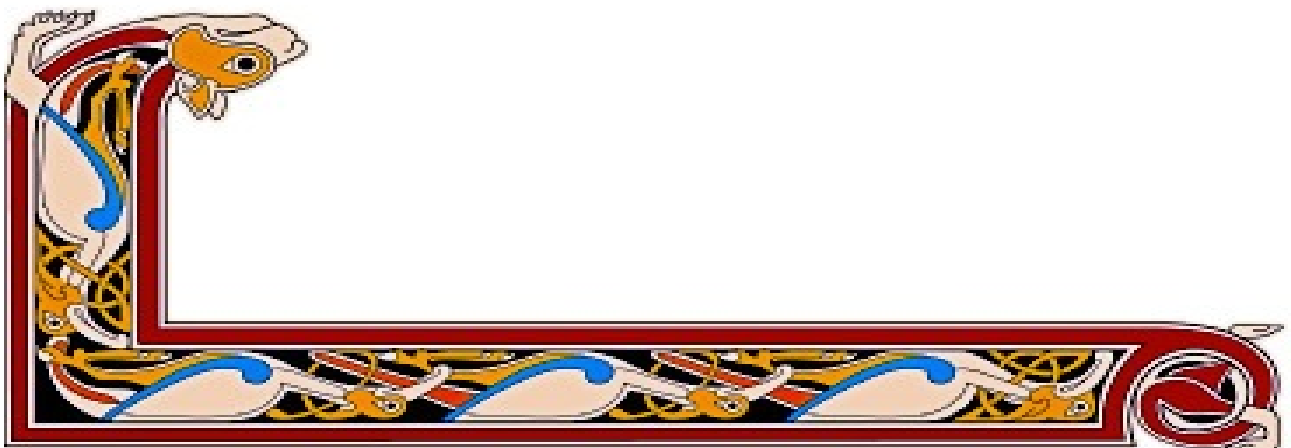


Part 24
SHANGHAI &
Japan, 1869



**FROM 1865 ONWARDS REFERENCES ARE TO PEOPLE AND EVENTS DIRECTLY LINKED
TO BISHOP BOONE Sr.**

1869, JANUARY 1, Shanghai.

Rev. Augustus Hohing.

WUCHANG, CHINA, January 1, 1869.

REV. AND DEAR SIR:—As I said in my last, it is very seldom that one finds time to sit down and write letters to friends at home, and especially here, where every thing has to be brought into shape and order; but I have never omitted to write on Christmas and New Year's day, the former of which I indeed consider a holiday in China.

We had on that day our children together, to whom we made small presents after our service was ended.

In the 'afternoon I went to Hankow, where I was invited to take Christmas dinner with all the Missionaries living here and in Hankow, at the residence of a Christian gentleman, a banker, who always has his house open for the reception of any one, in case of sickness, etc.

As I have written at length about our station here, I will not refer to it again. I hope to be able to write every month regularly concerning our work here, if it is desired. I confess that I am well aware that our brethren in Africa outdo us in bringing before the public their work, and that it is no doubt of great importance, if we wish the people at home to fix their eyes upon China. But, until recently, my personal work consisted mainly in acquiring the language, which requires close and uninterrupted attention. I am happy to state that this difficulty is at last so far overcome, that I can, without hesitating or fearing to be misunderstood, stand up and preach to the people.

What appeared to me at the beginning a most arduous task is now over and I look upon the last two years like a victor over his battle-field. Still one has to study daily as long as one lives in China. It is now a pleasure to me, in spite of the monotony of the same, to which I am quite accustomed. Away from all others, one learns to put up with many a thing which at first seems hard.

I am glad to state that I am well. We are going to make some changes in the house; put at least wooden floors in the rooms; otherwise, we could not stand it to live in our houses. Bishop Williams thought first I should go over to live in Hankow; but I am here now, and if we have floors in the rooms, I am sure we can put up with the rest, as regards health. I have always enjoyed good health here, with the exception that I suffered from rheumatism, owing to the dampness of the place we live in, which disturbed me night and day. Chinese do not feel this, as they are brought up to live on the ground almost, owing mostly to their poverty.

I think we can do a great work here if we only receive aid from home. It is a new field. In some respects we have to overcome many more prejudices than would have been the case at a place where foreigners are more known; but all this, time will correct, and with God's grace and assistance, we shall make an impression upon the people here, that warrants us to be received gladly on the part of the people. But we must have help from home; there is too much to be done.¹

1869, JANUARY 8, Wuchang.

Bishop Williams.

WUCHANG, January 7, 1869.

THE last American mail brought me no letter from you, which I attribute to the fact that you were all busy getting ready for the triennial meeting of the Board. The next, now daily expected, will, I hope, bring long and cheering letters, telling me of renewed interest in the Church on the subject of Missions, of the great things which have been done for China and Japan, and of reinforcements which are to be sent out immediately to join us.

I am afraid you will think that I harp too often on one subject—the want of men—and that by such frequent repetition it becomes unbearably tedious. But you must bear with me. When a man is in great distress he will complain—when in great pain he must cry out. He hopes that some one may hear and help

1 *Spirit of Missions*, Vol 34 No 5, May 1869, pp 289-290.

him; and even though he gets no help, it is a great relief to be able to tell his distress and wants to his friends, that he may receive their sympathy and prayers. It eases his burden not a little if he knows he has their sympathy and prayers, even though they cannot themselves aid him. This is just my case. I am distressed beyond measure at the sight of the wretchedness of these people—living without God, without Christ, and without hope of happiness hereafter—going down to the grave uncheered by the light of the blessed Gospel, unsustained and unsupported by the presence and Almighty power of the Saviour ;and I cannot keep from crying out for help. These things press on me with overpowering weight continually day and night, and it is impossible to keep silence. The hope that our great want and urgent appeals for help may reach some who may be led to offer themselves for the work, and induce some of the many in our Church to whom God has intrusted wealth, that they may be His stewards and almoners, to send out those who offer, helps to sustain me. You will not wish to stop my appeals for aid and thus take away my hope. On the contrary, you are well disposed to assist me; and I am sure if you could see with your own eyes our need, you would send forth such frequent, loud and earnest appeals, that the Church would be assuredly aroused to a greater sense of her responsibility and duty. I wish most heartily that you could pay us a visit, and make a thorough inspection of the field and all the parts of our work. It would greatly benefit the Mission. You would have a knowledge of the greatness of the work to be done, the lamentably inadequate force in the field, with the details of the various agencies and modes of working the Mission, such as it is impossible for letters to give. You would return so impressed with what you had seen, that we should not have to trouble you so often with repeated requests for help, for you could not rest till the Church had been thoroughly aroused, and more men had been sent to reinforce the little band now in the field. More than that, of the many questions which have to be referred to the Committee for settlement, you would understand the bearings, be able to furnish information and give advice, so that the delay and hinderance occasioned by having to write out for fuller information would not be necessitated. Cannot this be seriously entertained, and the Committee invite you, or some of its members, to visit their Missions in China and Japan? When the Pacific Railroad is completed, you could come out, spend six weeks or two months in making an examination of the different stations, and get back to New York in four or five months.

But to return to my subject, let me entreat that a Missionary for Wuchang, and a Missionary physician and one Missionary for Japan, be sent out at once. There should be no delay in sending them out, for we are losing time and valuable opportunities. One man now will be worth two or three ten years hence. Our boarding-school should be commenced forthwith, for to this, with God's blessing, we look for the training up of teachers, catechists and Ministers of the Gospel. We feel the need of such helpers both here and at Shanghai, and could employ ten or fifteen most profitably if we had them.

The Mission is in a more encouraging state than it has been. In November, during my visit to Shanghai, I confirmed eight persons in the Church of our Saviour. This makes fifty confirmed since my arrival in January last. The Missionaries are all hard at work, and we look earnestly for an outpouring of the Holy Spirit to cause the seed sown to spring up and bear fruit to the glory of God, and praise of the love and mercy of our Lord and Saviour. "Brethren, pray for us that the Word of the Lord may have free course and be glorified."²

1869, FEBRUARY 18, Shanghai.

Miss Lydia Mary Fay.

BOYS' BOARDING-SCHOOL AT SHANGHAI.

A BOARDING-SCHOOL for boys has been opened, under the charge of **Miss Fay**, at Shanghai. Three scholarships have been taken by three ladies of Pittsburg, Penn., who have remitted to the treasurer ninety dollars for that purpose. Miss Fay, encouraged at this fact, writes in reference to it thus :

I fancy there is hardly an Episcopal church in any of our large cities in which three ladies could not be found who would give quite as much for the support of Mission schools, should a claim be urged by some one who could reach the heart and conscience.

Bishop Williams seems desirous that my school should be increased to twenty scholars at least. I have fourteen now, and he has promised to support one boy for five years. He asked me before he left Japan to write you again, urging the claims, or rather the wants, of the boys' boarding-school. The school is still small, compared with our former schools (before the late war in the U. S.), not more for the want

2 *Spirit of Missions*, Vol 34 No 5, May 1869, pp 288-289.

of funds than for the want of suitable accommodations for the boys. I have only a small shed-like house of one story for the school-room and the kitchen. The scholars sleep in two or three low shed-rooms, which were supposed to be my allowance of kitchen and store-rooms when I removed to this house; but as I am only one, and entertain no company, I have moved 'top-side,' as the Chinese would say, and make my dining-room to do the duty of dining-room, kitchen and study; and when it rains I call the boys into the same room to recite their lessons.

I have still four day-schools, and I often go to Kong-wan with Mr. Nelson. I have there a very interesting class of women that I teach; and Mrs. Nelson has a day-school there also.

In the last year I have been, at the request of Bishop Williams, with our native pastor, **Wann-Chai**, [Rev. Kong Wong Chai] in his pastoral visits to the Church members living in the city, on Friday before each Communion. **There are many families that we visit, the ladies of which he cannot see unless some lady is with him.** I find these visits very interesting, and I trust profitable both to those whom we visit and to myself.

I have been pleased in visiting, among others, the families of some of my former pupils, who are living in fine, comfortable houses (some of them even elegant), surrounded by their little families, and in several instances the father and mother living with them, and all so contented and happy, and so full of gratitude and thanks to me, and to Tien long ku Zung (*God in heaven*), as they said, who had put it into my heart to nourish and educate their sons, which gave them the means of supporting their aged parents. Then the old ladies would call their grandchildren and tell them how I had taught their papas, and that they must love and honor *Fee-tu-ta*, [Miss Fay's Chinese name] and call her Grandmama, which, also, is considered a great honor. I could not help crying over the happy little prattlers as they muttered their thanks in a childish Chinese; and in my heart I thanked my heavenly Father that He had called me to teach Chinese boys in China; and **I felt more than repaid for years of toil and anxiety; nor have I ever regretted that, in accordance with the wise and large-hearted views of Bishop Boone, I taught them English. It has given them a position and influence that all the Chinese in the Empire could not have given them.**³

1869, FEBRUARY 18, Shanghai.

Miss Lydia Mary Fay.

IMPORTANCE OF A KNOWLEDGE OF CHINESE LITERATURE

SHANGHAI, February 18, 1869

I am very fond of Chinese literature, and think it generally too much neglected by residents in the East; and I have an idea that we can no more preach the Gospel acceptably and effectively to the Chinese without knowing their modes of thought, their standard of actions and their religion, than can a medical man wisely administer medicine without knowing in detail the disease of his patient. People are very fond of saying, "Oh! It is very easy to preach the Gospel to the heathen; they are all idolators and need a Saviour;" which is quite true, but it is not *all of the truth*. As well might any one say, "Oh! It is very easy to be a good doctor; people are ill and want medicine; medicine will cure diseases, therefore furnish yourself, and give medicine to whomever may be ill," without inquiring either into the disease, or as to the *kind* of medicine best calculated to cure it. How truly does Inspiration say, "the children of the world are wiser than the children of light!" I have often heard Missionaries spend the time of a whole sermon labouring to impress upon the Chinese some moral duty, like reverence to parents, obedience to rulers, self-examination, fasting, alms-giving, etc., and speak as if the Chinese had never *heard* of these duties; whereas, if they had read their books, a quotation might have sufficed to remind them of the necessity of these things, and they could pass on to the preaching of the *Gospel* proper—"Christ and Him crucified"—which would be indeed a new doctrine to the Chinese, as it is nowhere to be found in Chinese books. Besides, a Chinaman is offended by being preached to, as if he had no idea of morals, and had never learned the duties of civilized life. As a system of morals, political economy, jurisprudence and social intercourse, the doctrines of Mencius and Confucius suit the Chinese admirably' but I often say to them, "You cannot even come up to the standard of morals laid down by Confucius without the aid of the Holy Spirit." Thus, their own *law*, well understood by the Missionary, may be as a "schoolmaster to bring them to Christ," and prepare them to receive the still purer *law* of God; besides, it gives a common ground of interest between the teacher and pupil. Teaching, as I am obliged to do, the Chinese classics to my

3 *Spirit of Missions*, Vol 34 No 8, August 1869, pp 490-491.

boarding-school, I suppose I am inclined to look at them more carefully and perhaps more favourably than some others do, and do not consider that their influence is really against Christianity. Rightly used, they may aid, as Christianity *begins* where they *end*. Neither Confucius nor Mencius made any pretence to any thing *supernatural*, and said little or nothing of a future state of existence. It is, then, easy to make a Chinese *scholar* feel and see the reasonableness of revealed religion and supernatural power.

DIFFICULTIES FROM BUDDHISTS—WHAT CLASSES ARE BUDDHISTS

But for the *Buddhists*—there lies our great obstacle. The women are all Buddhists, as are the priests. All retired scholars and officials, and all very wealthy men after sixty or sixty-five years of age, almost uniformly become strict Buddhists, often great ascetics, like their founder, Buddha, or Cakyamouni, “the great solitary one;” and they are taught to believe in all possible and impossible wonders, miracles, the natural, supernatural, transformations, transfigurations, existences and pre-existences, incarnations without number, metempsychosis, and Nirvana, or entire annihilation; and all this is taught and mixed up with the most subtle and refined system of philosophy, or rather psychology, severest self-discipline, and self-abnegation and absolute asceticism.

AN ASCETIC

For instance, to illustrate their self-discipline, etc.: I pass, every time I go to my day-school in the city, the cell of an old man, who is striving to attain the “*perfection of Buddha*,” and of Nirvana. The room is about twelve feet square; it contains a table, upon which always burns a small light; several mystic cups are also there, incense sticks, and rosaries. In one corner of the room is a small furnace, where he cooks his rice; he only eats once a day, and always before twelve o’clock. In another corner of the room is a round mat of straw just large enough to sit on; this is his only bed, and he says he has used no other, nor ever slept lying down for the last sixteen years. He has no regular time for sleep; but when he is overwheated with prayers, he sits on this mat with folded arms, his head hanging on his breast, and his legs crossed, as one often sees in the images of Buddha, and thus he sleeps until he is sufficiently refreshed and rested to continue his prayers. Oh! how I have shuddered to see this old man at his prayers. He does not kneel as we do, this being considered too great a luxury for a saint like him. He stands upright, and before him is placed a wooden boxlike bench about a foot and a half square. Placing the palms of his hands together, he bows as it to a superior, saying rapidly, “O-me-ta-Feh! O-me-ta-Feh!” and knocks his head against this bench. This he continues to do for hours and hours, saying the same words, and knocking his head until one would fear that he would break it. There is a large protuberance on his forehead, caused by this sort of knocking. At first I thought nothing could turn his attention from his prayers. I used to stop and look in at his open window and try to talk to him; but the more I said, the louder and faster he repeated his prayers, not would he look at me even; yet, as I often passed his cell, I as often passed and said a few words to him, which he appeared neither to hear nor understand; but one day I was a little encouraged by his raising his head and saying, “*Yes*, what you say is very good; but I believe another doctrine.” I was glad to hear him speak at all, so I said, “What kind of God do you worship, who can be pleased with your knocking and bruising your head in that manner?” He gave me a look of wondrous pity and went on with his prayers, and I passed on to my schools. From time to time, however, I still kept up my visits, until at last he always stopped his prayers when I spoke to him, and seemed inclined to converse; and one day he asked me to come in and sit down, which I did upon the only seat that his cell contained—an old chair without a back. It would make my letter too long to repeat even one of the conversations I had with him. After this, once my heart was quite cheered by his saying, “*Yes*, the Jesus you worship is good; I believe in him.” I had hardly time to reply, and all my hopes were extinguished by his repeating, “*Yes*, Jesus is good; Ta soo A sz Feh; Jesus is also a Buddha!” I knew but too well that this is one of the fundamental principles of Buddhism; namely, that everything *good* in this world, in the world above and below, comes from Buddha; that he rules, controls and governs all things, existences, and powers.

I have given you this detail as an illustration of the difficulties we meet with here, and to prove what I say, that our greatest difficulty is with the Buddhists. If we talk to a Confucianist, of God, of a Saviour, of redemption, of immortality, of the resurrection or eternity, they are subjects beyond his own creed, and we may be listened to; but to a Buddhist, he has his own great ruler, subordinate gods, incarnations, redeemers, atonements, resurrections; a heaven of dazzling glory, and a hell of unspeakable torment; nor is there any high moral duty that we learn from the Bible that is not inculcated by Buddhist books. They believe so much more than we do on every possible subject, that they seem rather offended at the *paucity* of our system of religious truth, and fancy that if there is any good in it, it is included in Buddhism; just as

the old recluse at first told me, "he believed, in another doctrine;" and afterward, when he knew what I did believe and saw the truth of it, he had only to say, "Yes, that is good; it also comes from Buddha," and to continue in his own ways.

And now may I ask what *you* would say to my *old* friend, for I do not give him up? After the holidays I shall go to my schools again, and as I shall have to pass his cell, shall renew my visits to him. Will you not send me a message for him? Will you not tell Dr. ___ or some one of your clerical friends about him, and ask them to send me a message for him, and, above all, to pray for him?

IMPORTANCE OF SCHOOLS.

Such cases make me feel more and more the importance of schools, and of teaching the young; it seems our only hope of final success. All the other Mission Boards here, seem sending new Missionaries, clergy and lay teachers; while ours are going away, and no one seems coming to fill their places.

Our dear good Bishop's heart is breaking that no one is coming to assist him at Wuchang; and after Mr. Thomson leaves, there will only be Mr. Nelson and myself here.⁴

1869, MARCH, New York.

Foreign Missions Committee.

IMPORTANT PROCLAMATION OF THE CHINESE AUTHORITIES.

The subjoined proclamation, in regard to liberty of worship in China, has been issued by the authorities of the Celestial Empire:

Ma, Governor-General of the two Kiang Provinces, Imperial Commissioner, &c.; Tseng-quo-fan, late Governor-General of the two Kiang Provinces, Imperial Commissioner, &c.; Ting, Governor of Kiang Su,—hereby issue a proclamation for general information:

Whereas, the preaching of religion is sanctioned by treaty, and all persons are at liberty to become proselytes thereto as it suits their convenience, without compulsion either for or against. We, therefore, issue this proclamation to give the population, civil and military, of these districts to know that it is required of them that they carefully observe the treaty which has been concluded by our most gracious sovereign the Emperor, and that they must not annoy religious establishments, nor raise pretexts; nor must they treat foreign travelers with wanton disrespect. Every willful offender will certainly be visited with heavy punishment, without hope of pardon.

Obey with trembling! A special proclamation, 27th day, 9th month, 7th year of the Emperor TUNG CHE.⁵

1869, MARCH 13, Wuchang.

Rev. Augustus Hohing.

WUCHANG, CHINA, March 13, 1869.

IN my last letter I mentioned that we entertained hopes of soon baptizing some as first-fruits of our work here in Wuchang.

A LEARNED CHINESE! THE FIRST CONVERT.

Last Sunday, the 7th, I had the pleasure to baptize our first convert, and to receive him as a member into Christ's Church—a man who had been with me for the last seven months acting as my teacher. His name is **Dzan Si fang**, twenty-seven years of age, and father of a family consisting of himself, his wife and two children. This is the very man who, when he came to me, told me that it was folly on our part to expect that, here in Wuchang, any respectable person would join himself to us, for which he gave me many reasons—too many to be well understood at home. "Yes, poor people," added he, "if you give them something, as rice or money, you may find ready enough to join you, but no one who has means to rely upon himself. Nor will you ever be able to engage a native of this place with the view of having him preach to the people as Catechist; and you might give me a thousand taels a year, I would not undertake it, because the literati would probably attack and ruin me." "You see," he continued, "there is not one native among all the preachers here; they all come from different parts of the country, and of course nobody cares for them; but let a graduate of this provincial capital renounce the old system of Confucius

4 *Spirit of Missions*, Vol 34, 1869, pp 478.

5 *Spirit of Missions*, Vol 34 No 3, March 1869, p. 174.

and become a Christian, and as such preach to his former friends, you will soon see what will be the result.”

And how did it come to pass that he is the first of our converts? What causes this man, **a graduate** and naturally a very timid man, to become a Christian? Why is he the only one of those hundreds who listened to the same glad tidings, to whom we preached the same Christ crucified for sinners? We might as well ask in return, why is Lydia mentioned alone among the women in Philippi as having come to the faith? and what was it that changed the once proud Pharisee, Saul, into the Apostle Paul? In this case it must be said, too: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;" and, who opens the heart of man. Dzan could not resist the truth, and he was honest enough to confess it before others. His conduct has surprised us all, and it gives me great pleasure to state that we have the more confidence in his sincerity, since we all know that it must have cost him some effort to overrule the usual prejudices of his class of men, to receive instruction from foreigners, and to join them publicly in their worship. I hope that he will continue faithful, and thus become a blessing to many others, as I have every reason to feel encouraged by his example that many more will follow the same.

THE BAPTISMAL SERVICES.

Our small chapel was as neatly arranged for the occasion as we could do it. It was a beautiful Sunday morning. The sun, too, shone brightly into our humble place of worship, and lent its splendor to the scene. Every one seemed cheered that day. I opened our service by singing a hymn, accompanied by the harmonium—(you must remember that the Chinese are very fond of singing our melodies, though in hearing them you might be, perhaps, at a loss to know, at first, what they were singing, whether it was "Old Hundred," or "Moh li Hwa," a Chinese tune heard very often). After the second lesson, the candidate presented himself for baptism; Bishop Williams and Rev. Mr. Kiung acted as sponsors. The various questions addressed to the candidate were loudly answered; and then Dzan, who received a new name, "Peter," in addition to his former, was received as a member into the Church of God. Morning Prayers having concluded, Rev. Mr. Yung gave the small assembly present a sermon, in which he showed the benefit of being a "Christian," and the necessity of baptism. Thus ended our morning service. Afterward Bishop Williams administered the Communion to the few members of the Mission, in English, this being his last Sunday he spent with us as a resident of the house. He left on the 11th for Shanghai, en route for Japan.

THE ONLY FOREIGN MISSIONARY AT WUCHANG.

And this gives me the opportunity to remind you of the fact that I am now the only foreign Missionary in Wuchang. Must I remain alone; and how long until some one can be sent out to join me? You may reply: That depends upon the circumstances of the Church at home, whether the members of the same will answer to your request. I know it; and that I must remain here in Wuchang, whether alone or not, whether for a long time or short, I know too. Can any one think of giving up Wuchang as a station, where a door has been opened unto us sooner than we expected? What arguments should I bring forward to convince the Church at home that our work is the work of God—that where He goes before, we dare not retreat? I have informed you today of the baptism of our first convert. If this one argument does not hold good, then—yes, then—let me alone here; then think of leaving the heathen in Wuchang to themselves. But who can, who would withhold from them the blessings of the Gospel which Christians at home enjoy?

A HARMONIUM OR REED ORGAN NEEDED.

One thing more before I close. I mentioned before that the Chinese like to sing. Until now, I usually accompanied singing by playing the harmonium. This has been a great help to us, insomuch as I have not the least difficulty to get a full audience. Last Sunday, after the morning service, I preached with open doors. No sooner did the people in the street who were passing by hear the sound of the instrument, than they flocked in; and this is the case always. When they are all seated then I stop, no doubt to the disappointment of many; but then I tell them that I had something better for them, a good message which I was going to declare to them all. Thus I have always a good congregation. Now I would, if you allow me kindly, ask through your pages, whether there is not a friend at home who would supply our station with a harmonium? The one I use is very small; I am afraid it will not hold out long enough—in fact, it is not at all suitable for Church music. It is a traveling instrument, which can be put together in a box. We



shall be very glad indeed if this want should be supplied to us by-some friend. But I must close. Rev. Mr. Thomson, who leaves by this mail's steamer, will no doubt give you more particulars concerning our work here. We wish him God-speed on his return to America after an absence of nearly ten years, and hope to see him soon back again in the field.⁶

Amy Oxley [Wilkinson] CMS Australia, playing a harmonium at her Blind School, Fuzhou.



6 *Spirit of Missions*, Vol 34 No 7, July 1869, pp 426-428. Portable harmoniums were common among evangelical Christians. Two very young Australian Anglican missionaries, Nellie and Topsy Saunders, took one from Australia to their Church Missionary Society station at Kucheng/Huashan, Fujian Province: "Mr. and Mrs. Stewart arrived on Friday, and on Sunday some of the Hua Sang people came to our service and had a look at the harmonium. Some of them had never seen one before, and were greatly interested and delighted at seeing it, and said I was very clever to be able to play it. I heard them telling each other that I played it with feet and hands, and that you couldn't do it with hands only. They all came and admired it." Nellie Saunders in Berry, Digby Marsh, *The Sister Martyrs of Ku Cheng Memoir and letters of Eleanor and Elizabeth Saunders*, (Melbourne, Melville, Mullen and Slade, 1895), p 129.

1869, MARCH 16, Shanghai.

Rev. Yung Kiung Ngan.

WUCHANG, February 16, 1869.

IT is a matter of pleasure that this month is allotted to my letter. Had I written you in November last, you would have had a gloomy side of our Mission's experience in this city.

UNEXPECTED TRIALS.

Since I wrote last a cloud has passed over us, which, for any thing we knew at the time, might have interrupted our operations. You are aware that we had no small difficulty in renting a house. No sooner were we settled down into work, when there appeared several placards in our neighborhood to the effect "that no house in this district shall be allowed to be let or sold to foreigners. Should any ignorant person, for the sake of gain, collude with them, and act as their agent in buying or renting, the property shall be confiscated, the inmate expelled, and the seller, the head of his clan, and the broker, shall be fined to the full amount of the value of the property." The appearance of these papers, issued (as they were pretended) by all the people of the district, struck terror into the landlord of the Bishop's house, who at once gave notice to Mr. Hohing (the Bishop was then absent in Shanghai) to quit, preferring as his pretext that some one was bargaining for the property. The landlord of the house in which my family lived served a similar notice. At the same time, too, three of the Mission's day scholars refused to study the Christian books, or to attend the Sunday services. This was a season of trial to us, for we knew not whether this sudden prejudice was the momentary feeling of a few, or the beginning of a well-laid plan to oppose the Missionaries, as was the case in Yang-chow, Taewan, etc. But to whichever cause it might be ascribed, it has died away, although, as I write, three of the placards still remain on the walls, and the sky is as clear as ever.

THREE CLASSES OF POPULATION.

In my last letter I gave a short description of the city of Wuchang. I preface this present one with a sketch of the people with whom we daily come into contact, in order that you may find an explanation to many of the experience which we shall from time to time give to the friends of Missions. They may be divided into three classes:—

I. THE LITERATI.

First, the literati, of whom there is a larger proportion than at Shanghai, for the following reason: Wuchang, being the capital of the province, is the residence of a great number of Mandarins-elect, waiting to fill vacancies that may arise in the different cities of the province. The vast assemblage of these dignitaries, the pageantry and pomp, the display, and the honor in which they are held, incite in the residents a spirit of ambition to attain to the same high and important position. Hence, education is highly esteemed and more generally followed, as it is a means to attain this end. If the students succeed in obtaining a degree, they become eligible to office. Even if they fail, they can still turn their learning into profitable account, by engaging in the services of the Mandarins as secretaries, writers, clerks, etc. If there is one word which may express the peculiar character of these literati, it is *self-importance*. As the Pharisees were to the Jews, so are the literati to the Chinese. To this class the Gospel seems "foolishness." True, they come to hear it; but they have ever shown contempt to the religion of foreigners. When visiting Soo-chow, last spring, an incident occurred which may illustrate this fact. On entering the city, **Rev. Wong Chai**, who preceded me, gave a tract to a respectable man. His companion, noticing the title of the book, immediately snatched it out of his hands and threw it back to me, saying, "We know only Confucius; we do not know Jesus." The natural man, in his best state, is opposed to the Christian religion; but the Chinese are rendered more so by the mode of education pursued. Learning, the avenue to office, consists in proficiency in classics; and examination in these explanatory and expansive, rather than discursive, of the subjects therein contained. Hence, a student of these works is trained, and I may say constrained, to revere and adopt the views of the ancients, whether on religion, morality or government, without any independent opinion, even though these views may be opposed to common sense. The literature of China, therefore, moulds the Chinese mind to a shape unfit to receive the Gospel.

For, firstly, they imbue their minds with an erroneous doctrine of human nature. "The nature of man is good," is the dictation of Mencius; and man needs but to obey the leadings of his conscience, according to the rules laid down by the sages, to attain moral perfection. To him religion is as unnecessary as medicine is to a person of sound constitution. Accordingly, we find the educated of China to be, theoretically, a

godless class and indifferent to all religions, which they stigmatize with the term Sieh-kiau, meaning heterodox teachings, in distinction from the orthodox teachings of the sages.

Secondly, Confucius, the oracle of the literati, declares that the future state of man and the service of the gods are questions beyond the comprehension of man, and that the only concern of man lies in his duty to his relations and society. This dictum has a disastrous influence upon his followers at this time. They seem little concerned in those things which form the basis of religion. If they practice morality, it is from a hope of temporal benefit to themselves or to their posterity, and not out of fear of the vengeance of the gods or of future punishment.

But again, undue importance given to the classics, to the disparagement of other and more useful branches of literature, has a tendency to make the Chinese bigots. A native who has never come into contact with a foreigner shows a narrowness of mind truly pitiful. To him the learning of China is all-sufficient, and that of other countries is to hers as dross is to pure metal. Nothing foreign is worth accepting by the land of Tsin.

This short sketch will enable the Christians of America to realize the difficulty of reaching this most influential class of the country. The pride of learning will be a standing barrier, and it is the more formidable inasmuch as it has much that is really laudable and of worth.

II. TRADES-PEOPLE.

The trades-people form the second class of people with whom we come into contact. These are more liberal and friendly; but the difficulty here is the impossibility of reaching them, since they have no day of rest. Every day is a working day with them, and they can ill afford time to hear us often. It is not meant that if they could, they would be easily gained to our cause; but I believe they can be more easily persuaded, as they do not set up to themselves the barriers as the literati do. When they are exhorted to turn to the true God, they answer, "How can we have leisure to attend to this matter? Our time is engrossed in trade." Among all the Christians of our Mission in Shanghai, I think there is only one in purely Chinese trade.

III. THE POOR.

The poor and common people form the majority of our audience. As it was in the days of Jesus, so it is now. Our chapel being situated near a gate of the city, through which the countrymen enter to sell their wares, it is frequented by them more than are the chapels of other Missions.⁷ A new difficulty arises in this case. Mental obtuseness is the character of this people. They will hear our preaching, but apparently without understanding, judging from the remarks they make when leaving. For instance, "The doctrine is right. Heaven and earth are to be worshipped, and parents to be honored." Or, "The Heaven is supreme, is the teaching of the Missionary. It is the same as the Chinese creed."

Again, they often seem to be intent on Mr. Hohing's remarks, when they really are inspecting his dress, features, etc.; and at the conclusion, when we expect them to offer some questions bearing on the subject, they dampen our spirit by asking whether the foreign dress was of cloth, shoes leather, or spectacles gold.

One distinguishing feature of the Wuchang people generally is, that they show more indifference to the gods than those of Shanghai. Whether a more general education is the cause of this, or whether the destruction of the temples by the rebels has led to a distrust of the gods, I do not know. The citizens appear to have different opinions.

MISSION WORK—ITS DIFFICULTIES.

Turn I now to the work we do. Preaching is carried on every day. Mr. Hohing begins, and because a foreigner he attracts a congregation. When I endeavor to, do so, I often fail to get a single man. When the audience has listened some time and become sufficiently interested, then I follow. The hearers are given to criticism and discussion, especially when they happen to be educated men. To show the nature of the material we work upon, I will cite a few incidents, avoiding tedious detail.

7 *Spirit of Missions*, Vol 34 No 6, June 1869, p. 362. "NO CASTE IN CHINA.—The Rev. Dr. Mullens, long a Missionary in India, recently visited China, and he writes as follows:—'Unlike India, with its formidable caste system, China is open to the profession of the truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a Missionary in China.'

1. A young man, apparently of learning, after listening awhile, said in a loud tone as follows:—

That there is no future and no God.

That all religions, whether Christian or Chinese, are deceits of busy men to delude the ignorant.

That the foreigners, being barbarians, cannot introduce any thing acceptable to China; that the Chinese books contain all the necessary teachings.

That if the resurrection of Jesus was a proof of His Divinity, then the Chinese who died and revived, as recorded in history, were also sons of God, and must also be believed in.

That if Jesus was the Son of God, He could not have been put to death by His creatures.

That supposing the death of Christ to be efficacious in atoning for the sins of men, He could atone only for those of men who lived at His time, but not of men who lived before or were born after the time.

To the different heads, answers were made as they came up. Finally, the discussion was cut short by his asking whether I thought that Confucius, not having heard of Jesus, went to heaven or hell? I answered that this was a question I did not pretend to know. He rejoined in a displeased tone, "If you have any doubt whether Confucius, being a sage, went to heaven or not, it is of no use to discuss with you any more." He then left, muttering that Missionaries did not talk according to reason. I could see why he pressed this last question, because were I to say that Confucius went to heaven, he would reply that the Chinese, following the teachings of Confucius, could also go to heaven without any interposition of Christianity.

2d. A case of a plain man who seemed to have heard the Gospel elsewhere. He said that he was convinced of the goodness of Christianity, but that his position forbade his becoming a Christian, because he was a servant of a Mandarin—an employment which, in Chinese notion, is inconsistent with a life of strict integrity.

Another one urged that he was afraid of the people; they would persecute him and burn his home if he embraced the truth. If he join the Church he must receive Baptism in the most private manner. He suggested that no third party should be present.

A fourth one said: I am a laboring man. It is as much as I can do to make a living and attend to the things of this life. What time have I to meddle with affairs beyond my comprehension as well as beyond this world?

Within the last few months there have been few inquirers. One day four came together, and declared their willingness to be Christians. Whatever motive they had, I do not presume to judge; but on the matter being set before them they departed to come no more.

On the 9th of this month the Bishop and myself took a walk to the villages to see what opening could be made in them. They are very small; a dozen mud huts are the extent of any one of them; none so large or thriving as those around Shanghai. We were told there are large ones further off. We took a bundle of books, which we sold as we went along. The trifle demanded is necessary in order to insure the tracts a reading and preservation. What is given away is lightly esteemed and often thrown aside. The Bishop intends to enlarge operations as soon as he is in a position to do so.

In view of the greatness and difficulty of the field, it is but right that the Church should strengthen our hands by reinforcements as well as by prayers.⁸

1869, MARCH 17, Shanghai.

Bishop Williams.

SHANGHAI, March 17th, 1869.

IT had been my wish not to leave Wuchang before some one should have been sent to join Mr. Hohing and Mr. Ngan; but from your last letter, in which you mention the sad condition of the treasury, there seemed so little probability of any one being sent out this year, that it became a serious question whether I could remain longer in China, when there was no prospect of any one coming out within any definite time

to relieve me. After carefully considering the matter, and consultation with my brethren there and the Standing Committee, and finding that they were unanimous in the opinion that I should not delay in going to Japan, I determined to go at once.

CALL FOR MISSIONARIES IMPERATIVE.

I have written so often to the same effect that I am ashamed to refer to it again; but it is a matter of so much importance that I feel obliged to urge on the Committee once more the necessity of sending another Missionary to Wuchang if the station is to be sustained. It is impossible to go back now; for God has set His seal upon the work, and shown that His presence and His Spirit has been with us. The *first-fruits*—the earnest, we trust, of an abundant harvest—have been gathered, and what is now wanted is more laborers to continue to sow the seed of Divine truth, and reap the fields white already to harvest.

PRAYERS ANSWERED—FIRST CONVERT.

My last Sunday in Wuchang (the fourth Sunday in Lent) will long be remembered as a bright day in the history of the Wuchang Mission; for then our oft-repeated earnest prayer, that some from among the people to whom we ministered might be led to the Saviour and make an open confession of Christ, was granted; we were then permitted to see the first convert, Mr. Hohing's teacher—a good scholar, and a man of excellent temper and very winning manners—come forward boldly before the world and acknowledged Christ, not Confucius, as his Lord and Master and Teacher—Christ Jesus, not Shaky a Muni, nor Amida Budha, nor Quan Tin, as his Saviour, his hope and refuge, his all and in all. The struggle was a hard one; and only those who know something of the pride of intellect and heart of a Chinese scholar, or how one who becomes a Christian is tabooed, despised and held in utter contempt by scholars generally, can at all appreciate it. But grace was given him to overcome all, and enable him to witness a good confession before the world. God grant that "hereafter he shall not be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin, the world and the devil, and continue Christ's faithful soldier and servant unto his life's end" From his position as a scholar, and his personal character, we hope that, with God's blessing, great and good results may follow from his baptism, and we beg that the prayers of God's people may be offered in his behalf, that he may become a "bright and shining light," "shining more and more unto the perfect day."

SERVICES ON SUNDAY—DISCUSSION WITH A TAUIST.

Let me tell you briefly of the services on the last Sunday I spent in Wuchang, which, with the exception of the administration of Baptism and the Holy Communion, are the usual Sunday services. At ten A. M. our little congregation of twenty persons assembled, when Mr. Hohing read Morning Prayer and Baptized his teacher, **Tsau-Seu-Sang**, and Mr. Ngan preached an appropriate sermon on St. Matthew xxviii. 19. I administered the Communion. At morning services we are obliged, for the present, to close the doors, admitting only those who promise to behave properly. Immediately after the service the doors were thrown open, and Mr. Hohing preached for an hour to a large congregation. After an intermission of half an hour the chapel was again opened, and Mr. Hohing preached till half-past three, when Mr. Ngan read Evening Prayers and preached. The doors were then opened, and Mr. Hohing commencing, soon drew a large congregation. Mr. Ngan then took it up and continued preaching, answering the objections made and replying to the questions that were asked till six o'clock. A Tauist entered into a long discussion with Mr. Ngan, a full account of which I hope Mr. Ngan will give you in his next letter. The Tauist, among other things, charged us with want of reverence for parents) but was met by calling his attention to the Fifth Commandment, which was hanging up just behind us. He was asked if he knew what became of the soul after death, and replied, "It goes to Hades, where Nieu-Loo-Wong passes sentence upon it." He was then asked who was the wisest man who has ever lived in China, and answered immediately, "The holy man (or sage) Confucius." But how can you know more than Confucius, who is acknowledged by all as *the* wise man of China? Confucius says, "Ve ts sun, en ts s"—I have not yet known (fully) the living; how can I know the (state of) the dead. He could make no reply to this, and its force was felt by the crowd who were listening attentively to the discussion. It was then pressed upon them that no man, however wise, can know with any certainty the state of man after death; and therefore our Heavenly Father, in pity and great compassion, sent His Son Jesus to teach us, and He has "brought life and immortality to light" through the Gospel. By this time it was quite dark, and our Tauist friend took a tract, bowed pqlitely, and promised to come again. Mr. Ngan took care to speak a few pleasant words to him, saying he must not be offended at any thing that had been said, for we were all trying to arrive at a knowledge of the truth. Our usual English services at half-past seven P. M. closed the day. You will see that our brethren spend their

Sundays neither idly nor, I trust, unprofitably. It ought to be mentioned that, in addition to the Sunday services, our brethren open the chapel for preaching two hours or more every day in the week.

CHAPEL AND DAY SCHOOL TO BE OPENED IN HANKOW.

It has been decided to open a chapel and day-school (funds provided here) at Hankow, where there are two of our converts from Shanghai who sadly need, I fear, to be looked after, exhorted and brought back to the fold. A good position has been selected on a crowded thoroughfare, and if one of the three houses which were pointed out can be rented, our brethren will always have large congregations, and will, I trust, soon build up a church there.

We ought to open other chapels, for you must bear in mind that the three cities, Wuchang, Hankow and Hanyang—a map of which I send by this mail—have a population of 1,200,000, but with our present force we cannot attempt anything more. Our brethren, you see, have already their hands full, and ought not to be left to overwork themselves. I do most earnestly beg that another Missionary may be sent to join the Wuchang Station before our brethren sink under the burden laid upon them, and fail from having their strength overtasked.

DIVINE FAVOR TO THE MISSION.

The marked favor of God has been shown, as a comparison of several of the Stations of the Church Missionary Society, where there were godly, pious and hard-working men, will prove. The Missionaries were three years in Ningpo, five in Shanghai and eleven in Fuchow, before they were permitted to baptize their first convert; but God has been gracious to us, and given us the blessed privilege of gathering in the "first-fruits" nine months after our arrival in Wuchang, and only five months after opening our chapel. When God thus shows us His will and grants us His blessing, it will be a disgrace and great sin for our Church to suffer the work so hopefully begun to languish or die out for -want of help. May God of His mercy grant that this sin may not lie at her door, and put it into the hearts of some of His people to give of their abundance, that these "ends of the world may fear Him, and see the salvation of our God."

Mr. Thomson and family go home by this mail. We shall miss them very much, but they need the change. He has worked very hard and wants rest.

I propose to visit Peking before going over to Japan.⁹

1869, APRIL, New York.

Foreign Missions Committee—Rev. John Liggins.

PEKING is in some respects a noble city. It consists of two perfectly distinct parts, each being in fact a vast city in itself. The Tartar City is the northern half, and is a perfect square, each side being four miles long. This part was first built by that vigorous and magnificent Mongol prince, Kublai Khan, when, after conquering China, he established his court at this city. This was in the year 1267. Marco Polo visited it in 1280, and speaks of it as Kambalu, the city of the Khan. Both parts of the city were greatly improved by the native Emperor, Yungloh, in 1411, when he removed the court of the Empire from Nanking to that city, where it has ever since remained.

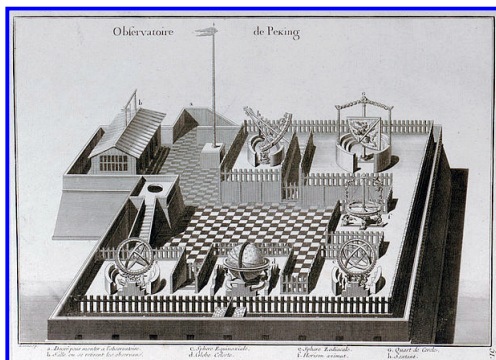
The principal streets of the Tartar City are a hundred feet wide, and run parallel to the sides of the palace, which forms a vast square in the centre of the city. The Chinese division, on the south, is two miles broad and five miles long. Both cities are surrounded by lofty and massive walls, and the great gates are noble structures; each bears a distinctive name, and there are sixteen in all.

The Forbidden (Tartar) city of Peking [Beijing].



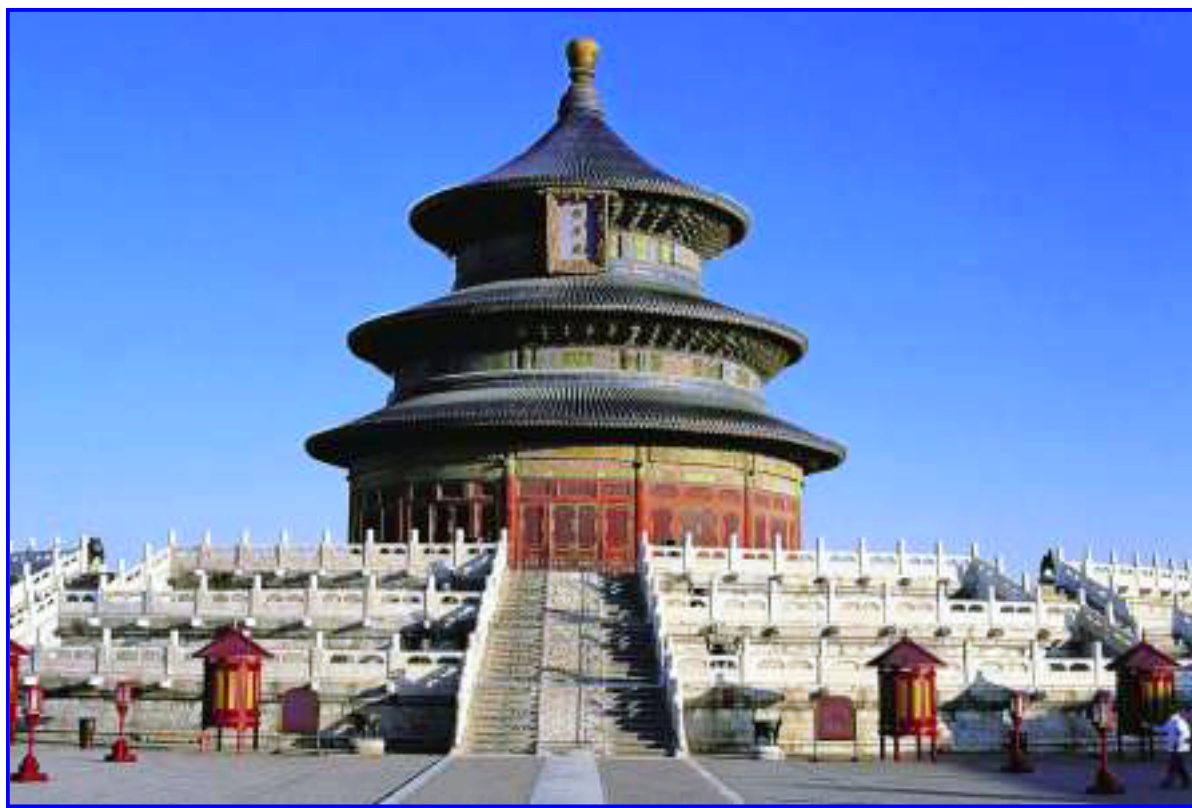
BEAUTIFUL BUILDINGS.

Some of the buildings possess considerable beauty, among which we would mention the celebrated **Observatory**; the various Government offices; the Board of Works; the Board of Ceremonies and the Educational Board; the "Forest of Pencils;" the **Examination Halls**, to which ten thousand students go up every year; the Hall of Confucius, with its beautiful tablets, its marble registers of successful scholars, its marble pillars inscribed with the Four Books; and the great Lama Monastery, with its noble halls, and its statue of Budha, ninety feet high. The Roman Catholic Cathedral is near one of the south gates, and the Cemetery on the west of the city contains the tombs of Ricci, Virbiest and other Jesuit fathers, celebrated in the history of the Romish Mission .



THE ALTAR OF HEAVEN.

But the most beautiful series of buildings which Peking contains, is the " Altar of Heaven," situated in the Chinese City, in the centre of a handsome park.



At this altar prayers are offered for favorable seasons, and the sun, moon and stars and all the "Heavenly powers" are worshipped. Once a year, on the top of one of the buildings of the series, entitled the " Great Altar to Heaven," the Emperor, as High Priest, surrounded by the highest officers of the State, makes his prostrations and presents his sacrifices; while on another altar near by are burned the bodies of oxen, and in iron baskets are burned paper, silk, cotton and incense. This the Emperor does as the head of the Confucian or State religion, but he also lends his sanction in various ways to the Buddhist and Tauist systems of idolatry, and monarch and people, rulers and ruled, are alike the victims of the grossest superstitions.

THE MISSIONARIES IN PEKING.

For five or six years past, several of the great Missionary Societies of this country and England have had one or more of their ablest and most experienced Missionaries at Peking; and if the truth were known, it would doubtless be found that it is to these men more than to any others that we are indebted for the more liberal policy which the Chinese Government has lately been pursuing. The Hon. William B. Reed, Mr. Burlingame's predecessor, acknowledged after his return home that he could not have made the treaty he did unless he had been aided by these men, and **Mr. Burlingame** also has, in a more private way, acknowledged his indebtedness to them. As soon as the latter arrived in China, he engaged the **Rev. Mr. Schereschewsky**, one of our own Missionaries, to accompany him to Peking in the capacity of interpreter, on account of his most intimate acquaintance with the Chinese language. He afterwards availed himself also of the services of Dr. S. Wells Williams, the author of the best Chinese dictionary, and of the aid of the Rev. Dr. Martin, the translator into Chinese of Wheaton's "International Law."

INTERVIEWS WITH PRINCE KUNG.



In Mr. Burlingame's prolonged interviews with Prince Kung, the present Prime Minister of China, he was accompanied by one or more of these men, and we can easily imagine that the Prince would be more indebted for the information he gained about foreign countries, religion, law and science, to the scholarly Missionaries, who could converse with him fluently in his own language, than to the Foreign Minister, who knew nothing of the language. And, indeed, we learn from various sources that the Prince sought interviews with the learned Missionaries, and that it was through what he learned from them that he resolved to establish the University of Peking, and to inaugurate other progressive measures. We have the testimony of the late **Bishop Boone**, that the Prince said to the Missionaries, that the reason that he and other native officials had been opposed to missionary effort, was that he had not known the Missionaries or what they were about; but that now he was persuaded that they were good men, who inculcated only what was virtuous, and that if he could have his way they should be permitted not only to travel,

but to live in any part of the empire.

THE GREAT WORK OF THE MISSIONARIES.

But the great work which the Missionaries named above, and two English Missionaries who have been associated with them, has been to translate the whole Bible into the language spoken throughout the northern half of the Empire of China, the native name of which is the Mandarin, or Official language. It is so called not only because it is the language spoken in that part of the empire in which the capital is situated, but also because it is the only one used in all governmental offices throughout the empire.

The provinces in the southern part of the empire have each a spoken language of their own, and in those of them in which Protestant Missionaries have been laboring, either the whole or a great part of the Bible has been translated into the provincial dialects. It has also been rendered into the general written (unspoken) language of the whole empire; a language which, though it is the one in which nearly all native books are printed, is understood only when addressed to the eye, and is never used anywhere in the empire as a spoken language.

None of these translations, however, equal in importance that which is now being made at Peking, because the latter is a translation into the mother tongue of two hundred millions of people—a much larger number than speak any other language in the world.

OUR OWN MISSIONARY'S PART IN IT.

Owing to his perfect acquaintance with Hebrew, the other members of the Translating Committee assigned the work of translating the whole of the Old Testament to our Missionary, the **Rev. Mr. Schereschewsky**, and the greater part of his time since he has been at Peking has been given to this work. He has also been associated with the **Rev. Mr. Burdon**, of the English Church Missionary Society, in rendering the Prayer-Book into the same language; and in the services which these two brethren have jointly held in a chapel in that city this version has been used. Our Missionary now has a chapel of his own. A recent letter from Peking informs us that Mr. Schereschewsky's well known linguistic abilities have been availed of for a translation of one of the books of the New Testament, as well as for the whole of the Old Testament.

THE INEXPRESSIBLE IMPORTANCE OF THE WORK.

And how inexpressibly important is the work in which he and those who are associated with him are engaged—the enabling of at least one-sixth of the human race to read in their own tongue the wonderful works of God! And how exceedingly difficult that work is—the conveying of the mind of the Spirit into a language not the translator's own, and one that has such inherent peculiarities and difficulties as the Chinese language has! In the languages of all heathen nations, the Missionaries find it difficult to obtain words that are suitable to be used when speaking about God; while in the Chinese language there is the added difficulty of finding a term that is proper to be used as a translation of the English word God, the Hebrew Elohim, and the Greek Theos. The greater part of the English Missionaries use one term, most of the American Missionaries another, while the Romish Missionaries and those of the Greek Church use a third. The members of the Translating Committee at Peking are aware of the evils of this diversity in so

important a matter, and are endeavoring to unite upon a word or words which the greater part, and eventually, it is hoped the whole of at least the Protestant Missionaries, will be willing to use.

PRATER NEEDED FOR GUIDANCE.

Surely the people of God every where should pray that He who has caused all Holy Scriptures to be written for our learning, may guide these men aright in this matter, and vouchsafe ... the necessary wisdom and enlightenment for all parts of the important work in which they are engaged. J. L.¹⁰

1869, APRIL, New York.

Bishop Williams.

BISHOP WILLIAMS has written a letter for *The Carrier Dove*, addressed to the children of the Church. His especial object is to excite among them an interest in Foreign Missions; and to give this interest life and growth, he recommends that they direct their attention to the specific purpose of supporting a Missionary to Japan, a country at this time offering great encouragement to Christian effort.

The letter is decidedly interesting. He first lays down facts showing the degradation of the people, and on them bases his appeal. He states the case of a man who made an offering, but when asked what particular God it was to which he had sacrificed, could not tell. Their deities now number 8,000,000 ! No wonder that many cannot determine what particular god to worship!

"Do you not think," says the Bishop, "that we ought, that we are in duty bound, to teach these poor Japanese about God their Father in Heaven, and Christ their Saviour, who died to redeem them? I am sorry to have to tell you that our beloved Church has not a single Minister of the Gospel to preach to them. This makes me sad and sick at heart." He then proposes that they send forth and sustain a Missionary to Japan as their own Missionary, and asks: "Will you do so ? I know that hundreds of warm little hearts will say, 'Yes!' Then let the little busy hands go to work and collect the money, and send it to the Secretary and General Agent, 19 Bible House, at once, and ask him to send your Missionary immediately, for it is sadly true that many poor heathen are dying daily without having heard of the child Jesus, who came into the world and died to redeem them. In six months I shall expect to see your Missionary in Japan. Do not disappoint me."

He then makes another request, equally important, if not more so, that they will give also their prayers, that the Missionary they send out "may be blessed of God, that the Lord will open the hearts of many to receive the truth, and that He may lead many poor heathen to the foot of the Cross."

The children of England are adopting this plan; why should the children of the United States be behind them?¹¹

1869, MAY 17, On Board Steamer, "New York."

Bishop Williams.

ON BOARD STEAMER "NEW YORK," May 17th, 1869.

MY visit to Shanghai has been a very pleasant one, made especially interesting by the evidences that our Missionaries have been standing faithfully at their several posts, and that God has graciously blessed their labours. Four Confirmations for Chinese, and one for Foreigners were held, when thirty-two Chinese and four Foreigners ratified and confirmed their baptismal vows.

Several circumstances connected with these Confirmations are worthy of notice.

WHAT PERSONS WERE CONFIRMED.

Of the ten confirmed on the 5th Sunday after Easter, two were the daughter and niece of our good and faithful Presbyter. This is the first instance in which native children who have been baptized in infancy, on arriving at years of discretion have come forward to Confirmation, and taken upon themselves the vows made for them in Baptism. It shows us that we may expect fruit in China as elsewhere when the parents train up their little ones for Christ. Six of the candidates were boys of our boarding-school, under **Miss Fay's** charge, and **two were literati**. Four of the boys had been wretched little orphan beggars, whom **Dr. Henderson**, a very pious Missionary Physician, picked up in Shanghai when the rebels were in the neighborhood. During his life he supported them, and since his death his good widow has

10 *Spirit of Missions*, Vol 34 No 4, April 1869, pp 216-219.

11 *Spirit of Missions*, Vol 34 No 5, May 1869, pp 278-279.

continued to provide for their support, having placed them under Miss Fay's charge, previous to her departure for England. He has gone to his rest — having "died in the Lord," and literally his works do follow him." This is a way of "laying up treasures in heaven," which it is surprising that those to whom God has given wealth, do not oftener follow.

CONFIRMATION AT AN OUT-STATION.

On the afternoon of the same day four persons were confirmed at Kong Wan, a new out-station under the supervision of **Mr. Nelson**. It was commenced last year, and has been supported up to the present time, by funds given by a pious naval officer of our Church, now in command of one of the men-of-war in the China squadron. This new field is full of encouragement, and we hope soon to have good reports to send you of our success.

FOREIGNERS CONFIRMED.

At night I confirmed four foreigners, one of whom is Mr. Nelson's son.

PUPILS OF THE BOARDING-SCHOOL CONFIRMED.

On the following Sunday, the Sunday after Ascension, I held two Confirmations in the morning at Christ Church, under the charge of the Rev. Mr. Wong, and in the afternoon at the Church of our Saviour. Of these last, three were boys of one of our day-schools. **Heretofore we had not baptized a single person who had been in our day-schools**¹², and though we knew that the day-schools were spreading a leaven which would hereafter manifest itself, still we felt somewhat discouraged that no visible results were seen from the large amount of Christian instruction which had been given.

REASONS OF WANT OF SUCCESS IN FORMER SCHOOLS.

One reason of our want of success may have been that we have been obliged, to a large extent, to make use of heathen teachers. Now, however, all our day-schools are taught by Christians, and we have been greatly encouraged by seeing five boys of our day-schools—four of one, and one of another, come forward to be baptized.

NATIVE WOMEN CONFIRMED AT AN OUT-STATION.

Among those confirmed at this time were four women from a little village near by, at which Mr. **Hoong Niok Ng** opened a little out-station and day-school, with money furnished by himself and a few of our converts. Such efforts to do good to, and spread the Gospel among, their own people—originated entirely among themselves—are very gratifying evidences of real life, and show that they are waking up to some sense of their responsibilities.

Should any Missionaries be appointed for China or Japan, which I earnestly trust will soon be the case—please let me know beforehand, that I may meet them at Hiogo. I shall live at Oosaka [Osaka], about eighteen or twenty miles from Hiogo, and must know by the previous mail in order that I may be there when the steamer comes in.¹³

1869, JUNE, New York.

Foreign Committee.

THE ANTI-FOREIGN FEELING IN CHINA.

A RECENT telegraphic dispatch informs us that the Roman Catholic priests, and about one hundred of their converts in the western province of Sechuen, in China, have been massacred by the Chinese.

Such intelligence is not surprising when we consider the course which the Jesuit priests, backed by the power of France, have recently been pursuing. "Carleton" (Mr. C. C. Coffin), the well-known and reliable writer of the *Boston Journal*, in his correspondence from China, states that "one article of the recent treaty between France and China stipulated that all the property of the Jesuits confiscated two hundred years ago, when they were expelled from the Empire, should be restored to them. The Emperor's ministers pronounced this impossible, as the property could not be identified after the great commotions that had

12 Local community-based day-schools (not boarding schools directly within the mission premises) had been operating for nearly twenty years and the bishop's observation queries the efficiency and effectiveness of schooling as a means of evangelism, especially in the China situation, where education was traditionally a vehicle to high status and income. The "explanation" for the problem was commonly that the teachers employed were rarely Christians and consequently Christianity was not a major emphasis.

13 *Spirit of Missions*, Vol 34 No 9, September 1869, pp 540-541. The place name Hoigo [Hyogo] refers to the district known today as Kobe.

transpired, but promised to restore it if shown that it was once owned by the Church. After a few months the Jesuits appeared at Peking with a great bundle of yellow and time-moulded title-deeds and documents brought from Rome, confounding the ministers, but securing to them immense estates in nearly every city of the Empire, bringing them now an enormous income.

This attempt of the Jesuits to dispossess the Chinese of the present day of their property, because of confiscation acts of the Government performed two hundred years ago, is well calculated to create outbursts of indignation and violence. Six generations have passed since the Government seized the property of the politico-religious emissaries of Rome and sold it to the Chinese, who were not friendly to the Romanists; and it has changed hands, by sale and other-wise, again and again since then, and the property itself has greatly changed in character and value. Those who were in possession of it immediately before having it taken from them by the Jesuits and the French Government became the owners of it by honest purchase, either on their own part or on the part of their near relatives, and it is looked upon as a cruel injustice to turn them out of their homes and despoil them of their houses and lands. No wonder that such injustice is resented even with violence, and that not merely on the part of those immediately injured, but also of the people generally; for as the work of dispossession is still going on, no native owner of property can feel that his house and land may not be claimed next.

The evil of this overreaching policy of the Jesuits would not be so extensive if the Chinese generally knew who alone act in this manner toward them; but comparatively few of them know any thing about the national and religious differences of the foreign religious teachers, and misconduct on the part of any of the latter prejudices them against them all; and it is not surprising, therefore, that a strong anti-foreign feeling is rising up throughout the Empire. We have received a copy of the *Shanghai News-Letter* of February 19th, the editor of which says: "The lately issued placards against foreigners resident at the different treaty ports of China are worthy of the serious consideration of our Minister at Peking. From ports so wide apart as Foochow and Chefoo we have been informed that the literati are stirring up the people to do violence, contrary to the laws and the treaties."

One of our own Missionaries, writing to a friend in this country, says: "There is a strong anti-foreign feeling rising up all through this country. I have no fear of its final result; but for a time it will cause trouble, and it may be war. We know full well that all things will work together for one great end, and that end will be accomplished. It may be, however, in a way we have not dreamed of. This land must come to acknowledge Christ; but how, and when, we cannot tell."

We do not wish to convey the impression that all this anti-foreign feeling is caused by what we have stated above; but we think our readers will agree with us that of itself it is sufficient to cause a wide-spread ferment in the popular mind of China, and the fact of the massacre taking place in a province in which there are no other foreigners at all but French Jesuits is a proof of this. But unquestionably a part of the opposition in some other localities is caused by even the well-tempered zeal of those who, both in their life and doctrine, set forth only the truth; for deep-rooted superstitions, sanctioned by the faith and practice of the ancients, are not to be uprooted without some opposition, and never have been. And among so very superstitious people as the Chinese, the foreign merchants also are not unfrequently the occasion of demonstrations of popular indignation and wrath. Says a writer in China on this subject: "The attempt to build a railroad or telegraph line, to erect a sanitarium, residence or place of business in favored localities, is often looked upon with greater distrust and consternation than the teachings of a strange religion." But whether the times be troublous or peaceful, and whether the heralds of the truth be opposed or welcomed, our duty is none the less clear, namely, not to relax, but rather increase our efforts to extend in China that Kingdom which there, as elsewhere, shall yet triumph over all opposition, and shall itself never be destroyed.¹⁴

1869, JUNE, New York.

Foreign Committee.

A MISSIONARY FOR CHINA.

THE **Rev. Samuel R. J. Hoyt**, Professor in Griswold College, Davenport, Iowa, has been appointed Missionary to China, and will leave for that field (D. V.) as soon as his arrangements shall be complete.

It is a gratifying fact that letters of application and inquiry have been received from students in five of our Theological Seminaries, affording a prospect of other appointments to China and Africa as soon as the necessary funds shall be in hand.¹⁵

1869, JUNE, New York.

Rev. Augustus Hohing.

WOOCHANG [Wuchang], June 12, 1869,

SINCE the establishment of the Mission here, the work in connection with the same has been carried on without any interruption. We still live in the same house which was rented by Bishop Williams, with a Chapel attached to it, in which, daily, the Gospel is preached to those whom we happen to meet with. Thus far we have not met with any obstacle in the prosecution of our work; the only thing to be lamented is that we are not better located: the street in which we live being occupied by too many private dwelling-houses, and not so much frequented by the people as others; which, I consider a great drawback. Still, it is to be remembered that we had, first of all, to get a foothold in this city; obliged to take possession of any place that offered itself, until an opportunity should present itself to obtain a better one, and the course to be pursued in this Mission field should be marked out more definitely.

A day-school has been connected with this work, with about 10 to 20 children. Irregular attendance on the part of the scholars, and the want of a good Christian teacher, together with other minor causes, all more or less affecting our locality—made it desirable to break it up last week, and to transfer the teacher to the newly-acquired Chapel in Hankow, opposite this place.

After trying here and there for some time, we at last succeeded in being able to rent a place in one of the most populous streets there. As all Chinese houses (it was formerly a tea-shop) have to undergo repairs before they can be fitted for a preaching-place, we have not yet been able to begin work there. In a week, however, from hence, we shall throw open its doors to the passing and repassing people.

A day-school will at once be opened, too, and I have great hopes that our work will be more prosperous there. We could hardly have selected a more suitable place for this work.

What we greatly need is a healthy place to live in. Dampness very seldom affects Chinese, who, from childhood up, and often from generation to generation, have not trod upon anything else than the "mother earth" in their dwelling-places; but it is different as regards foreigners, who, if they are expected to do their work properly, ought to be situated so as to be able to keep their health. I am sorry to say such has not been the case here, as is well known to many. I will not dwell here at length on this point. I am aware that it is not a matter of requisition on the part of Bishop Williams, nor any one else, to face what I regard the worst foe to a Missionary, a bad place, unhealthy and damp to live in by day and night, but a matter of temporary necessity. And for that reason I would, and this for humanity's sake, urge a speedy relief of what I consider detrimental to the work itself, aside from the individual concerned in it.

There is nothing to discourage us here; compared with other Missions, we have gone forward beyond expectation.

Our first fruit has been gathered in, and still shows himself faithful to his profession, and though we have been not free from disappointments and sad experiences, yet I do not doubt that in the end "a shout of triumph" will be heard here. Let the Church send out men and means to carry on the work, and, with God's help, Woochang and Hankow will count many who will ascribe their eternal happiness to the instrumentality of those, who, although in a far distant land, had pity upon them to send them light and truth.

Rev. Mr. Kiung (Chinese Deacon), owing to his being a native and connected with a family, has been active in inviting the people (neighbors mostly) into his house, with the view of having conversations with them on the subject of religion; many of whom can only be reached in this way, especially among women and the higher classes.

On Sundays, two regular Services have been held with doors shut, for the inmates of the Mission (teachers, servants, scholars, etc.), followed by public preaching to those who would come in, or suffer themselves to be persuaded to listen for some time to either of us.

As a rule, only Christian books are read and studied on Sundays in the School, while on week-days, the Chinese classics and other books of instruction are in use, with the exception of one hour's study daily in the Catechism, in which the scholars are examined on Sunday.

On the next visitation of Bishop Williams to this place, I hope we shall be able to determine upon a further plan for the extension of the work here, living as we do in hope, from day to day, that one or two at least will be sent out to join us; for, if the Mission-work shall not suffer any interruption or loss, there should always be one, at least, engaged in the preparation for the same.¹⁶

1869, JULY 19, Shanghai.

Miss Lydia Mary Fay.

SHANGHAI, July 19th, 1869

By a note from Bishop Williams, at Osaka, I am reminded that he wishes me to write to you by this mail; and if I could only transmit to friends at home a little of the interest and satisfaction I feel in my everyday work, it would give me great pleasure to do so. But China is so far away from you, and as we are surrounded by scores of people, so strange and so different, which call for duties so varied and multiplied, I fancy it must be very difficult for one at home, to appreciate or take any deep interest in our Missionary work. But when one is once *here* in the midst of this teeming population of ignorance, of vice, of poverty and suffering, on one side; of wealth, of pride, and entire contempt of anything that is not *Chinese*, on the other; and both classes passing on to eternity, without hope and without God,—then the “unspeakable gift” of Christ to a lost world, with the privilege of making known the blessing to others, and thus helping to lighten the load of human misery that all seem more or less destined to bear, begins to be appreciated...

But I suppose it is the place of the Bishop to give general statements of Missionary work, solicit aid and sympathy, while we confine our writing to our own duties, and the part we are trying to sustain. I have been passing a good deal of my time in our hospitals lately as there are hundreds of women there, and one seems “moved with compassion” to try and do something to alleviate their suffering. This, however, is only as an incidental duty, and I pass to the regular ones assigned me by the Bishop. By the blessing of God, I am glad to say, I have been able to go on steadily with these duties without the interruption of a day's illness since my letter to you last November. By the advice of the Bishop, the boys' boarding-school has been increased to twenty scholars, which gives me much satisfaction, as six of them have been baptized, and nine of them confirmed and admitted to the Holy Communion within the last six months; their ages vary from fourteen to eighteen; they are all in one Bible-class, are studying evidences of Christianity, are well advanced in writing, and the Chinese classics; there is a fair amount of talent among them, they are obedient, industrious, fond of study, and seem desirous of making the law of God their only rule of action. The second class of eleven are very promising lads, and my hope is still strong, that some among them will preach Christ and Him crucified, when “I have passed from earth away.”

My day-schools (I have five now) are still going on with little or no change, except the steady improvement that must mark all well-regulated schools. In my boys' day-school, is still the lad I spoke of in my last letter, as belonging to a wealth family, and leading a poor blind girl to Church. His grandmother does not yet consent that he shall come to our boarding-school, but has promised that he may do so after two years. I am glad to say that **Mr. Syle**, who lives next door to us, had kindly received the blind girl into his boarding-school for Chinese girls, where she is learning to read books with raised letters made for the blind, and has every advantage of continuing her Christian education. I have had the charge of supporting this girl for the last eight years, though her mother is still living, a very poor widow, and was in the habit of putting the child in bed, locking the door, and leaving her alone, while she went out to work during the day, returning at night, and leaving early again in the morning; this seemed to be her only alternative, as she had another child, a boy some years younger, that she used to take with her. In passing the house from time to time while going to my day-schools, I heard always a low moaning sound, as of a child in pain or sorrow. In enquiring the cause of this, I was told by one of my teachers that it was only a little blind girl who was locked up by her mother while she went out to work, as she had no one to take care of her. I determined to take the child, arranged to see the mother, who seemed ready to agree to anything that would better the condition of the child. When I first saw her, I feared she was merely a little idiot, though she had a pretty pale face, and beautiful long hair; yet her lonely forlorn life had given her

such a stupid, hopeless look, it was painful to see her; and when I gave her in charge to one of my teachers, it was only with the injunction that she should be kind to her, and try to amuse her. I did not think it possible for her to learn anything, but told the teacher she might sit in the school-room with the girls; as the Chinese children always study aloud, I hoped she might like to hear them. She soon became interested in their Bible-lessons and the Church Catechism, and after some months could repeat the Lord's Prayer and some texts of Scripture that she had learned by hearing others repeat them. After a year, she showed so much quickness and intelligence, that I have her regular lessons to commit to memory, which she was able to do by the aid of one of the other girls to repeat them to her. She was always so gentle, amiable, and uncomplaining, that she was a favourite with teachers and scholars, and I was as much surprised as pleased to hear how well she recited her lessons, whole chapters in St. Matthew's Gospel, without missing a word, until she had finished the Book. In the course of three or four years she had learned all the four Gospels; some of the Epistles; the Church Catechism, which in Chinese is expanded into three volumes; also a Catechism in four Chinese volumes, on the History contained in the Old Testament. About three years ago she expressed her firm belief in the truths she had learned, and desired to receive the Sacrament of Baptism, which was administered to her by the native Pastor of the English Church Mission, who was also her friend, and had taken great interest in giving her religious instruction. Since that time she has been a regular communicant. She never failed to sit by me, and I always led her to the Church, when she kneeled by my side, and together we received the elements of Christ's body broken for our sins, and of his blood shed for our redemption.

And now it is only by her reception into Mrs. Syle's school that we are separated at the Lord's table.

I still receive the Communion, **as I did when in the English Mission, with the native communicants, and from a native Pastor in the city**; while "A.Ne," my little pet, goes with Mrs. Syle's school to our Chapel here, under the personal care of Mr. Nelson, as also the boys of my boarding-school.

But I see her every day, and consider it a great favor that Mrs. Syle has taken her into her school; indeed a special providence for poor A. Ne, as the native pastor, who baptized her and took such a fatherly interest in her, died about two years ago, and his family is quite broken up. I have felt some anxiety about her future. I could not take her to live with me as my quarters are small; I do not even keep a woman servant, and every vacant place is filled by my twenty boys.

I fear I have taxed your patience by this long history—perhaps it may do for the "*Carrier Dove*." A.Ne has a brother between eleven and twelve years of age, who seems a clever little lad, with two bright eyes, ready if study if had only books and a teacher. He has been in one of my day-schools, but his mother is still very poor, working by the day to support herself and him; she can give him little care, and is anxious to put him in our Boarding-School. Do you think any of the great army of American children who seem so brave and strong among the "conquering Hosts of God's elect," would contribute to make a Soldier of the poor blind girl's brother, and put him in my school for training? If I could tell them of some of the difficulties I have had in supporting the sister for the last eight years, and the pleasure I now have in seeing her a nice well-grown Christian girl, I am almost sure they would.

By a curious coincidence, just as I had finished the last sentence, the mother of A.Ne came in from the city; she had walked two miles, bringing her boy with her, again begging me to receive him in my Boarding-school. I told her that I was just writing home asking the means to do so, and that she must wait until I get an answer. May she not wait in vain!

I intended to tell you of our school ay Kong-Wan, and another in the city, in which **Mrs. Nelson** and myself have a common interest, as, through the generosity of some of her friends, she bears the expense, and I teach the children, which I can do quite conveniently, as it is near our Church, where I have a Girls' school of seventeen little beggars, taught by one of our best native teachers, A. Kun. I will however, leave the details of these schools, with some incidents of my work in our Mission Hospital, for another letter.¹⁷

1869, JULY 21, Oosaka, Japan.

Report of the Missionary Bishop to China.

2nd Report of Bishop Channing Moore Williams.

IT is with deep, heartfelt gratitude to GOD, the Father of all mercies, that my second Report to the Board of Missions is presented. We can with truth say, "goodness and mercy have followed us." Through His mercy the lives of all our Missionaries have been spared, and a good measure of health and strength has been granted, so that, having suffered but little from serious sickness, they have been enabled to do a large amount of work. Especially would we render thanks to GOD for the blessing which has rested upon the labors of His servants. Though it is still the "day of small things" in China, they are "not to be despised." Rather would we rejoice for all that GOD has done for us—especially that He has so blessed us through the past year that there are more than double as many Baptisms reported as in any previous year, and a larger number of Confirmations than ever before—even more than last year, though that was the first Confirmation which had been held since 1864. To GOD be all the praise for what has been accomplished, and to him would we look with new hope, and earnest prayer for a richer blessing, and larger measures of success in the future.

After faithful, earnest work in the field for nearly ten years, much of the time single-handed and alone, **Mr. Thomson** needed rest and change, and in March last returned home for a season, to recruit his health and strength. His absence is greatly felt, but it is hoped that not only will his health be improved, but that his visit home will be a benefit to the Mission by exciting a deeper interest in the cause of CHRIST, and the spread of His truth in China. I do most earnestly commend him as a hard, faithful worker, and the message he carries from the millions of China, to the sympathy and prayers of the people of GOD.

His absence has thrown on **Mr. Nelson** more than a double portion of labour. On Sunday, besides full Services both morning and evening for the Foreign Residents, he preaches in the morning to the Chinese, and in the afternoon goes four miles to Kong Wan to preach. Through the week, in addition to his daily preaching, he instructs two candidates for Orders, reads theology with **Mr. Wong**, has the direction of the hospital, and a general supervision of the whole Shanghai Station, requiring much time and patience, and judgment, for the settlement of the numberless matters of petty detail, or of grave importance, in connection with both Chinese and Foreigners. It will be readily seen that he has far too much work for one person, and I have serious fears that his health will suffer before Mr. Thomson's return.

The **Rev. Mr. Wong** has stood faithfully at his post. Having charge both of Christ Church, and temporary charge of the congregation of the Church Missionary Society, and preaching several times during the week at the Church of our Saviour, he has worked hard. The City of Shanghai seems a difficult field, and of late the congregations have been small, so that he has not had all the encouragement he could wish in gathering in new converts. I am very sorry to have to report that he has had lately rather an alarming attack, and we feared that his lungs were seriously affected. By the physician's orders he made a trip to Hankow, with great benefit, and has returned to his work, improved, but still not very strong. He is the "first fruits" of the China Mission, the first Deacon and only Presbyterian ordained in our Mission. An unwearied favorite both with Chinese and Foreigners, and in every way a most valuable man, we trust and pray that GOD will graciously spare him many years, that he may still do much for the extension of the Kingdom of His LORD and SAVIOUR among his fellow-countrymen.

The Boarding-school under **Miss Fay's** charge, is looked to with the greatest interest, as the source from which we must, in great measure, draw our supply of Ministers and Catechists for evangelizing the country around Shanghai.¹⁸ The encouraging fact that six of the twelve boys have been baptized and confirmed during the past year, is pleasing evidence that we shall not look to it in vain for help. This school has been supported to the present time by funds specially contributed here, and by money sent by a lady in England, whose husband, Dr. Henderson, a pious physician, now gone to his reward, picked up six of the boys, little orphans, abandoned in the streets of Shanghai. Lately, a donation from a kind lady in Pittsburg, together with a little money contributed in Shanghai, has enabled Miss Fay to receive a few more boys, so that the school now numbers twenty pupils. It should not be allowed to fall below this number, and if possible should be increased—but this can only be by special contributions for this object.

18 The Boys' Boarding School, later Doane Hall, overseen by Miss Lydia Mary Fay, was the foundation upon which St. John's Episcopal University was later built.

In addition to the School, Miss Fay renders much valuable service, visiting many families, and supervising two day-schools in the city. Goes to Kong Wan with Mr. Nelson on Sunday and Thursday, where she has charge of a girls' school, and instructs the women who attend, and has increased her labors very much of late by the assistance she renders in the Hospital, attending on the sick.

The Hospital, commenced last year by **Mr. Thomson**, is one of the most encouraging features of our work, and is even in better condition than at the time of the last report. Before he left, he had a suitable building erected with a portion of the money subscribed by the Foreign Residents and Chinese in Shanghai. The dispensary is opened three days each week, and the attendance is largely on the increase, the numbers having reached as many as 600 a day. Last year, over 15,000 persons received medical treatment, and the numbers will most probably be much greater during the present year. About twenty indoor patients also can be accommodated in the wards. Dr. Macgowan visits the Hospital occasionally, and two English Physicians, Drs. Jamieson and Henderson, attend regularly each dispensing-day, and treat the more difficult cases.

Besides relieving much bodily suffering, it opens a large, and we trust effectual, door for benefitting the people spiritually. While they are waiting, Mr. Nelson, or some one else, preaches to them, and a Catechist and Bible-reader endeavor afterwards, by line upon line, and precept upon precept, to teach them the first principles of the doctrine of CHRIST. The Missionaries are, moreover, brought into the closest contact with thousands of persons, and are gaining the good-will and confidence of thousands more in the towns and villages within a radius of fifteen or twenty miles of our Mission.

The new out-station at Kong Wan has already given satisfactory encouragement. Though it has been in full operation less than a year, at my last visit, in May, four persons were presented for Confirmation. Our Catechist and candidate for Orders, **Mr. Ting**, lives there with his family, and by his instruction, pleasant manners, intelligence, and knowledge of the Scriptures, as well as of the Chinese Classics, is doing much to enlighten the gross darkness that covers the people, and lead men to a knowledge of the truth as it is in CHRIST JESUS.

The people generally seem well-disposed, and we look for greater success during the next year. Our most pressing need at this place is a decent Chapel. The room we now use, opens immediately on a crowded thoroughfare, which is at times so noisy that scarcely a word that is said can be heard. If some kind friend or friends could give us 500 Taels, \$1,000 currency, we could put up a neat little Chapel where the Services of the Church could be held with becoming solemnity and decent quietness.

It is a great pleasure to state that this out-station has been supported, so far, entirely by money given us by an earnest-minded churchman, now commanding one of our men-of-war belonging to the China squadron; and lately a donation has been made for this purpose by another naval officer. This is gratifying, as it shows that there are those on the spot, who, seeing our work, think it of sufficient importance to give handsomely of their means for its support.

The work in the towns and villages near us is full of promise, and if we had the money and suitably-trained Chinese Catechists to put in charge, I should like to occupy a dozen towns at once. My plan would be to place Catechists at the larger towns, within easy reach of the Central Station. Their duties would be to visit the villages in their immediate neighborhoods, instruct Catechumens and those lately baptized, and act as lay-readers. The Foreign Missionary would have under his charge a number of these out-stations, and, by visiting them regularly, would be enabled to exert the widest influence. **The largest success of Missions to China has been in the towns and villages away from the open ports**; and the sooner and wider we can extend our influence in this direction, the greater our prospect of making progress. A new illustration of this is seen at the little village of Tsa-Ka-Pang, within a short distance of our Mission. Here a few of our converts undertook, of their own accord, to open and support a day-school, which is visited twice a week by our active, energetic Candidate for Orders, **Mr. Hoong Niok**. The neighbors, who are assembled by the ringing of a bell as soon as he arrives, listen attentively to the instruction given to the children, and are afterwards addressed with a few earnest words, and dismissed with prayer. The result has been, that five persons have been baptized and confirmed, and other Catechumens are now under instruction. Mr. Hoong Niok is very zealous, and has, besides this, the charge of two other day-schools supported by the Chinese. He is, also, the principal, most efficient Chinese Assistant at the Hospital, and acts as lay-reader to Mr. Nelson, at the Church of our Saviour.

WUCHANG STATION.

The "first fruits" of the Wuchang Station, the earnest of the future harvest, was gathered in March last, when a young literary man was received into the Church of Christ. He is a person of excellent disposition and good attainments; and it is hoped that when he becomes more established in the faith, and gains greater boldness in confessing CHRIST before men, he will prove a useful helper. For many months past our brethren have kept up daily preaching; and, on Sunday, from 10 a.m. till nearly dark, with a short intermission, our Chapel has been opened, first, for the regular services with the converts, teachers and scholars, and afterwards for public preaching to the passers-by. Thousands have heard the Gospel; and we hope that the seed, thus cast upon the waters, will be found in an abundant harvest after not many days.

Arrangements were made, before I left Wuchang, to commence work in Hankow, but there has been a good deal of delay in securing a suitable building. One, however, has just been rented, and a Chapel opened in one of the principal thoroughfares. The position is considered a very good one, and good hopes are entertained that a large measure of success will crown the labours of your Missionaries in this new field.

We have reason to think that Wuchang will become a most important station, if the men and means are now sent to lay a proper foundation. Another Missionary is absolutely necessary, if the station is to be kept up; and money is needed to put up a dwelling-house at once, that the health of your Missionaries may be preserved. We must also have a boarding-school at this point, for to this we must look for material for training up a native ministry, and the sooner we begin the better.

PEKIN STATION.

Mr. Schereschewsky is still very hard at work, translating the Bible into the Mandarin dialect. The [Translation] Committee have nearly completed the New Testament, and expect that the whole, after the revision of the Gospels, will be published this year. The members of the Committee wish Mr. Schereschewsky, who has a thorough knowledge of the Hebrew, and is an excellent Chinese scholar and translator, to undertake the translation of the Old Testament, the Committee revising it with him after it is completed. He has already finished the Pentateuch, Joshua and the Psalms. The importance of the work in which he is engaged—the translation of the Word of GOD into the spoken language, the mother-tongue of nearly two hundred millions of our fellow-men—nearly one-sixth of the population of the world—cannot be over-estimated. He thinks it will take five years to complete it; but probably it will not be so long, as he has already done one-third of the whole. If he is permitted to finish it, and it is well done, he will have conferred one of the highest possible benefits on China. May his life be spared, and wisdom given him from above, to guide him aright in this great work. He hopes, also, in connection with the Rev. Mr. Burdon, of the Church Missionary Society, to finish the translation of the Prayer-Book this year and will undertake the preparation of some text-books for the use of our Candidates for Orders.

It is but right and proper that some acknowledgment should be made of the many acts of kindness for which the Mission is so greatly indebted to **A. A. Hayes, Jr., Esq., the senior partner of the firm of Messrs. Olyphant & Co., in Shanghai.** Not only has he shown much personal regard to individual members, a great interest in our work generally, and a readiness to give aid and advice at all times, but more especially are we indebted for the valuable assistance he has rendered in taking charge of the Treasury, thereby relieving the Missionary of a work which would have consumed much of his time. He carries with him, on his return home, the sincere thanks and best wishes of all the members of the Mission, and earnest hopes for the entire restoration of his health.

On a review of the work of the past year, decided progress and improvement are seen in many particulars. The increased number of baptisms and confirmations reported; new stations successfully occupied; a hospital built, and the number of patients largely increased; one-half the number of the Boys' Boarding-School baptized; fruit gathered in from our day-schools the first time in the history of missions; the zeal of some of our converts shown in their opening and supporting a new out-station, contributing to the support of one of our Candidates for Orders, and supplying the funds for two other schools; the earnestness and heartiness with which all our Missionaries have labored, and the comparatively good health they have enjoyed, are all abundant causes for thankfulness to GOD, and encouragement to prosecute our work with new zeal and vigor in future. We enter on another year with good hope. We would thank GOD most heartily for the past, and "take courage" looking for a rich blessing in answer to the many prayers which we trust His people will offer for the spread of His kingdom in China.

But, while greatly encouraged in our work, we cannot help being cast down when we look over the immense field, with its millions upon millions of immortal souls—sheep scattered without a shepherd—and know that, with our lamentably small force, we are almost powerless to help them; that we shall be unable to lead them to the fold of CHRIST, which is opened, and wide enough to receive them all. For it is hardly possible for our Missionaries to undertake more than they are now doing. The Church should have at least ten men in China. Ten men now would be worth twenty ten years hence, for, by that time, with GOD'S blessing, they would have laid such a foundation, and trained up so many native helpers, that they would be able to accomplish more than twenty, or even forty, new men. May GOD put it into the hearts of some of His servants to offer themselves for this great work, and incline all His people to make liberal offerings, that young men may not be kept at home for want of the means to send them out.

Respectfully submitted,

C. M. WILLIAMS.OOSAKA, JAPAN, July 21st, 1869.¹⁹

1869, AUGUST, New York.

Foreign Missions Committee.

The **Rev. W. J. Boone**, son of the late Bishop Boone, has been appointed Missionary to China.

The Rev. Mr. Thomson and family arrived in the United States, the last week in May.²⁰

1869, AUGUST 17, Shanghai.

Bishop Williams.

SHANGHAI, Aug. 17, 1869.

YOUR letters of May 8th and June 10th were handed me on my arrival here (from Japan) last week, for which you have my best thanks. The good news they bring of the appointment of Mr. Hoyt and Mr. Boone, cheers all very much, so that we begin to lift our heads, and feel such a load taken off our hearts that we could sing for joy. GOD grant that these dear brethren may come to us in the fullness of the blessing of the Gospel of CHRIST, and may prove faithful, earnest, useful laborers in this vast field. It is gratifying and encouraging, also, to learn that others are considering the question of personal consecration to the good work in China. I earnestly trust that some of them may be led to offer themselves, and that the Committee may have abundant means placed at their disposal to send them out.²¹

1869, SEPTEMBER, New York.

Foreign Missions Committee.

A RENEWED CALL FOR A MEDICAL MISSIONARY TO JAPAN.

A RECENT letter from Bishop Williams, informs us that he had arrived at Japan, and, having rented a house, was preparing to renew his work in that country. The letter left him alone in "his own hired house," planning for the future, and earnestly praying for the help which he so much needs. An appeal has been for months before the Church, for at least one minister and a pious physician qualified for that important field.

A second call and a special one, is before us. The Bishop deems it essential to the success of the Mission that a medical man be sent forth at once. He concludes his interesting letter with the touching remark: "It is hard to understand why no one has yet offered himself for this interesting field.

We make no attempt at enlightening the good Bishop's darkness on this point; nor shall we say what we think is the cause of this indifference, but will endeavor to enforce his appeal by a few remarks expressing our conviction that he *should be heard*.

The relation to the work of missions sustained by the medical man, is not, of one who goes forth to minister merely to the wants of the body whether of the missionary band, or of the heathen. It is of a higher and holier character; that of a servant-of the Lord. He goes in obedience to the last command of Christ, and in imitation of Him in the execution of His mission—"going about doing good." His labors are equally important—if not more so—with those of the missionary.

19 *Spirit of Missions*, Vol 34 No12, December 1869, pp 744-750.

20 *Spirit of Missions*, Vol 34 No 8, August 1869, p. 492., *Evening Telegraph*, (Philadelphia PA), 18 September 1869 reports the appointment of the second Bishop Boone, noting that he was at the time Rector of Eufaula, Alabama. (Presumably St. James Episcopal Church).

21 *Spirit of Missions*, Vol 34 No 11, November 1869, p. 684.

He is like John the Baptist, the forerunner of Christ—going before and preparing the way for an easier and more effective reception of the truth. He has access to places and persons denied to his. Clerical brethren, standing, as it were, with his hand on the door and beckoning to them to follow him.

He finds the heathen "wounded and half dead" beneath the stroke of disease—helpless and languishing on the borders of the grave. Like the good Samaritan, he draws near, and "pouring in oil and wine," carries them to the "inn" of Christian sympathy, and there takes care of them till they are restored to health. And what is the effect—what does he gain by such offices of love? The confidence and heartfelt gratitude of the recipient. Nor is this the end of his labors. He improves the opportunity and points them to the great Physician of souls; and in so doing he finds a hearing ear and a willing heart. The door is now open, and the "man of God" enters, and leads these moral sufferers to the foot of the cross where he bids them repent, believe and live."Him that cometh unto me I will in no wise cast out."

Now, without this precession of medical work, the missionary would not find his success so easy. He might labor a decade of years, and no visible effect arise. Knowing not the power of Christian sympathy, nor its means of relief, the heathen man has not this palpable evidence of the nature and practical operation of the new religion; but when, by the instrumentality of the pious physician, he feels the stream of life coursing anew through his veins, he is prepared in heart, like the softened, moistened earth, to receive the seed as it is sown for the harvest.

This is the office—the high and glorious work of the missionary physician—a work which tells not only for time but for eternity!—and cannot a man be found—one in all the Church, to respond, from love of Christ in his heart—love of perishing souls—to the earnest entreaties of the Bishop in Japan?²²

1869, SEPTEMBER, New York.

Foreign Missions Committee.

CHINA. HOSTILITY TO MISSIONARIES.—

Sir Rutherford Alcock, the English Minister to China, speaks of a deep and widely extended hostility to Christian Missionaries as existing in China, and says the hostility is not toward the Missionaries on personal, but on political and religious grounds. The Rev. Justus Doolittle, author of an interesting book on the Manners and Customs of the Chinese, and at present in the Mission of the American Board at Fuhchau, coincides in this opinion of the British Minister.

The Rev. J. R. Wolfe, of the English Church Mission at Fuhchau, [Fuzhou-Foochow] writes as follows of the conduct of the native officials in that locality:

The Mandarins here have issued proclamations in favor of the Missionaries, and of giving them full scope, and their converts full protection. They have told the people that the Missionaries' object was good and benevolent, and warned them against maltreating them. At the same time, it is only fair to tell you that it is reported, with some show of truth, that these same Mandarins have given private orders to oppose the Missionaries in getting chapels, etc., etc. The chief Mandarins here near this city are about to invite all of us missionaries to a grand banquet, as a token, I suppose, of their good-will towards us. They have already issued cards in grand style.

The general tone of the correspondence from the Missionaries in China seems to show that the mass of the people are kindly disposed to Christian Missions, but the princes and gentry are hostile.²³

1869, OCTOBER, New York.

Foreign Missions Committee.

REPORTS FROM THE MISSION TO CHINA.

REPORTS from the several Stations in China and Japan have been received, from which interesting abstracts will be found in place. The facts embodied should dissipate all doubt, and silence all notes of discouragement, for the Divine blessing has been vouchsafed in a signal manner to the labors of His servants during the year now drawing to its close.

Bishop Williams, in his General Report, reviewing the facts, speaks in explicit terms of the achievements of the missionaries. "Decided progress and improvement are visible in many particulars."

22 *Spirit of Missions*, Vol 34 No 9, September 1869, pp 531-532.

23 *Spirit of Missions*, Vol 34 No 9, September 1869, p. 551.

We note the increase in the number of baptisms, of confirmations, of new out-stations successfully occupied, of patients in the Hospital thus affording larger and more direct opportunities of prescribing for the soul as well as body; and the important fact that **half of the boys in the boarding-school** have been baptized and confirmed; besides several pupils in the day-schools—all of which speak in tones most encouraging to the Church at home, and call upon her, under the authority of her Divine Head, for the exercise of higher faith, increased energy, and expanding liberality in the support of this work.

Another important feature in the progress of this Mission, is the lesson of self-support now being taught the native converts, a lesson which they show a gratifying readiness and aptness in acquiring, as shown by the facts following. The Bishop speaks particularly of this class of workers, as manifesting an "unremitting interest and zeal in their labors." They have a new out-station supported by their own labors and contributious; they supply the funds necessary to sustain two schools, and contribute to the support of one of their number who is a candidate for Holy Orders.

Of the foreign laborers at **Shanghai, Peking and Wuchang**, the Bishop says:

The earnestness and heartiness with which all our Missionaries have labored, and the comparatively good health they have enjoyed, afford abundant causes of thankfulness to God, and encouragement to prosecute our work with new zeal and vigor in future. We enter on another year with good hope. We thank God most heartily for the past, and take courage, looking for a rich blessing in answer to the many prayers which we trust His people will offer for the spread of His kingdom in China.

Then, as the magnitude of the work, its inexpressible importance, and the mighty issues involved, rise to his vision, seeing that little band of workers, faithful, but pale and wan, wearing out beneath labors, they dare not, cannot forego, he says:

But, while so encouraged, we cannot help being cast down when we look over the immense field, with its millions on millions of immortal souls—sheep scattered, having no shepherd—and on our lamentably small force almost powerless to help them, unable to lead them to the Fold of Christ open and wide enough to receive them all.

It is hardly possible for our missionaries to attempt more than they are now doing. The Church should have, at least, ten men in China. Ten, now, will be worth twenty, ten years hence; for, in that time, with God's blessing, they will have laid such a foundation, and trained up so many native helpers, that they will be able to accomplish more than twenty or forty new men.

May God put it into the hearts of some of His servants to offer themselves for this great work, and incline all His people to make liberal offerings, that young men may not be kept at home for want of the means to send them out!²⁴

CHINA. REPORT OF THE STATION AT SHANGHAI.

FROM the inception of this Station to the present date, it appears, that two hundred and eighty-two adults have been baptized—sixty-four infants, and forty-six pupils of former schools for boys and girls. One of the number is now in Priest's Orders, one in Deacon's, and two are Candidates. Nine are teachers in schools.

CHURCHES—TWO.

1. Christ Church—The native Chinese, **Rev. W. K. Chai**, Presbyterian, in charge; the Services in the vernacular language.

2. Church of our Saviour—The Mission Chapel. **Rev. Robert Nelson** in charge. The Services in English and Chinese at different hours; the Chinese Morning Service in the vernacular, except a portion of the Psalter; the Gospels and the Epistles, with the Collects, now in course of arrangement. **Hong Neok**, candidate for Orders, Assistant.

Kong Wan, a large village five miles from Shanghai. Here, Lay Services and teaching have been instituted for a year past under **Sung Ting**, a candidate for Orders, who is settled with his family at this point. His wife was educated in the Mission Girls' School. Their children trained in the precepts of Christianity, they present the interesting spectacle of a Christian family or household.

Another school has been opened here in charge of a Christian native, a former pupil of Miss Jones.

At another point still further on is a day-school in successful operation, which has already resulted in the Baptism and Confirmation of four adults. "These schools are sustained by the contributions of two worthy officers of the United States Navy, stationed in these waters."

At **Tsa Ka Pang**, a hamlet, about two miles from the Shanghai Mission premises, a school has been opened under the charge of **Hong Neok**, candidate for Orders, whose labors are favorably reported. Such have been his ministrations among the villagers, that five, after due instruction and examination in the doctrines of the Bible and the Prayer-Book, have been baptized and confirmed.

Mission Hospital.—This Institution, opened more than a year since by **Mr. Thomson**, has been highly successful. A larger building has been erected on the Mission grounds, to meet its pressing wants, from the contributions of the European and Chinese residents of Shanghai. It is open for the reception of patients three days in the week. The number of applicants varies from four hundred to six hundred per day. Here is a growing field for Missionary effort, and that under the most favorable circumstances. The Chinese heart, softened by the Christian sympathy and skill of the attendants, is opened and prepared for the reception of saving truth. Dr. McGowan, an American physician, and Drs. Jamieson and Henderson (English), kindly attend in turn each day, their services being gratuitously rendered. **Hong Neok**, under their instructions, has been the principal Chinese assistant from the beginning, and has gained the marked approbation of his superiors.

The female patients, being the most numerous, have found a place in the large heart of **Miss Fay**, who, notwithstanding her other arduous duties, devotes a portion of her time to this work of true benevolence. "No one in China," writes Mr. Nelson, "is so competent. Besides her work in the Hospital, she has charge of the Boys' Boarding-school, in which her knowledge and experience of Chinese books and Chinese boys renders her services of great value." Several of these boys have been baptized and confirmed. So far, Miss Fay's school has been supported without expense to the Mission, and principally by an English lady, whose husband, [Dr. Henderson] now deceased, several years since opened a school for destitute orphans, at his own charge. Several of these boys are now under Miss Fay's care. Besides the labors now mentioned, Miss Fay has the supervision of several day-schools in Shanghai and Kong Wan.

Mr. Nelson speaks, also, very favorably of the character and labors of the **Rev. W. K. Chai**, the Chinese Presbyterian, in charge of Christ Church. Mr. Chai was the first native convert in the Mission; the first ordained native Missionary; and now is the only living member of the Mission as begun in former years. He has proved faithful to his vows, and shown his sincerity by the continuance and efficiency of his labors. The state of his health at the present time is spoken of by all his associates with the deepest concern. May he long be spared, "a burning and shining light" in the darkness of his native land.

We append extracts from a letter by a **female missionary of the American Board C. F. Missions**, residing at Shanghai, in which the labors and recent success of our Missionaries at that point are favorably represented.

SHANGHAI, Oct. 21, 1869.

Last evening being Sabbath, we witnessed a very interesting scene. Six boys belonging to Miss Fay's School of the Episcopal Mission, were baptized by Mr. Nelson in the Chapel. The history of these lads is connected with a physician, now deceased, well known in this community. Dr. Henderson, who attended my dear husband in his last illness, picked up these poor, destitute lads, who were deprived (as I understand) of both father and mother by the rebels. He fed, clothed, and instructed them in the doctrines of the Bible, and when he died, his widow, though she returned to England, made efforts to sustain them under the care of Miss Fay. It is the only Boarding-school connected with the Episcopal Church.

Mr. Nelson made a solemn appeal to those who live here and never interest themselves for the Chinese, holding up Dr. Henderson (a layman) as an example. Some were apparently affected.

27th.—I saw an interesting sight yesterday. My Bible-woman came in and said: "There are a great many women at the hospital." So I went to see how she managed. The room was packed with men and women, and one lone woman, and she a widow, to read to them. What was she among so many? She was doing what she could. I felt as if I wanted to stand upon the platform and preach to them; but Mr. Nelson had been in and held forth the words of eternal life. In the back room, only one poor native administers medicine to all these in turn. He was rubbing a woman's shoulder.

This hospital was established through the efforts of Mr. and Mrs. Thompson [[Rev. Elliot Thomson](#)], who are on a visit home. The laborers are few. This is reaping time after years of sowing! Mr. Thomson has been an indefatigable laborer since Bishop Boone's death, and kept everything going.

May 10th.—Yesterday was the Sabbath, and an interesting scene we had in the Episcopal Chapel. Seven women, three men, and three boys, were received into the Christian Church by baptism, all the result of native effort. I stood sponsor for one of the women taught by the Bible-woman; the other sponsors were Christian natives. Oh, the power of the Gospel! It can subdue the Chinese as well as Americans, and God can work by Chinese for the conversion of their people. Among the number was one old woman of seventy, and another of sixty; the others were of middle age, except one, who was a young woman. The oldest woman, her son, and his wife, were all baptized; and a husband and wife together. It was to me solemn and interesting to see them kneel down by the Font and receive the rite, when they had so often "knocked head" to idols. ... My faith has received a new impulse. God will not suffer his word to return to him void.²⁵

1869, OCTOBER, New York.

Abstract of the Report of the Rev. Mr. Schereschewsky.

I have received a request from Shanghai to revise the translation of Genesis. It is thought that a new edition is necessary. In connection with this I shall prepare for the press the first of Exodus.



My time is almost wholly occupied with the work of translation, which I humbly venture to say, is, in point of importance and ulterior usefulness, surpassed by no work in which a Missionary can be engaged, especially as the book translated, is the very book of God, and the language is spoken by more human beings than any other language in the world.

It has been asserted that the Arabic is one of the most extensive mediums of communication between man and man; but the whole Arabic speaking race scarcely amounts to one-third of the immense number of immortal beings who speak the so-called Mandarine [*sic*] dialect into which the Bible is now being translated here in Peking. Besides being the Court dialect, the official language throughout the Empire of China, it is the common language of two-thirds of the eighteen Provinces, and more or less used even in those Provinces which have a peculiar dialect of their own. Without exaggeration it can be said to be the language of nearly two hundred millions of human beings. Hence the rendering of the Word of God into such a language, ought, to say the least, not to be regarded as second in importance to rendering it into such a language as the Arabic, upon which latter great work some of the ablest Missionaries in Syria have devoted many years of labor, and the American Bible Society vast sums of money. As you are aware, the Chinese versions of the Scriptures that already exist are not well adapted for popular use. None but the highly educated can be expected to read them; they are utterly unintelligible, if read out aloud, if not translated on the spot into the spoken language. The language in which these versions have been made is the language of the ancient literature of China. It is a dead language, that is, not spoken any more by the people. It is the Latin of China; and hence the necessity of a version that shall be understood, not by a few only, but by all; and which shall speak not only to the eye, but also to the ear. One of the ablest Missionaries in China has told me that he has found, that converts, even of a high literary education, preferred the Scripture in the spoken language to that of the ancient style, as being less ambiguous and obscure, and speaking more directly to the soul, as a living language generally does, and as no dead language possibly can do.

WHAT HAS BEEN ACCOMPLISHED.

The New Testament is nearly finished, that is to say, it is expected that it will be all translated and published this year. As you know, I translated only a portion of it, as a Committee of Translators representing different Missions, both English and American, have been engaged upon it. The translation, I venture to affirm, will be as accurate and intelligible as any that has been made. Being the joint work of five translators, I feel the more at liberty to make this assertion without fear of appearing self-laudatory. I have reason to believe that it will come to be the extensively used version of the New Testament in this

country. It is certainly more accurate than one of the two versions in the ancient idiom, and more intelligible than the other, and more usable and useful than either.

Thus far I have been engaged alone in the translation of the Old Testament, of which the Pentateuch, Joshua, and the Psalms have already been done. It is very likely that the preparation of the first draft will be exclusively my work, which draft will then pass through the hands of the different Missionaries who have been engaged upon the New Testament before publishing, which method I prefer myself. In five years or more, I hope the whole Bible will be translated into the living speech of China, and just about fifteen years after the opening up of the interior of the Empire to Missionary enterprise. The work is arduous, but its importance is incalculable. May God grant his blessing upon it!

I also expect to have the whole Prayer-Book done within a year or so; in fact, the far greater portion of it has already been done: as, the Collects, Gospels, Epistles, the Psalter, the Baptismal and Communion Services. The **Rev. J. G. Burdon of the English Church Mission**, has been my colleague in the translation of the above-mentioned portions of the Prayer-Book, except the Psalter.

RESPECTING HIS WORK, PERSONALLY.

Translating requires my whole time and attention. In order to have it done as well as I can do it, my mind must not be withdrawn to any other Mission work—such as teaching school, frequent preaching, itinerating, and so on. This work requires all the energy, devotion and strength at my disposal. I do not know how it is with others, but I know that I cannot do two things at once, if the one is to be done well. So, if the Committee desire me to go on with the work of translating, they cannot expect me to do efficiently another branch of labor, and must not be disappointed if I do not report many baptisms and so on during the year. Translating is a kind of work which, to do it effectually, demands all of one's time and energy. I believe that both the Committee and yourself will see the reasonableness of what I say.

On Sundays I go out to my Chapel and preach to considerably large congregations. I also employ a catechist, who preaches in the Chapel almost every day. This is all I can do in that line of work.

Mrs. Scherschewsky hopes to begin a school soon, and be otherwise engaged in Mission work among the women.²⁶

1869, OCTOBER 4, San Francisco.

Foreign Missions Committee.

Embarkation of Missionaries for China.

Rev. S. R. J. Hoyt and wife, 4th day of October, at San Francisco.²⁷

1869, NOVEMBER, New York.

Foreign Missions Committee.

MEDICAL AGENCY IN FOREIGN MISSIONS.

THE importance, indeed the necessity, of Medical agency in the foreign work, is now conceded by all Missionary organizations in this country and in Europe. In Great Britain the subject is attracting that attention which, in a large measure, accords with its merits.

A knowledge of the diseases incident to humanity, and of the appropriate medication, opens to the physician in all positions, a sphere of commanding influence; and, if under the power of Christian principle, he may do good to the soul as well as the body. This is true in a larger sense in the work of Missions among the heathen. In some sections, however, the Missionary physician finds himself under restraint in the exercise of his powers. Such are the conventional rules of Society in the East that woman is denied that freedom of social intercourse which she enjoys in Christian lands. Conversation and communication of religious truth can be had only through the medium of her own sex. The Zenana work as it is called, in India, is developing a new feature in the work of Foreign Missions—the employment of *female physicians* where the other sex cannot find admittance. It is hoped, also, that the deficiency arising from the unwillingness of medical men to offer themselves for the foreign field, will thus, in a measure, be supplied; woman being more active in her sympathies, will more readily respond to the increasing

26 *Spirit of Missions*, Vol 34 No 10, October 1869, pp 600- 602

27 *Spirit of Missions*, Vol 34 No 12, December 1869, p. 753.

calls of this service. In accordance with this view, schools of medicine have been established for the education of females in England and Scotland.

To the general subject of *Medical Missions* the attention of the different Missionary Societies is largely directed. Not only in England and Scotland, but in India and China, Medical Training Institutions have been opened; at Madras, Rajupitana, Canton, Hong Kong, Amoy, Ningpo, Peking and other places, they are in successful operation, and must give, ere long, a new impulse to the progress of Missions.

The pious physician in entering on Mission work has an open field, a sphere of influence not inferior, but, primarily, superior to that of the ordained Missionary. His access to high places and influential persons is direct, and his advantages may be improved almost immediately for the communication of religious truth. This fact seems not to have reached the minds of medical men in Christian lands. **Indeed, the great enterprise of Missions, manifestly, has not yet touched the hearts of Christians at large.** Its facts and appeals for aid and enlargement, are not heeded with the promptitude, and in the measure which its merits and progressive prosperity demand, and why? Is there a work of purer benevolence? Are not its claims enforced by the sufferings, the death and command of the great Head of the Church? Is there a land or people known on earth, an exception in the embrace of Divine mercy? "Go teach all nations" is the standing command, and the compass of our commission. The work appeals to every member of the Church in the voice, at once, of suffering man, and, a compassionate GOD. It comes not to the minister of the Gospel only, or chiefly, as many suppose. No class, nor individual in the Church is exempt. Its hand is laid on all, demanding in the name of CHRIST, their prayers, their contributions and efforts in person or proxy, according to the ability which GOD has given them.

Lay-agency in conjunction with clerical, is now required; not to say here, of the mechanic and the agriculturist (which is true), but, especially, of the medical man; and, why does he not come forth? Why is he not in the field? "It is hard," says Bishop Williams, "to understand why no one has offered for this work?" The call is real, most urgent, and should receive the prayerful attention of the pious physician. Peculiar and great as are his influence and opportunities for good at home, they are largely increased and exalted in the Mission field. Besides acting in his professional character, he is a teacher of the great truths of his religion, a preacher, if you please, of the Gospel of CHRIST, in which two capacities he opens a way for the minister's labors, lessening his toils, and speeding desired results. Thus the call for the medical Missionary becomes urgent. While it presents motives of the highest character, to personal consecration, it discloses to him obligations to compliance, most solemn and imperative.

At home the Lay-element is effective and appreciated. It should be incorporated largely into our system of means or agencies in our Missions abroad. Till this shall be done, till the medical man (at least) shall go forth with the ordained Missionary and the catechist, the machinery will be incomplete. To achieve grand results, agencies and appliances comporting with the magnitude and character of the work must be employed. When this truth shall be realized and applied, then will our Missions receive a new impulse and their progress be accelerated.²⁸

1869, NOVEMBER, New York.

Foreign Missions Committee. 34th Annual Report.

CHINA.

There has probably been no time in the history of this Mission when greater encouragement was afforded than now.

Among the facts which warrant this conclusion is the large number confirmed within the last eighteen months — from January 1868, to January, 1869— 50 persons, and, in May last, during the visitation of the Bishop, 36 persons, of whom 32 were Chinese.

There were several points of peculiar interest connected with this last administration, of which this deserves peculiar mention, viz.: that among those confirmed were the first children of Chinese Christians, who, having been consecrated to GOD in infancy, now came forward and ratified their vows; two of these were the daughter and niece of our good and faithful native presbyter, **Wong Kong Chai**. Some of those confirmed were native teachers, and some pupils from the day-schools at out-stations, the first fruits, it is said, from this field of labor.

On the afternoon of the day on which the Bishop confirmed in the city of Shanghai, he visited an out-station under the care of the **Rev. Mr. Nelson**, and confirmed four persons. This station was commenced last year, and has been supported by funds given by two pious naval officers of our Church now in command of one of the men-of-war in the China squadron.

"Heretofore," says the Bishop, "we had not baptized a single person who had been in our day-schools, and though we knew that the day-schools were spreading a leaven which would hereafter manifest itself, still we felt somewhat discouraged that no visible results were seen from the large amount of Christian instruction which had been given.

One reason of our want of success may have been that we have been obliged, to a large extent, to make use of heathen teachers. Now, however, all our day-schools are taught by Christians, and we have been greatly encouraged by seeing five boys of our day-schools—four of one and one of another—come forward to be baptized.

The following facts relative to another out-station, are very significant:

Among those confirmed at this time were four women from a little village near by, at which Mr. **Hoong Niok Ng** opened a little out-station and day-school, with money furnished by himself and a few of our converts. Such efforts to do good to, and spread the Gospel among, their own people — originated entirely among themselves—are very gratifying evidences of real life, and show that they are waking up to some sense of their responsibilities.

At the principal station, Shanghai, to which the above-mentioned facts relate, great activity and zeal have been manifested on the part of the Missionaries, and good success has, it is seen, been vouchsafed. In his report of last year, Bishop Williams mentioned the opening of a new station in the interior, at Wuchang, and described its location, and the advantages presented by it.

To that station the **Rev. Mr. Hohing** and the native Deacon, **Toong Kiung Ngan**, were sent. The Bishop for a time resided with them. Obstacles were thrown in the way of their obtaining a house in which to commence their work. These were overcome, so far, at least, as to enable them to obtain a building. It was one, however, in which there was great exposure to health, the floors being of earth, and damp. While the natives do not suffer materially from such exposure, the foreign Missionary feels seriously its effect.

Mr. Hohing suffered much in consequence. He seems, however, to have borne discomfort and pain with great patience, and to have labored persistently in the face of them.

Our last letters, however, mentioned that his health had become so much impaired as to require his recall from that Station to Shanghai. It is thought that his labors will have to be suspended for some time.

The same letters make mention also of the failing health of the native Presbyterian, Wong Kong ChaL

Within a comparatively short time after the opening of the station at Wuchang, the hearts of the brethren there were animated and encouraged by their being permitted to reap the first fruits of their labors, in the baptism of a man giving good evidence of his conversion to the Christian faith.

The following account of this event is given by the Bishop:

My last Sunday in Wuchang (the fourth Sunday in Lent) will long be remembered as a bright day in the history of the Wuchang Mission; for then our oft-repeated earnest prayer, that some from among the people to whom we ministered might be led to the Saviour and make an open confession of CHRIST, was granted; we were then permitted to see the first convert, Mr. Hohing's teacher — a good scholar, and a man of excellent temper and very winning manners — come forward boldly before the world and acknowledge CHRIST, not Confucius, as his Lord and Master and Teacher — CHRIST JESUS, not Shakya Muni, nor Amida Budha, nor Quan Tin, as his Saviour, his hope and refuge, his all and in all. The struggle was a hard one; and only those who know something of the pride of intellect and heart of a Chinese scholar, or how one who becomes a Christian is tabooed, despised and held in utter contempt by scholars generally, can at all appreciate it. But grace was given him to overcome all, and enable him to witness a good confession before the world. GOD grant that 'hereafter he shall not be ashamed to confess the faith of CHRIST crucified, but manfully fight under His banner against sin, the world and the devil, and continue CHRIST'S faithful soldier and servant unto his life's end.' From his position as a scholar, and his personal character, we hope that, with GOD'S blessing, great and

good results may follow from his baptism, and we beg that the prayers of GOD'S people may be offered in his behalf, that he may become a ' bright and shining light,' ' shining more and more unto the perfect day.'"

It is probable that one of the Missionaries recently appointed to China will be sent to this Station.

At Peking, the **Rev. Mr. Scherechewsky** is still engaged in the work of translating the Holy Scriptures into the Mandarin, or spoken language of China. It is a work which has to do with the laying of foundations for the spread of Christian doctrine, and is second to none in importance in its bearing upon the propagation of the Gospel in all time to come. Of the Missionary's remarkable fitness for this work mention has been frequently made. The Bishop has, within the last year, asked the mind of the Committee respecting their willingness to allow Mr. Scherechewsky to devote several years (three are mentioned) for the completion of this vast undertaking. The Committee have expressed their entire concurrence in the opinion that he ought not to be withdrawn from it until it is accomplished.

Mr. Scherechewsky combines with his labors in translating, Services on Sunday and on one day in the week, in a Chapel owned by the Mission.

The **Rev. E. H. Thomson**, who has faithfully labored in China for the last ten years, returned with his family for a visit to this country in May last. He was one of the large company which sailed with **Bishop Boone** for China in 1859, and has never until now seen his native land since that time. He will probably return to his field some time next spring.

The following facts respecting the recent treaty concluded between the United States and China are not without interest. They appear in a work on China, written by a returned Missionary, the Rev. Mr. Nevius:

The treaty concluded at Washington, between our Government and the Chinese, is rather one-sided, nearly all its provisions being in favor of the Chinese. For this reason, it is all the more honorable to **Mr. Burlingame** and to our Government. Instead of being dictated by selfishness, and secured by intimidation, it presents the rare excellence and beauty of a great and powerful nation giving to a weaker one her rights, from motives of impartial justice and generosity. The substantial efforts thus afforded of genuine friendship will be of greater advantage to both parties than the provisions of the treaty themselves.

The members of the Embassy represent the party of progress which is now, and has been for years, in the ascendant.

This party fully appreciates the true position and interests of China in the present crisis, and is introducing foreign ideas and new measures as fast as the state of public opinion and feeling among their countrymen will allow. The changes which they are effecting may seem slow to us, but they are rapid and radical beyond all former precedent.

In the meantime, enlarged advantages for prosecuting the work of Missions are being granted faster than we are appropriating them. Missionaries not only reside in the open ports, and travel and teach wherever they please throughout the Empire, but are allowed to rent houses for permanent residence in places not named in the treaty. Protestant Missionaries are fast acquiring a character of their own, in distinction from the representatives of the Church of Rome, and are constantly gaining, to a greater degree, the confidence of the people and their rulers.

Sundry proclamations have been issued in various parts of China, commanding the people to respect the treaties which provide for religious toleration, and guarantee safety to the Missionaries.

Notwithstanding this apparent friendliness on the part of the Chinese officials, and the supposed kindly disposition on the part of the people generally, occasions do arise when Missionaries fall into the hands of the lawless, and suffer there from. Such was the case with the **Rev. Mr. Hohing** last year at Wuchang, when his life was put in jeopardy by an attack of a company of military students, statements concerning which have been published. Similar outrages have occurred in the experience of other Missionaries there. Such instance of lawlessness are not peculiar to Chinese, but they are met with occasionally in all large communities.

The Committee are much rejoiced by the fact that they have been permitted to add within the last year, two to the list of Missionaries in China, and by so much to meet the earnest wish of the Missionary

Bishop for an increase of labors in that great field. Strong is the appeal which this vast Empire with its teeming population makes to the Church, to take a larger part in endeavors to bring this people to the knowledge of the great Salvation. May the cry be heeded to the infinite advantage of many in China, and to the securing of richer blessings to the Church, for the faithful discharge of duty in this holy work.

Without going further into the details of the work for the last year, the Committee close this portion of their Report with the following summary furnished by the Bishop:

STATISTICS.

MISSIONARY FORCE:—

Ordained.—(Foreign) 7, including the Bishop	7
Natives, 2—(1 Priest, 1 Deacon)	2
Candidates.—Natives, 3—(1 for Priest's Orders, 2 for Deacons)	3
Assistants.—Females, (Foreign)	4
Catechists.—Natives,	3
Teachers.—6 Female; 7 Males, (natives)	13
BAPTISMS.—Adults, 47; infants, 19	66
CONFIRMATIONS.—European, 4; Natives, 43	47
COMMUNICANTS.—English, 30; Natives, 118	148
MARRIAGES.—European, 4; Natives, 4	8
FUNERALS. European 4; Natives 8	12
SCHOOLS.—Boarding, 1; Day, 11	13
SCHOLARS— Boarding, 20; Day, 160	180
SCHOOLS in which Christian Books are taught for a small consideration, 3; Scholars, 40	43
CONTRIBUTIONS, including all objects	\$3,638.70

JAPAN.

It was the purpose of the Missionary Bishop to remain at Wuchang, the interior station in China, until some one should be sent out to join Mr. Hohing and Mr. Ngan at that station. As there was, however, a prospect, some months ago, of a long delay in having this accomplished, he determined that it would be best for him no longer to delay his return to Japan. After visiting Shanghai he removed to Oosaka in Japan.

Earnest and repeated, again and again, have been the appeals of the Bishop for laborers to be sent to this most interesting field. He urges that by all means one Missionary and a Missionary physician shall be sent at once. The Committee have published these repeated calls of the Bishop, and urged them upon the attention of the Church. They exceedingly desire to meet this want without one moment's unnecessary delay. Our Church established the first Protestant Mission in Japan, but now the Bishop is left without any one to carry forward the work begun there years ago, and this is the occasion to him of great sorrow.

The Bishop mentions that wonderful changes are rapidly transpiring in Japan. He has good reason to hope that the law against the Christian religion, which makes the embracing of it an offence punishable by death, will at no distant day be revoked.

It may be stated in this connection, that during the Bishop's stay in this country, **the Committee, at his suggestion, sent a petition to the State Department in Washington**, asking that through its representative in Japan, the United States Government would use its kind offices in seeking to bring about a repeal of the law above referred to.

The following letter may well have a place here; it does honor to the head and heart of the Minister. The Bishop writes: You will be interested in the subjoined letter received from General Van Valkenburg, American Minister in Japan, in reply to mine, asking for information with regard to the action taken as the result of the petition to the President; and asking, also, his opinion with reference to the openings for active aggressive Missionary work in Japan. He replied, under date December 28, as follows:"

Your letter per 'Costa Rica,' was duly received; and in answer to your inquiries I have the pleasure of saying that, previous to the receipt of **Mr. Seward's letter covering the petition of the Board of Missions**, of which you speak, I had addressed a letter to the late Imperial Government upon the subject of the persecution of the Christians, and the edict against Christianity; that since that time I

have had several conferences with the officials of the State, and more recently with the new Government, upon that subject, the last one being only two days before I received your letter. Several letters have been written to them by me upon the subject, and I trust much has already been accomplished in the way of dissipating their prejudices. They have made very fair promises, and have agreed that I shall have their ultimatum in writing within a few days. I hope for the best, but now know how hard it is to overcome their prejudices and bigotry. In all this labor I have been supported by all my colleagues, who take an equal interest with me in the matter. I trust if there are any new developments in your neighborhood (he was under the impression that I was in Nagasaki) you will give me the facts. It is facts I want, to act upon. For the present, I believe it would be unsafe to commence at different places, 'active, aggressive, Missionary work'; so long as this question is unsettled, it would only be adding oil to the flame. A few months, at most, I hope, will enable us to procure a repeal of the edict, and perhaps entire freedom of belief on the part of the people; then will be the time for you to work. You may rest assured that nothing shall be left undone that I am able to do, to bring about this most desirable state of affairs.'

The Bishop adds this appeal: " There is certainly strong ground for hope of a speedy repeal of the edict, and free toleration of Christianity; as General Van Valkenburg, with the support of all the Foreign Ministers, seems to be pressing the subject on the attention of the Government. He certainly deserves and should receive the thanks of all Christians for the efforts he is making to obtain the toleration of Christianity. I trust he may have entire success. But, then, who is to go up to plant the banner of the Cross and take possession of the land in the name of our Lord and Master? Is our Church to do nothing to help on this good work? Why cannot the Committee put forth a strong appeal, that some church or churches would undertake the support of a Missionary in Japan? The support of one Missionary and one Missionary Physician, especially if single men, would be but a trifle to many of the churches, or even many of the rich men of New York. Please let me know in your next if any thing can be done for this most interesting people."²⁹

1869, NOVEMBER, New York.

Foreign Missions Committee.

FAREWELL MISSIONARY MEETINGS.

INTERESTING Meetings were held by friends of our recently-appointed Missionaries on their departure for their respective fields of labor. We have received accounts of these meetings, which we here append.

The first, in behalf of **Rev. W. J. Boone and wife**, going to China, was held in St. Peter's Church, Brooklyn, Rev. J. A. Paddock, Rector; the second, in behalf of Mr. W. J. Norwood and wife, going to Africa, in the Church of the Advent, Philadelphia. Of the meeting in Brooklyn, our correspondent remarks:

It was regretted that the Bishop of the Diocese, on account of a previous engagement, was unable to be present. The churches in Brooklyn generally holding their second Service at eight, some of the Rectors, who would otherwise have attended, were required to be with their congregation.

Rev. Dr. Denison, who accompanied **Mr. Boone** from New York, was present; and Rev. Dr. Cornell, Rev. Mr. Valpy, Rev. Mr. Doty, and Rev. Mr. Guion read the Missionary Service.

Rev. John A. Paddock, Rector of the Parish, before introducing Mr. Boone, remarked, in substance, as follows:

In the year of our Lord, 1837, **Wm. Jones Boone**, then a young man, having felt that he was called to preach the unsearchable riches of CHRIST to the Gentiles, left this land, devoting himself to Missionary labor for the Chinese. Their country was, however, barred against the entrance of the herald of the Cross, and Mr. Boone was obliged to remain in the island of Java, more than a thousand miles away, while he acquired a knowledge of the language, and gathered for instruction a few Chinese youth. But, ere long, his faith was rewarded by seeing the gates, which had been so long barred, doubly barred against the Gospel of CHRIST, opened wide for His minister. On the Missionary's first return to this country, after six years' absence, he was enabled to tell, not only of the unsealing of the long sealed Empire, but of Christian schools there in successful operation, and of the free proclamation of the Gospel in the hearing of multitudes. It was deemed the duty of the Church to send forth one with an Apostle's commission; and

Mr. Boone, having made full proof of his ministry, returned as Bishop to his field of labor. The history of that Mission, during his subsequent connection with it, was, like the history of the early Church's work among the heathen, a history of trials and conflicts, of patient labor, and, in the end, conquests for CHRIST.

Bishop Boone was a man possessed not only of high intellectual gifts and attainments, but of a faith in GOD, His Word and cause, that never wavered. He had no more doubt of the dispersion of the darkness of heathenism in China, by the beauty of the Sun of Righteousness, than of the scattering of this night's gloom by the rising of tomorrow's sun, at GOD'S appointed time. He could labor and wait. When asked if he was not discouraged, being able to point to only one convert after nine years had passed, he answered, that his "chief object was not to make converts, but to glorify his Master." Thus laboring in faith, he was privileged, in GOD'S time, to see results. Having aided in revising the first translation of the Holy Scriptures into the book-language of China, and having prepared the first translation of the Prayer-Book into the colloquial tongue, he saw these precious volumes beginning their blessed influence; he looked on scores about him, once heathen, now "baptized into CHRIST," on churches founded, on a native ministry begun. After a quarter of a century of service and suffering, he was called by the Master to holy rest, and higher service in His more immediate presence.

But, as the Roman General is narrated to have brought his child to the altar of his gods, that he might swear eternal hostility to his father's foes, and bear onward the standard which death should force the father to surrender, so the Missionary Bishop consecrated an infant son, in the Sacrament of Baptism, to the Missionary work, that he might fight the foes which his father had fought, and carry forward the banner of the Cross. The father is gone from the earth; the son is with us to-night. **Wm. Jones Boone**, having been faithful to the Baptismal vow, leaves this land tomorrow, to lift CHRIST'S standard on the spot where he whose name he bears fell, and where his earthly remains now repose. May the sympathy and the prayers of the Church, every member of which is under obligation to extend CHRIST'S Kingdom, go with the youthful laborer. I spoke of the father as absent; yet we cannot but feel that, if it be permitted the spirits of the just to visit scenes of earth, or to have cognizance of that transpiring here, there may be an invisible participant in these Farewell Services this night; and the sainted father may find new bliss added to his cup of joy in the sight of his beloved son going forth in the service of the SAVIOUR, admired and loved by "living saints and dead." No better gift need friends and brethren ask than that the Spirit which abode in the father may rest in abundant measure on the son; so that, when his work is done, the voice of the Church may be ready, as it was on the translation of him who has "gone before," to anticipate the voice of approval—"Well done, good and faithful servant."

After the singing of a portion of the hymn containing the words:

Angels and living saints and dead,
But one communion make,

Rev. Mr. Boone remarked that he should not dare to trust himself to speak at such an hour as this, but that he was sure of the sympathy of the congregation. He was about to go to a country of which but very little is known by the civilized world, and the extent of which it was very difficult to realize. It contained a population of about ten times that of America—nearly 400,000,000 of persons, and which meant 400,000,000 of souls. That vast multitude was in great ignorance of Christianity, even in its most elementary form. Since 1843, when the first Mission was established at the maritime station of Hong Kong, there had been a large number of schools, and there were also now native Missionaries, one of whom, for fifteen years, had been a consistent disciple of our LORD. In one of the churches there had been nearly four hundred baptized. Mr. Boone then referred to the progress of Christianity at several other stations, in all of which there were many encouraging facts of a similar order. He urged the necessity that was imposed upon the Christian Church to sustain the Missionaries in so vast a field of labor, not only by the giving of subscriptions, but also by prayer.

The Rev. Dr. Benjamin W. Paddock briefly addressed the congregation in a similar strain, after which a collection for the Chinese Mission was taken up. Prayers were said by the Rector, for the Missionary cause, and for those going to sea, concluding with the Collect for All Saints' Day and the Benediction.³⁰

1869, NOVEMBER 1, New York.

Foreign Missions Committee.

Embarkation of Missionaries.

Rev. Wm. J. Boone and wife, at New York, 1st day of November, via San Francisco.³¹

31 *Spirit of Missions*, Vol 34 No 12, December 1869, p. 753.