism and Arminianism. Again and again have I heard men, who are called Arminians, after attending a Calvinistic church pronounce the preaching orthodox in their sense. I suppose you all know that I belong to a church termed Calvinistic. Again and again have I heard men called Arminians preach sermons, in their own churches, which seemed to me essentially Calvinistic. *Once* such things would have been rare exceptions, *now* I suppose they are the rule. I do not suppose we have changed our doctrines, but the fact is that all the great practical and essential doctrines of the Gospel are held both by Calvinists and Arminians and increasing prominence is given to these doctrines in all branches of the church. This prominence will increase still more, as the various churches address themselves more and more earnestly to their great work of saving men and reclaiming the world for Christ.

May I relate an incident in my own experience? My father was a Calvinist, and one of his neighbors was an Arminian. Both were earnest and active Christian men, and therefore a warm-hearted friendship grew up between them which continued and increased during a long earthly pilgrimage. Among my earliest recollections are the warm and almost constant discussions between these two men on the points of Christian doctrine wherein they differed. Those were the days when denominational peculiarities formed so large a staple of the ordinary pulpit discourses. So confident was each in the truth of his own system, and so deeply impressed with its importance, that they could not even agree to differ and leave each other to his own views. But their manifest love to the common Lord and His cause effectually kept them from estrangement. As I grew up, and even after I was set apart to preach the glorious Gospel we all so love, this good neighbor again and again endeavored to turn me from the errors in which, he supposed, I had been educated. Some years ago, when on a visit to my native land, I was invited to preach in the Methodist Episcopal Church of which this neighbor was then the most venerable member. When I came to select a sermon I could only settle on one which appeared to me to be peculiarly Calvinistic. I endeavored to lay it aside, but somehow conscience would not allow me. Consequently it was with great diffidence that I entered the pulpit. Of course I discarded all technical terms about which there might be dispute, but dared not essentially modify any doctrine which I believed Christ had commanded me to preach. That venerable man of God, then ripe for the heavenly world, who had so often tried to convince me of my errors in theology, sat before me. At the close of the services I trembled to descend from the pulpit and meet him, fearing lest I might have said something which, instead of being divine truth, was only, at least in this good man's estimation, man's mistaken statement concerning it; and I would not willingly grieve the feelings of the least of Christ's little ones, much less the feelings of this aged patriarch. But you may imagine my relief when he hastened to meet me, and taking my hand in both of his, he exclaimed, "What precious doctrines!" Such an incident, it seems to me, is worth volumes of argument to prove the essential unity in doctrine held by the different branches of the Church of Christ.

Much of our difference consists in the different meanings we attach to certain technical theological terms, and consequently in our misunderstanding of each others' views. This difference gradually disappears as we are brought into more practical fellowship by united labors in the cause of our common Lord. Other differences also will be lessened more and more, as we more and more discriminate between truths as more or less fundamental, thus modifying the prominence we give them, and between truths as more or less clearly revealed, thus modifying the assurance with which we assert them. Yet, after all this, there doubtless is some *real*, and perhaps very important difference of views between us. What shall we do in reference to these? We may not sacrifice any portion of what we regard as God's revealed truth without disloyalty to its Author. We must hold it faithfully. But we must do this with the utmost Christian charity towards all who differ from us, earnestly searching God's word, and supplicating God's Spirit for more light. We have no difficulty in admitting the fallibility of each other, let us also admit *practically* our own fallibility and honestly seek after further enlightenment in the way God has directed. Without this we may not expect to make progress; but with it, I cannot doubt that in due time God will lead us into the truth whether it be Calvinism, or Arminianism, or something between the two, or something else including all the truths of both. God hasten the time!

A similar remark may be made in reference to another difference separating us. I speak of the different views held concerning the proper mode and subjects of baptism. On this difference of views I have now only time to remark that if either party is right, or if both parties are partly right, or whatever else may be the teaching of God's word on the points in dispute, all will in due time be made clear to God's people.

So with our differences in reference to church order and government. The church in due time must find what is right and best. We have not made as much progress towards unity in the externals of religion as in doctrine. This I suppose is because they are of less intrinsic importance. But this is an argument to prove that they may be overcome so far as necessary, when the heart of the church shall feel the need of more unity on these subjects. If more important differences may be removed, surely those of minor importance may. If there be any system of church government and order fully taught in God's word, then this is the right system and must be the best, and the church in due time will find and adopt it. If there be no such complete system taught in God's word, then she will find and adopt so much as is taught, attaining to uniformity where God's word requires it and allowing liberty and diversity where that word allows them.

As we have not yet attained to that perfect unity prayed for by our Lord, and enjoined in His word, let us, brethren, so far as we have already attained, walk by the same rule, and mind the same things, patiently waiting and earnestly hoping for, yea hastening unto the time when, in those things wherein we cannot yet see alike, God shall graciously give us more light. (Phil. 3: 15, 16.)

Let us now apply these principles, as far as possible, to our present position in China. We should strive to organize our churches in this land with just as much unity—I do not say *uniformity*, but just as much *unity*—as is possible without the sacrifice of important principles of doctrine and order. The importance of unity to economy and efficiency I need not discuss.

There are now between twenty and thirty distinct church organizations, of various Christian lands, represented by their agents engaged in China. This number will be increased as other churches shall engage in the work. It would be a reproach to our Christianity for the agents of each of these churches to organize a distinct church or denomination. Surely none of the churches sending us out as their agents desire this. The diversity in our views of doctrine and polity does not require it. The fact that we come from different countries, or different sections of the same country, should not be allowed in any degree to affect the constitution of the native churches. If, because of our yet imperfect attainments in unity of view, we must have more than one denomination, let there be as few as our conscientious views of the teachings of God's word will permit.

For example, there are some seven, or eight or more distinct churches, whose doctrine and polity may be called Presbyterian, that have missions in China. Shall each of these missions organize the churches they gather, as parts of the Presbyteries, or Synods, or General Assemblies to which they themselves are subject? If Presbyterian principles of church government require this of one, they require it of all, and we must begin now to lay the foundations for some eight distinct Presbyterian denominations in China, soon to be increased perhaps to a dozen or a score! Could you frame a more conclusive argument against the Presbyterian system of church government than a fact like this (if it were a fact) would prove?

Some of the churches represented by these various missions, perhaps all of them, have peculiarities. But their greatest differences are of acknowledged minor importance, almost infinitesimal. Why then should not the churches gathered by these several missions be organized, if *convenient*, as one denomination, allowing all the diversity any of these missions may desire, so long as it does not conflict with the great principles of Presbyterianism? I say "if convenient," for, because of geographical separation and differences of dialects, it may be, and at present, I believe, would be inconvenient for all these native churches of Presbyterian order in this vast empire to be united in one organic whole. But much more inconvenient will it be for any of these churches to be brought into organic connection with churches in foreign lands; and to organize any of these churches into closer relationship to churches of foreign nationalities and different languages on opposite sides of the globe, than to churches of the same order of their own nationality and language in their immediate neighborhood, would be *worse* than inconvenient, it would be—I will not characterize it.

Similar remarks may be made in reference to churches gathered by missionaries of Episcopal, or Congregational, or other distinctive views. Let all the Chinese churches, which agree in all important particulars of doctrine and order, be organized as only one church or denomination, if contiguity of position and similarity of language render such organization convenient. In this there will be no sacrifice of Scriptural views; the Christian sympathy of the native churches with each other will be cultivated, their welfare and efficiency promoted, the number of Protestant denominations in China reduced to a minimum, and approximation made towards that perfect manifest unity for which our Saviour prayed.

There may be Missionaries of different churches and countries, who agree in views of doctrine and church polity, and yet are hindered from uniting in the organizing of the native churches under their care in this land, because of their ecclesiastical relations to their respective homo

churches. Then, it seems to me, these home churches—according to their own views of church government—should make arrangements with each other by which these native churches may be united. When, by the blessing of God, we shall have succeeded in reducing the number of Protestant denominations in China, and in every other country, to the lowest point our present honest interpretation of Scripture will permit, then we shall be ready to receive further blessing from on high and make further reduction. We may not expect increase of light until we make full use of the light already given.

In times past we have too often looked at each other to search out each others' defects, and into God's word for the purpose of defending our peculiarities, i. e. we have really been trying to keep ourselves separate from each other, in which we have succeeded alas, too well; or we have been trying to bring those who differ from us, over to our way of thinking. In this we have utterly failed. But the time is coming, I fully believe, when our great effort shall be to *get together*, not on the Presbyterian, or Congregational, or Episcopal platform, but on the platform of God's word whatever that may be. Every year we find this longing after union increasing. It is of the Spirit of God, and He will increase it more and more, and when it is strong enough He will fully gratify it. When we look at each other for the purpose of learning and adopting each others' excellencies, which we have been doing in a good degree ever since this Conference opened, and look into God's word to find how we may be united, and beseech Him with our whole heart to teach us by His Spirit and bring us together, will He, can He say us nay?

I believe one cause of our great success at Amoy has been the degree of manifest unity to which God has graciously enabled us to attain. We have had no conflicting views of doctrines, have not even had disputes on the "term question," and as regards the difference of views concerning church government, they have been kept so far out of sight that there seems now to be danger—if unity be dangerous—of losing them altogether. Of the three missions now at Amoy, that of the Reformed church of America was the first on the ground, then came that of the London Missionary Society, and then that of the English Presbyterian Church.

The London Mission took the lead in church organization by the appointment of native office bearers in the churches after the Congregational order. I suppose the thought had never yet occurred to them—this was twenty years ago,—that there was any possibility of finding common ground, on which the native churches of the three missions might be organized as one denomination. Soon afterwards the Reformed Church Mission began to organize its churches. As our views on all important church matters did not differ materially from those of the English Presbyterian Church, we cordially invited Rev. C. Douglas, now one of the venerable Presidents of this Conference, to meet with us and our native Christians, for discussion of the subject. He as cordially accepted the invitation. This was the beginning of that organic union which soon culminated in the formation of the *Tu-hoey* (Classis or Presbytery) of Amoy. This body is now composed of sixteen or seventeen churches, not one half American Reformed and the other half English Presbyterian, but all equally and only Chinese.

This term *Tu-hoey* is a contraction of a larger name which meant the "Great assembly of elders," but the literal meaning of the contracted and present name is "Great (or Large) assembly." The churches of the London Mission are represented in a Body called *Hu-hoey*, which means.

“Harmonious assembly.” There is nothing in either of these two names to keep these bodies apart. I am sure we shall never object to any harmony they can bring to us, and they will not object to any enlargement we may carry to them. The present appearances are that these bodies are gravitating towards each other. The same gravitating process may now be seen, I think, in all the Evangelical Churches of Christendom. They are gravitating nearer to Christ and therefore nearer to each other. According to the law of gravitation the nearer they get together the stronger will be felt the mutually attractive forces. We may hope therefore that the progress towards each other will ever be accelerated until all the divisions which still rend the Body of Christ be thoroughly healed and the world shall believe that the Father sent Him. God grant that the influence of each one of us, and of this Conference as a whole, may be in the right direction, and to His name shall we give praise forever.

DISCUSSION.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said:—

I was eleven years old when a large missionary convention was held six miles from my native place. From having listened to the addresses of Drs. Scudder and Doty, I was already at heart a missionary; so I wished to go, and obtained my father's permission. At that convention I had the pleasure of seeing the venerable reader of the paper ordained, in view of his going as a missionary to China. A large children's meeting was addressed by Dr. Doty, and he asked if we were ready to promise that when we should grow up we would help as missionaries; and he wished us to write this question on a piece of paper when we returned home, and to think and pray about it. I did so, and after a few days wrote “Yes” on that piece of paper. From that moment I felt a strong inclination to missionary work, so that when, years after, a message came from the Bishop asking if I was ready to work for Christ in China, it did not take me five minutes to decide to answer in the affirmative.

In listening to Dr. Talmage's paper I was rejoiced to feel the spirit of Catholicity which pervaded it; and we all rejoice at the spirit of unity which characterizes this meeting. However much we may differ in doctrine, the desire of all of us is the progress of the religion of Jesus Christ. I too could tell you of things similar to those which Dr. Talmage has mentioned. I, an Arminian, have preached in Calvinistic churches, and have been thanked by the members of those churches for the doctrines I have advanced. For while Christian love rules in our hearts, the differences between us are all external, not internal. On one grand doctrine we are united; we preach to a lost world a full salvation in Jesus Christ; and the day will come when all our churches will be united. In the meantime let us put the cross of Christ above everything else, and live only for the salvation of souls.

REV. DR. DOUGLAS, E. P. M., AMOY, said :—

The question had been asked, what keeps the native churches in China apart? *Nothing but their connexion with the churches at home.* So long as this connexion is kept up the union spoken of *cannot be realized.*

This connexion with the home churches is also most dangerous. I may refer, as an illustration, to the famous case which the Roman Catholic missionaries carried to Rome. All well know the disastrous results of that appeal, how it stirred the feelings of Kang-hi that a foreign potentate should give judgement as to the duties of his subjects. In the same way, if any case should be appealed, for example to the Archbishop of Canterbury, or the General Assembly of the American Presbyterian Church, it would be very dangerous, for it would tend to raise the suspicions of the Chinese Government. Therefore it is very important that the native churches should not be subject to any General Assembly, or Archbishop, or General Conference, &c., in Europe or America.

REV. C. W. MATEER, A. P. M., TUNGCHOW, said :—

The chief obstacle to the union of the Native Church, is not the doctrinal or ecclesiastical differences of the Missionaries or of the converts, but the jealousy of the churches at home. They are more denominational than we are. Before any decided steps can be taken for union it will be necessary to educate the public sentiment of the churches at home. This work falls upon us; let us address ourselves to it wisely and promptly. That minor differences should be sunk, and cognate branches of the church as established in China encouraged and assisted to unite, is no doubt the general sentiment of Missionaries. There are, however, serious difficulties, both pecuniary and ecclesiastical, which are inseparable from the fact of our connection with different branches of the church at home. It will be necessary for the Missionaries to hold for a time a sort of double ecclesiastical relation. It is difficult to dissolve all direct connection with the church at home, and it is to my mind in the highest degree undesirable for us to stand aloof from the native church. We ought by all means to identify ourselves with our native brethren, and make them feel that we are one of them in heart. This we can never do if we stand aloof from their church organization.

REV. L. H. GULICK, M.D., A. B. S., YOKOHAMA, said :—

I come from the Sandwich Islands, where I have seen this idea worked out more thoroughly than in any other part of the Christian world, so thoroughly indeed that I can hardly tell whether I am a Presbyterian or a Congregationalist. The churches there are completely organized in corporate capacity, and every one is well pleased with it. Those who have a little of the old leaven in them, say occasionally that the united organization is Presbyterian or Congregational, according as the speaker, is Presbyterian or Congregational.

I do not think we should be in too great a hurry about effecting a union of the Church in China. In courtship, it is not a good plan to propose the important question too soon. We should court each other, and when the proper time comes, the question will ask itself and answer itself too. Though we all here wear different clothing that does not affect our Christian zeal and brotherly love.

Let us seek to come closer together, and when we are near enough together, the churches at home will be willing for that union which is so desirable, and for which our Saviour so earnestly prayed.

REV. E. J. DUKES, L. M. S., AMOY, said:—

Dr. Talmage's paper stated that there is very little to hinder the London Mission in Amoy from being ecclesiastically united with the Presbyterians in the same place. I have for some time been convinced of the same fact; and it may interest the Conference to know that the question has been under quiet discussion for a year past, and that it is our intention very shortly to see if such a union cannot be effected. The benefit to all the churches would be great, but especially to the London Mission in joining with the larger church. For myself, I feel that we shall be greatly indebted to the Presbyterians for allowing us to unite with them, since we shall gain so much more than they by the union. The advantages that would at once result to our mission are that (1) our students would be trained in company with those of the other churches, and under the instruction of the oldest and ablest missionaries in Amoy; (2) that we should unite two small congregations, and erect a church building for the two, on the island on which the missionaries live; and (3) that all our deliberations on the general affairs of the churches would be conducted in concert. There is no doubt that this union, if it is effected, will give great impetus to the work of all the churches of Christ in the Amoy region.

REV. B. HELM, A. S. P. M., HANGCHOW, said:—

I fully endorse the sentiments of the paper read before us to-day. If we desire a united native church we must not only cultivate the spirit of union amongst ourselves, and native converts, but we must also educate the home churches up to this idea. I would state the position of the "Southern Presbyterian" church with reference to the organization of native churches in mission fields and how brought about. Our Hangchow Presbytery petitioned the General Assembly to dissolve it, and remand the Missionaries in their ecclesiastical connection back to their respective home Presbyteries. The Secretary was thus led to investigate anew the relation of missionaries to the native churches, and went before the Gen. Assembly and advocated the separate organization of natives in mission fields. (1st) Because Missionaries are *evangelists* sent out by, and responsible to, the Churches sending them out. (2nd) Because connection of native churches with foreign ecclesiastical bodies is abnormal, bringing, by appeal or otherwise, before such bodies questions with which they are not prepared to deal (*e. g.* The term question); making the church seem to the heathen a foreign church; and because it tends to foster foreign ecclesiastical divisions in the mission field, there by producing several churches of like faith and order, instead of one homogeneous native church. These, among other reasons, caused the Gen. Assembly to fully endorse the view of their Secretary of Foreign Missions declaring that they wished not to establish a "Southern Presbyterian" church in China.

REV. W. MUIRHEAD, L. M. S., SHANGHAI, said:—

I have felt strongly for many years on this subject and think we are behind the age in that our churches are not more closely united. I feel considerable sympathy with every one of the three leading types of church Government—the Congregational, the Presbyterian and the Episcopalian, and can see no reason why they should not all be fully developed by those

who believed in them. Since however they cannot well be all comprehended in one scheme I think a territorial division of the field would meet the case. The outward unity of the church might be advocated from three points of view. Firstly it is Scriptural. The unity contemplated in John xvii. is evidently a corporate unity and not merely spiritual unity. Secondly, looking at the question philosophically it stands to reason that an outwardly united church can offer a bolder front to heathenism than a divided church can do. Thirdly, the native Christians themselves desire and appreciate union and cannot understand why they should be divided as they are at present into separate congregations for worship. In Shanghai an united Sunday service is held once a month and the Christians thoroughly enjoy of it. A further advantage from union would be seen in the greater facility which it would afford to the native church for carrying out plans of self support. In one city several small churches might be unable each to support a pastor, but were they united they might easily support one who could do all that was required of him, and they would be glad to do so.

REV. F. F. GOUGH, C. M. S., NINGPO, said:—

While sympathizing deeply with any movement which would bring about the unity of the Christian Church in this country, I feel that there are real difficulties to be met—difficulties in our Church organization and government—and in our own connection with our Churches at home.—I have been reminded of a conversation I once had with the late Mr. Henry Venn, in which he (Mr. Venn) gave one solution of the question by saying “The Chinese Christians will ultimately choose for themselves in these matters.” What we most need now is, “The unity of the Spirit in the bond of peace.”

REV. SAMUEL DODD, A. P. M., HANGCHOW, said:—

There is a difference between the state of things at Amoy and at Ningpo. At Amoy all the missionaries at the first were united on the question of baptism; and two thirds of them were united on the question of church order, being Presbyterians—under such circumstances it would not be difficult to form a united church of all the native converts. At Ningpo however there were at first American Baptist, Church of England missionaries and American Presbyterians; and the members of each mission naturally gathered their converts into churches agreeing as nearly as possible in doctrine and order with the churches that had sent them out; nor could it have been expected to be otherwise. I agree however with Mr. Crawford; there should not be more, and there could not well be less than four divisions of the Protestant church in China.—Episcopal, Presbyterian, Baptist and Congregational.

In the beginning of the work it was absolutely necessary to be connected with the home churches. And though it is not an unmixed evil to retain for a considerable time that early connection, yet I hope that the time is drawing near when it may be broken without detriment either to the church at home or here. I look at the church subject with greater hopefulness since hearing the remarks of Mr. Crawford to the effect that steps had been taken to unite all the Baptist churches in China; and trust that the Presbyterians, Episcopalians and others will follow their example.

REV. DR. NELSON, A. P. C. M., SHANGHAI, said :—

In this great matter of Church union, there are two entirely distinct elements, *unity*, and, *uniformity*,—unity of spirit, and uniformity of order. Both are Scriptural, and therefore both desirable; but, unity first, and uniformity second.

Whether any of us will live to see unity and uniformity existing together in the church on earth, is very doubtful, if we may judge from the past.

I dare say, that whatever model of uniformity we may severally hold to be right, we can each take a non-conforming brother or sister by the hand and rejoice to believe that he or she is a member of Christ, a child of God, and heir of the kingdom of heaven, and one whom,—if it please God to save me,—I shall hope to meet in heaven. And thus, we may have unity of spirit here and now, though we have not yet seen the way to uniformity.

My brother, and colleague in the chair, here by me, is a Scotch Presbyterian, with that strong tenacity of opinion which marks his country and his church,—but no one shall cheat me out of the respect and brotherly love I feel towards him and shall feel to the end. Uniformity between us, I suppose, is not to be attained in this world. I never expect Dr. Douglas to give up his Presbyterianism any more than I expect to give up my Episcopalianism. But this need not break our unity nor separate us as Christian brethren, serving the same Master and “striving together for the faith of the Gospel,” among these heathen people.

I judge that to keep the unity of the Spirit in the bond of peace is a higher attainment than uniformity without this unity. Such uniformity may be found in the Roman Catholic Church, where, according to the testimony of many illustrious witnesses it means only a hard bondage.

But I am persuaded that the nearer Christians are drawn together in this unity, and towards the centre of unity, Christ Himself, the nearer they will come to a true and hearty uniformity.

To see the Christian Church all one,—one in spirit and one also in form is surely “a consummation devoutly to be wished,”—but I do not flatter myself with the hope of seeing it here.

Meanwhile, we may thank God that we are permitted to have in this Conference a practical manifestation of the unity of the Spirit,—that we can here come together and earnestly advocate our several views, differing often very widely, and yet love as brethren.

One other point. Separation of the Chinese Christians, ecclesiastically, from the home churches, to my mind, means taking away the Missionary. And that means a flood of heresies and false doctrines in the native church. The day has not come yet when Chinese churches can stand alone. Much is said against keeping the infant church in leading strings; but, to withdraw them prematurely is to peril the young church's life.

For the present,—without the foreign Missionary sound in the faith and mature in doctrine to hold up the standard before the native converts,—the insidious power and constant pressure of heathenism, tainting, as it does social custom and public opinion and family influence and private interests, would be too strong for the young church, and, in all probability, would soon crush out or sadly corrupt the faith which has been delivered to it.

AFTERNOON SESSION.

ESSAY.

The Inadequacy of the present means for the evangelization of China, and the necessity for greater effort and more systematic cooperation on the part of the different Societies, so as to occupy the whole field.

BY

REV. CARSTAIRS DOUGLAS, LL.D., E. P. M., AMOY.

It is difficult to get strictly accurate statistics: but for our purpose it is quite enough to say roughly that we are *about 200 men for nearly 400 millions*, or about one missionary to *two millions*. Suppose even that we should find that each missionary has *only a million and a half*, it would make no appreciable difference in our argument. In view of such appalling figures what words of mine can be of any use. Any man with these facts before him and a Christian heart within him, can draw the needful conclusion.

It is *very little* to say that no mission field in the world can be compared to China. For in view of its population and the other reasons presented in Dr. Williamson's opening paper, I think we may boldly assert that, after subtracting the Mohammedan and the nominally Christian nations, the claims of China are about equal to those of *all the rest of the heathen world* put together.

Let this Conference therefore call on all the Churches of Christendom to rise in their might, yea rather *in the might of God*, to take possession in the name of the Lord.

There was a period when, at the call of the self-styled Vicar of Christ, the Christian nations of Europe combined to recover the Holy Land from the hand of the Moslem. Far different is our mode of warfare—not with garments rolled in blood, not with fuel of fire, but by *the Word and the Spirit*; not by the slaughter of enemies, but by the offering up of our own lives in our Master's service, whether it be through long and weary toil, or by the sudden stroke of death, by shipwreck or by disease or at the hands of cruel men.

Let us take warning from the Crusaders. Those vast multitudes of brave warriors, fired with faith and zeal which (though sadly mixed with superstition) were a source of tremendous power, were far more than enough, if rightly directed, not only to rescue Palestine, but to drive back for ever the tide of Moslem conquest. But the myriads who left Europe under the Red Cross banner were, for the most part, ill-disciplined, ill-arranged hordes, without cooperation, without harmony, full of mutual jealousy and strife. Therefore their successes, though brilliant, were small and short lived. Let us take warning.

The way of safety, the path of victory, as to its *root principle* is found in the love of Christ, and the consequent love of each other. The *practical application* is SYSTEMATIC COOPERATION by mutual assistance and division of labour.

In the special circumstances of Chinese missions this cooperation may be considered under three heads. (1) In works of a *general character*, common to the whole of China or to very large regions. (2) In working the several *fields already occupied*. (3) In occupying the *vast regions yet unoccupied*.

I.

Works of a general character, common to the whole of China, or to extensive regions containing several great missionary centres.

This sort of cooperation finds special scope in *literary labours*. Such cooperation assists in occupying the whole field, not only by the invaluable instruments which it puts into our hands in the form of good books, but also by setting free, for the direct work of evangelizing the unoccupied fields, many missionaries who would otherwise be engaged in the worse than useless labour of writing, printing and revising different versions of the Scriptures, different commentaries on the same books and multitudes of inferior tracts and hymns, instead of a few good ones.

II.

Cooperation in working the several fields already occupied.

The best way would be, that the several Societies and Churches should act on the principles laid down by Dr. Talmage in his paper read this forenoon, and thus fuse themselves into one. But till that take place, cooperation may be practiced according to the following principles.

(1)—*Mutually recognize the discipline of each others' Church and Mission.* Let us carefully refrain from all attempts to proselytize among each others' members and enquirers. We should be very suspicious of any person coming to us professing to have conscientious objections to the principles of his first Christian instructors. For though it is not difficult for a Chinaman to discern the evidence of the truth and excellence of the Christian faith as opposed to heathenism, yet there are few of the converts who are able to formulate a well grounded judgement on the points which distinguish the several denominations of Evangelical Protestants; and it is in the highest degree probable that any such profession is either a cloke for improper motives on the part of the man himself, or the result of underhand dealing on the part of some one who hopes to reap some advantage by the change.

Especially we should beware of receiving into employment any agent, who is or has been connected with another mission, unless on an amicable understanding with that mission.

(2)—*Take united action in all matters in which division of labour is practicable.* Such division of labour is peculiarly valuable in the preparation of books in the Vernacular of each place; in the teaching of schools, and the training of students for the ministry and for school teachers. Such institutions will in due time develope into colleges. The work will be done far better by cooperation than by the separate missions; and at the same time some of the missionaries will be set free for evangelizing the regions yet in darkness.

(3)—*Make a division of the field lying around each great mission centre.* By the great mission centres I mean the treaty ports and those other cities where a considerable number of missionaries reside, such as Peking, Kalgan, Hangchow and Soochow.

It is only by such a division of the field that the *whole* surrounding country can be properly evangelized. The native churches also still require constant supervision and instruction; and the native assistants need much oversight: they are apt to make mistakes, and, even when they wish to take the right course, the converts are often less willing to obey *them* than the foreign missionary. For this and other reasons the missionaries ought to visit the out-stations quite frequently. This can easily be done if the field has been divided, each mission occupying a

definite region of country; for thus several stations can be visited in succession in one mission journey, and the intervening and surrounding country can be systematically evangelized, with the very least possible expenditure of time, expense and labour. It is needless to waste words on this point; the advantages of the plan are self-evident. As an illustration I may refer to *Fuh-shan*, where the plan has been, for the most part, followed, and to *Amoy*, where it is strictly observed; in both cases with very beneficial results.

III.

In occupying the vast regions still unoccupied.

I mean especially, cases where half a province, or a whole province is yet untouched or barely touched. Here again comes in the great principle of the division of labour. No one Society can undertake the task of planting missions in all these unoccupied and half-occupied Provinces. It ought to be the common work of *all*.

I would therefore strongly advise all Societies and Churches now working in China, when they wish to add to the number of the great missionary centres which they occupy, and also any Societies or Churches not yet engaged in Chinese missions, when they begin that work, to look *solely* to these vast unoccupied regions. They ought not to settle down in the parts already comparatively well occupied, e.g. *Fuh-kien*, *Cheh-kiang*, Central and Eastern *Kwang-tung*, and Southern *Kwang-su*. These may be classed together as our *First class*. It is remarkable that, in God's Providence, these regions where so much difficulty arises from the great variety of the numerous Vernaculars or Dialects, were the first places thrown open to mission work. The missions already labouring there must certainly keep up and increase their staff, so as to cultivate each field more thoroughly. But no *new mission* should be planted in any of these regions.

The Province of *Chih-li* might, perhaps, have been also included in this same first class, but for the important circumstance that the spoken language, the so-called "mandarin dialect" is the Vernacular of the three North-west Provinces which are naturally reached from *Chih-li*.

The Province of *Shan-tung* occupies a medium position in this classification. Though not nearly so well occupied as the Provinces mentioned above, it is much more evangelized than those which follow; so that it might have seemed right to postpone its claims to those of the *second class*. But on the other hand it must be remembered that the climate of *Shan-tung* is the very best in all China for the constitutions of Europeans and Americans, partly because of its northern latitude, partly from the peninsular position and mountainous character of about half its surface. It has also the same advantage as *Chih-li* in regard to the wide range of its spoken language.

Our *second class* may comprehend those Provinces where a good commencement has been made, but yet confined to a comparatively small district; namely—*Manchuria*, containing the port of *New-chwanj*; *Hu-peh* with *Han-kow* and the recently opened *I-chenj*; *Kiau-si*, for which the centre of evangelization is *Kow-kiangj*; and *Nyan-hwei*, which till last month had no treaty port, but in which it has been possible to do a considerable amount of mission work, as the old treaty-ports *Chiu-kiangj* and *Kew-kiangj* are near its Eastern and Western borders, and are connected by the *Yan-j-tse-kiang* flowing right across the Province, constantly plowed by foreign vessels, and affording easy access to wide regions and most important cities. It now contains the treaty port of *Wu-hu*.

These Provinces, along with Western *Kwang-tung*, accessible from *Kiung-chow* and *Pak-hoi*, and Northern *Kiang-su*, which may be reached from *Chin-kiang*, and also in some measure *Shan-tung* and *Chih-li*, afford as it seems to me, by far the most suitable fields for immediate occupation by Societies and Churches not yet engaged in Chinese Missions, and by those already in the field which desire to increase the number of their great central stations.

What an enormous field for labour these provinces afford, even if they were the whole! How over-whelming the responsibility! How unspeakably needful, that without strife or envying, we should strengthen each others hands by brotherly love and hearty cooperation, so that each agent, and each effort of every agent, may be utilized to the utmost.

But if these two classes were fully evangelized, the work would be only half done, for an equal extent of country remains, what we may call the third class, namely nine whole provinces (not to speak of *Mongolia* &c.,) where darkness reigns unbroken, except by an occasional itineration, or in two or three instances, by stations recently commenced on a small scale; or by the scattered fragments of Gospel truth which may be gleaned among the superstitious rites and human traditions of the Church of Rome.

In order to lay our plans for the evangelization of these vast Provinces, we must consider how each may be most easily reached from one of the cities set apart by treaty for foreign residence and trade; for experience has already proved, that it is best to use one of these cities as the base of operations.

Now *Hu-nan*, *Sze-chuen*, and *Kwei-chow* must be reached from *Han-kow* and *I-chang*; while for the two latter provinces the residence of foreign officials at *Ch'ung-k'ing* will doubtless prove advantageous.

Kan-suh, *Shen-si*, and *Shan-si* must look chiefly to *T'ien-tsin* and *Peking*; but the Southern parts of *Shen-si* are most easily reached from *Han-kow*. Perhaps also Southern *Kan-suh* may best be reached from the ports on the upper *Yang-tse*; while some parts of *Shan-si* are accessible from *Che-foo* through *Tsi-nan-foo*.

Honan will doubtless receive the Gospel from many quarters, from *T'ien-tsin* on the North, *Chefoo* on the East, and the *Yang-tse* ports on the South.

Kwang-si will naturally be evangelized from *Canton* and *Pak-hoi*.

Yunnan will, of course, be reached mainly through the city to be set apart for foreign residence and trade on the Bur nese frontier, with the help of foreign officials at *Tu-li-foo*. But possibly, part of its Eastern border may obtain the gospel from the ports of *Kwang-tung* and the upper *Yang-tse*, or even through *Tong-king*.

The gate of *Mongolia* is *Kalgan*.

On the frontiers of *Thibet*, the Moravians have long been patiently labouring among the Himalayan snows.

For *Korea* something may be done through *New-chwang*; but it is earnestly to be desired that the way may be opened for direct access to that kingdom.

A Conference of Missionaries to the Chinese must also note with deep sorrow, that no Protestant missions exist in *Tong-king* and *An-nam*, or what is commonly called *Cochin-china*. For the spoken language is really one of the so-called "diale ts" or Vernacular forms of Chinese, and it is the Chinese character which is used in books. That country also contains a vast number of Chinese immigrants.

In the *British*,* *American* and *Dutch* possessions, the churches of each nation should diligently labour among the innumerable Chinese colonists. The same should also be done for those ever increasing multitudes in the *Philippine* Islands and the *Malay* states. It is very remarkable that almost the whole success of the missionaries in *Siam* has been among the Chinese immigrants.

With such an overwhelming work before us, let us strain every nerve for labour, and let us suppress every selfish feeling which could prevent our labour being used to the very best advantage. Let no one covet the easy but injurious work of building on the foundations laid by others, especially where the field is comparatively limited. Nor, on the other hand, let those who are stationed in small numbers at points which give access to regions wider and more populous than great European kingdoms, feel any jealousy at the arrival of others to share their present toils and future triumph.

Let us, by a careful division of the land, see that no part be neglected. Let us be "wise as serpents and harmless as doves." And, so soon as the way is opened up and labourers supplied, let post after post be occupied, by visits or by residence, gradually pushing further from the base of operations till the utmost limits shall have been reached.

It might even be well in some cases, that missions which have had little success should withdraw from fields already occupied, handing over their work to others stationed at the same place, in order to have strength for breaking ground in the vast unbroken solitudes of the wilderness.

Such division of the field has been found very suitable in India; e.g. the Church Mission in Tinnevely, the London Mission in Travancore, and the Baptists in Burmah. So also with the missions of the American Board in the Turkish Empire, the London Mission in Madagascar, and the several missions in different parts of Polynesia.

Why should we not do the same in China? Have we not all one Lord, one law, and one Gospel, one way of salvation and one hope of eternal life?

There are indeed some with whom we cannot cooperate. If any should come to us who, professing adherence to the Protestant Church, yet preach the doctrines and ape the rites of Rome,—or those who cloke a virtual Socinianism under the phrases of orthodox belief,—or those who in the guise of ultra-evangelism propagate the principles and practice the anarchy of Antinomianism—with such we can have no cooperation. It is another Gospel which they preach, the Gospel of Ritualistic Superstition, or of Rationalistic Anti-supernaturalism, or of Antinomian Anarchy, from such we must come out and be separate.

But apart from such errors as these, what are the points which discriminate us from each other as compared with the awful depths of moral and spiritual darkness in which the heathen lie? Shall we not all combine to spread far and wide the light of the knowledge of God in the face of Jesus Christ?

And Heathenism is not our only opponent. Not to speak of Mohammedanism, there is working side by side with us, in public and in secret, the apostate Church of Rome. With her agents we cannot cooperate. Yet let us learn from her organization. Rome, with all her boasted uniformity, does not possess real unity. There are wide differences of opinion and feeling, bitter jealousies and deep mutual antipathies within her pale. Yet in her mission work she carefully avoids all occasion of scandal

* Singapore, Penang, Province Wellesley, Malacca, Australia, &c.

and mutual hindrance. The usual rule is that different nationalities, and different orders are sent to different fields. Shall the ties of Christian love be less powerful than the chains of pontifical despotism? Shall not the might of joyful allegiance to our heavenly Master constrain us to more hearty cooperation than what is produced by allegiance to the see of Rome?

Yet after all we need not only far more thorough cooperation, but also immensely greater effort on the part of all Societies and Churches. Suppose that, through want of cooperation, half our labour be wasted, and that a perfectly harmonious organization would double our available strength, which I suppose is much beyond the mark, yet after all what are these among so many?

Oh my fellow-labourers, let us day by day lift up one earnest cry to the Lord of the harvest that He would send forth laborers into His harvest. And let us constantly press upon all the Churches to bestir themselves, to consider what has been done as *almost nothing* in comparison with what they ought to do, with *what they will do*, for the evangelization of China.

Let us ask earnestly and unceasingly for the very best men who can be found. Let us be content with nothing less. What we need, *what China absolutely needs*, is not mere evangelists (though even for that work, no mean gifts and graces are required), but men who, having been blessed as evangelists, having gathered Christian congregations, shall be able to watch over them wisely, and to train them thoroughly, as the foundation of the future Christianity of China.

Some, alas, seem to be losing hope of getting duly qualified labourers, and are asking for under-educated men to supply the urgent need. Let us beware of this fatal error. Let us not encourage the Churches of Europe and America to *serve the Lord with that which costs them nothing*. Let us urge them to make sacrifices, to send their best students, their most gifted scholars, to this vast empire, this mightiest stronghold of Satan. Let us not lose heart or give up hope, but importunately ask the sort of men we need; let us ply the Churches with arguments, pointing to the innumerable millions perishing in pagan darkness in China, and to the floods of heathenism pouring in on the Pacific States of America and the Colonies of Britain; and all the while let us never cease to ask them in faith from the Lord Himself, and according to our faith *they shall be given to us*.

I know not whether there be any other mission fields for which inferior agents will suit. If so, let them go *there*; but let them not come *here*, to this Imperial nation, with its ancient civilization and its vast literature, to this people, the shrewdest, most active, most intelligent, best educated, most powerful of all heathen nations, just now beginning to awaken from the slumber of many centuries.

Alas! if the home Churches will selfishly keep the best for themselves, and send to "*all nations*" those who would not be accepted at home, is not this "to despise the offering of the Lord?" Shall they not find that "there is that withholdeth more than is meet, and it tendeth to poverty."

But if, with self-denying love, they willingly give, not only their silver and their gold, but what is incomparably more important, *their best and noblest sons* for this service, then shall they find it true in a spiritual sense (as well as in a temporal) that "there is that scattereth and yet increaseth." For the Lord will accept the offering, and opening the windows of heaven will pour out the blessing, blessings at home and blessings on China, blessings on Jew and Gentile through all the World.

DISCUSSION.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said:—

It is a mistake to attempt in God's kingdom to accomplish with one set of means what can only be accomplished by another set of means. This is frequently the case with regard to prayer and work. Some men pray when they ought to be at work, while others work when they ought to pray. "Wherefore criest thou unto me," said God to Moses on one occasion, "Speak unto the children of Israel that they go forward."

Sound common sense is indispensable in a Missionary to the Chinese, and ability also is required, to grapple with the difficulties of the language. No one can even understand and write this language without brains. Faith, love and common sense are, doubtless, the first qualifications of a missionary, but brains are also required, and that of the highest order, and nothing else can take their place, or that of hard work. Thus, and thus only, can be broken down that barrier of language that was set up at Babel, and the Missionary brought *en rapport* with the spiritual forces of the Chinese, just as in the case of his own countrymen. Then will be realised the immense pressure, the moral incubus which is laid upon his shoulders, and which he is to move by the Spirit of the Lord. Then will be inaugurated that conflict which is essential to the aggressive nature of Christianity; sanctified wills contending against wills that are in bondage to sin and Satan.

REV. J. HUDSON TAYLOR, C. I. M., CHINKIANG, said:—

I have listened with great pleasure to the remarks of Dr. Williamson, and it may appear almost superfluous for me to make any comment on the opinion that only labourers of the highest mental culture and training are required as suitable for work in this vast field. Not only do my published writings show that I dissent from this opinion: the existence and constitution of the China Inland Mission are an expression of that dissent. But my very appreciation of Dr. Douglas, who has so ably presided over these meetings, and of the great importance of the paper which he has just read makes me the more concerned that it should not go forth without qualification on this point. I am quite sure that the only desire felt by Dr. Douglas—a desire I trust shared by each one of us—is, that the great work of China's evangelization should be carried on in the best and most successful way. But I feel well assured that this would not be the case if the laborers were confined to any one class.

I would speak with all deference; but I came out here, as you all know, more than twenty-three years ago, and have had some experience in this work. The great problem of the evangelization of this whole empire has engaged my most anxious attention for many years; and more and more strongly do I feel that if ever there was a field that needed all classes of suitable and available laborers, China is that field. I do not undervalue labourers of high mental culture and of classical attainments. We have needed them in the past, we still need them, and shall always need them. I feel thankful that God has given so many: may He increase their number ten fold,—nay a hundred fold,—would that it could be a thousand fold! But let us not confine ourselves to this class; let us thankfully accept every real helper in our stupendous undertaking, however humble his attainments may be.

We do well to remember that once there was a need to be met even greater than that of China, vast as this is, and that 1800 years ago, one who well knew both the need and the best way to meet it, chose as His apostles, men whose social position and mental culture were very varied.

There was once a fisherman, Sir, a warm hearted and impetuous man, who sometimes made serious mistakes, and who knew very little of the culture of the Academy and the Hall, but who, when filled with the Holy Ghost at Pentecost, preached such a sermon and with such marvellous effects as would delight our hearts, could we but see the like in our day. And it must not be forgotten that there are departments of our work for which physical qualifications are as important as mental: in which power to endure hardship is indispensable. Let us be careful to accept men only who are called of God, and well fitted for some department of the work. Let us seek men of sound common sense and of firm resolve, and of whole hearted, self forgetful consecration; men filled with the Spirit of God and endowed with power from on high, and we shall not be disappointed in them.

There was one expression used in that paper, Sir, which I hope will not be misunderstood. Let us be careful of the expression "inferior agents." It was well dwelt upon the other day that native agents need to be men *called of God* to the work. This is no *less* true of missionaries. To such, however, as God deigns to call, and use in His work; to those who are so holy, humble and self emptied that God can *safely* use them without injury to their own souls, to such, I submit, the term "inferior" should never be applied, however limited their educational attainments and training may be. Peter was not an inferior apostle to Paul. The work to which Paul was called needed all his attainments and training: Peter's training, though of a very different order, as well fitted him for his work. I think, Sir, that the attention of those who have to select men for the field should be carefully turned to *capacity* rather than to *present* attainment. Capable earnest men, absorbed in their work and forgetful of self—men of purpose and of power—men filled with the Holy Ghost—will not make inferior agents, if put to the work for which they are specially qualified.

It is possible to lose time, rather than to gain efficiency, by attempting too much in the way of educating such men. If I am not too far trespassing on your time, I will conclude by giving one instance of this. Some twelve years ago, two young men in Scotland entered into correspondence with me on the subject of missions. Both desired to go to China and labour for Christ. They were earnest, godly young men—had had a sound English business education and were creditably filling their positions. One of them eventually came up to London, and after a few months of training was sent out to China; the other commenced a more extensive course of preparation and spent eight years in study. At the end of eight years, the first—a man well known to many here, Mr. Stevenson, formerly of Shao-hing, and now of Bhamo,—had opened up a number of mission stations in the interior, had founded four churches containing about 80 members, had trained a number of native helpers, and had had the joy of assisting in the ordination of a native pastor, brought to Christ and prepared for the ministry by himself. Not only had he acquired accuracy and fluency in the vernacular; he was well read in the Chinese classics, and in every respect was thoroughly up to his work. He then took his family home for a change. The other young man was but finishing his training, a training which however valuable, had, I believe, so impaired his health as to render him unfit for foreign service. After a few months

rest, Mr. Stevenson on the other hand, took the lead in an expedition to Burmah, studied Burmese for 12 or 14 hours a day, an amount of study of which few ordinary, not to say inferior men, would be capable. Then obtaining the favour of the King of Burmah he commenced missionary work in Bhamo. He next attacked a new, and unwritten language the Kahehen, the language of the border tribes between Burmah and China. He acquired that language, compiled an extensive and comprehensive vocabulary, and now preaches the Gospel to these hill tribes. Aided by Mr. Soltan he has established friendly relations with every village between Burmah and China; and, but for the absence of passports, would ere this have entered China from the west. In the meantime the good work is going on; two Yunnanese are professing faith in Christ Jesus, and join our friends in their prayer meetings in Bhamo. I may well leave these facts to speak for themselves.

REV. G. JOHN, L. M. S., HANKOW, said:—

It was not my intention to speak on this subject; but Dr. Douglas' remarks on men render it necessary that I should say a word or two. Years ago, I used to think very nearly as Dr. Douglas does now; my views, however, have undergone a material change. I am entirely at one with him in the opinion that China needs the very best men our Colleges and Universities can produce—men of *education* and the very *highest* education. My *ideal* missionary is a man endowed by nature with the highest gifts, adorned by learning with the richest culture, filled with the Holy Ghost and faith, and wholly devoted to the salvation of men. Of such men we cannot have too many. There is not only abundant room in China for men of culture, they are *absolutely needed*. There is a work to be done here which none but such men can do. But there are not many of such men prepared to cast aside home comforts and prospects, and devote themselves to the Missionary work. The demand for men is great, but the supply of such men is small. There is room, however, in this immense field for men of a different type. Look, for example, at the *evangelistic* work. We want men at the present time, to travel over the length and breadth of this land, whose work will consist in making known the simplest truths of the Gospel in its numberless cities, towns, and villages. The best agents for this work, it appears to me, are men possessed of a strong physique, mental vigour, good, sound common sense, a fair English education, a thorough knowledge of the Bible, and, above all, entire consecration to God. Such men would do this sort of work quite as efficiently as the men of high culture, perhaps more so. It has been my privilege to come into close contact with not a few of the Missionaries of the Inland Mission. Though by no means an unqualified approver of all the modes of operation adopted by my friend Mr. Taylor, I cannot but feel that he has been wonderfully guided of God in the choice of his men. Some of them are well-educated, having received College or University training; and by far the majority of those among them who have received only a fair English education, are men of real character and great worth. Some of them speak the language with as much correctness, fluency, and fulness as any Missionaries in China. And, then, they seem to me to be wonderfully devoted to their work. I have been struck with their simplicity of aim, and preparedness to endure hardships in order to accomplish their mission. Godly, consecrated men most of them are, and I, for one, wish them the heartiest God speed. I should

rejoice to see hundreds and thousands of such men come out to China to do a work for which they appear to me to have a peculiar fitness; and few things would rejoice my heart more at this moment than to hear that there were half a dozen or a dozen of such men on their way to join the London Mission at Hankow. There is a vast region round about Hankow waiting to be evangelized; and Han longing to see a number of men of this stamp sent out to do the work. I don't say this because I deem such men unfit for the pastoral work. On the contrary, many of those with whom I have come in contact appear to be as fit for this branch of this work, as the majority of their more highly educated brethren. Then something has been said about *inferior* men. But what do we mean by an *inferior* man. A man is not necessarily an *inferior* man because he has not had a college training; whilst a man may be a very inferior *missionary* in spite of the highest educational advantages. The man who spends his life in making known Christ and Him crucified to this people, and shows in actual work that he possesses the mental, moral and spiritual qualifications necessary for the task is not an *inferior* man, though he may never have sat at the feet of a Gamaliel, or imbibed the milk of learning from an university. Let us pray the Lord of the harvest that He may thrust many of such labourers into the great field; and when here, let us encourage them and honour them, and never speak of them as offerings presented to the Lord of that which costs the churches nothing.

REV. DR. WILLIAMSON, S. U. P. M., CHEFOO, said :—

I do not wish the remark of Dr. Douglas about under-educated men being sent out as missionaries, to pass unchallenged. In China as well as at home, the Gospel has to be preached to men of all classes, and all degrees of education. In Christian countries a sphere is found for Scripture readers, city missionaries and others, who have not enjoyed the advantage of a high education; and there is ample room for such men to work in China also. Some of the most prominent and well known amongst Protestant missionaries from the beginning of missions in China, came out with very little previous training. Dr. Morrison, Dr. Milne, Dr. Medhurst and Dr. Williams were all of them men whose education had been of a comparatively slight character; yet they have rendered important service to the mission cause in China, and have won themselves a name by their literary labour. There are also several yet spared to us of our best men, who have had comparatively no scientific or theological training.

The truth is that in China there is every degree of ability,—every kind of idiosyncrasy,—and all stages of education—the high and the low, the rich and the poor. There is therefore a sphere for every kind of talent. University men will be hailed with all our heart; but there is a call for another class of men—men of good sound sense, of force of character and good English education; and who have been engaged successfully in evangelical work at home. The poor and the humble constitute the masses of the people; and among these such workers will find abundance of scope and much encouragement. Not a few senior missionaries are feeling the need of such men more and more, and are convinced that with six or eight men of this description under their direction, they could work the Province in which their lot is cast with far more satisfaction and with great results. The seed has been sown widely for many years, these men by living among the people and going and returning to headquarters would gather up the fruits of previous toil. After a period

of this kind of practical training they could be advanced to the full office of the Christian ministry. I think therefore that we ought not to allow the view presented by Dr. Douglas on this subject to go home as if it represented the general sentiment of this Conference. The fear was such men would soon become discouraged. But why should they? In all departments, active, laborious service precedes positions of high responsibility. I have more faith in our young men at home; and I feel sure there are many who would hail this work with delight if it were only fairly put before them.

MORNING SESSION.

ESSAY.

The Training of a Native Agency.

BY

REV. W. M. MCGREGOR, E. P. M., AMOY.

That China must be evangelised by Chinese is a truism. The Churches of the West cannot send men in numbers sufficient to overtake the wants of a country so vast; and even if they could do so, and plant a missionary in every village, the object aimed at would not be attained. Missionaries from abroad will always labour under the disadvantage of being foreigners. Not only are they unable fully to enter into sympathy with the people, but the people refuse to accept them into their sympathy. Attempts to conform to Chinese customs, in dress or otherwise, utterly fail to overcome Chinese contempt for anything alien; and, that Christianity may become really a power in China, it must become indigenous. The faith that is in Christ Jesus must be associated in the minds of the people, not with despised and suspected foreigners, but with *bonâ fide* living Chinamen, who themselves have felt its power, and are able to speak to their fellow countrymen of what they themselves have felt and known. It is only when Christianity thus takes root in the soil of China that it can grow up into a tree that shall fill the land.

The full recognition of this fact must materially affect our methods of carrying on mission work. It will cause us to keep in mind that the goal we aim at reaching, is not a series of congregations more or less numerous, preached to by foreign Missionaries, but a *native self-propagating* church which, quickened by the Divine Spirit, shall *itself* do the Master's work.

By what means then, may we now approximate most nearly to this consummation and secure a good prospect of its attainment in the future?

1st. Are the converts gathered by the personal exertions of the missionaries to be left to make what provision they will, or can, for the spread of the Gospel, or are we to regard the providing and employing of a native agency as an important part of our work?

In some quarters there seems to be a tendency to hold that when a certain number of missionaries are sent out and supported, the duty of the churches of Christendom to China is thereby discharged: and objections, more plausible than conclusive, are sometimes made to the support by missions of a native agency on any extensive scale.—“The Apostles

did not employ a native agency." True: but the Apostles were themselves natives of the Empire in which they laboured. Nor had they any choice. There was then nowhere a large Christian Church possessed of culture, influence and wealth, capable of supporting such an agency. But are we to suppose that the Christian peoples of the Christian lands of the present day have no duties resting on them beyond those which could be discharged by the Christian Church in its infancy? No doubt God means the Church's duty to be measured by the opportunities presented to her and the ability she has to utilise them. If a native agency is the one most suitable for China, and we possess the ability to train and employ such an agency, we cannot get rid of our responsibility by any reference to the action of those whose circumstances were totally different.

Another difficulty felt by some is that the support by missions of a staff of native agents, leads Heathen and Christian alike, to regard the preaching of the Gospel merely as a means of making a living.

To listen to this objection however would carry us too far, for it is of equal force as directed against the payment of preachers of the Gospel from any source. There always have been those in every land who have believed that those who lived of the Gospel, preached it merely that they might live by it. As for the Heathen, they are unable to conceive of any other reason than personal profit, that could induce either a foreign missionary or a native agent to preach the Gospel. Suppose all the native preachers supported themselves, they would still believe them to be paid.

Such views within the church have their source in defective knowledge and a low spirituality in the membership. They will not be got rid of by ceasing to employ a native agency, but by getting the tone of spirituality in the church raised, and by training the members to give of their substance for the support of the Gospel.

Objections may be urged against this, as against every kind of mission work, but the facts remain that it is only through a native agency that our work can take firm root in China; that the native Church is as yet unable to train or support such an agency, except to a very limited extent; and that God has put it in our power to do something to provide one. If we fail to avail ourselves of this opportunity—shall we not be guilty of neglecting a door which the Lord has opened?

2nd. But among those who are agreed that a native agency is not only an important but an essential factor in the operations of an effective mission, differences of opinion and practice exist regarding the nature and amount of the training those employed ought to receive. Ought they to pass through a systematic course of training, or ought they to be simply such of the converts as shew themselves most suitable, sent forth with only such training as they may casually have received.

Some men of this latter kind, when thoroughly in earnest and possessed of true spirituality, prove evangelists whose value cannot be over-estimated. Much care however has to be exercised in selecting them. We must strive in every way to make our Church members carry with them the conviction that it is the duty of all who know Christ to preach Christ. Too great readiness to take into the pay of the mission those who seem possessed of some gift for teaching others, is apt to foster the idea that the natural reward of efforts to preach the Gospel is mission employment. When a man whose occupation in life is already fixed, is taken from it to the work of preaching the Gospel, his qualifications ought to be such as to commend themselves to the consciences of the membership generally, and be recognised as a sufficient reason for his being set apart, to give himself wholly to the ministry of the word. The

number of such men in the Church will for some time be necessarily small, and if we are to secure a really efficient native agency we must train one.

In selecting men to pass through a course of systematic training surely a *sine qua non* ought to be that they have already given evidence of true conversion to God. It does not fall to me to consider what may be done, by means of schools, towards educating boys in the hope that they may become Christian men and useful in the Church; but I hold very strongly that before any one is put to study with the avowed purpose of preparing to preach Christ, there ought to be reason for believing that he himself knows Christ.

In connection with our Amoy missions we have men who have been specially trained and men who have not. In both classes we have had earnest labourers in the Master's vineyard, and in both classes we have had men who disappointed us. But the conviction produced on my own mind has been, that if we are to have a living, growing Church, we must train men to be the instruments in building it up.

One obvious advantage in the employment of men who have been trained under the missionary's eye is, that he knows them better.

I believe the chief reason why some have doubts regarding the extensive employment of a native agency is, that they have learned the evil consequences of employing unsuitable men.

A man who has but little spiritual life, or even one whose profession of Christianity is altogether unreal may, by a pretence of zeal, impose upon a missionary and secure employment as a paid agent. His coldness and formalism soon communicates itself to those to whom he ministers, or worse still, his example is such as to injure the Church and give the heathen occasion to blaspheme that holy name by which he is named. If such a man induce any to profess Christianity they will generally be found to be guided by interested motives, their presence is a source of weakness to the Church instead of strength, and they soon fall away.

If men of this stamp find their way into a training class where they are daily brought into contact with the missionary, he will scarcely fail to detect them, and if he unhesitatingly weed out the inefficient and the worthless, there is much less probability of unsuitable men actually getting into the work of the mission.

But a course of training not only affords an opportunity for distinguishing between the true and the false. It enables the preacher to go forth with a fuller *knowledge of Scripture truth*, whereby he himself is established in the faith, and he is better qualified to be the teacher of others. Very superior men of the untrained class often have their usefulness marred by their defective knowledge of the truth. To say nothing of the risk of such men being, by vagaries of their own or the sophistries of others, led away from the truth of the Gospel, they cannot carry any beyond the point they themselves have reached. They are sometimes very useful in attracting attention to the Gospel message, and are, at the same time, but poor guides in leading those whose interest they have awakened to an intelligent trust in the Saviour. Still less are they qualified for feeding the Church of God, and leading on their hearers to higher stages of knowledge and fuller spiritual life. Their preaching is apt to want definiteness and to degenerate into a repetition of stock phrases. You go to conduct a service in a congregation which has for some time been ministered to by a good man of this type; when you have given out your text and begun to speak, the people prepare to com-

pose themselves to sleep. They have been accustomed, week after week, to an unconnected series of remarks, of the goody-goody sort, containing no fresh expositions of Divine truth nor anything calculated to arrest the attention. A drowsy spirit possesses them and they neither grow in grace themselves nor communicate spiritual life to others.

Trained men, on the other hand, have a greater fullness of Scripture knowledge, and greater aptitude in conveying it to others. Their training has taught them to *study* the Bible, to examine the precise meaning of passages, to compare Scripture with Scripture and to aim at really *instructing* and *quicken*ing those entrusted to their care. They *read* the Scriptures with them more, and thus nourished by the pure milk of the word the Church grows in knowledge, grows in sanctification and becomes a power in the land.

But it is not merely in knowledge and aptitude to teach that the superiority of the trained evangelist consists. If of the right stamp, he will be found in many respects to occupy a higher moral platform.

The moral faculty is in the Chinese sadly warped. "Department" is the Confucian *summum bonum*, and deportment and formalism are in China, held in much higher repute than truth and straightforwardness.

When a man is born of the Spirit his formalism gets a rude shake; but, although the conscience is awakened, it is not all at once enlightened. Probably most of us have had unpleasant experience of this in the case of some, regarding whom we could not doubt that they were the children of God. Chinese crookedness and Chinese conceit sometimes crop out unexpectedly in the conduct of very estimable men. A course of training does much to correct this. It is not merely that the conscience is enlightened by a fuller study of the work of God. The personal influence exercised upon them is perhaps of still more consequence. When the superiority of a teacher in his own department has been felt, we all know what power he has over the minds of his students, and how his opinions on every subject influence them. It has even been said that educated foreigners have in studying the Chinese language learned to look at other things than language through Chinese spectacles. When therefore a young man is brought into a training class, along with some others of the best young men connected with the mission; when from day to day he occupies the position of a learner and is made to feel the missionary's mental power and superiority in knowledge; when he finds his teachers unconsciously looking at everything from a Christian point of view, insisting on reality and despising mere appearance, his views of things are insensibly assimilated to those of his teachers. The Christian faith becomes to him more a practical reality inwrought into his life, and he is able to go forth with a firmer step to fight with the heathenism and sin around him.

In speaking thus I am not merely theorising. My experience has been that the best of our trained preachers, are more reliable than the best of our untrained ones. They may not be more earnest, they may not be more suitable for some kinds of work, but their Christian character is better developed. They have acquired new ideas and formed habits of independent thought. The trammels of Chinese usage and the bondage of Chinese tradition have been more decisively cast off. Their conscience has been enlightened and their spiritual life fostered. Altogether they are better qualified to be, both by example and precept instruments in training the native church to a fuller knowledge of Gospel truth and a higher standard of Christian practice.

3. As regards subjects of study. I assume that the students when selected are already fair Chinese scholars. There ought however to be provision for training them more fully in native scholarship, so that they may not be ashamed to stand face to face with the so-called 'literati' whom they must meet. In the Apostle to the Gentiles, God provided a man equipped with the Gentile culture of his day, and it will be our wisdom, so far as we can, to follow the example thus set us.

Of the more special training they receive, the chief part must of course be instruction in the Scriptures, and in Scriptural truth. We ourselves have definite views of saving truth which we have come to China expressly to teach. If we have not, our presence here is an objectless intrusion and the sooner we go home the better. These truths then, it must be our great aim to set fully before the students, praying that the Spirit of God may so impress them on their hearts and consciences, that they shall be to them living truths and not mere systems of doctrine intellectually apprehended.

One thing that ought not to be neglected is the close systematic study of some books of Scripture. The missionary will, in his exposition, be able to develop and illustrate the truths taught, and this will be done in the connection in which these truths present themselves in the Divine word. The minds of the student's will thus be furnished with knowledge, and still more, they will be trained to habits of careful study and accurate thinking in expounding the word of God. They will thus be able to take heed to themselves and to the doctrine, that they may both save themselves and those that hear them.

Some other branches of study, such as Geography, rudimentary mathematics, Physics and Astronomy are always useful additions to the curriculum. They enlarge the student's ideas and help to take him out of the narrow groove in which Chinese thought runs. In Amoy, although we have arrangements by which the work of teaching is distributed among the missionaries of different missions, we have not hitherto been able to do much in teaching science. This however is simply because other work is so urgent; and we all feel that a little scientific knowledge is a valuable addition to a preacher's equipment.

Ought we to aim at making our students acquainted with the original languages of Scripture? I do not think that the time has yet come for attempting this. That a man may be able to translate from Hebrew or Greek, or make an independent criticism upon a translation from them, he must be *familiar* with the grammar and idiom of these languages and able to read them, or compose in them without consulting dictionaries.

If men are to be trained to do this, they must begin in boyhood, before it could be decided whether they were suitable candidates for the ministry of the Gospel or not.

To give them a mere smattering of Greek or Hebrew, would add to their conceit of knowledge, without really adding to their ability to understand the Scriptures.

Without a knowledge of English, or German they could not use critical commentaries, and, deprived of this help, their knowledge of Greek and Hebrew *words* would probably lead to literal renderings which instead of throwing light on Scripture, pervert its meaning.

The same objections, and others in addition, stand in the way of at present attempting to teach English. Our aim is not to produce Admirable Crichtons, who know all knowledge and are familiar with all science, but men whose intellectual culture is such as to recommend them to their countrymen. In China, at present, a knowledge of English may secure a

man a post pecuniarily valuable, but it does not raise him in the estimation of the people generally and adds no weight to the message, which as a preacher of the Gospel he brings them. The day may come when it will do so. It is hard to forecast the future of China. Changes, the most unlooked for, may any day take place. It would therefore be folly to regard as a finality a system of training which *now* seems best. We must watch the current of events, and be prepared to modify our systems of training so as to harmonise with changing circumstances.

Meantime I believe our wisdom is not to be too ambitious. To aim indeed, at giving our preachers as much as we can of such culture as may fit them for their field of labour; but above all, to strive and pray that they may possess the true spirit of their work.

In addition to the provision made for linguistic training and the work done by the missionaries, we have in Amoy, found the services of a resident tutor of the highest value. One of the best of our trained men, living with the students, takes a general oversight of their studies and systematically reads with them the Scriptures. The amount of direct instruction they thus receive from him is very great, but of still greater importance is the spirit he is able to foster among them. This is of all things the chief. Unless the Spirit of Christ dwell in our students all our teaching will be but beating the air.

Amid all our teaching, what we have to keep before our minds as the object in view is, that our pupils become true ministers of Christ. That they be this it is necessary that they themselves be truly consecrated to the service of the Lord, and that they realise that when they have studied their hardest and preached and laboured their hardest, it is only when they carry all to the Master to receive the Master's blessing that it can become food to feed the thousands that are perishing around.

DISCUSSION.

REV. S. L. BALDWIN, A. M. E. M., FOOCHOW, said:—

The candidates for the ministry are obliged by the rules of the Methodist Mission at Foochow to be recommended by the Circuit to which they belong, and also by the District Conference, before they can be received into the training school. The questions generally considered in the case of each candidate are? 1stly, Has he gifts? 2ndly, Has he grace? 3rdly, Has he usefulness? i.e. Has he been engaged in any Christian work previous to his applying to be admitted to the training school. When the recommendations are satisfactory the name of the candidate is submitted to the missionary; and in the ordinary way, he is admitted to the school. After he has entered, his name is brought up periodically and the question is discussed whether he shall be kept in the school or not, and whether he shall be sent out to preach or not. Some preachers have not been in the school and they are required to go on with their work. Four times a year all the preachers are examined *vis à voce* and are required to write a sermon. Students who have been recommended to the training school and admitted, receive an allowance of about \$2.25 per month. During the summer months they are sent out to preach and a good work has been done by them in this way. The age at which students are admitted to the institution is usually between 16 and 20; their course extends over three years; they are mostly drawn from the class of tradesmen and farmers.

REV. C. R. MILLS, A. P. M., TUNGCHOW, said :—

No mention has yet been made of instruction in Church History. In Shantung we consider this a study of great importance. One of our brethren in Chefoo has prepared a manual of Church History, by means of which he instructed a class. I attended an examination of this class, and was surprised to find them so well up in Church History. They answered many questions that I could not have answered myself.

Nor has any thing been said about practical instruction in the composition and delivery of sermons. In our theological class we give careful attention to this matter. We give out texts, and require sermons to be delivered by each member of the class, in our presence for criticism. Some attention should be given to reading aloud; an art in which the Chinese are not apt to excel.

Nor has instruction in Vocal Music been referred to. We aim to give our classes pretty full, and accurate instruction in music. Some of the ladies have done good service in this way. The late Mr. Capp gave one term of very careful instruction in music to our theological class. One of his students, a plain man of slow parts, failing to go on to the ministry is extremely useful as an unpaid local preacher in the Church at Laichow where his home is, and of which he is an elder. This man reads music readily, and accurately. He has instructed several of the members of his church so that they can do the same. They find the practice of music and the singing of Hymns a great aid to the worthy observance of the Sabbath. The young men of the village find the practice of tunes in the Chapel in the evenings a pleasant way of passing the time. I wish to refer to one other matter. I mean the giving somewhat regular instruction in classes for the more advanced Christians, especially those from the more distant regions where the foreign Missionary can only pay an occasional visit. In Chefoo and Tungchow we have such classes. We select a time when our people, who are nearly all farmers, are at leisure, commonly after the crops have been gathered in at the close of the year. Ordinarily twenty or thereabouts come at such times and spend a month with us. Our plan is to make them the guests of the Mission during their stay, but to give them nothing. There are always some who are simply enquirers; these are only admitted cautiously on the recommendation of some Christian. Such are taught the elements of Christian doctrine. But with them are always a good number of our more intelligent and more zealous Christians from the remote stations. These we instruct more perfectly. Usually we go over a Gospel or nearly so with each class. These learners become not only confirmed in the faith themselves, but are also prepared to be exhorters and unpaid workers. We have found the system very useful.

As to the difference in our paid agents who are trained in Boarding Schools, from those adults who have been taken from the congregations and trained, I find that each class has its advantages; the former, as I have seen them, are more Scriptural; the latter more original; the one more amiable, the other more forcible.

REV. H. L. MACKENZIE, SWATOW, said :—

At Swatow we feel very keenly the need that exists for more *trained* agents. The work is year by year spreading and we have now some eighteen or twenty outstations; but there is a sad lack of well-instructed, qualified men to take charge of these.

A few years ago we opened a Training Institution for young men. We receive into it only those who, so far as we can judge, are truly con-

verted and seem to be the right kind of men for preachers. Of the genuine piety of some of our students and of their earnest efforts to bring others to Christ, I can testify from personal knowledge. One of them has been instrumental in bringing his father and mother and younger brother to the knowledge of the Saviour; another has been thus blessed in regard to his mother and younger brother; another in regard to his wife.

Most of them come to us with little or no knowledge of the Chinese classics. We employ a teacher to instruct them in these. From him also they obtain a knowledge of the Chinese character so as to be able to read, with more or less fluency, the Scriptures. Our chief object is, of course, to train them in the knowledge and use of the Word of God. Accordingly our plan is to give them daily instruction in it, one of us taking some portion of the Old Testament, another of the New. Allusion has been made to the importance of giving some knowledge of Church History to the native Preachers. I am happy to say that for some time Mr. Gibson has been giving special attention to this subject. He prepares lectures which, at stated times, he delivers to the students, requiring them to take notes which may be useful to them in future. He also, as he can find time, gives them lessons in Geography.

Occasionally, but not nearly so often as we should like, one of us takes two or three of the students out to preach, visiting for this purpose some of the villages in the neighbourhood of Swatow. And when the young men go home for vacation in summer and at the Chinese New Year, we expect that they will give some of their time to preaching and to visiting the members of the Church in the towns and villages near their homes. We have reason to believe that they earnestly engage in this work and have been blessed in it.

I may add that from time to time we require the Students to write sermons on texts sometimes chosen by us, sometimes by themselves. Their efforts in this direction have been somewhat feeble, but on the whole there has been manifest improvement both, in their writing and in their composition, and in their mode of dealing with the text.

REV. T. BARCLAY, E. P. M., TAIWAN, said:—

Mr. Mackay of Formosa has adopted the plan of taking his native students about with him in his missionary journeys. By this means he is enabled to devote his leisure time while travelling, to their instruction; and there is this further advantage that they have many opportunities of listening to his preaching and observing his manner of work. A plan of this kind is of special value in the early days of a mission. Afterwards when three or four missionaries are stationed at any one place it may be desirable to have some organization of the nature of a college or training school, where more systematic theological instruction can be given. The English Presbyterian Missionary Society with which I am connected has recently voted a sum equal to about \$1,500 for educational purposes and they laid great stress on the importance of giving a careful education to those who were to be engaged subsequently as native agents.

REV. DR. TALMAGE, A. R. C. M., AMOY, said:—

In answer to several questions, I may say, each of the three missions at Amoy has a theological school for the training of native helpers or preachers. In all, I am now told, there are at present twenty four students. I think there are more. I will begin with some account of our own, which, in important particulars, will be sufficiently descriptive of the others. We have no boarding school for boys as "feeders" to this theological school. We receive in it promising young men say from eighteen to thirty or forty years of age, unmarried or married. They are from all parts of our field, men whose characters and gifts have led the native churches to recommend them as suitable men for helpers. Some we keep in the school only a year or two, and some for many years, according to the position they are expected to occupy. We have more preaching places in the country than we have preachers to supply them, therefore some of these students are sent out almost every Saturday to supply some of these preaching places and return on Monday.

The average allowance we make for the support of a mere student I think is \$3 per month. In some instances we have given only a partial support. As the students begin to engage in evangelistic work we gradually increase the allowance. The highest allowance given by us to what we designate as a first class native helper is, I believe \$9 per month.

This Theological school and the one under the care of the English Presbyterian Mission, though distinct institutions, may be regarded as parts of one larger institution. The missionaries of both missions arrange among themselves the days and subjects on which they will deliver lectures in their respective schools. The students of both schools attend these lectures. These lectures may be called strictly theological. The greatest prominence is given to the study and exposition of Scripture, taking whole books in order. Much prominence is also given to the analysis of texts and passages of Scripture, and sermonizing. Theology is also taught systematically, and church history has not been entirely neglected. Besides these general lectures each school gives instruction to its own students in Chinese literature. There is also morning and evening exposition of Scripture in each school, attended to by the missionaries as they are able. Each school has one of its more advanced students as assistant teacher of the Scriptures to the other students.

These Theological students in connection with all the native helpers of both missions (except the ordained pastors and licensed candidates for the ministry,) are divided into four classes for public examination. Each class is examined once a year, making four examinations yearly. The examinations are conducted by all the missionaries of both missions assisted by the native Pastors. Each student or helper examined is required to read, and translate into colloquial, some designated portions of the Scriptures, both in the Old and New Testaments. They are examined as to their knowledge of the contents of certain books, both of the Old and New Testaments, previously given them for study. Then theological questions are given them to which they are required to give written answers for criticism. They are allowed one half hour to write these answers. Then they are exercised and criticized in extemporaneous preaching, the text having been previously given them for study. These examinations usually occupy two or three days.

In all the foregoing the *Ta-hoey*,* (Classis or Presbytery,) has no part. When either mission has a student or helper whom they think

* For description of Amoy *Ta-hoey* see Paper on "Church unity."

qualified for license as a candidate for ordination, they recommend him to the *Tu-hoey* for examination by that Body. If he passes such examination satisfactorily he is licensed. Under the *Tu-hoey* there are now three ordained Pastors and three Licentiates. One of these Licentiates is soon to be examined by the *Tu-hoey* for ordination, that he may be placed over one of the churches as Pastor.

Dr. Nelson (I am sorry he is not at this moment present) yesterday spoke of the danger that heresy and corruption would creep into the native churches if they should be organized unconnected with the home churches. Now the fact of organic connection, as it is called, with the home churches can neither add to, nor take from such danger. The *real* connection between the native and home churches (besides what we all have through Christ) is through the Missionary. All else is only *nominal*. The security then for the soundness and purity of the native churches (under God) is in the character, wisdom and soundness in the faith of the Missionary. The churches of the *Tu-hoey* at Amoy have never been in organic connection with the home churches. The missionaries retain their original connection with their respective churches in England and America, being still, as at first, their agents. The *Tu-hoey*, as is its manifestly right, also admits them as members on perfect equality with the native Pastors. This relation of the Missionaries to the *Tu-hoey*, the missionaries regard as temporary. They temporarily fill the place of pastors to those churches which are still without native Pastors. This *Tu-hoey* has now been in existence some fifteen years, and I do not believe there are any churches in China more sound in the faith than those under this *Tu-hoey*. We have not translated the Westminster Confession and Catechism, Belgic Confession, the Heidelberg Catechism and the canons of Dort, for the signature of the native Pastors, but they have been instructed in the doctrines of these symbols and hold to them so far as they understand them.

Some years ago the *Tu-hoey* appointed a committee chosen from the missionaries, native Pastors, and native Elders, to formulate a symbol of doctrine. This committee reported at various times to the *Tu-hoey*, the reports were recommitted, and also sent down to all the churches for examination and suggestion. Last year the Report was finally acted on. The members of *Tu-hoey*, native elders as well as Pastors, took an intelligent and active part in perfecting the symbol, after which it was unanimously adopted. I believe it (and I trust that every member of this Conference would acknowledge it) to be thoroughly Orthodox. The way to save the native churches from heresy and corruption is to perfect these Theological schools, that all the preachers, and especially the candidates for the ministry, may receive thorough Scriptural and theological training.

The Theological students of the London Mission have thus far been under the sole care of the members of that Mission. But a plan has been for some time under consideration, by which the three schools may be united as two of them have so long been, and all the students and preachers of all the missions may be brought together for public examination by all the missionaries and all the Pastors of Amoy. The result of this (with God's blessing) will be closer union, perhaps actual unity of all the churches of the region of Amoy.

REV. DR. EDKINS, L. M. S., PEKING, said :—

Our church in Peking is only fifteen years old. Dr. Talmage can boast of a comparative antiquity. The steady work of thirty five years somewhat accounts for the complete form of the organization in Amoy. In Peking we seek to do things as thoroughly as possible, but feel ourselves very far from perfection. I would suggest that in addition to other branches of training, a skeleton class be formed for students and preachers *i. e.* a class for the preparation of skeleton sermons. We find it useful. Medical dispensers also join the class and have the opportunity of qualifying themselves for occasional preaching in Peking. We require our assistants each to read a skeleton on a text given commonly to all. After a public reading it is entrusted to the missionary who looks over it and returns it with any corrections he thinks needful. We thus know the mental progress of the men, and are able to form some estimate of the work they are fitted for. There is another plan which will do much good, if adopted, in the way of stimulating the students to display real interest in their studies. It is that of semi-annual written examinations. In time we hope to receive students selected, as in Amoy, by the native Christians of our various Mission stations. We shall thus hope in the course of years, to make ourselves independent of the aid of additional Foreign missionaries; and if we can in all the missions get a good number of well qualified native assistants, it will greatly add to the efficiency of the Foreign missionaries now in the field.

REV. J. S. ROBERTS, A. P. M., SHANGHAI, said :—

In the training of native agents two instrumentalities have to be employed—the letter, and the spirit. There is no means for developing and cultivating the human mind, no educational instrumentality, like the Word of God. Science, Natural History &c., are all good but must be regarded as secondary.

The prime feature in theological training must forever be the Word of God.

Let that word, then, dwell richly both in us and in our assistants, in all wisdom and spiritual understanding.

2. Our training must be spiritual. The great vice of Chinese education is its external artificiality. The Gospel brings an interior spiritual life.

A sensitiveness to sin must be awakened and deepened in our assistants, a sensitiveness to the very *thought* of sin.

Conscience must, therefore, be enlightened, and nothing can do this, but God's Word and Spirit.

In the same way they must come to know *men*, and to understand human nature.

REV. G. JOHN, L. M. S., HANKOW, said :—

Our staff of native agents at Hankow is small, and the amount of training they get is not as large as we could wish. I give them the whole of one morning once a week. My plan is to take up a book, either of the Old or New Testament and read it or discuss it as thoroughly as possible with them. All the parallel passages are turned up and explained, and thus in going through one book a general view of the whole Bible is obtained. Maps are consulted, historical references are expatiated upon, and scientific subjects, suggested in various ways, are expounded. My

principal object is to help them to the attainment of a good knowledge of the facts and doctrines of the Bible, and for this purpose I endeavour to stimulate them in various ways to read the Bible itself constantly, to make special use of commentaries, and to master all the Christian books that I can place in their hands. Whilst they are encouraged to read all the scientific, historical, and geographical works within their reach, no attempt is made to teach them either Greek, Hebrew, or English. In the present stage of our work we deem a knowledge of these language unnecessary. Besides this intellectual teaching they need much practical teaching with respect to the manner and matter of preaching. If left to their own impulse they will as a rule spend the whole time in reviling idolatry, or expatiating on Confucian morality. It is not easy to get them to preach *Christ* and *Him Crucified*, and *God in Christ*. On this most important point they need line upon line, precept upon precept, here a little and there a little, till they are brought to look upon the whole subject from the missionary's stand point. We ought never to rest satisfied till we get our preachers to make Jesus Christ the great central theme of their discourses—till they are brought to feel that their one great work is to make *Him* known in the fulness of His Character. I have often been struck, with the great change which comes over our native helpers when this great fact lays hold of their intellects and their hearts. Then their discourses—instead of being made up of platitudes about the fall, the deluge, heaven and earth, and the gods and goddesses of China, with a few sentences about God the Father and Jesus the Saviour, at the close, become full of Christ and consequently full of power. They need also to be taught *how* to preach. They lack clearness, precision, and order in the presentation of truth; and hence it is that a foreigner will often succeed in conveying a clearer idea of the Gospel to the mind of a heathen in an hour than they can do in days and weeks. They greatly need method in the arrangement of their ideas, and no mean part of their training consists in teaching them the art of putting things. They must be taught to be earnest and intense in their manner, and to be kind and respectful in their bearing. They need be taught, also, the importance of *talking* to the people privately in the Chapel, the vestry, and, if possible, at their homes. It is exceedingly important that our pastors and preachers should be large hearted, sympathetic men, always ready to receive inquirers into their own houses, and visit the converts at their homes. I would not have a native preacher or pastor at any price who would not lay himself out in this way for the benefit of the cause. In this respect the native agent is able to supplement the foreign missionary on a point of vital importance. The missionary, if a genuine man, will do what he can to establish kind and loving social relationships between himself and the natives, but there are limits beyond which he cannot go as a foreigner, and hence the necessity of teaching our native agents their duty in these respects, and of insisting upon their performing it faithfully. The most important part of their training however, is the *spiritual*—and it is the most difficult likewise. They need be taught how to hold communion with God, and the nature and value of prayer in connection with their work. The first thing is to get them to be *prayerful* men. How apt are we ourselves to carry on our work in a prayerless spirit, and how much of *our* weakness and fruitlessness may justly be ascribed to this fact! But the danger in their case is much greater than in ours. They need also to be taught the nature of their work—its spiritual character and aim. They want to be impressed with the fact that the object of preaching is not to amuse people, or simply to instruct the intellect, but to *save*

man from sin and destruction. The native agents have to be *trained* to this. I have a distinct recollection of the *first* time I brought the matter pointedly before our helpers at Hankow, and of the change it wrought in the sentiments and practice of some. Let us teach them the value of a human *soul*, and to aim in all that they do and say at the *salvation* of the souls of the men with whom they have to deal. Let us do this, and they will, if true men, soon rise to a very much higher platform of power and usefulness. They need, also, to be helped to the attainment of a profound sense of the responsibility of their position, and a sensitive conscience in regard to the discharge of their duties as preachers and ministers of the Gospel. In order to promote their spiritual training I find it necessary to pray much with them, and as far as possible make the relation between them and myself a spiritual one. It is very desirable now and again to have close, searching, face-to-face and heart-to-heart talks with them on the divine life as realized by both the missionary and themselves. The missionary ought to stand on a much higher plane than they do, and the revelation of his inner life to them occasionally cannot but tend to elevate them. We have all noticed how apt the native agents are to imitate us, even in the tones of our voices and gestures sometimes. Here then we have a great educating power. In all things let us be an example to them. Let us be apostolic men in spirit, in life, in work; and they will not fail to try and grow up unto the measure of our stature. The great need of China at the present time is a strong band of native agents intellectually, morally and spiritually trained for God's work. May God give us the right men; and may we do our part towards making them meet for the Master's use.

MORNING SESSION.

Closing Exercises.

The business having been finished on the 23rd,—Thursday, the 24th of May was set apart for special devotional services, as an appropriate close to the sessions of the Conference.

It was provided by the Committee of arrangements that these services should be conducted by the two chairmen of the body in such order as they should judge best.

The American chairman, Rev. Dr. Nelson conducted the former part of these exercises, using a selection of prayers from the Episcopal Liturgy, most fitting to the occasion; and, as it was the Queen's Birth-day, offering special prayer for her Majesty which deeply affected the hearts of those in the assembly, who were her subjects.

The British chairman, Rev. Dr. Douglas conducted the latter part of this service, the fervor and feeling of which grew deeper and more intense to the end.

In the course of this morning's service of prayer, special petitions were offered in behalf of the Representatives in China of foreign Governments, as well as for the foreigners generally, resident in China,—for the native Christian Ministers and converts, as also for the heathen still sitting in darkness.

After these exercises, and before the parting blessing was pronounced, many a soul-moving word was said by one and another and another among the members, showing to how great a degree this whole body, composed of so many and such diverse elements, was welded together in allegiance to their one Lord and in devotion to His great work.

Finally, the Blessing of peace was given, and the Shanghai General Missionary Conference was dissolved.

Just then, the voice of the late British chairman was once more heard, suggesting "that another Conference be held ten years from that time," and dying away with the words that are not soon to die,

"Who of us will be there?"

Two months and two days after these words were uttered, the tongue that uttered them was still.

The Rev. Dr. Douglas was stricken down with cholera at Amoy, on the 26th day of July, in the 37th year of his age, and after twenty-two years of Missionary life in China. The speaking, acting and living part which he took in the Conference from the beginning and during all its progress, and, last but not least, those few, final and impressive words,—almost prophetically foreshadowing the striking of his own name from the roll,—will, especially to those who were present on that last memorable day, long call up Dr. Douglas as the prominent figure in the foreground of the Shanghai General Missionary Conference.



APPENDIX.

ESSAY.*

Female Boarding Schools.

BY

MISS MARY LAURENCE, C. M. S., NINGPO.

It is still an open question with many in Western lands, whether Boarding Schools for Girls are really beneficial. Some wise and pious people, searching the Scriptures for guidance in this as in every other perplexity of life, finding mention made only of the "schools of the prophets," and discovering no allusion to similar institutions for the *prophetesses*, conclude that Girls' Boarding Schools are not according to the mind of God. Others who have made unfortunate acquaintance with badly managed schools, unhesitatingly condemn the whole system and pronounce Girls' Boarding Schools to be "Hot-beds of evil." Others again, equally pious and equally anxious to bring up their daughters aright, believe school-life to be the best preparation for the larger and more important spheres they may be called upon to fill as women and probably as wives and mothers. Setting aside the various plausible arguments which may be urged by educated people in civilised lands, and looking at the question as it meets us in this heathen country, it seems to me that Girls' Boarding Schools are not merely valuable but indispensable, if future generations of Chinese Christians are to rise, not only to any degree of Western civilisation but to any thing like the standard of Christianity and morality laid down in the Bible.

It will, we imagine, be conceded that the status of woman in China needs raising. The Chinaman outwardly decorous, and wonderfully civilized compared with the Pacific Islander or the African Savage, has yet to learn the noble deference to weakness taught by St. Peter. And the China-woman accustomed from infancy to taunts and reproaches on account of her sex, needs to be raised, to have the finer instincts of her nature drawn out, to be taught that without leaving the dependence of womanhood, she may yet fulfil a high and heavenly calling. Wherever the Gospel has spread the improvement of woman's condition has been the result, and we believe it will be so here. It becomes us as Christian Missionaries, as faithful stewards of the funds of Missionary Societies, to consider by what means this end may be best attained, what efforts will best repay expenditure of time, strength and money. Looking at the present state of even the most flourishing mission among the Chinese, at the small amount of knowledge possessed by the Christians, the utter absence of all faculty for teaching, at the difficulty of shaking off bad habits and heathen superstitions, we shall be easily convinced that the education of the present generation of girls cannot be entrusted to their own parents. Even in the mere matter of book-learning the parents are unable to teach their children. I can only speak of Ningpo, but suppose it is quite within the mark to say that in the city and surrounding country not one woman in a

* This Essay was not received in time to appear in its proper place on the 15th day.

hundred can read. How then are the daughters to be taught. And then this womanly ignorance is such an accepted fact, the practical Chinese see so little use in a woman's knowing how to read, that we must use some inducement to make them try the experiment. Surely it comes within the province of the Christian to use his influence against the pernicious custom of infant-betrothals and child-marriages. Many of the Christians whilst realizing the misery to which they expose their daughters, are too poor to bring them up themselves and have no alternative but to let them become household drudges in their husband's homes. For such cases the Boarding School may be an incalculable blessing. A case came under my own observation only this year which exemplifies this point. A father with two motherless children, heavily in debt at the China New Year, through his wife's death and his own illness, was going to give his little girl in marriage. A loan of *four dollars* saved the poor child, and he placed her in my school for ten years. The cost of her support for a year will be about twenty-four dollars or £6, so that for £60 or \$240 we can secure ten years happiness for the child and may hope to add a useful Christian mother, if not an intelligent, active worker to the church of God. If we look at the enormous sums spent in England in Asylums and other charity schools, I think we may feel that £60 for ten years is not a bad money investment. In many such institutions at home the expenses per head exceed £20 per annum.

In view then of all the obstacles in the way of the education of women in China, we must conclude that if we are to have wives who shall be real helps to their Christian husbands, if we are to have mothers who shall be able to lay the foundation of their childrens' education by home training, we must have Girls' Schools; and notwithstanding the vast difference in expense between day and boarding schools, and whilst fully recognising the value and importance of day-schools for aggressive work among the heathen, I do not think they are of much use for training Christian girls. On the other hand I do not think *Boarding* schools for Heathen children a remunerative experiment. These, it seems to me, should be exclusively for the daughters, or daughters-in-law, of Christian or for Heathen girls wholly given up to the Missionary; they should be essentially nurseries for the church, otherwise however interesting they may be, and blessed as they have been in exceptional cases, they are not a *paying investment*. But for the training of Christian wives, mothers and teachers Boarding schools are needed. We want to save the daughters of converts from contact with the dark current of evil which surrounds them in this heathen country. I quote the words of an Indian Missionary of many years' standing on the establishment last year of a Boarding school for Christian girls: "Our great object besides giving the children a good education, is to separate them as much as possible from all contaminating influences, and to surround them with the purifying influence of a Christian home. Those who are acquainted with India and know how difficult it is for an English mother, even with the most watchful care to guard her little ones from the baneful surroundings of a heathen country, will realise how much more difficult it is for Indian mothers to preserve their children from evil."—What is needed in India, is needed in China. However proper and useful it may be that men who are to preach to all classes of people should be well versed in heathen customs, and thoroughly acquainted with every phase of superstition, the less girls know about these things the better. Let them be ignorant as far as possible of every form of evil, ignorant of the debasing habits and degrading superstitions which fetter the souls of the heathen around them; such

ignorance will be their strength. How shall this be effected but by gathering them into Boarding schools, conducted on Christian principles, in which Scriptural truth and precept are brought to bear on every part of their conduct, in which is daily exemplified the command, "Bring them up in the nurture and admonition of the Lord."

II.—And now as to the best mode of conducting Girls Boarding Schools.

No doubt there are dangers connected with schools; no doubt the bringing of many together does concentrate the power of evil. All who have watched with any care or anxiety know how the moral tone of schools fluctuates, and if evil once gets the ascendancy, how difficult it is to re-establish a better state of things. But once convinced that our cause is a right one, difficulties need not daunt us; they should but stir us to more diligent and prayerful search after, and use of the right means for attaining the desired end.

It will be well at the outset to have clearly before our minds the precise aims we have in view in the establishment of Boarding Schools for Girls. These I take to be two-fold, 1st, and for the large majority of the scholars, to fit Chinese Christian girls to become intelligent and exemplary wives and mothers: 2nd, and this for a few, perhaps one in ten, to fit girls to become useful teachers of their own sex. We do not want to raise the cry of woman's rights, nor in any degree to countenance the Chinese error that in our honorable country women have the upper hand, because the British sceptre has for so many prosperous years been swayed by a woman's hand. For the majority of our girls we crave no other praise than that "the hearts of their husbands do safely trust them and that their children rise up and call them blessed." There is indeed one enterprising female teacher in the province of Chekiang who hopes to make her girls teachers of *boys* schools. She scorns the idea of her pupils' erudition having so contracted a sphere as their own homes, or even schools for those of their own sex. With these ambitious views however her own Lady-superintendent has as little sympathy as myself. And here I feel I cannot express too strongly the conviction which gains strength every year respecting the importance of Foreign supervision of schools. I do not believe any Female Boarding School can be a success without a resident Foreign lady. She must live near enough to the school house to be able to go in at all hours and to be thoroughly conversant with all that goes on in and out of school. Perhaps in the South of China, and in Hongkong there may be more efficient native helpers trained in the long-established schools there, but I have not yet met the native woman who has sufficiently imbibed ideas and habits of method, cleanliness and tact, to be entrusted with the chief care of such an establishment. They all need, to say the least, keeping up to the mark, most of them need winding up and re-setting very often. Yet it is only from our Boarding Schools that we can hope for a supply of teachers for future generations of Chinese Christians. If those who have had the benefit of training and teaching when young, are so lame and helpless, what must those be who have had no such advantages. And in view of this I would recommend that elder pupils be used as soon as possible as monitors and junior teachers. They will learn better themselves while trying to impart knowledge; they will teach better while they are still being taught, and they will be still under the constant supervision of the Foreign teacher who will be able to give many a useful hint, which will be more readily taken in the early days than in after years.

The subjects for study and the time to be devoted to study will of

course vary, but must be decided with direct reference to the spheres to be filled in after life by the pupils. The great majority of those at present under instruction in our schools, are girls who will have to work for themselves, on whom will devolve not merely the superintendence, but the actual drudgery of the household. It would then be a fatal mistake to treat them as ladies, to have every kind of menial work performed for them. They must be taught needle work, cooking and every thing which will make them useful women. They must be taught practically and made to take their turn in the various branches of household work.

The question as to whether girls should learn the Chinese Classics must of course be decided by each superintendent. I have never been able to teach them in my school from lack of time. As taught by Chinese pedagogues the classics must take years to be mastered with any degree of intelligence, and few Foreign ladies are yet able to teach them themselves in a more expeditious or attractive manner. Where the Colloquial language has been reduced to writing in the Roman character, it is an invaluable help to women and girls, and should form the ground work of all instruction. Girls who can read fluently and write correctly in the Roman character will be far better prepared to grapple with the difficulties of Chinese Veng-li. One illustration of this may not be out of place. My girls have long been in the habit of using a manuscript dictionary, by the aid of which they prepare one or two chapters of the Scriptures in Veng-li a day. They are expected to find out the meaning of the characters for themselves, and to be able to translate freely into the colloquial. Girls of twelve and thirteen can thus learn by themselves as in Foreign schools and the teacher is saved the endless individual explanations so constant in native seminaries. Another example of the advantages derived from the use of the Roman system is that of a girl who was only in the school half a year, and in that time learned to read the New Testament and write sufficiently even to keep up a correspondence with us after she left. This I fancy would have been impossible had the Chinese character been the only medium of instruction open to us. Where there is no Roman colloquial the difficulties must be greater, but the mandarin is so intelligible in most parts of the country that it will doubtless become the basis of education in many missions. That a knowledge of the classics is not necessary to an intelligent use of the Chinese character has been satisfactorily proved by many girls educated in Miss Aldersey's school in Ningpo. They studied no native books at all, but they can read with greater or less readiness ordinary Chinese literature and the various Missionary periodicals issued in Veng-li and mandarin. Our great hindrance at present in education is the want of suitable class-books, but if each of the missionaries now in the field would follow the example of one or two in the North and South, this hindrance would soon exist no longer. There can be little doubt that our hope for the church of the future lies in the right training of the present rising generation, and while maintaining in all its integrity and fulness the mission of the church to evangelise the world, and believing that preaching is the great means used by God for bringing out of heathenism those whom He has chosen for His own, we believe a mighty work has also to be done by those who are obeying the Master's command "Feed my lambs," and that a harvest of joyful surprise awaits the plodding school teacher. "* They that be *teachers* shall shine as the brightness of the firmament."

* Dan. xii. 3 (Margin).

REPORTS OF COMMITTEES.

I.—*Report of the Committee on Terms.*

We, the undersigned, nominated by the Committee of Arrangements to inquire whether any feasible plan could be found of harmonizing the divergent views of Protestant Missionaries as to the best rendering of Elohim and Theos, Ruach and Pneuma, into Chinese, regret to have to report that we have been unable to discover any satisfactory basis of agreement, and that it has been found impracticable to present a digest of arguments on each side, as was originally proposed by the Committee of Arrangements. We have therefore to suggest mutual forbearance, and a prayerful waiting on God for further light and guidance, as the only available course under present circumstances.

(Signed) W. A. RUSSELL.
 R. LECHLER.
 H. BLODGET.
 CHAS. HARTWELL.
 J. EDKINS.
 C. W. MATEER.

II.—*Report of the Committee on the Division of the Field.*

The Committee appointed by the Conference to consider the question of the Division of the Field of labor have given their best attention to the subject, and now beg to submit the following Report:—

First. Without seeking to interfere with the freedom of individual missionaries, or the action of any Society, they recommend that the grand oneness of the Christian Church in spirit and in aim should be ever before the minds of all, and that nothing should be done which would in any way originate or perpetuate the idea of strife or dissension among us in the minds of the Chinese people.

Second. That therefore the missionaries of the different churches residing in the same region should arrange to carry on their labors, as far as possible, in different localities.

Third. That in the case of sickness or absence, or on other occasions calling for assistance, missionaries should supply each other's need, and thus by mutual help seek to vindicate the great truth that they are brethren in Christ Jesus and fellow-workers in the same great undertaking.

Fourth. That wherever it is practicable, missionaries should deliberate together, and combine in carrying on schools of all kinds, seminaries for students, dispensaries, hospitals, and such like—that, with our limited forces, the highest possible result may be attained.

Fifth. That in the event of Societies not hitherto represented entering the field, they be recommended to occupy one or other of the newly opened ports, or one of the Provinces as yet unoccupied.

The above resolutions were agreed to, one by one, unanimously.

- (Signed) ALEXANDER WILLIAMSON.
United Presbyterian Church of Scotland.
- S. L. BALDWIN.
American Methodist Episcopal Church.
- R. H. GRAVES.
American Southern Baptist Mission.
- GRIFFITH JOHN.
London Mission.
- F. F. GOUGH.
Church Missionary Society.
- H. BLODGET.
A. B. C. F. Mission.
- H. L. MACKENZIE.
English Presbyterian Mission.
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III.—*Report of the Committee on the Opium Trade.*

The Committee appointed to consider the Opium question beg leave to present the following resolutions for adoption by the Conference:—

1st.—That opium smoking is a vice highly injurious physically, morally and socially.

2nd. That the opium trade, though now no longer contraband, is deeply injurious, not only to China, but also to India, to Great Britain, and to the other countries engaged in it, and especially that, both from its past history, and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity; and it is the earnest desire of this Conference that the trade may be speedily suppressed, except so far as it is necessary to supply the strictly medicinal use of the drug.

3rd. That while fully aware of the serious commercial and financial difficulties in the way of abolishing the trade, and not venturing to give any opinion as to the means by which these may be obviated, it is the solemn conviction of the Conference that in this case, as always, “nothing which is morally wrong can be politically right.”

4th. That in addition to the dissemination of strictly accurate information, the Conference believes that the labors of those in Great Britain opposed to the opium trade, may at present, be most practically and beneficially directed towards the effort to sever the direct connection of the Indian Government with the growth, manufacture and sale of opium; and to oppose any attempts to obstruct the action of the Chinese Government in all lawful endeavours to regulate, restrict or suppress opium smoking and the opium trade in China.

5th. Finally, this Conference urgently appeals to all the Churches of Christendom to pray fervently to God that He may prosper the means used, so that this great evil may speedily come to an end, and to make their voices heard in clear and earnest tones, so as to reach the ear and awaken the conscience of England, and of all other Christian people and Governments.

(Signed) C. DOUGLAS.
 A. E. MOULE.
 C. W. MATEER.
 G. JOHN.
 R. LECHLER.

IV.—*Report of the Committee on Literature and Statistics.*

The Committee on Literature beg to present to the Conference the following report of their action:—

1st. We recommend the appointment of a Committee, consisting of the Rev. W. A. P. Martin, D.D., LL.D., the Rev. Alexander Williamson, LL.D., the Rev. C. W. Mateer, the Rev. Y. J. Allen, the Rev. R. Lechler and Mr. J. Fryer, to prepare a series of elementary school books suitable to the present wants of the Mission Schools.

2nd. That the form for Statistics of Protestant Missions appended to this report be circulated among the various missions, and that the statistics thus gathered be published both in the *Chinese Recorder* and in the Records of this Conference.

3rd. That of each tract or book, printed in the Chinese character, not exceeding 50 leaves, the Conference request that one copy be sent to each missionary, and of larger books a copy for each chief station.

4th. That in case of a vacancy occurring in the Committee on Literature, from any cause, the missionaries of the Province concerned be authorized to fill said vacancy, by choosing a new member for the Province.

5th. That the member of the Committee residing in Shanghai be Chairman and Secretary of the Committee.

(Signed)	A. WILLIAMSON,	member for Shantung
	C. A. STANLEY,	" " Chili.
	G. JOHN,	" " Hupch.
	V. C. HART,	" " Kiangsi.
	J. M. W. FARNHAM,	" " Kiangsu.
	J. BUTLER,	" " Chekiang.
	S. F. WOODIN,	" " Fokien.
	R. H. GRAVES,	" " Kwantung.

Tabular view of Mission Operations in China. May 1st, 1877.

1. Stations where missionaries reside.
2. Out stations.
3. Organized churches.
 1. Wholly self-supporting.
 2. Partially self-supporting.
4. Communicants .. Male, — Females—Total —.
5. Schools.

- | | | |
|----|---------------------------------|----------------------|
| 1. | Boys' Boarding Schools...No.—; | No. pupils.— |
| 2. | Boys' Day Schools | No.—; No. pupils.— |
| 3. | Girls' Boarding Schools...No.—; | No. pupils.— |
| 4. | Girls' Day Schools | No.—; No. pupils.— |
| 5. | Theological Schools.....No.—; | No. students.— |
| 6. | Sunday Schools | No.—; No. scholars.— |
6. School Teachers.
 7. Ordained Preachers and Pastors.
 8. Assistant Preachers.
 9. Colporteurs.
 10. Bible Women.
 11. Church Buildings, (for Christian congregations to worship in.)
 12. Chapels and other preaching places.
 13. Hospitals. No. in-patients last year;—No. out-patients.

V.—*Report of the Committee on Periodicals.*

The existing periodicals in the Chinese language conducted by members of this conference, or of the missionary body are :—

The *Globe Magazine* (weekly) by Rev. Y. J. Allen.

The *Monthly Educator* (monthly) by Rev. Y. J. Allen, Rev. W. Muirhead and Rev. J. Edkins, D. D.

The *Child's Paper* (monthly) by Rev. J. M. W. Farnham.

The *Gospel News* (monthly) a child's Paper, published at Foochow, by the Misses Woolston and Miss Payson. The *Scientific Magazine* (monthly) by Mr. John. Fryer.

We recommend that the Conference give its hearty encouragement and support to these periodicals. They have become a necessity in our missionary operations, and have proved themselves already useful in spreading information among the natives of this country. They have helped to fill the vacant space between the once isolated communities of native Christians, and they now form an indispensable link of connection between them. On these grounds they deserve the moral support of all the members of the Conference. It would be well if native Christian pastors and preachers, and literary men belonging to our congregations were asked to become occasional or regular contributors. The magazines are all open to Chinese writers, not being Christians, should they desire to discuss opium-smoking, foot-binding, popular education, and other such questions moral and social in their bearing. Information of a kind adapted to prove interesting to the readers of the periodicals is much desired by the editors from all parts of the Chinese mission field, now so rapidly widening.

It should be known that no restriction in regard to the terms used for the Divine Being and for the Holy Spirit is imposed by the editors of the periodicals. Stated contributors are entitled to a copy of the periodical to which they contribute, without payment.

The subject is of such importance that the Committee feel it a duty to press on the members of the Conference the need of a new stimulus being given to the circulation of the periodicals. In some parts of the missionary area, no agency exists. The influence and usefulness of these periodicals would be greatly aided, if one missionary at each port and station would undertake the agency, and thus help in diffusing the multifarious knowledge comprised in them among the population in his vicinity.

If there be any who are laboring in tracts of country where readers are few, it would be highly desirable to excite and foster an appetite for a form of literature adapted to prove so beneficial to the Christians and the general population of this country.

(Signed) J. EDKINS.
A. WILLIAMSON.
Y. J. ALLEN.

VI.—*Report of Committee on Appeal to the Churches.*

The Committee appointed to draw up an appeal to the Home Churches* beg leave to present the following appeal for adoption by this Conference:—

“The Committee invite the most earnest attention of their brethren throughout the whole world to the following facts and thoughts:—

I. China is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about equal to all the rest of the heathen nations combined.

II. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared to China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

III. The Chinese, though the oldest nation in the world, are as full of vigor and promise as ever. Intellectually they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them. Their enterprise and perseverance are proverbial.

IV. At the present moment, one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sumatra, Java, the Philippine Islands, Timor, Borneo, the Sandwich Islands, etc., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these regions. They are entering them by thousands, and in some cases tens of thousands, every year, and that in an ever-increasing ratio. They are also rapidly colonizing Manchuria, Mongolia, and Thibet. It is clear, therefore, that the Chinese will ultimately become the dominant race in all these vast countries.

V. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a blessing or a curse just in proportion as the fountain is cared for.

* See p. 19. Resolution III.

We will not pursue this line of thought further: the dark features of Chinese life and character oppress us. Chinese civilization has been set against Christian civilization. Those who draw this comparison cannot have mingled with the Chinese people. Underneath their showy exterior, the most pitiful, debasing and cruel customs prevail. The highest authority in the land testifies to this. The *Peking Gazette*, day by day, demonstrates the prevalence of the grossest superstition among all classes, from the emperor downwards.

We will not seek to harrow your feelings by entering into details. Of old it was said that men "changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The Chinese go further than this. They not only worship the dead, and idols of wood and stone, but also, in many districts, the most loathsome creatures. Mere civilization is no criterion of the moral condition of the people. We have all read of the debasing worship of the ancient Egyptians, the horrid rites of the cultivated Phœnicians, and have stood aghast at the immorality of Greece and Rome during the most glorious epochs of their history. We do not say that the Chinese have reached the same depths of iniquity, but we do affirm that, with the exception of immoral rites in religious services, parallels can be pointed out in China, at the present day, to almost every form of degradation, cruelty and vice which prevailed in those ancient kingdoms. Human nature is the same in all ages, and, left to itself, more or less faithfully fulfills the appalling picture drawn by the apostle Paul. And what aggravates the case is that the *literati* and rulers of all grades—notwithstanding occasional proclamations to the country—make use of the prevailing superstitions to influence and govern the people. Thus the educated, instead of seeking to enlighten and elevate the masses, only bind the fetters of ignorance more effectually upon them. *There is therefore no hope for China in itself.*

Under these circumstances millions pass into eternity every year! What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and ever-deepening joy, to "shine as the brightness of the firmament, and as the stars for ever and ever."

How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China *in this generation*? Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. If we faithfully bring our tithes into the storehouse, and preach the Gospel everywhere, then the windows of heaven shall be opened, and blessings showered down upon us, till there be not room enough to receive them.

There are many indications of promise (1) Thirty-seven years ago, there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand (2). A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. (3). The empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual opening up of the vast interior. (4). Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy.

(5). Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations.

We earnestly appeal to the whole Christian world for help. There are still eight Provinces in which there is not one resident Missionary. In others there are only two or three; and taking China as a whole, we stand as one Missionary for Massachusetts, or two for Scotland.

Young men, first of all, we appeal to you. Standing on the threshold of life, it is clearly your duty to consider how you may employ the talents God has given you, so as in the highest degree to promote His glory. There is no field in the world where devoted Christian workers may so effectively and extensively serve their generation as in China; and where the foundation work of the present is connected with such grand results in the future.

If, after careful consideration and earnest prayer, this call awakens a response in your heart, say not hastily that you have no qualifications. Perhaps you are better qualified than you suppose; or it may be your duty to qualify yourself for this service. There is in China a wide sphere for all kinds of talent. While we chiefly need men able to preach the Word, to instruct the converts, and watch over the native church, training it for self-government; we also need medical men, to heal the sick and train up native physicians; men of science, to elucidate the works of God; and men of literary tastes, to translate or compose books and to wield the power of the press in guiding and moulding public opinion; also, teachers, colporteurs, printers, etc; and last, but not least, devoted women, to penetrate the homes of the people and save the women of the country—their Chinese sisters.

Young men, let us freely speak to you. You hold in your hands the incorruptible seed of the Word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God,—and the silent cry of the millions of China. In the name of Christ **ARISE**. Let the dead bury their dead; go ye, and preach the kingdom of God.

Fathers and Mothers, we commend these thoughts to you. Your affections are centred on your sons and daughters, growing up in strength and beauty, and your highest ambition is that their powers may be utilized in the utmost possible degree. Draw their attention to this land, so vast and varied, so rich and populous, in which the people are just beginning to arise from the ashes of the dead past, and, instead of restraining them, rather rejoice if God inclines the hearts of your children to bring to this people that light and guidance which they so urgently need, and which Christianity alone can impart.

Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of

our best men. We beseech you, therefore, to place this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this empire their earnest, unbiassed, and prayerful consideration.

We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said, "According to your faith be it unto you." The church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?

Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China,—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all, to whom this appeal comes, to cry,—“Lord, what wilt thou have *me* to do?” And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty.”

STATISTICS.

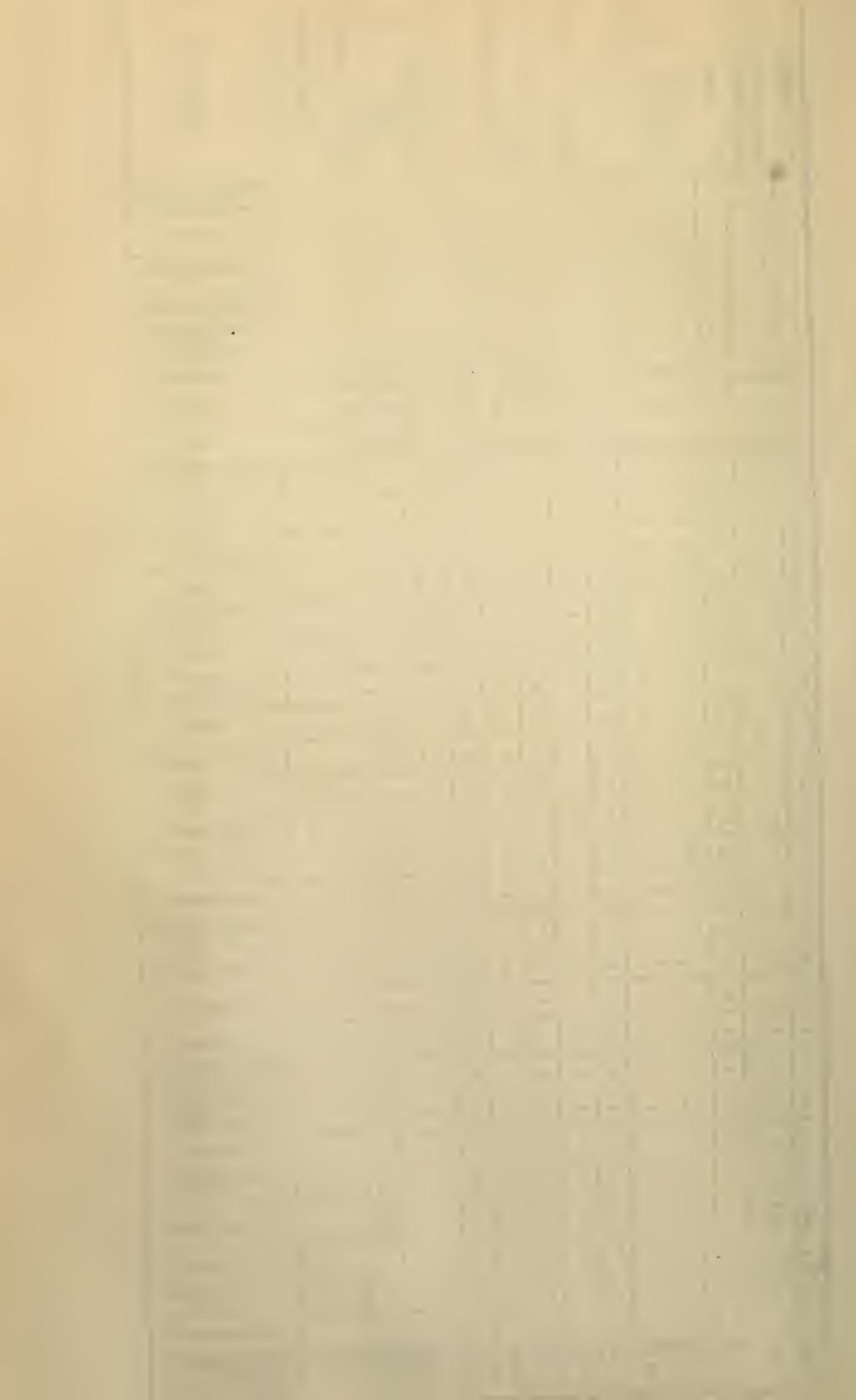
STATISTICS.

STATISTICS OF PROTESTANT MISSIONS IN CHINA.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Part ally self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other places of worship.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Med. cal Students.	Total cost of the year.
AMERICAN MISSIONS.																																		
Am. B. Miss. Union, Ningpo, Do.	3	19	9	...	4	3011	149	1821	...	...	4	58	1	23	1	10	...	...	1	50	6	1	22	3	1	9	13	...	...	...	...	...	...
Do.	1	16	3	...	3	407	222	185	1	20	1	14	...	...	...	...	1	5	...	...	3	2	12	...	16	2	15	...	...	...	...	...	...
Totals, ...	4	35	12	...	7	708	371	337	1	20	5	72	1	23	1	10	1	5	1	50	9	3	31	3	17	11	29	...	...	...	...	...	...
Am. E. (South), Tanchow, Do.	1	2	2	...	1	120	74	46	1	22	...	...	1	29	...	...	...	1	1	85	2	1	3	...	...	1	3	...	...	...	...	...	...	...
Do.	1	2	1	...	1	86	42	41	...	...	1	23	...	...	...	...	...	7	1	20	4	1	2	...	...	1	3	...	...	...	...	...	...	...
Do.	1	3	2	...	1	139	*96	*63	...	...	3	60	...	...	4	80	1	13	...	...	8	2	4	1	7	2	2	...	...	...	...	...	...	...
Totals, ...	3	7	5	1	2	33	212	150	1	22	4	83	1	29	5	98	1	21	2	105	14	4	9	1	8	6	6	...	...	...	...	...	...	...
Am. B. C. F. Miss., Pekin, Do.	6	9	7	...	3	297	180	87	1	12	3	45	1	20	...	...	1	5	6	147	9	8	4	1	5	7	...	...	...	...	...	...	...	...
Do.	3	15	8	...	8	17	11	57	1	16	1	20	1	30	6	70	1	2	7	90	8	2	17	6	1	8	14	1	291	4167	2	6,201	...	...
Totals, ...	9	25	15	...	11	414	294	144	2	28	4	65	2	50	6	70	2	7	13	237	17	2	25	10	2	13	21	...	251	4167	3	8,203	...	...
Am. Episc. Miss., Pekin, Do.	1	...	...	...	...	50	*30	*90	...	1	20	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Do.	2	10	3	...	...	170	*84	*30	2	51	12	*82	2	35	5	*111	...	13	2	60	15	3	3	2	8	4	11	...	113	18,013	2	...	...	...
Do. Hankow & Wuchang, Do.	2	...	...	...	...	33	29	4	1	33	2	50	1	8	...	...	...	5	...	...	5	...	1	...	...	2	1	...	...	...	...	...	...	...
Totals, ...	5	10	3	...	...	23	143	110	3	85	31	352	3	43	5	115	1	18	2	60	21	2	5	2	8	6	12	...	143	18,013	3	6,130	...	...
A. Meth. E. (North), Pekin, Do.	2	4	2	...	2	60	31	26	...	...	3	30	1	17	...	...	...	5	2	90	4	...	6	...	...	1	4	...	...	...	...	...	...	...
Do.	1	3	2	...	2	3	21	7	...	...	2	10	1	30	1	170	...	15	51	80	4	...	2	...	2	5	...	...	...	...	...	...	...	...
Do. Central, Fookow, Do.	1	1	2	...	1	71	12	8	...	...	6	60	1	31	2	370	...	...	711	30	...	10	...	1	...	23	...	...	...	...	...	...	...	...
Totals, ...	4	83	76	...	1	73	1,316	804	42	11	11	130	3	78	23	352	2	20	57	914	38	10	74	1	13	25	66	...	251	4167	1	681	...	...

Total cost of the year for all Protestant Missions in China.





Name of Mission.	Stations where the mission is resident.		Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total cost of the Native Church in all years.				
	In.	Out.																																				
BRITISH MISSIONS.																																						
Disc. Protestant Assoc. D. Termosa.	1	24	5	1	7	641	*431	*210	10	120	1	18	1	14	7	1	23	5	...	21	2	782	4,867	2	...	\$702.80		
	1	25	14	...	25	967	613	351	7	80	1	7	24	1	...	25	782	4,867	2	...	\$700.00			
Totals, ...	2	13	23	1	33	1,608	1,044	561	17	200	1	18	2	21	7	1	47	6	...	50	2	...	782	4,867	2	...	\$702.80			
Irish Presbyterian, New Zealand.																																						
Totals, ...	2	3	31	24	7	1	22	...	40	...	11	3	
Scottish Episcopal, New Zealand.																																						
Totals, ...	1	2	1	31	11	20	1	22	1	11	1	20	3	1	1	1	1	1	1	1	100	...	1	6,391	\$7.50	
Unconnected, Chinkian.																																						
Totals, ...	1	1	19	1	4	1	4	2
CONTINENTAL MISSIONS.																																						
Usual Miss. Hongkong & inland.																																						
Totals, ...	1	16	12	953	*477	*476	2	116	6	95	2	121	1	10	14	2	20	1	1	4	16	\$23,000	
Usual Miss. Canton, etc.																																						
Totals, ...	1	11	548	210	105	1	30	8	176	...	3	1	15	1	12	10	1	14	2	1	11	9	\$728.00
Totals, ...	1	11	315	210	105	1	30	8	176	...	3	1	15	1	12	10	1	14	2	1	11	9	

* Averaged or Approximate

† Not official.

‡ The religious services only maintained by the Mission.



STATISTICS OF PROTESTANT MISSIONS IN CHINA. 485a

	CORRECTED SUMMARY OF THE RECORDS OF THE MISSIONS IN SWATOW.		CORRECTED SUMMARY OF THE MISSIONS IN SWATOW.		CORRECTED SUMMARY OF THE MISSIONS IN SWATOW.		CORRECTED SUMMARY OF THE MISSIONS IN SWATOW.	
	ENG. PRESB. MISSION.	P. 485	ENG. PRESB. MISSION.	P. 485	BRITISH MISSIONS.	P. 486	BRITISH MISSIONS.	P. 486
Stations where missionaries reside	1	3	43	92				
Out-stations	21	70	290	632				
Organized Churches	6	28	156	318				
Wholly self supporting	..	1	7	18				
Partially self supporting	21	54	149	264				
Communicants	480	2088	6944	13515				
Males	210	1284	4501	8308				
Females	270	1804	2443	5207				
Boys' Boarding Schools	1	1	9	31				
Pupils	36	36	154	617				
Boys' Day-schools	..	17	70	177				
Pupils	200	200	1471	2891				
Girls' Boarding Schools	1	2	13	39				
Pupils	17	35	206	794				
Girls' Day Schools	..	..	24	82				
Pupils	..	..	335	1307				
Theological Schools	1	3	10	21				
Students	5	26	120	236				
Sunday Schools	..	..	23	115				
Scholars	3	..	495	2405				
School teachers	..	..	91	293				
Ordained preachers and pastors	3	10	98	73				
Assistant preachers	8	1	273	519				
Colporters	1	7	46	77				
Bible-women	2	2	98	92				
Church buildings for Christian worship	3	53	118	246				
Chapels and other preaching places	20	52	249	457				
Hospitals	2	4	12	18				
In-patients last year	1565	2317	3905	5295				
Out-patients last year	1300	6167	41170	88805				
Dispersaries	..	..	4	24				
Patients treated last year	3	5	16174	41281				
Medical Students	..	..	13	33				
Total contributions of Native Christians for all purposes last year	\$300	\$1602.89	\$5089.05	\$9571.32				

SUMMARY.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.
Chinese Mission, ...	4	15	12	...	...	953	*477	*476	2	116	6	95	2	121	...	...	1	10	...	...	14	2	20	1	1	4	16	...	...	...	...	...	...
British Mission, ...	4	11	...	...	...	318	210	108	1	30	8	170	...	3	1	15	1	12	...	...	10	1	14	2	1	11	9	...	...	...	...	...	...
Totals, ...	8	27	12	...	...	1,271	687	584	3	146	14	265	2	124	1	15	2	22	...	...	24	3	34	3	2	15	25	...	...	...	...	...	...

FINAL SUMMARY.

Name of Mission.	Not as yet missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partial & self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	
American Missions, ...	41	215	180	11	115	2,400	1,172	1,183	19	347	59	1,295	21	461	57	957	9	91	92	2,110	178	42	212	28	62	113	183	6	1,300	47,653	14	27,167	19	44,189
British Missions, ...	42	276	140	7	138	6,765	4,291	2,290	8	118	70	1,571	12	189	21	335	9	115	23	435	88	28	268	15	25	115	250	10	3,340	39,870	4	16,174	10	47,568
Continental Missions, ...	8	27	12	...	...	1,271	687	584	3	146	14	265	2	124	1	15	2	22	...	...	24	3	34	3	2	15	25	...	...	...	...	...	...	...
Totals, ...	91	511	312	18	213	10,336	5,068	4,967	30	611	177	2,991	35	777	82	1,307	20	231	115	2,909	290	73	511	76	90	243	437	16	5,270	87,469	21	112,941	30	102,112

NOTE.—1. The numbers given for stations and out-stations do not represent the actual number of stations in China, as in many instances different missions have stations in the same place.
 NOTE.—2. With reference to the out-patients at the Hospitals and Dispensaries, the numbers do not always represent only new cases.

Total statistics of the Native Churches for all provinces last year

Total statistics of the Native Churches for all provinces last year

NO.	NAME OF MISSION.	MARRIED INCLUD- ING THEIR WIVES.	SINGLE MALE.	SINGLE FEMALE.	TOTALS.
AMERICAN.					
1	American Baptist Missionary Union,	12	2	2	16
2	Do. (South),	8	...	3	11
3	Seventh Day Baptist, ... ..	...	...	...	...
4	Am. Board of Commiss. for For. Miss.	40	3	7	50
5	Protestant Episcopal Mission, ...	10	...	2	12
6	Methodist Do. (North),	26	3	8	37
7	Do. Do. (South),	6	1	...	7
8	Presbyterian Mission (North), ...	44	3	12	59
9	Do. (South),	4	3	3	10
10	Reformed Dutch Mission,	4	1	1	6
11	Woman's Union Mission, ... ..	...	...	2	2
BRITISH.					
12	Baptist Mission, ... ..	...	2	...	2
13	China Inland Mission,	28	16	10	54
14	Church Mission,	28	4	1	33
15	Propagation of the Gospel, ... ..	...	3	...	3
16	London Mission,	38	3	2	43
17	Methodist New Connexion,	8	...	...	8
18	United Methodist Free Church, ...	2	2	...	4
19	Wesleyan Mission,	20	9	4	33
20	Canadian Presbyterian,	4	...	...	4
21	English Do.	20	3	...	23
33	Irish Do.	4	...	...	4
23	Scotch United Presbyterian,	4	2	2	8
24	Soc. for Promo. of Female Education,	...	...	3	3
CONTINENTAL.					
25	Basel Mission,	12	3	...	15
26	Rhenish Mission,	10	1	...	11
BIBLE SOCIETIES.					
27	American Bible Society,	2	...	...	2
28	British and Foreign Bible Society, ...	...	2	...	2
29	National Bible Society of Scotland, ...	4	...	...	4
30	UNCONNECTED.	6	...	1	7
Totals,		344	66	63	473

Total number of Missionaries ... 473
 Do. exclusive of Missionaries' Wives 301

Note.—Some alterations might have to be made in a few of the above figures, for the sake of perfect accuracy; but it is believed that the totals would not be affected materially thereby.

STATISTICS OF ROMAN CATHOLIC MISSIONS IN CHINA.

Taken from the "*Bulletin des Missions Catholiques*" for 1870.*

VICARIATE-APOSTOLIC OF	NAME OF MISSION.	EUROPEAN MISSIONARIES.	† NATIVE PRIESTS.	CHRISTIANS.
Pechili	North... .. Congregation de la Mission ... (Lazarists),	14	20	27,000
	West Do. Do. Do.	5	15	20,000
	East Society of Jesus,	11	...	20,000
Shantung	Franciscans,	7	7	10,750
Shansi	Do.	8	16	15,200
Honan	Milan Congregation of Foreign Missions.	5	...	3,200
Kiangnan (Kiangsu (Nganwei)	... Society of Jesus,	42	...	81,000
Kiangsi ... ..	... Congregation de la Mission ... (Lazarists),	5	12	11,000
Chek'iang	Do. Do. Do.	7	16	4,000
Fokien (including Formosa)	... .. Dominicans	16	10	25,000
Hoopeh ... ..	... .. Franciscans	20	14	16,800
Hunan ... ..	... .. Do.	3	11	2,680
Shensi ... ..	... .. Do.	7	17	23,000
Szechuen	East Congregation des Missions Etrangers de Paris,	10	...	38,000
	West Do. Do. Do.	12	...	35,000
	South Do. Do. Do.	12	...	17,000
Kwangtung	Do. Do. Do.	21	...	20,000
Yunnan	Do. Do. Do.	11	...	8,500
Kwelchau	Do. Do. Do.	19	...	10,000
Manchuria	Do. Do. Do.	11	...	8,000
Mongolia	Belgian Congregation of Foreign Missions.	8	...	8,400
Totals, ... ..	...	251	† 138	401,530

* These statistics are the latest that could be obtained, but are correct only to the year 1870. Since then there have been some considerable changes; for instance in Kiangnan there are now 22 European Missionaries, and 100 native Christians, instead of 42 and 81,000 as above.

† The figures in this column are taken from the "*Results of the Population of the Faith*" for 1867.

‡ This does not represent the full total of Native Priests, as there is no report from some of the Missions.

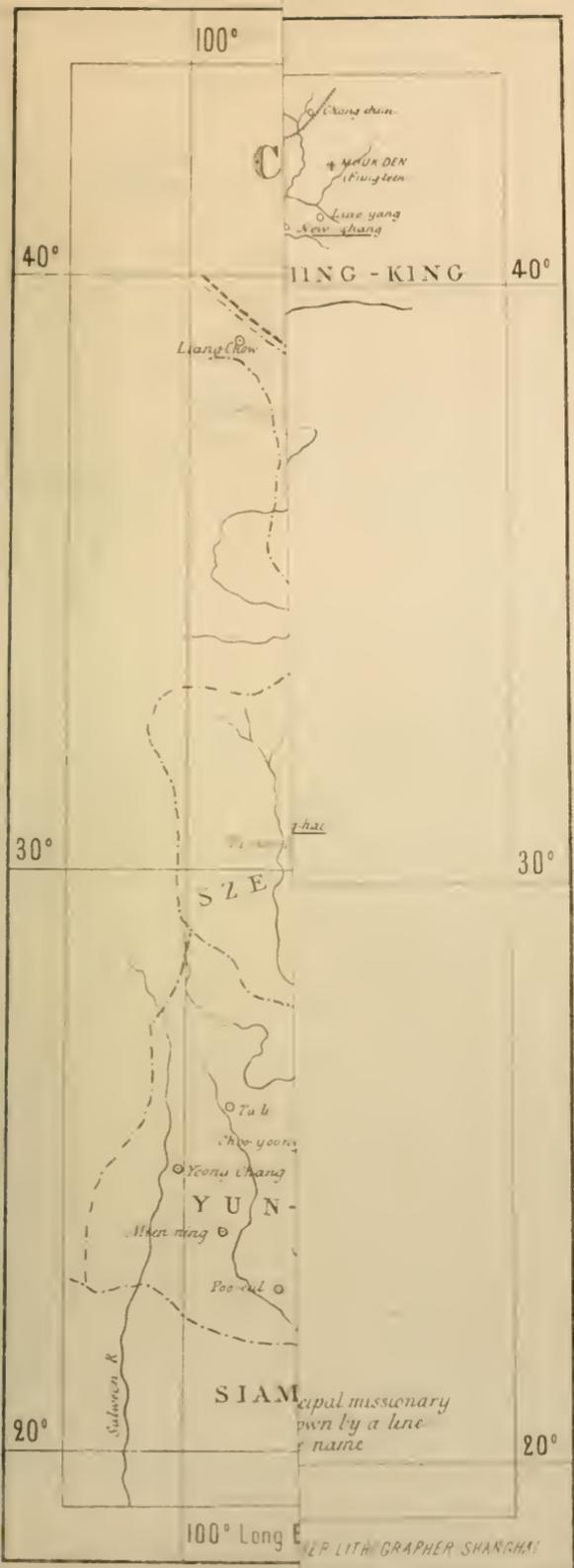
I N D E X .

- ABSTRACT of proceedings, 9.
- ADVANTAGES of the employment of native assistants, 323.
- ANCESTRAL worship, 367.
- APPEAL to the home churches 475.
- BALDWIN, Rev. Dr., Essay on Christian literature 203.
- BALDWIN, Rev. S. L., Essay on the self-support of the native church 283, speech on medical missions 126, on foot-binding 138, on secular literature 235, on the elevation of native church 268, on duty of foreign residents &c. 282, on native pastorate 321, on employment of native agents 333, on stimulating the native church to Christian work 347, on questionable practices &c. 402, on treaty rights 414, on church unity 438, on training of native agency 458.
- BARCHET, Dr., speech on medical missions 128.
- BARCLAY, Rev. T., speech on training of native agency 460.
- BARRETT, Rev. E. R., speech on questionable practices &c. 401.
- BEST means of elevating the native church 255.
- BLODGET, Rev. Dr., speech on preaching 83, on woman's work 154, on employment of native agents 336, on principles of translation 428.
- BUDDHISM and Tauism 62.
- BUTCHER, Very Rev. Dean, Essay on duty of foreign residents aiding in the evangelization of China 272.
- BUTLER, Rev. J., Essay on the native pastorate 304, speech on schools 197, on Christian literature 220, on secular literature 235, on questionable practices &c. 404.
- CHRISTIAN literature 203.
- CLOSING exercises of the conference 465.
- COMMITTEES appointed by conference 17, reports of, 471.
- CONSECRATION essential to missionary success 45.
- CORBETT, Rev. H., Essay on the native pastorate 299.
- CRAWFORD, Rev. T. P., Essay on the employment of native assistants 323, speech on Buddhism and Tauism 75, on foot-binding 137, on woman's work 159, on Christian literature 225, on church membership 252, on self-support of native church 295, on questionable practices 396.
- CRAWFORD, Mrs., Essay on woman's work for woman 147.
- DODD, Rev. S., Essay on boys' boarding schools 188, speech on itineration 109, on Christian literature 224, on self-support of native church 298, on native pastorate 317, on employment of native agents 335, on treaty rights 413, on church unity 441.
- DOUGLAS, Rev. Dr., Essay on systematic cooperation 443, speech on Buddhism and Tauism 73, on itineration 112, on woman's work 154, on Christian literature 223, on duty of foreign residents &c. 283, on self-support of native church 298, on native pastorate 318, on stimulating the native church to Christian work 348, on the opium question 364, on treaty rights 417, on church unity 439.

- DOUTHWAITE, Mr., speech on medical missions 129.
- DUBOSE, Rev. H. C., speech on itineration 109, on woman's work 152, on secular literature 237, on the opium question 366.
- DUKES, Rev. E. J., speech on self-support of native church 297, on church unity 440.
- DUTY of foreign residents to aid in evangelization of China 272.
- ECCLESIASTICAL union of native churches 429.
- EDKINS, Rev. Dr., Essay on Buddhism and Taoism 62, speech on preaching 88, on woman's work 158, on Christian literature 291, on secular literature 238, on elevation of native church 271, on native pastorate 317, on the opium question 365, on questionable practices &c. 404, 405, on treaty rights 414, on principles of translation 427, on training of native agency 463.
- FARNHAM, Rev. J. M. W., speech on schools 196, on employment of native agents 334.
- FEET-binding 132.
- FIELD of labour in all its magnitude 55.
- FIELDE, Miss, speech on woman's work 156.
- FOSTER, Rev. A., speech on preaching 88, on duty of foreign residents &c. 280, on stimulating the native church to Christian work 351.
- FRYER, J. Esq., speech on secular literature 238.
- GAULD, Dr., Essay on medical missions 119.
- GOODRICH, Rev. C., Essay on importance of vernacular Christian literature 213, speech on preaching 87, on itineration 113, on elevation of native church 270, on questionable practices &c. 401, on principles of translation 429.
- GOUGH, Rev. F. F., Essay on best means of elevating the tone of the native church 255, speech on questionable practices &c. 400, on principles of translation 426, on church unity 441.
- GOUGH, Mrs. F. F., Essay on day schools 186.
- GRAVES, Rev. Dr., Essay on how to stimulate the native church to aggressive work 338, speech on medical missions 126, on Christian literature 226, on church membership 254, on self-support of native church 297, on the opium question 362, on treaty rights 415.
- GULICK, Rev. Dr., speech on medical missions 128, on schools 198, on self-support of native church 298, on church unity 439.
- HAPPER, Rev. Dr., Essay on woman's work for woman 139.
- HARTWELL, Rev. C., Essay on questionable practices connected with marriage and funeral ceremonies 387, speech on preaching 84, on self-support of native church 295.
- HELM, Rev. B., Essay on itineration 93, speech on schools 200, on church membership 251, on questionable practices &c. 402, on church unity 440.
- HILL, Rev. D., speech on itineration 107, on the opium question 363, on principles of translation 428.
- HOLT, Rev. W. S., speech on woman's work 160, on secular literature 236, on questionable practices &c. 405.
- HOW SHALL the native church be stimulated to more aggressive work? 338.
- INADEQUACY of present means of evangelizing China 443.
- JOHN, Rev. G., Address on Holy Spirit 32, speech on Buddhism and Taoism 74, on preaching 91, on medical missions 130, on Christian literature 221, on secular literature 236, on elevation of native church 269, on native pastorate 318, on the opium question 365, on questionable practices &c., 397, on treaty rights 415, on systematic cooperation 451, on training of native agency 463.

- JOHNSTON, Dr., speech on medical missions 128.
- KERR, Dr. J. G., Essay on medical missions 114.
- LAMBETH, Rev. J. W., Essay on standard of admission to church membership 241, speech on itineration 111, on self-support of native church 293, on stimulating the native church to Christian work 351.
- LAURENCE, Miss, Essay on girls' boarding schools 467.
- LECHLER, Rev. R., Essay on relation of Protestant missions to education 160, speech on preaching 85, on church membership 254, on stimulating the native church to Christian work 347, on questionable practices &c. 405.
- LEYENBERGER, Rev. J. A., Essay on treaty rights 407.
- LORD, Rev. Dr., speech on questionable practices &c. 404, 406.
- LYON, Rev. D. N., speech on preaching 85, on secular literature 236, on employment of native agents 338.
- MACGOWAN, Dr., speech on medical missions 129.
- MACGREGOR, Rev. W. M., Essay on the training of a native agency 453.
- MACKENZIE, Rev. H. L., Essay on the best means of elevating the tone of the native church 258, speech on itineration 110, on medical missions 132, on schools 202, on questionable practices 400, on training of native agency 459.
- MARTIN, Rev. Dr., Essay on secular literature 227.
- MATEER, Rev. C. W., Essay on relation of Protestant missions to education 171, speech on Buddhism and Tauism 73, on foot-binding 139, on Christian literature 222, on secular literature 240, on duty of foreign residents &c. 282, on native pastorate 320, on employment of native agents 337, on stimulating the native church to Christian work 348, on the opium question 366, on questionable practices &c. 397, on church unity 439.
- MEDICAL missions 114.
- MEMBERS of conference 1.
- MILLS, Rev. C. R., speech on woman's work 153, on schools 199, on elevation of native church 267, on self-support of native church 294, on stimulating the native church to Christian work 349, on questionable practices &c. 404, on training of native agency 459.
- MISSIONARY work 24.
- MOULE, Rev. A. E., Essay on opium and its bearing on the spread of Christianity 352, speech on church membership 251, on stimulating the native church to Christian work 347, on questionable practices &c. 399, on treaty rights 418.
- MUIRHEAD, Rev. W., Essay on preaching to the heathen 76, speech on Buddhism and Tauism 71, on medical missions 127, on schools 201, on secular literature 238, on duty of foreign residents &c. 279, on employment of native agents 333, on questionable practices &c. 403, on church unity 440.
- NATIVE pastorate 299.
- NELSON, Rev. Dr., Essay on consecration 45, speech on church unity 442.
- OPIUM 352.
- PAINTER, Mr. G. W., speech on schools 199, on native pastorate 316.
- PARTRIDGE, Rev. S. B., speech on Buddhism and Tauism 72, on woman's work 153, on schools 198, on church membership 253, on self-support of native church 296, on questionable practices &c. 403.
- PLUMB, Rev. N. J., speech on schools 201, on native pastorate 316, on questionable practices 399.
- PRATER for Holy Spirit 32.
- PREACHING, Matter and manner 76.

- PRINCIPLES of translation 418.
- QUESTIONABLE practices connected with marriages and funerals 387.
- RELATION of Protestant missions to education 160.
- RESOLUTIONS adopted 18.
- ROBERTS, Rev. J. S., Essay on principles of translation 418, speech on preaching 93, on woman's work 155, on Christian literature 223, on secular literature 241, on duty of foreign residents 281, on native pastorate 321, on employment of native agents 335, on questionable practices 402, on systematic cooperation 449, on training of native agency 463.
- RUSSELL, Right Rev. Bishop, speech on Christian literature 225.
- SCHOOLS, Boarding 188.
- SCHOOLS, Day 180.
- SECULAR literature 227.
- SELF-support of native church 283.
- SHEFFIELD, Rev. D. Z., Essay on questionable practices connected with marriage and funeral ceremonies 393, speech on preaching 86, on foot-binding 138, on schools 203.
- SITES, Rev. N., Essay on the employment of native assistants 329.
- STANDARD of admission to church membership 241.
- STANLEY, Rev. C. A., Essay on standard of admission to church membership 346.
- STATISTICS of Protestant missions in China 479.
- STATISTICS of Roman Catholic missions in China 488.
- TALMAGE, Rev. Dr., Opening sermon 24, essay on church unity 429, speech on itineration 108, on foot-binding 139, on woman's work 155, on schools 200, on church membership 253, on self-support of native church 296, on native pastorate 322, on questionable practices 401, 406, on treaty rights 415, on training of native agency 461.
- TAYLOR, Rev. J. H., Essay on itineration 101, speech on medical missions 129, on woman's work 155, on secular literature 239, on native pastorate 321, on systematic co operation 449.
- THOMSON, Rev. E. H., Essay on day schools 180, speech on treaty rights 417.
- TRAINING of native agents 453.
- TREATY rights of native Christians 407.
- VALENTINE, Rev. J. D., speech on Christian literature 224.
- VERNACULAR literature 213.
- WHITING, Rev. A., speech on the opium question 367.
- WILLIAMSON, Rev. Dr., Essay on field of labour 55, speech on Buddhism and Tauism 75, on itineration 108, on foot-binding 138, on woman's work 159, on Christian literature 224, on secular literature 235, on the opium question 363, on principles of translation 427, on systematic cooperation 452.
- WOODIN, Rev. S. F., speech on preaching 90, on native pastorate 315, on stimulating the native church to Christian work 347.
- WOOLSTON, Miss, Essay on foot-binding 132.
- WOMAN'S work for woman 139.
- YATES, Rev. Dr., Essay on ancestral worship 367, speech on preaching 89, on itineration 111, on schools 197, on self-support of native church 293, on stimulating the native church to Christian work 350, on questionable practices &c. 399.



REF LITH. GRAPHER SHANGHAI



NOTE The principal missionary Stations are shown by a line underneath the name





Explanation of Signs

- A. Am. B. C. F. Mission
- C. Church Mission
- A. B. Am. Southern Baptist
- E. Episcopal Mission
- E. B. English Baptist
- S. P. G. Soc. for Prop. to Sp. C.
- L. London Mission
- P. Am. Pres. Mission
- M. Meth. Episcopal Mission
- N. N. W. Connexion Meth. Mission
- W. W. M. Women's Conv. Mission
- U. United Pres. Ch. of Scotland
- V. Welsh Pres. Mission

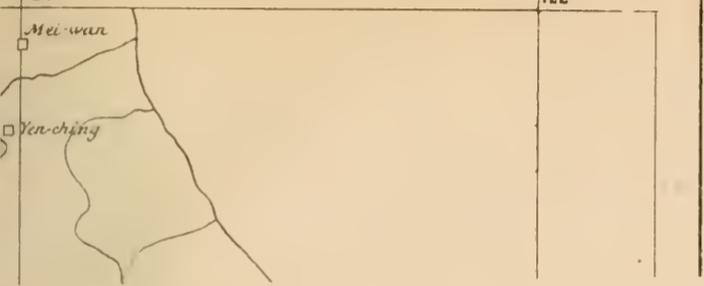


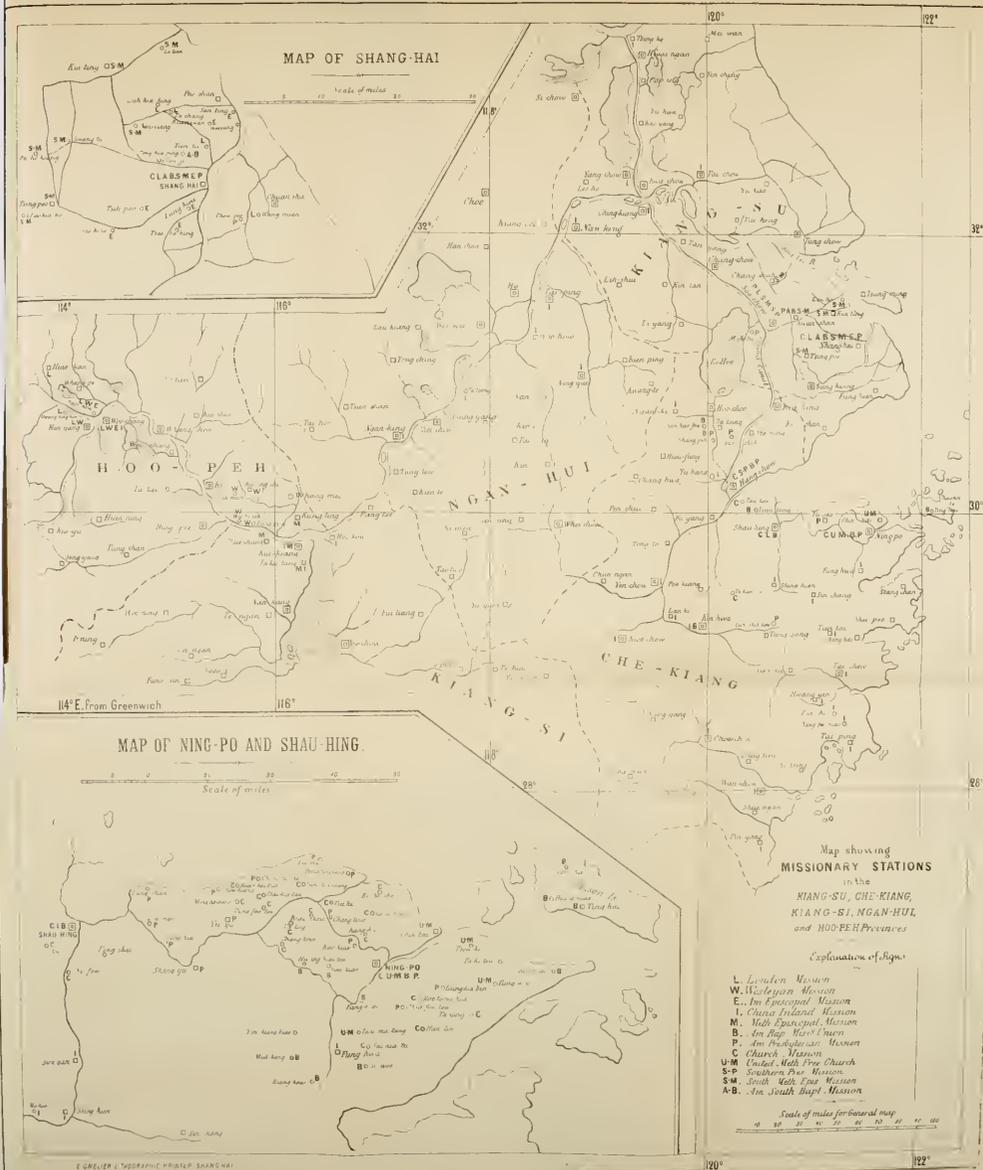
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Mei wan

Yen-ching





MAP OF SHANG-HAI

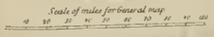


MAP OF NING-PO AND SHAU-HING

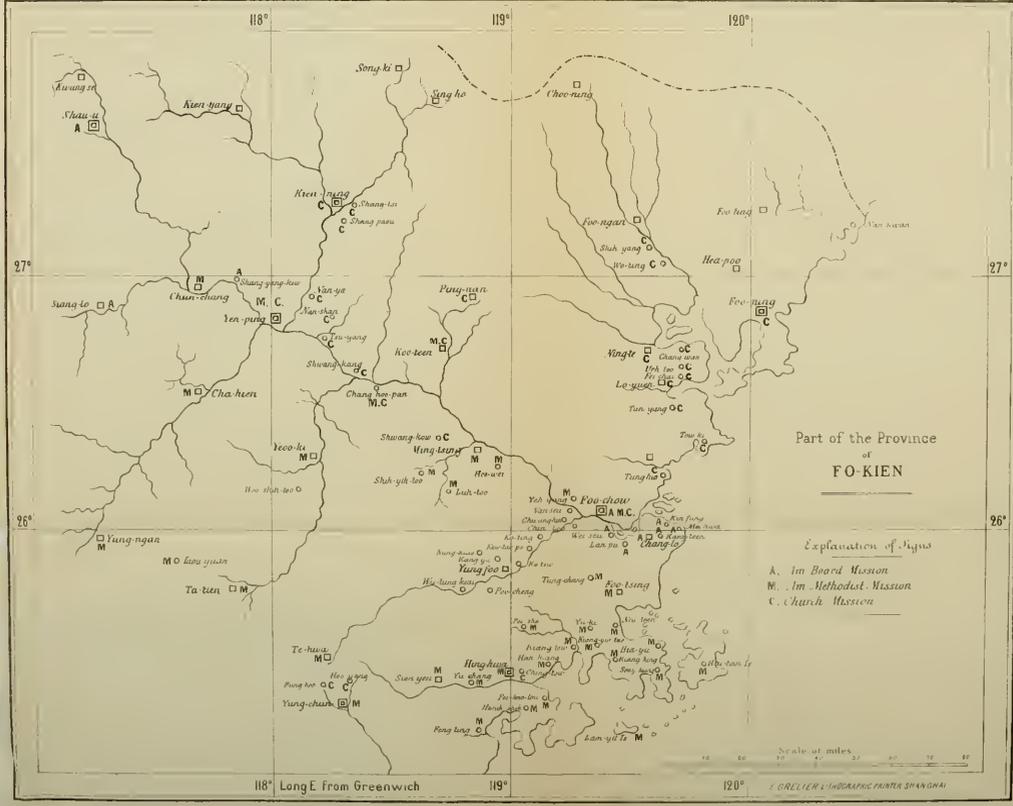


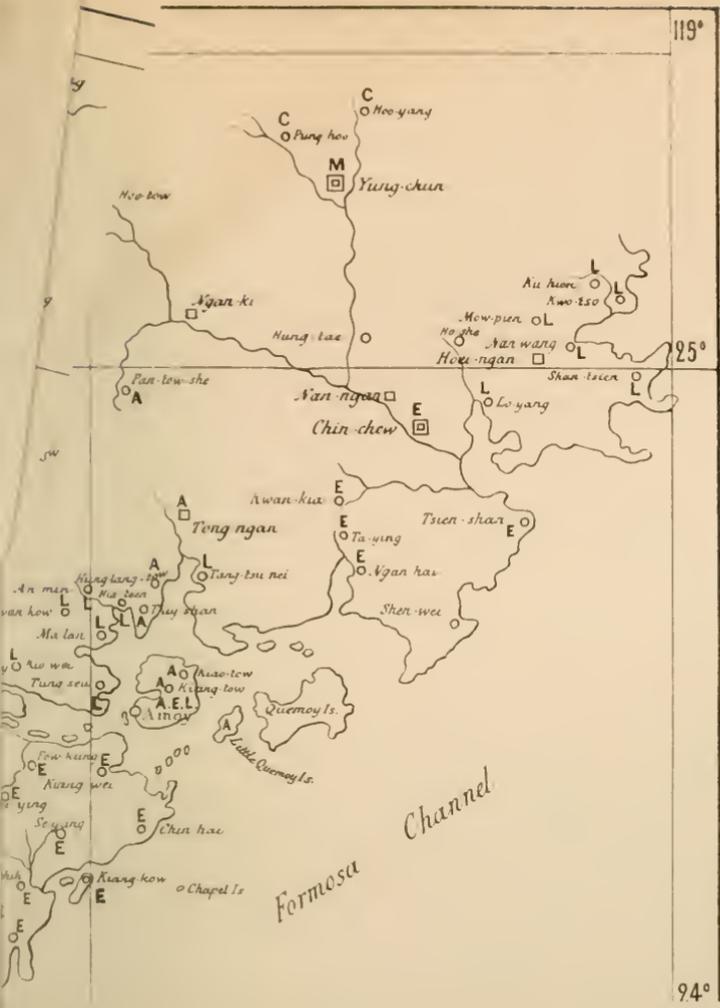
Map showing
MISSIONARY STATIONS
in the
KIANG-SU, CHE-KIANG,
KIANG-SI, NGAN-HUI,
and HOOPHEH Provinces

- Explanation of Signs
- L. London Mission
 - W. Wesleyan Mission
 - E. An Episcopal Mission
 - I. China Inland Mission
 - M. Methodist Episcopal Mission
 - B. Am Bapt. Mission
 - C. Am Presbyterian Mission
 - U-M. United Meth. Free Church
 - S-P. Southern Prot. Mission
 - S-M. South Meth. Free Mission
 - A-B. Am. South Bapt. Mission









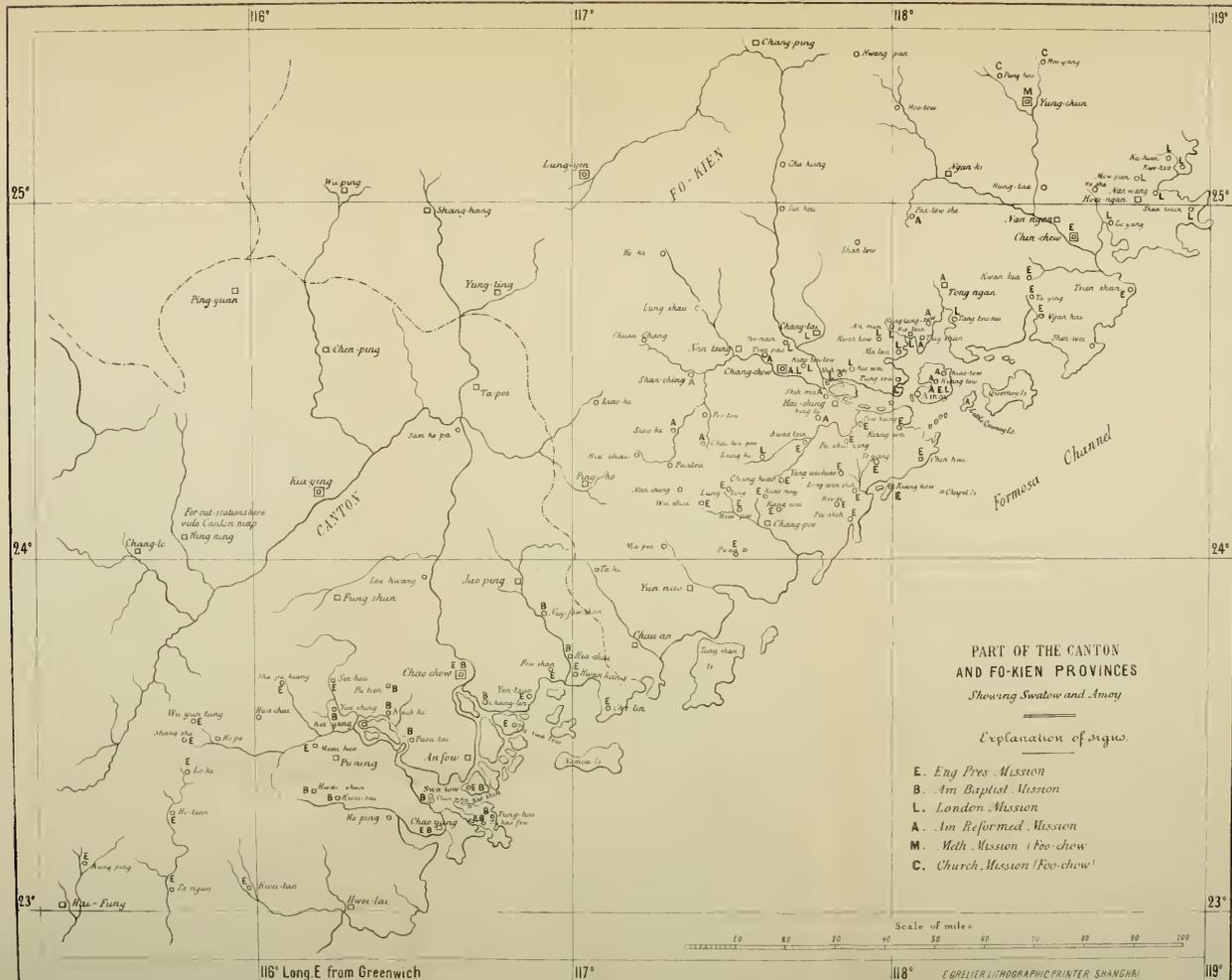
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PART OF THE CANTON
AND FO-KIEN PROVINCES
Showing Swatow and Amoy

Explanation of signs.

- E. Eng Pres Mission
- B. Am Baptist Mission
- L. London Mission
- A. Am Reformed Mission
- M. Meth Mission (Foo-chow)
- C. Church Mission (Foo-chow)



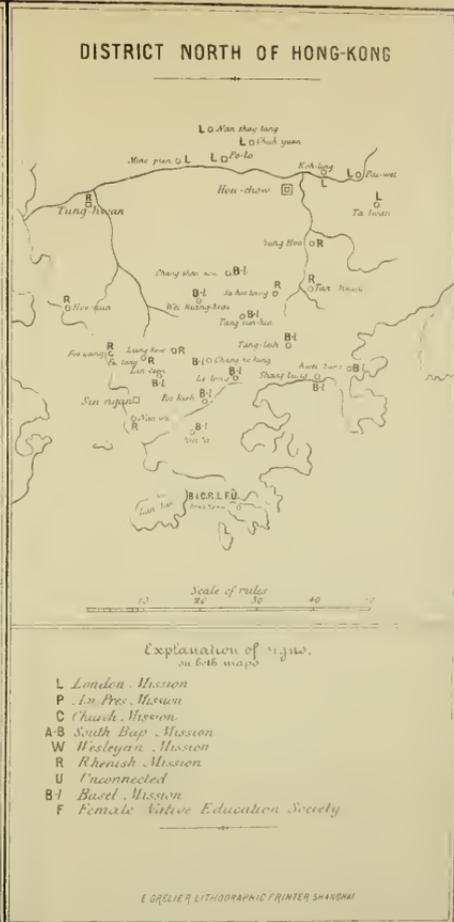
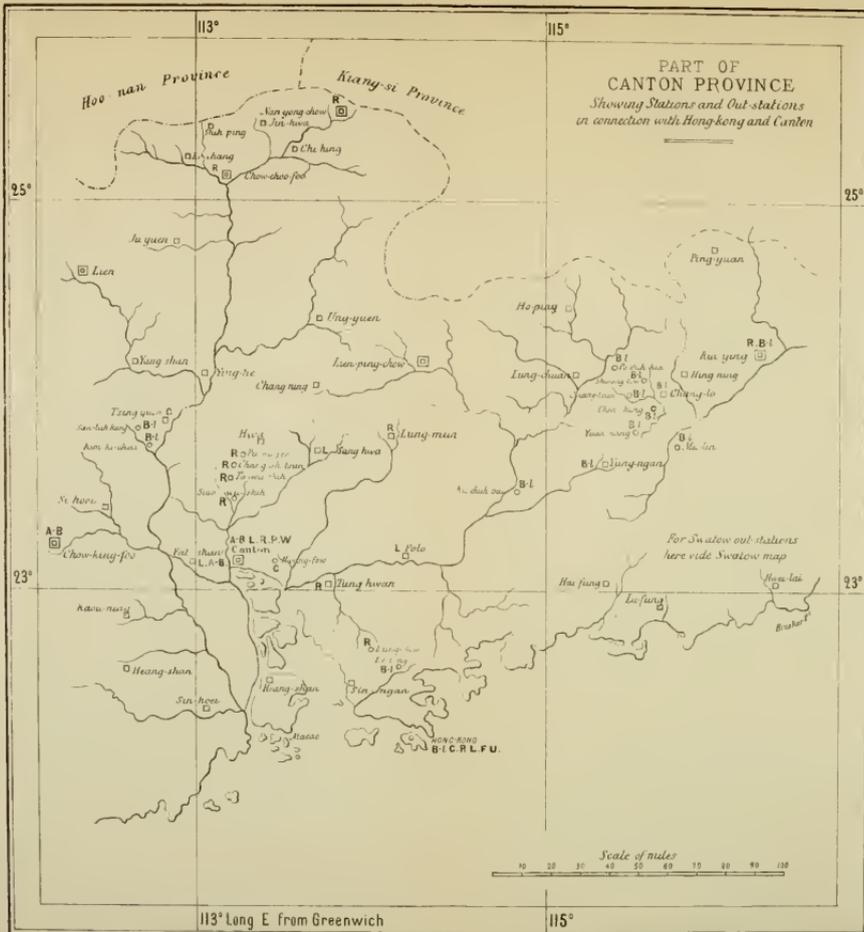
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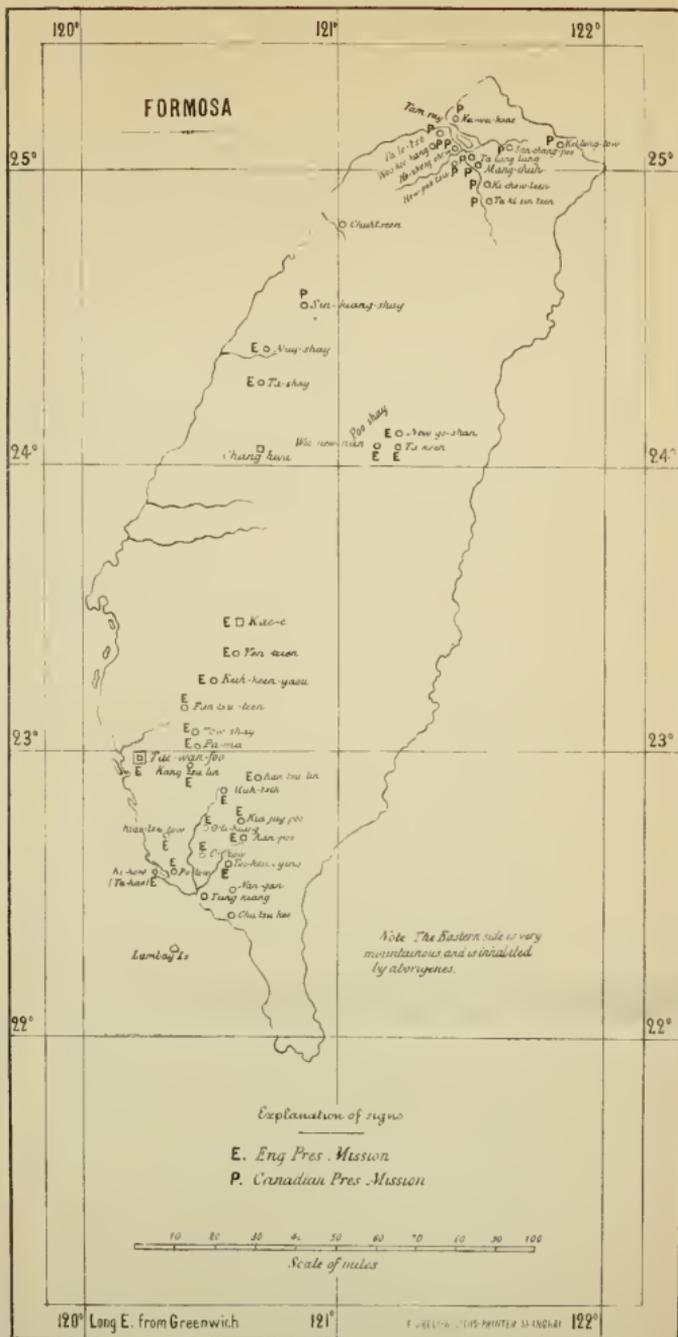
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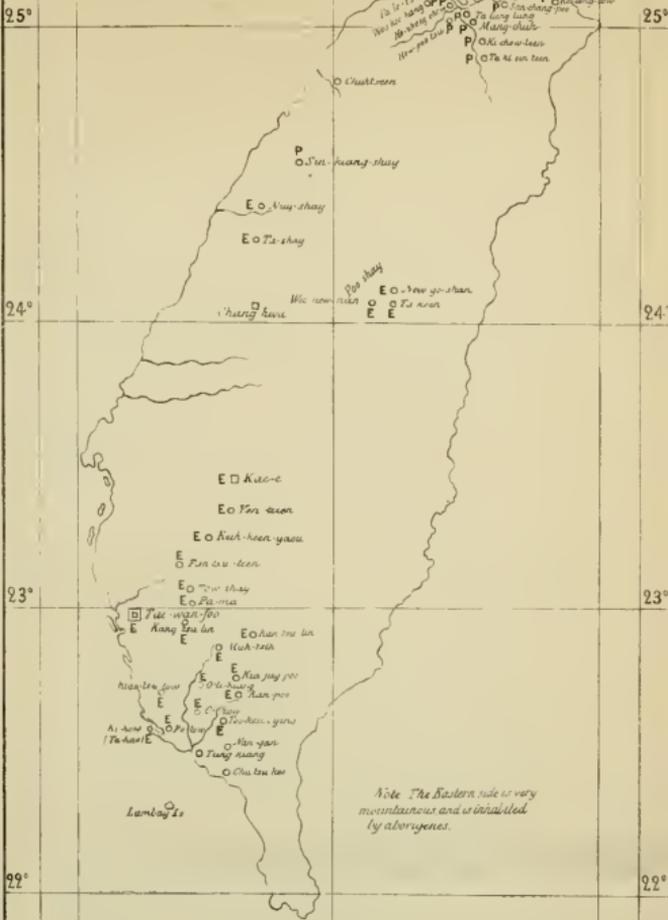
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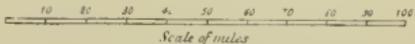


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Explanation of signs

- E. Eng. Pres. Mission
- P. Canadian Pres. Mission



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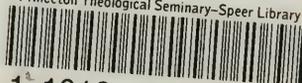
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