

ANNUAL REPORT

OF THE

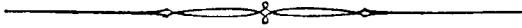
CENTRAL CHINA MISSION

OF THE

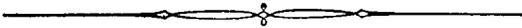
Methodist Episcopal Church,

HELD AT

NANKIN, Nov. 14th—18th, 1888.



PUBLISHED BY ORDER.



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MDCCCLXXXVIII.

Minutes.



THE Meeting opened at 12 m., Nov. 14th, in the chapel of the Philander Smith Memorial Hospital, with Bishop Charles H. Fowler in the chair. Hymn 798 was sung after which the Bishop led in prayer. Matt. v. 1-16 was read and commented upon by the Bishop, and hymn 319 was sung.

On motion John C. Ferguson was appointed Recording Secretary, Edward S. Little Statistical Secretary, and Shih Tsai Yü Chinese Secretary. On motion a Nominating Committee of three was ordered. The Bishop appointed Bros. Longden, Hykes and Beebe.

On motion resolved to adjourn to meet at 2.30. Benediction was pronounced by the Bishop.

Afternoon Session.

Meeting opened at 2.30 with the Bishop in the chair. The devotional exercises were led by Bro. John Walley. Minutes of preceding Session were read and approved. Bro. Jackson was appointed Interpreter to the Chinese. The Nominating Committee reported the following Committees which upon motion were approved. See Report No. I.

The characters of Bros. Hykes, Kupfer, Little, Banbury, Walley, Stuart, Jackson, and Beebe, were passed, and they reported their work (See Reports No. II, III, IV, V, VI, VII, VIII, IX).

Rev. David Hill, fraternal delegate of the Wesleyan Mission, was introduced to the Conference by the Bishop, and gave an interesting account of the work of his Mission. After his answering several questions proposed by the Bishop, the thanks of the meeting for his address, so full of timely suggestions, were expressed to Bro. Hill both by the Bishop and the members as a body.

On motion resolved to adjourn to meet at 7.30 at Dr. Beebe's. The benediction was pronounced by Rev. David Hill.

Evening Session.

Meeting opened at 7.30 with Bishop Fowler in the chair. After singing "Jesus Lover of my soul," prayer was offered by Rev. David Hill. The minutes of the preceding session were read and approved. The characters of Bros. Longden, Ferguson, and Nichols were passed and they presented their reports (see Reports Nos. X, XI, XII). Fraternal messages from our mission in Corea and from the M.E. Church South Mission were read, and on motion referred to the Committee on Fraternal Letters.

The reports of Miss Francis Wheeler of Kiukiang, Mrs. Stuart of Wuhu, Miss Shaw of Nanking, Dr. Hoag and Miss Robinson of Chinkiang, Miss Butler of Nankin, and Miss Peters of Chinkiang, were submitted to the meeting (see Reports Nos. XIII, XIV, XV, XVI, XVII, XVIII.)

On motion it was resolved that we have an executive session at 8 o'clock to-morrow morning. The Benediction was pronounced by Bishop Fowler.

Second Day, November 15th.

The meeting opened at 8 o'clock with devotional exercises in which Bros. Walley, Kupfer, Little, Ferguson, Hykes, and Beebe took part. The minutes of preceding session were read and approved. A lengthy discussion of difficulties in the Mission was participated in by all the members of the Mission and action deferred to a later session. Following this the Bishop made many suggestions as to the plans of the Mission in regard to educational work and the location of chapels, favoring the establishment at once of a good school in Nankin where the sciences would be efficiently taught and urging the location of chapels in the centres of population.

On motion a Committee was ordered to consider the plan of support for native preachers with a view to making it more flexible. Bros. Hykes, Jackson, and Ferguson were appointed by the Bishop. On motion a Committee of three was ordered to consider the management of Mission Funds. Bros. Hykes, Longden, and Stuart were appointed. On motion the meeting adjourned to assemble in Executive Session at 7 p.m. Benediction was pronounced by Bro. Ferguson.

Evening Session.

The meeting opened at 7 o'clock with Bishop Fowler in the chair. Devotional exercises were conducted by Bro. John Walley. The minutes of the preceding session were read and approved. The matters under discussion at the morning session were taken up and discussed at length to the satisfaction of the brethren. All difficulties and troublesome matters were happily adjusted and disposed of.

The Committee on employment of Native Helpers submitted their report (See Report No. XIX.) which on motion was accepted and laid on the table till next session. On motion resolved to adjourn till tomorrow morning at 8 a.m. Benediction was pronounced by Bro. Longden.

Third Day, November 16th.

Meeting opened at 8 o'clock with Bishop Fowler in the chair. Devotional Exercises were led by Bros. Nichols and Banbury.

The Report of the Committee on employment of Native Helpers was taken from the table, read, discussed and adopted.

The Committee on Management of Mission Funds submitted their report which was discussed by the members. After some remarks by the Bishop another set of resolutions was moved as a substitute for the report, by Bro. Ferguson and seconded by Bro. Jackson (see Resolution No. I). After much discussion these resolutions were by motion laid on the table till next meeting.

On motion it was ordered that Bro. Ferguson be added to last year's Committee of Examination on Conference Studies to which all cases be referred.

Rev. Messrs. Williams, Meigs, and Hearnden of the Disciples' Mission were introduced to the meeting by the Bishop.

On motion it was resolved that we recommend Bro. Ferguson to be admitted to full connection with the New England Conference and given the credit of having passed in his studies. The Bishop ruled that the course of study for Local Preacher's could be substituted for the course for Itinerant Preachers and that as the brother had passed in this course he was not to be required further examination.

Miss Francis Wheeler of Kiukiang read an excellent paper on "Woman's Work in China" (See paper No I), Miss G. Howe, of Kiukiang submitted the report of her year's work (See Report No. xxiv) Dr. G. A. Stuart, read a valuable paper on "Some of the Essentials of Medical Work" (See Paper No. II.)

The name of Tai Sui Shih was called and he was reported by Bro. Kupfer as having passed to his reward during the year. The names of Nieh Tien Mei, Shih Tseh Yu, Nieh Chan Yi, and Sung Tien Mo were called, their characters passed, and their work reported. The name of Kao Ki Tsiang was called and his work reported by Bros. Little and Kupfer. On the motion of these two brethren he was discontinued. On motion the licenses of Nieh Chan Yi as Local Preacher, Sung Tien Mo, as exhorter, and Tsz Si Pin as exhorter were renewed.

Bro. Little presented the statistical Report which on motion was adopted.

On motion the name of Liu Ta Kwei was dropped.

The accounts of Treasurer of Tract Fund were referred to Auditing Committee. On motion adjourned to meet tomorrow at 8 a.m. Benediction was pronounced by Dr. Beebe.

Fourth day, November 17th.

Meeting opened at 8 o'clock with Bishop Fowler in the chair, Devotional exercises were led by Bro. Kupfer. The minutes of the preceding session were read and approved. The Committee on Hospitals through Dr. Stuart reported the work as being in a very satisfactory condition,

After an address by Bishop Fowler upon Methodist doctrine and polity, Bros. Walley, Little, Banbury, Stuart and Ferguson were asked the Disciplinary questions; the examining committee reported favourably on their cases and Bro. Walley was recommended for full connection to Southern California Conference, Bro. Little to the same Conference and Bro. Banbury to North Nebraska Conference.

A letter was read from the W. F. M. S. concerning the purchase of their Wuhu property. The Bishop made some remarks urging that we request the Board of Managers of Missionary Society to allow the transfer of the money left at the disposal of the Board for purchase of this property, to purchase property for educational purposes in Nankin. After some discussion Bro. Hykes moved, Bro. Banbury, seconded and the meeting adopted Resolution No. II.

On motion of Bro. Hykes seconded by Bro. Little, resolutions concerning the payment of Mr. Molland's salary were passed by the meeting (see Resolutions No. III.)

On motion of Bro. Jackson, seconded by Bro. Longden, resolutions were passed concerning the money for the publication of a Hymn-Book (See Resolution No. IV.)

On motion of Bro. Hykes seconded by Bro. Little the meeting passed resolutions concerning the perfecting of titles to land. (See Resolution No. V.)

On motion of Bro. Hykes resolutions concerning the purchase of chapel sites in Nankin were passed. (See Resolution No. VI.)

The examining Committee on Chinese studies reported that Bro. Banbury, Little, Ferguson, Nichols and Miss Shaw passed in 1st year's course (Mencius not included) and that Bro. Little passed in N. T. for 2nd year. The Committee also submitted a report embodying suggestions to beginners (See Report No. XX.)

The Committee on visiting educational institutions gave a report of their visit to the schools in Kiukiang and Chinkiang (See Report No. XXI.) which on motion was adopted.

The Committee on Fraternal Letters read letters to our Mission in Corea and to the M. E. Church South Mission which on motion were approved and ordered to be forwarded.

A resolution concerning the fixing of estimates was moved by Bro. Kupfer, seconded by Dr. Stuart and laid on the table till next meeting.

Dr. L. H. Hoag read a valuable and comprehensive paper on "Medical Missionary work" (See Paper No. III.)

The auditing Committee submitted their report (See Report No. XXII.) which on motion was adopted.

On motion Bro. Little was reappointed Treasurer of Tract Fund.

On motion of Bro. Ferguson seconded by Bro. Walley it was resolved to ask the Board for an appropriation of \$200 gold for the rent of the W. F. M. S. property at Wuhu for one year.

The Committee on Revision of Chinese course of study submitted their report which with some changes was adopted (See course of study.)

The Committee on Programme for next year's Annual Meeting submitted their report which on motion was adopted.

On motion the substitute for the report of Committee on Management of Mission Funds was taken from the table and adopted (See Resolutions No. I.)

On motion of Bro. Little seconded by Bro. Jackson it was resolved that we offer the following subject of an essay for competition among the literati within the bounds of the mission "The superiority of Christianity over the Three Religions as a way of Salvation."

On motion of Bro. Hykes seconded by Bro. Little it was resolved that we raise \$200 to be used for this purpose under the direction of a Committee of three to whom all details shall be referred.

On motion a Committee of three was ordered to report at next session on the Opium Traffic. The Bishop appointed Bros. Little Walley and Kupfer.

Bro. Hykes announced his intention of resigning the office of Treasurer to the Board and requested that the meeting suggest his successor.

On motion it was ordered that a Committee of one be appointed to consult with Committees from Foochow and North China Missions concerning the publications of a new translation of the Discipline.

The Committee on publication of Report reported that "the Annual Report of the Mission be published at the expense of the members" which upon motion was adopted.

On motion Bro. Little was appointed a Committee for securing blanks for the licenses of Local Preachers and exhorters and for certificates of baptism, marriage and membership.

On motion it was resolved to hold the next Annual Meeting at Chinkiang.

It was moved that we request the Board of Bishops to fix upon the spring as the time of our Annual Meeting and on motion laid on the table till next Meeting.

On motion adjourned to meet at 7.30. Brother Jackson pronounced the benediction.

Evening Session.

Meeting opened at 8 o'clock with Bishop Fowler in the chair, Devotional exercises were led by Dr. Stuart. The Minutes of the preceding session were read and approved.

On motion the resolution concerning the fixing of estimates was taken from the table, a substitute motion that the presiding elders and the superintendent be the committee on estimates was moved by Bro. Jackson seconded by Bro. Walley and adopted.

The resolution asking that the time of annual meeting be the spring was taken from the table and adopted. Bro. Longden was appointed a Committee to confer with other Missions on the subject.

The Bishop appointed Bro. Jackson the Committee on publishing Discipline.

The Committee on the Opium Traffic reported (See Report No. xxiii) and on motion their report was adopted.

Bishop Fowler suggested Bro. Ferguson as Treasurer and Bro. Hykes as A. B. of the Committee on purchase of land, On motion these two brethren were recommended to the Board.

Bishop Fowler appointed Bro. Little, Ferguson and Jackson as the Committee on Essay.

On motion Bros. Kupfer, Ferguson, and Walley were appointed a Committee on conference examinations.

The Bishop appointed Bro. Little to preach the Annual Missionary Sermon.

On motion Bros. Jackson and Longden were appointed a Committee on preparing a catechism for use in our schools.

By a rising vote the Mission expressed its thanks to the ladies of Nankin for their generous hospitality.

A resolution thanking Bishop Fowler for his able and kind administration and asking that he return to us next year was adopted by a rising vote amid much enthusiasm.

Re . R. E. Abbey of Presbyterian Mission, Nankin was introduced to the meeting by the Bishop.

The Bishop was requested to communicate the action of the Mission in nominating a Treasurer to the Board of Managers.

The Bishop made announcements concerning the plan which had been decided upon for Nankin University urging its importance and its possibilities. He gave the general plan of the University which is subject to future action (See Plan of University).

Bishop Fowler suggested that the name of "Fowler Institute" be changed to "Kiukiang Institute" which upon motion was ordered.

It was resolved to refer the time of next Annual meeting to the Committee on Estimates.

It was resolved that after religious exercises, the reading and approval of minutes, the reading of the appointments and the ordination of elders we adjourn *sine die*.

Fifth Day, Nov. 18th.

At 3 p. m. Bishop Fowler preached the Annual Sermon after which he ordained * Don W. Nicholls of Missouri Conference, and John Walley of Southern California Conference to the office of elders in the church of God.

(Signed)—

C. H. FOWLER,
Bishop of the M. E. Church.

JOHN C. FERGUSON,
Secretary.

This is a copy of Bishop Fowler's certificate :—

This certifies that on this 18th day of November, 1888, assisted by the Elders, I ordained to the office of Elders: DON W. NICHOLS and JOHN WALLEY.

C. H. FOWLER,
Bishop of M. E. Church.

Report No. I.

- I. Auditing Committee—Bros. Jackson and Ferguson.
- II. On Fraternal Letters—Bro. Little.
- III. Annual Meeting Programme—Bros. Banbury, Kupfer, and Walley.
- IV. Visiting Hospitals—Bros. Hykes and Longden, and Miss Robinson.
- V. Visiting Schools—Bros. Beebe, Jackson, and Ferguson.
- VI. Examining in Chinese subjects—Bros. Jackson, Hykes, and Longden.
- VII. Publishing interests—The Superintendent and Nankin Missionaries.
- VIII. Revising Course of Chinese Studies—Bros. Longden, Kupfer, Little, and Hykes.
- IX. Publication of Report—The Secretaries.

Report No. II.—Kiukiang.

During the year much time has been spent in special work at the direction of the Board. This work has included :—

1st. A Report on Land Tenure in China, which required extensive reading, much correspondence, and a great deal of time. It is to be hoped that the Society has received an adequate return in the information furnished on this important matter.

2nd. A Report on the Tenure by which the various Missionary Societies hold Real Estate in China. This necessitated considerable correspondence with the representatives of the different Missions, and not a little work in getting the information thus obtained into such a shape as will be useful to the Board.

3rd. A Report on the Titles to the Society's Property in Central China. I read carefully and critically all the titles to every piece of property in the Mission, reported at length upon each, made copies of all, had them duly certified as correct and sent them to the Board. Many of the titles were submitted to experts and their

opinion obtained in writing. The amount of labour which this has required would seem incredible to one who has not done a similar work. It has proved to be of the utmost importance to the Society, and, while the work was done willingly, I am heartily glad that it is finished.

4th. Completion and Correction of Titles. Acting under orders from the Board I undertook the most difficult and tedious task of completing and correcting the imperfect and invalid titles to Real Estate in Central China. Only those who have been so unfortunate as to have the same kind of work to perform, can appreciate the amount of time, patience and tact required. In this work alone I spent 52 days in travel besides a great deal of time which it required at home. I have however felt gratified with the result. I have succeeded in perfecting the titles, to \$21,000 worth of property, which alone has been a good year's work.

I have also performed the duties of Treasurer of the Mission. During the year there have been 4882 business transactions, which number includes more than two thousand for the convenience and accommodation of the members of the Mission, and an almost equal number in which the items had to be put from Mexicans into taels and then into U. S. Gold, and *always* at a fractional rate of exchange. These duties have taken too much time from direct Missionary work, although many of them were performed at night and at odd moments.

I have visited regularly the Circuits to which I was appointed, and have done all the work on them that was possible under the circumstances. The statistical sheet will show that this labour has not been without gratifying results. We have had a good proportion of the additions to the Membership.

The work on the Shui-chang Circuit has given us much encouragement. While tares have been gathered with the wheat, some golden grain has been garnered for the Master.

We are devoutly thankful for the success of the year and go forward with brighter and increasing faith in the speedy evangelization of this great Empire.

JOHN R. HYKES.

Report No. III.—Kiukiang City and Hwang Mei Circuit.

ALTHOUGH much faithful labor has been done in this city during the past twenty years, much hard earned money expended, and many earnest prayers ascended we are not beyond the general preparatory work.

There are yet hundreds and thousands who know little or nothing of the claims of the Gospel of Jesus Christ. Many would be willing to do homage to Jesus as they do to an ordinary local deity, but to forsake all and follow Him alone is too much for their weak faith and limited knowledge; while to others who know the truth, the words of life are "hard sayings" and they prefer their own evil ways rather than follow the Lord. And when we consider the depth of sin into which this people has fallen, and the customs and superstition with which they are fettered, we must regard it a miracle of grace to see a few here and there emerge from these depths and ascend the plains of Christian truth.

The work has not been characterized by many conversions, but rather by the edification of believers. After the week of Prayer, spontaneous meetings were continued all through the Winter, even through the hot weather until the present time, and the softening influence of the Sun of Righteousness has not been without effect upon these hearts.

Early in the year the mission sustained a deep loss in the death of Rev. Tai Sio Shih, our local deacon. Bro Tai served the church faithfully from the beginning of our work in Central China and has been an efficient aid in this city. He is the first of our native ordained men who has entered into rest. His death was indeed triumphant, "I want to go to Jesus"! were the last words he uttered when I was with him an hour before his death. On account of his literary attainments his departing has been an irreparable loss to the Institute in which he was engaged as instructor. In the street chapel night services have been conducted by Brother Molland; in these some of the members and elder students have taken an active part. One interesting feature of our city work is that many of the higher officials are very friendly inclined to us. The Lieutenant colonel has been a regular attendant on our Sabbath Service for the past six months, and our prayer is that the words may reach his heart and he become a powerful agent for good to those of his rank and associates.

On the *Hwang Mei* Circuit the work is of a different character. It is all country work. The people are poor and simpleminded and live together in small hamlets. An audience of men, women and children can always be had in any of these places. The work of grace among them has been quite encouraging this year. The statistics show an increase of eighteen members and seventy four probationers. We have just completed a beautiful little building 24 x 50 containing a chapel 24 x 33, school room and two small rooms for the missionaries' use when there. This building was erected with funds sent me by some of my German Methodist friends. Ere the close of the year we hope to begin to build another chapel in a different part of the circuit with funds granted by the Board. Judging from present indications the church may fully expect that

this circuit will yield a large return for all the labor and money bestowed upon it. Our native deacon has rendered valuable assistance in spreading a general knowledge of Christianity.

Closely allied with the evangelical work I had twelve Day-schools under my charge. In those an advancement has been made in method. Hitherto our day-school teachers received a fixed salary of \$5 *Mex.* per month and the consequence has been that many of the schools had but few scholars. To obviate this evil I paid my teachers per scholar making twenty scholars the maximum, and the result has been that all of my schools have averaged twenty scholars each during the whole year. Thus, a pupil studying the Christian classic, the Bible, and the Christian Catechism, does not cost the mission over \$2,40 per year.

The Sabbath School has been a work of great pleasure, often over two hundred men, women, and children present. The teachers of the Sabbath School have agreed to collect half of the salary for the preacher on the *Hwang Mei Circuit*, for next year.

Fowler Institute.

Through education we hope to do the best preparatory work for the final evangelization of China. Our method is two-fold: destructive and constructive. We must destroy the old system and construct a new one; for as long as China is left alone to educate her youth under her present system and with her present text books only, she will remain an idolatrous nation. To accomplish this work of reconstruction we must have men thoroughly grounded in Christian principles and trained in western sciences. To prepare such men is the aim of the Institute. At our last annual meeting two courses of study were adopted: a *Theological* and Collegiate; and it now remains with the church to keep on a full staff of competent teachers. This work cannot be done by periodic experiments. We must have men who will enter upon this work with a view of making teaching their life work.

We have also made a small beginning in technical training. Twelve students are learning wood-carving and six cabinet making, and many other branches could soon be taught with more or less gain. After the necessary building and appliances have once been secured this department can be more than self supporting. The spiritual condition of the school is quite encouraging. The majority of the older students are Christian many of whom we have reason to believe have experienced a thorough change of heart. Among themselves they have organized a little band of prayer which meets every-morning and evening. Those meetings are always conducted by one of their number and they give a religious tone to the whole school. Another advancement has been the organization of a Temperance Society among themselves; over forty have pledged

themselves against wine, opium, and tobacco. To our staff of teachers Rev. J. J. Banbury was added at our last Annual Meeting.

Before closing my report, I would make mention of the very efficient help which the ladies of the W. F. M. S., Miss G. Howe, and Miss F. Wheeler have been to me both in evangelistic and educational work. Without their aid and sympathy it would have been impossible to accomplish the work done.

C. F. KUPFER.



Report No. IV.—St. Paul's & Heu Kai, Kiukiang.



'Having obtained help of God I continue . . . witnessing . . . that Christ should suffer . . . and should show light unto the people and to the Gentiles.' We praise God and thankfully acknowledge that "hitherto hath the Lord helped us," and "hither by His help we are come." The past year has been one of activity and blessing. God has been with us from the beginning to the end and Christ has led us in triumph. We have had many successes and the coming year seems to open with the brightest promises. Let us look in detail at some of the work that has been done during the past year.

St. Paul's Church situated in the British Concession and handed over to our Mission on certain conditions has been the scene of our chief efforts. Here we have held a variety of services, and on no day has the church been closed to public worship except during a fortnight when it was undergoing repairs, and then the services were held in the open air in the church-yard or transferred to the Heukai chapel. Every day the bell rings at 8 a.m. to announce a short morning service lasting about three quarters of an hour. As this is the time when all are hard at work at their trade or in their fields the attendance has been small although on some occasions we have had considerably over a hundred present. These services have tended to keep us near to God and help us to begin the day well, and here we have daily invoked the blessing of the Holy Spirit upon the various phases of God's work which we have in hand. On Thursdays we have held an evening service and have had an average attendance of nearly a hundred, at this time I have been accustomed to call upon two or three members to exhort for a few minutes with good results. I have been greatly pleased to notice an improvement in the members' prayers; instead of long generalisms they now pray quickly and to the point, there is no pause between the praying but as soon as one has finished another begins,

and it is gratifying to find that they plead earnestly with God for specific objects, mentioning persons by name and various special work in which we may be engaged. We have one and all been praying that God will give us an increase of Fifty before the new year comes and we are already receiving answers for we have received twenty and have many more on the "Enquirer's List. On Sundays at 2.30 we have held a Bible class and Sunday School with an attendance of about fifty sometimes twice as many. But the crowning service of all has been the Sabbath evening, we have learned to look forward with eager anticipation to this service for at this time we are so specially in God's presence that

"with Thee conversing, we
Forget All time and toil and care:
Labour is rest and pain is sweet
For thou my God art there."

As I have looked into the faces of God's children I have seen their eyes suffused with tears, and again their countenances beaming with Heavenly joy, and after the service has been over they have said to me as we left the church "thank God for this service." Thus have our hearts burned within us as we have been with Jesus. As long as life lasts I shall never forget the glorious times we have had together during the past year in the evening service. People now know the hour at which we worship and come from their shops or other work, enter the chapel and sit down to listen intently till the close and many have waited after the service to have a word with me. The chapel has been filled to overflowing and all have been as quiet and orderly—with a few exceptions—as a home congregation, remaining till the benediction has been pronounced. Every evening the collection plate has been passed around and although at first but little was collected there has been a steady improvement and now the basket is full to running over. The first Sunday in every moon we have gathered around the table of the Lord and our hearts have taken fresh courage and strength at the remembrance of our blessed Saviour's sufferings for us. In addition to the native services I have conducted two English services a week, Sunday Morning at 11.15 and Wednesday evening at 5; this latter service has been full of comfort to our souls. I have administered the Sacrament of the Lord's Supper in English on the first Sunday in every month.

Wan Kai St. Chapel. This property is situated on the main street of the native city. Here we have a chapel, Dispensary and Day School. Every day at 9 o'clock we have a preaching service conducted sometimes by myself but generally by the exhorter Wu Teh Yuen; here we have sold a large number of tracts and Gospels. The Day school has grown from 9 boys to 25. I visited this School every morning at 10.30 and held a service preaching and teaching the boys till about 12.30. The boys have evinced interest in their

studies but their advancement is of necessity slow. Every Sunday Morning at 10 o'clock a regular preaching service has been conducted, with a few exceptions by the native preacher. The Dispensary was closed after a few months for numerous reasons, the chief one being that practically no good was done by it.

Country Work. As soon as I came I cast around to see if I could not open up some villages and Ho Shan Fen was entered. This place is small, containing perhaps 200 or 300 people, but believing in village Methodism we have continued to work. At least once a week there has been preaching and the villagers are becoming interested. We hope that this year we may gather in a few believers. Within the last couple of months I have opened two more villages Niao Ch Sin and T'ai P'ing Kung: we have entered these places to stay. Our work here has been free of all expense to the Missionary Society, Next year we hope to purchase pieces of land in Ho Shan Fen and T'ai P'ing Kung and erect small native chapels, the Missionary Society will not be asked to help in this as the money will be raised on the spot.

Self support. I came enthusiastic on this question and am more so today than ever in my life before. With but a few members we determined to work hard and trust in the Lord knowing that He would provide according to His promise. We gave Wu Teh Yuen, the most promising member and who had often done this kind of work before, an exhorter's License. Every member was canvassed and each has subscribed regularly every month besides the weekly collection. I have also solicited help from other Chinamen and have thus raised the Preacher's salary month by month, and we close the year with a balance sheet which shows neither credit nor debit, this we hope by God's help to continue during another year and even, if possible, to surpass our previous record. In addition to this I have appealed to the foreigners resident at the port and have collected sufficient to carry on all my work paying all wages, repairs and school requisites with this money so that I have not had occasion to draw a cent from the Treasury since I came to Kiukiang. We have also met our Missionary Society apportionment and forwarded to New York \$15. Our balance sheet shows a slight deficit but this will soon be cleared away.

Native Christian Cemetery. In the whole of our mission there is not a purely Native Christian Cemetery: convinced of the necessity of providing a Christian burial ground for those who have died in the Lord, I laid my plans before the church and secured their cooperation. After some trouble I selected the side of a hill nicely wooded large enough to hold 200 or 250 dead, this was purchased, the deeds being properly stamped by the officials and the land deeded to the Methodist Episcopal Church. This has been surrounded by

an embankment upon which a hedge will be planted this Fall. The Money for the purchase of this land has all been provided for on the spot.

Summary. All departments of the work have shown an increase. There are nine new members and eight probationers, total nett increase 17, three have been removed by letter and one has died. The attendance at Sabbath worship has been splendid rarely below a hundred often over two hundred. Two hundred and forty five dollars have been raised for self support, and about twenty thousand books and tracts have been sold and given away. These silent Messengers of truth *must* produce a great effect and that in the near future. I have had a man selling scriptures all the year and he has disposed of large numbers of the word of life.

Plans for the future. The past year gives us great hopes for the future; the word of the Lord is mighty and it will prevail and grow and multiply. All the work of the past year will be sustained and new work added. I hope to hold regular preaching in at least ten stations next year. I have no doubt but that I can raise the native Preacher's salary and perhaps part of a second preacher's. God is with us and we plan these schemes after much prayer. We implore God to increase our faith, to strengthen and encourage us and above all to add to His church daily such as shall be saved. We commit all to the care and keeping of our Heavenly Father who will "do exceeding abundantly above all that we ask or think" if we be faithful. Lord let thy kingdom come in China we pray. Amen.

EDWARD S. LITTLE.



Report No. V.



THE Central China Mission is well located on this the principal waterway of Asia, where abundant facilities for penetrating the country both to the North and South are afforded by the numerous streams that flow into the Great River. Our four stations are also efficiently manned with missionaries. But we are met with a serious hindrance in making a successful use of our splendid opportunities, because of the small number of native helpers that are available to assist us in opening up the country. We need at once ten good faithful native preachers to every one which we now possess; and our success as a mission in reaching the teeming myriads around us will never be assured until we get them.

We have now a good prospect of having this great need supplied in the near future by the students who are being trained by us in the Kiukiang School. Here are some 70 boys who are pursuing various branches of knowledge both in Chinese and English; and we hope at some time not far distant to be able to turn out many efficient men who will be adapted for preaching the precious Gospel and capable of supplying the teacher's place in our day schools.

A good proportion of the students are Christians, and some already give good promise of fulfilling our hopes.

During the past year I have been using a portion of my time each day in teaching at the School the other part of my time having been taken up with studying the language; this year being but my second in China.

The boys have in most instances made very good progress in their various studies, and have shown a capacity for acquiring English which is very gratifying to us. We have in the School all sorts of material, from the gold and precious stones down to the hay and stubble; and after the weeding-out process has been gone through, and every lad assigned to the place best adapted for him, we hope to have such good material left as shall prove worthy in God's hands of laying the foundations of our beloved Church both broad and deep in this benighted land; and such as shall be efficient instruments of God in rousing millions of their fellow-countrymen from the slumber of centuries, and in offering to them the priceless gift of salvation through Jesus Christ.

JAMES J. BANBURY.

Report No. VI.—Wuhu Circuit.

On the first of January we had the great joy of opening the new Chapel in Second St., in which worship has been conducted uninterruptedly every since, to good congregations.

We have also this year endeavoured to open work in the city, but were for several months prevented by the literati who frequently caused disturbances, and on one occasion the Native preacher was beaten and taken to the Yamen but was subsequently released.

Eventually we succeeded in renting a place for school work on condition that no religious books were taught and no religious services conducted.

This opposition has now been withdrawn and we are allowed to do pretty much as we please; though we have thought it advisable for the present to introduce into the school, only portions of Scripture.

Owing to the distance between our residence and the city, proper attention cannot be given to the City work, and for this

reason it is imperative that a man be placed there to attend to that portion of the work ; while another man would find ample scope in the country surrounding the present residence. Could this change be made, very much good we think, would result to the work. The work at Tai-ping-foo progresses favourably. The place we formerly rented has been purchased and is now used as chapel and school. Our services are well attended by quiet and attentive hearers. Tai-ping-foo would doubtless progress very rapidly if a Missionary could live on the spot. But with the missionary in charge living twenty miles away and only able to visit it at long intervals a rapid growth cannot be expected.

Though this year has not been marked by any great ingathering, yet we have very much to thank God for, in His continued blessing on our work to which alone we attribute the additions of the year.

JOHN WALLEY,
Pastor in Charge.

Report No. VII.—Wuhu Circuit, Medical Work.

I do not have much to report, in the way of medical work, for the past year. It being only my second year in China, I was expected to devote the most of my time to the study of the language. However, I was forced by circumstances to open a dispensary last year, and I have been keeping it going in rather an irregular manner during the present year. The number of patients in daily attendance has not been large, owing to the many hindrances. I have not advertised for patients at all, and even in the city there are plenty of people who do not know that we are seeing patients there. At the beginning of the year I had no drugs, and consequently could do but little. Later, I received the loan of some which belong to the West China Mission. They came as a God-send to me, just at a time when I was ready to close up what little work I had, for want of means to carry it on. After that, I was much hindered by having to superintend the repairing of our house. However I did what I could, and kept up the work until Mrs. Stuart became sick and we took a trip to the bungalows. After returning from there Mrs. Stuart became more seriously ill, and as soon as she was able to be moved we went to Shanghai, and then to Japan. The outlook for the future I regard as promising. The people are well-disposed and we have an appropriation to build a small hospital, I expect to commence work in earnest when I return home. I have a good supply of drugs and instruments, and every thing is in good condition for going on with the hospital building and the dispensary work on the street. I

want to return to my work this year with the Spirit dwelling richly within me, guiding me in what ever He wills me to do. I am not able to give a statistical report just now but I hope to be able to publish one during the coming year.

GEO. A. STUART, M.D.

Report No. VIII.—Nanking Station, 1888.

We present our Annual report of the work in this station with deep thankfulness to Almighty God for His manifold mercies. We have been blessed with many special mercies and tokens of our kind Father's care. The health of all the brethren and sisters has been good on the whole through what has been a very unhealthy season; and while sickness and pestilence have prevailed amongst the Chinese, the members of our Mission band have been mercifully preserved.

Hospital Chapel.

The work at this chapel has been carried on as last year and not without result. The Sabbath services have increased in interest and have been well attended throughout the year. The Chapel has been well filled on most Sundays and the congregation as orderly and attentive as could be desired. The daily prayer and address have also been fairly well attended by the patients resident in the Hospital, the attendance always being voluntary. A colporteur has been employed to sell scriptures and talk to the patients attending the dispensary and many copies of the scriptures and tracts have been circulated. The work has not been without visible fruit for which we render thanks to Him who only "gives the increase." We have had several inquirers and four baptisms during the year.

North Nanking.

This work devolved upon us last Annual Meeting through the transfer of Bro. Longden to fill a vacancy at Chinkiang. The street chapel rented last year has passed out of our hands through the refusal of the landlord to renew the lease and thus this work has been interrupted for the past six months. This leads us to remark that it is far better in our judgment in a place like Nanking to purchase property for Chapel purposes rather than to lease. It is extremely difficult to rent a suitable place for preaching, and we are always at the mercy of the landlord who may at any time refuse to renew the lease, and so our work becomes uncertain and is sometimes, as in the present case suspended. Moreover one of the officials told me some time ago that they would much prefer us to *purchase* property rather than to *lease*. What we want in Nanking is a good commodious preaching place on a busy street where daily preaching can be carried on from year to year without inter-

ruption. I trust that before long our wishes in this respect may be realized.

A very well attended women's meeting has been conducted, our Bible Woman Mrs Lu having rendered very efficient service both here and at the Hospital. The women listen to her with interest and attention, and her addresses are marked by great intelligence and knowledge of scripture. Would that we could multiply the number of such helpers!

We must here report an interesting event in the history of the work in this part of the city. The buildings of the Woman's Foreign Missionary Society have been completed during the year, and the Girls Boarding School opened with a few scholars. We trust that the work thus begun by the Ladies will be greatly prospered and that it will prove a valuable auxiliary to our general work. We are glad to know that Miss Shaw is soon to be gladdened by the arrival of another lady to assist her in her work.

Nanking South.

The chapel at *Sin Lang* is in a populous locality in the South of the city, only a few minutes' walk from the South Gate, the most crowded portion of Nanking. It is the property of the China Inland Mission who occupied the premises for some years, but who have left Nanking to be worked by other Missions. It is offered to us at a very small cost, and if purchased as we trust it will be, will be a very valuable acquisition to our society. Regular services have been held here on the Sabbath, as well as preaching on other days of the week, and a school has been established which so far as members and attendance are concerned has been a great success. We have one inquirer at this place who has requested baptism.

Anti-Opium Society.

We have during the year established an Anti-opium Society, which promises to be very useful. Regular monthly meetings have been held for the conduct of business, and for hearing of addresses and conversation on the opium question. A goodly number of members have been enrolled, forms of pledge prohibiting the use and sale of opium have been printed, which all members are required to sign. A small subscription is taken at every meeting for the purpose of defraying expenses. The opium question is one which forces itself upon our attention in this city where such a large proportion of the population is addicted to its use, and we feel that the adoption of some means for bringing the subject before the people and as far as possible arresting the progress of this terrible curse is imperative. It is well to endeavour to enlist the sympathies of the better classes of the heathen in our crusade against this evil. At our last Annual Meeting we proposed that in order to bring this subject before the whole city, four prizes should be offered for

the best essays on the opium question. The proposition met with a ready acceptance, and a subscription was at once taken up when nearly \$190 were raised; the presiding Bishop (Bishop Warren) and his party subscribing very liberally to the fund. All the natives present showed their interest in the proposal by subscribing according to their means. In response to our advertisement posted all over the city, over twenty essays were sent in, and the one adjudged to be the best has been printed and 3000 copies are to be given away in a few days among the students who are now up for the Triennial examinations. These examinations for the M. A. degree held here every three years bring about thirty thousand people or more into the city for several weeks. We are endeavouring to improve this opportunity by circulating books and scriptures among the students who come from a wide extent of country and who will thus be made the means of carrying our books into places where no Missionary has as yet visited. The Bible and Tract Societies have been very liberal in grants of books. We have now over fifteen thousand books done up in neat parcels ready for distributions at the examinations which will take place in a few days. We pray that God's blessing may attend this first effort of its kind in this city, and that the Holy spirit may bring home to the hearts of many the truths contained in His Holy Word. We felt greatly encouraged by the present outlook of our work here. It is indeed a great and a wicked city but we feel that the Lord is working here. A spirit of hearing and inquiry is manifest, and though prejudice is deeply rooted in this stronghold of officialism and conservatism, we are making an impression upon the people, and we look forward to a large ingathering at no very distant date. We must enlist all the forces that can be brought to bear upon this city; Preaching, Hospital, Schools, the press, all means must be employed and above all let our people at home join their supplications with ours that this stronghold of heathenism may soon be captured for the "Captain of our salvation."

NANKING,

J. JACKSON.

Report No. IX.—Nanking Hospital.

The Second Annual Report of the Philander Smith Memorial Hospital is printed separately, but below are the statistics.

Out-Patients.

First Visits,	4686
Following Visits,	5203

In-Patients.

Men,	195
Women,	16

Total,	10100
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Average Stay in hospital,	24 days
Deaths in Hospital,	6
Cash received from patients at Dispensary,	\$163.12
Contributions,	62.11

Surgical Operations.

Fistula in Ano,	26
Tapping,	9
Skin grafting,	8
Injuries,	5
Nasal Polypi removed,	6
Polypi of ear ,,	5
Toes removed,	5
Trichyasis,	4
Hare lip,	4
Tumors Removed,	5
Pterygium,	1
Amputation at knee joint,	1
Preputial calculus,	1

Minor Surgery of the Dispensary not recorded.

R. C. BEEBE.

Report No. XI.—Chinkiang.

Soon after the Annual Meeting of last year my appointment was changed by Bishop Warren from Nankin to Chinkiang, to consider a plan which had been set on foot for a foreign chaplain to the Chinkiang community. After carefully looking into the plan I did not deem it advisable to take up this work chiefly on account of the indifference and opposition of the people themselves.

My time was thus left free for the study of the language to which I have devoted all my time. I have found this work, as almost all others have found it, difficult and requiring patient toil but yet giving good results to the patient toiler. It has been a constant source of joy during the year to be able more day by day to converse with those around me.

After the China new year I took charge of the day school on the Ma loo and visited it daily. The boys studied the Chinese classics, the Sunday-school lessons, catechism and geography. There have been no accessions to the church from their number but they have received a training in the Scriptures which will remain with them during life. During the year one of the older boys died and though I was not in Chinkiang at the time of his death the other scholars said he died repeating verses of Scripture and saying he was trusting in Jesus. Thus we trust some good seed was sown which will bear fruits to everlasting life.

During the greater part of June and during July and August the work fell into my hands on account of the enforced absence of Bro. Longden. I carried on weekly during the hot weather the Sunday services, prayer-meeting and S. S. Teachers meeting besides looking after the day-school and the general care of the Mission.

During this time one person united with the church on probation. This our first year in China has been full of joy and we can but look forward with anxious hopes to the future years wondering what they have in store.

JOHN C. FERGUSON.

Report No. XII.—Nanking.

With gratitude to almighty God for His protection, care, and blessing during the past year, I beg to submit to you the following brief report.

We arrived on the field the 30th December, 1887, where we were kindly received and cared for, until comfortably fixed in our home.

We began at once the study of the language and I am happy to say that through the blessing of God, we have made some advancement. I have not been enabled to do much in the spreading of the Gospel of Jesus Christ among this people.

I have made some 10 or 12 trips to the Country itinerating, and succeeded in the disposal of quite a number of books and tracts.

I also assisted in the distribution of some fifteen thousand books to the students at the Triennial examination held in Nanking.

Last but not least, by prayer and faith in our Lord Jesus Christ, I have "grown in grace and in the knowledge of the truth as it is in Him."

I am ready for work, and praying much that God will make us a blessing to the mission.

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

DOX. W. NICHOLS.

Report No. XIII.—Kiukiang W. F. M. S. Work.

My work during the year has been confined mainly to the school, in which I have become deeply interested. The membership has averaged about twenty, of this number eight are members of the church, and, so far as we can judge, give evidence of real sincerity in their Christian profession.

Only six of the twenty have bound feet, and all are children of Christian parents.

We had the pleasure, in October, of welcoming to our midst one of our former Chung King pupils, who accompanied Mr. Lewis down the river. She is a bright, winsome lass, and gives promise of a life of usefulness.

God grant us the needed wisdom in training these young minds.

FRANCES WHEELER.

Report No. XIV.—Wuhu W. F. M. S. Work.

Being anxious that the work already begun should continue, and that our reputation as workers among the observant Chinese should be not in the least degree injured by abandoning the girl's school, I consented to take charge of the same, until the hoped for lady should be sent to carry on the work.

Bro. Walley kindly continued to conduct morning and evening worship for sometime as during the year previous, and my husband helped me in many ways.

The school premises being so inconveniently located in reference to our own house, I soon brought the girls into a part of our home where I could have more constant oversight, and could more satisfactorily direct their out of school hour employments; but even then I found it quite impossible to be to them what I felt they needed, at the sametime being unable to do justice to my own family. It is not to have these dear children *only* eight hours out of the twenty-four, then send them home to living parents to be fed, clothed and entertained. No, she who has charge of a boarding school must not only examine into the daily progress in lessons but give constant attention to the physical needs, the work and play, when lessons are over. She has all a mother's anxious care as to the moral and spiritual culture of her pupils,—need I say it is an almost greater anxiety concerning these priceless beings gathered in from the deep darkness of heathen homes?—And not this only. There is the longing to see the parents of those under one's care leading right lives that the influence during their visits may be helpful; so there are mother's meetings to hold and their homes to visit,—though I did not succeed in reaching this part of my plan during my short experience.

We clearly see that it requires *all* one's time and thought: and *more*, *one* person can not do it all. Even a small school has, in direct connection with it, so much work which can scarcely be refused, that it seems imperative that every school should have the time of two ladies.

The school was left in my care Nov. 1st. Shortly before the Chinese New Year, official notice from the Woman's Board that they had decided to give up the Wuhu work, sell the school property and transfer the girls to Nankin doomed our hopes that they would yet send a lady to continue the school. When the parents came for their girls to go home for the holidays I explained as well as I could the greater advantages, the children would have in Nankin: but no, the mothers with hands pressed over hearts said it was so far away they *could* not let their dear girls go so far from home; so six of my eleven went home to stay; two to christian homes. Five were willing to go; my amah's three girls, one whose father a christian, was in Miss Shaw's employ, and the daughter of

our medical assistant. I was sorry to have them gone but glad to know that they would be in better care. But especially did it seem sad to see the six return to their homes. With but little command of the language and the various inconveniences, some difficulties about teacher and servants, I could not expect in this my first and so short experience—three months—to accomplish more than a beginning. Having no text books or appliances, the course of study was limited to study and writing of the character, using the New Testament and “The Peep of Day.” A few oral lessons about the world and the human body gave a little change in thought; and some were much interested in finger exercises on the organ, practicing quite faithfully, and would, I believe, have made fair progress in the art had the school continued. They took quite readily to helping about the necessary work to be done about the house, as well as to sewing and embroidery, and always were ready for a game, either out or indoors. But unless I led them into these plays they left such exercise alone.

As to their ideas of what we most wished to impress on their minds, i. e. “The Gospel of Christ” they seemed to appreciate as fully as I expected them to appreciate its truths, yet none were “professing Christians.” One of the six who returned home has since united with the China Inland Society, her mother being a member of that family of the church. This pupil had been in the school since its establishment, I believe. O that that all may be led into this fold learning to trust Christ as their *complete* Saviour.

Though we did not gain the desire of our Wuhu mission that this work should be effectively continued by a lady who could give herself entirely to it, I am thankful for the lessons impressed on my own mind during the few months’ experience: knowing, too, that God will not suffer even feeblest efforts for Him to remain fruitless and that the worker in small, as well as great things, is blest if *no one else is*. So we need not worry if our hopes and plans are not or cannot be realized, since we know that without *our* lifting a finger, or thinking *one thought*, God’s plans can be carried out. We are simply to work or wait and in eternity it may be that we shall know the whys and wherefores; possibly learn that it is *all to fit ourselves for That Home*.

ANNA. G. STUART.

Report No. XV.—W. F. M. S. at Nanking.

Adeline Smith Home.

Pausing to glance at the year’s work gives us cause for thanksgiving and also feelings of regret that so many things have been left undone.

The change in the appointment of Dr. May Carleton from Nanking to Foochow and a delay in the completion of our buildings caused a delay in the opening of the work. The winter was spent in studying and in April I moved into the new Home, and May 2nd six girls were received from the Wuhu school. With this small beginning we opened school work and until the first of September had no addition to our numbers, except two or three day pupils who were very irregular in their attendance, and left when the warm weather came.

Since then we have received six boarding pupils and two day pupils, two of the boarders have been compelled to leave on account of the objections of relatives, leaving us ten boarders and two day pupils.

Eight of the pupils have their clothes furnished by their parents, but we have had to supply the deficiencies in the wardrobe of the other two.

On last Sabbath our hearts were gladdened as the oldest girl publicly confessed Christ by taking the baptismal vow.

The other girls are attentive when told of Jesus but have not confessed Him as their Saviour.

Curiosity has brought many of the woman to see us and we hope that their coming may remove some of their prejudices against foreigners and lead them to know something of Jesus.

During the past few weeks we have been permitted to welcome Miss Mitchell to our home and we are encouraged to begin another year with fresh hope and faith.

The work may seem to move slowly but our trust is in God.

ELLA C. SHAW.

Report No. XVI.

Medical Work in Chinkiang.

A dispensary under the charge of the Woman's Foreign Missionary Society was opened in the summer of 1884, but the work among women assumed a distinct form in the spring of 1887, after the removal of the home and school, to a permanent location on one of the healthful and charming hills of Chinkiang.

The first two years included much of experiment and was not without advantage in forming a basis for future plans. By seeing both sexes at the dispensary the opportunity was given to advertise the work in other and more distant places, also for ministers and Bible agents to scatter abroad a knowledge of the truth.

At the same time it must be acknowledged that the location near the border of a great river attracted too many people from other cities, and, literally, the floating population—the families of boatmen, rather than the residents of Chinkiang—also, that the

visits of men at the dispensary prevented many respectable women from coming who would otherwise have been pleased to attend.

Like bread cast upon the waters, some of the books sold to the patients were carried to their homes, read to their families and neighbors, and explained according to their recollection of the preacher's commentary. Though seemingly small in results, this teaching may be the first faint streak of light preceding the dawn that may yet come to these simple country people.

A widowed mother about this time enlisted our deepest concern.

She brought her only son—a young man of twenty three years who was dying of consumption. The family had spent all their patrimony in his education, and he had endured many privations, and obtained his degree, but at the cost of health and life.

The mother and son possessed the refinement of the literary class and the quiet grief of the former was more pathetic than many words. Our assistant was moved to tears of sympathy and finally broke down into great sobs, as the mother begged us to save her boy. He was her only hope, her only son. We could do nothing to avert the impending crisis, but spoke to her of Christ, who could save them both and take them to a place of eternal rest. They were like shipwrecked mariners clinging to the last floating spar, and said they *did* believe in Christ and would *trust* him. If ever poor suffering mortals enter the Kingdom of Heaven, we believe this mother and son whose earthly hopes were destroyed and who earnestly prayed for consolation and an entrance into the Kingdom, would have the gates opened wide and receive a glorious welcome.

The work among women alone, is by far the more pleasant and satisfactory and we try to make them feel that our interest in them is for their own sakes and not to obtain merit for ourselves by our good works.

The Tartar women are frequent visitors at the dispensary.

They are well kept, well fed, corpulent wheezy old ladies, with all the ailments and caprices of a luxurious civilization.

They come in to make known their woes, with their long garments, long tobacco pipes, and still longer faces.

To make a confession we involuntarily draw a long breath to summon courage sufficient for the interview.

These women are unhappy, not from the discomforts of poverty; for the Tartars are well supported by the government, but from the lack of physical and mental stimulus, the moving and regulating power of the Christian faith, and the absence of all hope of a future life.

The Mohammedans teach that women have no souls, that they are to live as the beasts, and like them perish.

The notion of their purely material nature comes to them as a settled fact, not only by early teaching and tradition but as a part of their accepted creed, and they are so strongly bound by these

chains of error, that the hope of influencing them is fraught with many difficulties, yet we believe the future has in store the conversion of numbers of these Mohammedan women.

The Chinese in comparison with the Tartar woman seems to have a religious nature more in common with her Western sister and when strength fails and the beauty of the world grows dim she gives up her old superstitions and is willing to lean confidently on one who is strong and able to carry her through. Were we asked what is the greatest obstacle to the spread of the Gospel among the women we should say the opposition of the *men* and again that the greatest barrier to evangelization among men is the superstition of the women.

The number of patients visiting the dispensary from Jan. 1st to Oct. 1888, is 2301. Different patients 923, Hospital patients 23. The expense of the work \$234.22, Medical fees and donations \$204.22.

DR. LUCY H. HOAG.

Report No. XVII.—Girl's School, Chinkiang.

Since our last report one student has married and gone to her new home. She has not, however, ceased her connection with us, but has taught a three months day school, and still serves as Sunday School teacher, and as vice-president of our Temperance Society.

Within a few weeks another break has been made in the original number by the departure of one of the older girls. After over-staying her time six months she accompanied her mother to Shanghai where she writes she is seeking an entrance into another school there.

Five new pupils have been added and two foundlings taken.

Comparing gains and losses we find the former exceeding the latter by three.

There are at this time twenty-three under daily Bible instruction. Three of these are adults, helpers in the school, foundling, and medical departments—twelve are pupils entered for a term of years and eight are foundlings. The remaining two foundlings are still too young for study. To simply hold our own and gain three may seem to be a snails-pace rate of progress, but we have learned to be very thankful for this much, and are therefore approximating the grace of contentment. If fine words and promises would fill up a school this would have been effected for Chinkiang long ago. That the question of foot binding has to do with this slow advance in numbers, one or two instances may suffice as proofs.

The daughter in law of our Chinese pastor pending her early marriage sought to spend the time intervening in our school. When it came to the knowledge of the expectant bridegroom he wrote at once to his father to take her out of the school because its influence was all against this "Golden Lily" fiction.

There is now another pupil in the school under very similar circumstances. This girl, lately, has, of her own accord, unbound her feet. The father-in-law and prospective husband both are Christians and favor the idea, but the girl's own family object, and, one day, collecting in a body about his door loudly protested against her being in the school. The girl also finds another opposer in her mother-in-law to whose peremptory command to rebind those feet, she is said to have returned this filial response, "Tell my mother-in-law I hope my feet will grow a foot long!"

Those who know the Chinese foot-rule will appreciate the extravagance of the wish. These two are the only cases of bound feet this school has admitted and these because of their advanced years and both being the daughters-in-law of Christian helpers.

Two are clothed entirely at the Society's expense—Three more have their deficiencies supplemented from the same source while the rest furnish their own. Experience shows that this is about all the self support that can be demanded at present. This, of course, refers to those only who are entered for a term of years and, therefore, does not include foundlings.

The school is roughly divided into two grades and begins the new year hoping to carry out something like the following course: for the younger grade, viz., Bible study, Catechism, Childs book of the soul, Elementary Physiology, Numbers, Geography and the Native Classics—and for the older: Bible study, Martin's Evidences of Christianity, Du Bose's Catechism of the Three Religions, Porter's Physiology, Physical Geography, Mateer's Arithmetic (1st book), Chinese classics with explanations and Essay writing. This is what is attempted—It is not to be supposed that a complete mastery of all these subjects is in contemplation. They are mentioned in order to indicate in what fields of thought the youthful mind expects to pasture during the coming school year. For the first time we seem to be putting on school airs. Hitherto it has been a cut-and-try, do-as-you-can, not as-you-would, sort of process blindly feeling after the more effective ways.

All the older girls make their own garments and shoes, but have not yet learned the art of cutting. Through the advice and pecuniary assistance of a friend, the beginning has been made towards an industrial department. It is hoped that some useful accomplishments may be *mastered, but, as yet, it is too soon to speak of results.*

Each of the larger girls has a "little sister" to look after and be responsible for. Amusing instances of the motherly care and discipline of the matter-of-fact elder sister occasionally come to notice. One "little sister" gets no supper until she confesses her fault, another gets dragged before the final court of judgment to account for a missing handkerchief heedlessly left to its own "inanimate depravity."

Of Apparatus and School Helps there is a full supply of Scriptural and a partial one of Political maps. Through the thoughtful kindness of Mrs. Cornelia Miller, a beautiful Tellurian Globe has been donated. Also, purchased with the generous gift of Mrs. Bishop Warren, an entire set of Legges Classics has been added.

The older members, with their teacher and others in the church, have formed themselves into a Temperance Society which is making a crusade against opium smoking and wine drinking.

This Society is carried on by the members in Chinese and has proved a valuable means of instruction. It has put its members in sympathy and in working order with that noble army of laborers for "God, Home, and Humanity" now belting the round globe with its beneficent influences. It has already blessed this little portion of the army with larger views of life and its meaning. It is a wonderful and a difficult thing for the most privileged of us to grasp the idea that we are truly our brother's keeper. How much more for the Chinese girl whose very existence is ignored in the family enumeration of "jewels"! How amazing the revelation when, by an Elder Brother's loving and lifting recognition, she learns she is the keeper and is expected to be, the helper of her brother.

Summary,

BOARDING SCHOOL.					
Number of pupils,	...	...	...	...	12
"	"	foundlings belonging,	...	...	8
"	"	" temporarily "	...	...	2
"	"	Bible students,	...	...	3
					25
"	"	Native Teachers,	...	...	2
DAY SCHOOL,					
Average number in attendance,	...	...	...	...	6
Native teacher,	...	...	...	...	1
Total number under instruction during year,	...	...	...	...	31
"	"	not "	"	"	2
"	"	native teachers,	...	...	3

The average age of the regular pupils is ten years—ranging in age from 6 to 15 years.

MARY C. ROBINSON.

Report No. XVIII.—Medical work, Nanking.

I have been here now almost a year. The greater part of the time has been spent in study. I took charge of the woman's wards the 1st of March and during six months of the year have received patients. The work has been very pleasant and full of opportunities to speak for Christ. I am very grateful for the open door for work and the home the Meth. Mission have given me among them and for the exceeding kindness of all the missionaries, since I have been here.

ESTHER BUTLER.

Report No. XIX.

The committee on Employment of Native Helpers submitted the following Report.

We recommend that the Resolution adopted at the Annual Meeting held in Chinkiang Oct. 11th, 1886, be modified as follows:

1st. In all stations where the work is new, the salaries of native Helpers may be provided for from Mission Funds.

2nd. In all stations where there is an organized church, the members shall provide such a proportion of the native preacher's salary as shall be apportioned them by a Committee appointed for this purpose.

3rd. We recommend the annual Estimate Meeting be the said Committee on apportionments.

Report No. XX.

The Com. on Examination in Chinese studies recommend:

1st. That more careful attention be paid to the tones both as to pronunciation and the memorizing of the tones of each character so that whether in speaking or reading the tone of any particular word can be readily told.

2nd. That the Aspirate be more carefully studied and more distinctly enunciated.

3rd. That William's System of Romanization be adopted by all students in Chinese chiefly because the Dictionary is in constant use and also because new comers making Systems of their own invariably go astray in pronunciation.

4th. That each word be distinctly enunciated whether in reading or speaking.

5th. That in reading particular care be given to avoid the inflections and emphasis used in English as such a practice has an opposite effect from what is intended.

6th. That a copy of these resolutions be furnished to every beginner in the language.

Report No. XXI.

Report of the Committee appointed to visit and Examine the Educational Institutions within the boundary of the Annual Meeting.

Fowler Institute, Kiu-kiang.

The Committee met here on June 28, 29, and 30th. We would acknowledge with thanks the kind hospitality of the brethren during our stay in Kiukiang.

We would also thank Mr. Kupfer and all connected with the Institute for their assistance in giving us every facility for acquiring information regarding the working of the school.

The Institute has many praise-worthy features, we would however suggest that a more stringent discipline be enforced with regard to the persons of the boys.

The arrangement of the boys sleeping apartments lack ventilation very much, and we think some such method as is used at the Chin-kiang Girls Boarding school would be found very advantageous.

The Industrial Department is a good feature of the Institute and gives great promise of future usefulness.

The work done by the teacher is of first rate quality.

Many of the pupils seemed apt, and were making good progress.

In their Chinese studies the boys passed a satisfactory examination, their classics being especially good.

The arithmetic was fairly good, though many of the boys seemed to trust their memories rather than their knowledge of methods.

In English the enunciation was not good, neither was the translation from Chinese into English, though they succeeded better with the translation from English into Chinese.

In Grammar very satisfactory examinations were passed.

Doubtless their want of clearness in enunciation and accuracy in translation were due in great measure to the fact, that they could not for any great length of time get continued instruction.

If this branch of study is to be kept up the committee would urge that competent instructors be sent out from America as soon as possible, as we are of opinion that the staff of foreign teachers is not sufficient to man the school.

We have not tabulated the relative merits of the boys as the examinations were chiefly viva voce.

But we would suggest that in future written examination papers be prepared and thus a record of the progress of the boys be kept.

The school consists of 82 boys with two native teachers and one instructor in the Industrial dept.

Girls Boarding School of the W. J. M. S. Kiu-Kiang.

This school has but recently been re-opened so that most of the girls are fresh at their studies, never-the-less they passed their examinations very creditably.

They did very well in their Scripture lessons, their classics too were well memorized and understood.

Arithmetic did not seem to trouble them more than ordinary ; they worked their sums quite readily, the two more advanced girls doing very well on the higher branches.

The Committee was much pleased with the discipline of the school, the scholars being neat and clean though furnishing their own clothes.

Chinkiang.

Mr. Longden being away the examinations were conducted by the remaining part of the Committee. We are glad to report that the girls without exception did very well in almost every subject.

It is only by constant and arduous application that the girls could possibly have attained such a proficiency in the various subjects in which they were examined.

We have of course to consider that the work presented includes the reading and studies of the pupils during the time from the opening of the school on July 2nd, 1884, until the day of examination on June 23rd, 1888.

The one weak point seemed to be arithmetic which troubled them considerably.

It was very gratifying to hear the scholars in turn go through parts of the O. T. history pointing to the places on the map and tracing the journeyings of the children of Israel, until they arrived at the promised land.

The N. T. had been well studied and portions of Mark and Acts memorized.

Neither were they behind in the secular part of their education, physiology, geography, natural history, and the Chinese Classics which were well memorized and readily explained.

Specimens of their writing showed considerable practice with the use of the pen, and several essays presented to the Committee gave evidence of the training they must have had in expressing their own ideas on different subjects.

Great praise is due for the conduct and discipline of the school, as well as the neat and clean appearance of the girls.

A special feature of the school was the dormitory, which consists of one large well ventilated room on which the beds are so arranged as to be easily moved and kept clean, and can at the same time be very readily overlooked by the teachers passing through the room or standing at the door.

Samples of clothing and embroidery done by the children presented a useful branch of instruction well done.

The Infant Department did themselves great credit by the way in which they memorized the lessons, as well as by their singing, indeed on this particular the whole of the girls did very well.

(Signed), J. JACKSON.
W. C. LONGDEN.
JOHN WALLEY.

Report No. XXII.—Auditing Committee.

Your Committee beg leave to report that they have audited the Treasurer's Books and found them correct and do move that the

heartiest thanks of the Mission be tendered to Bro. Hykes for the very efficient way in which he has discharged the duties of his office.

The Committee has also examined the accounts of the Treasurer of Tract Fund and found them correct. They move that the thanks of the mission be presented to Bro. Little for his services.

Report No. XXIII.—The Opium Committee.

Whereas: The opium traffic is a great hindrance to the spread of the Gospel in China and,

Whereas: The time has now come when all Christians should unite together to put an end to the traffic,

Therefore resolved: That we the members of the Central China Mission of the M. E. Church pledge ourselves to work hand and heart on the following lines with a view to crushing the opium traffic out of this land:—

1. Enlist the sympathies and support of all the Christian Press and as much of the secular press as will take up the case: especially asking the editors of the Christian press to make the matter prominent in their papers and not to print a single issue without some reference to the matter.
2. To write to every missionary and lay worker in China and obtain their help and cooperation and collect facts and statistics and useful information, which shall be communicated to the Press.
3. To communicate with the Indian Missionaries to bring forward like petitions simultaneously, with us.
4. To form an "Anti opium Prayer Union" whose members shall engage to pray once a day for the success of our work, and who shall engage to help with all their power and means till success has been achieved. To endeavor to have such an organization in every station in China and urge the Indian missionaries to do the same, also to enlist the sympathies of all Christians everywhere.
5. To draw up three monster petitions, one to the Queen one to the House of Lords, one to the House of Commons. The petitions to be signed by all Missionaries in China, by all other foreign Christians young and old, by Christian China-men and by all other China-men who desire the traffic to be stopped.
6. To send a letter to every member of the House of Lords and Commons plainly stating facts, calling attention to the petitions and urging each one to support the work.
7. To send a similar letter to *every preacher of the Gospel*, Ministerial and lay, in Great Britain and Ireland urging each to bring the matter before their congregations from the pulpit.

8. To enlist the support of the Tract Societies and urge them to print new tracts on the opium question and scatter them broadcast.

9. To urge all missionary Societies working in China to appeal officially to the Government against the traffic.

(Signed)

EDWARD S. LITTLE, *Chairman.*

JOHN WALLEY.

C. F. KUPFER.

Report No. XXIV.—Kiukiang W. F. M. S. Work.

My work has been quiet, yet, I think, progressive during the year past. Classes of girls and boys have been regularly taught and at times evinced some eagerness for improvement.

A class of women has shown a degree of interest that encourages me to hope for better things in future.

Much time has been consumed in preparation of a Sunday school hymn book.

GERTRUDE HOWE.

Resolution No. I.

We recommend the Board of Managers of the Missionary Society so to modify the duties of the Treasurer as to include the following:

He shall disburse all appropriations with the exception of those for the purchase of real estate and the erection and alteration of buildings under the direction of the Superintendent upon vouchers duly endorsed by him and within the limits of the appropriations.

A Committee of three shall be constituted composed of the Supt. Treas, and A. B. whose duties shall be to purchase all real estate, approve all Titles to the same, contract for and superintend the erection and alteration of all buildings and endorse all vouchers for the payment of the same.

Resolution No. II

Whereas the city of Nankin is the great educational centre of the Yang-tse valley where at the Triennial examinations more than twenty thousand students from two provinces assemble to compete for the M. A. degree; and

Whereas Western Science has by recent Imperial decree been introduced and given a prominent place among the subjects for examination thus giving a providential opening for the establishment of high grade schools, whereby we may reach the literary and official classes; and

Whereas it is very difficult to secure suitable land in Nankin for the uses of our Mission and often takes years of watching and waiting to secure offers of purchase and more delay to secure legal official titles, and

Whereas we now have offers of property suited for the site of a school building for advanced education which ought to be secured before the Chinese New Year when accounts are settled ;

Therefore, Resolved that we petition the Board of Managers to authorize us to use the appropriation for the purchase of the W. F. M. S. property at Wuhu for the purpose of buying land in Nankin for the use of our educational Institution.

Resolution No. III.

Whereas by the decision of the last Annual Meeting the appropriation for "Assistant in English and Science" in Fowler Institute is not available for Mr. Molland and if no authority is received from the Board to so apply it, it will lapse at the end of the year ; and

Whereas Mr. Molland has been doing the work and Bro. Kupfer has advanced his salary for ten months of this year ; therefore

Resolved that we recommend the Treasurer of the Mission to pay Mr. Molland's salary for the ten months of this year out of this appropriation, providing that Bishop Fowler will endorse a recommendation of this kind to the Treasurer.

Resolution No. IV.

Resolved that in view of the immediate and urgent necessity for a new and revised edition of our church Hymn book and also for the publication of a book of hymns suitable for Sunday School use we hereby request the Board of Managers to make us a grant of \$500 gold for the purpose of publishing the above works.

Resolution No. V.

Whereas the Missionary Society has many imperfect and invalid titles to property within the bounds of this Mission which at a very small expenditure compared with the interests involved could be completed and perfected ; therefore

Resolved that we most earnestly recommend the Board of Managers to either make an appropriation of \$1000 from the contingent Fund or authorize the Treasurer to place this sum from the un-

pended balance in the Treasury at the close of the year into the hands of a Committee designated by the Board with authority to use it as opportunity offers and in such manner as they see fit for the purposes of completing and perfecting the titles of property.

2nd, that we request Bishop Fowler to forward this recommendation with his endorsement and approval to the Board and ask them to telegraph instructions in the matter to the Treasurer of the Mission.

Resolution No. VI.

Whereas it is imperative to the greatest success of our work in Nankin to locate at the earliest possible opportunity a Chapel on one of the busiest streets which Chapel should be owned by the Society; and

Whereas the opportunity for purchasing such property occasionally offers and is lost because no money is available at the time for securing it.

Resolved that we request the Board of Managers to make some arrangement by which Missionary drafts of \$3000 gold shall be placed with the Treasurer and at the disposal of the proper Committee with authority to use it for this object which money shall not lapse at end of the year.

COURSE OF STUDY.

1st YEAR:

Write Radicals from Memory.
 Numeratives and Particles.
 Gospel of John (Baller's Vocabulary).
 Mandarin Primer.
 Wade's Forty Lessons.
 One half Sacred Edict.
 Mencius I, II.

2nd YEAR:

Review.
 Wade's Ten Dialogues.
 Complete New Testament.
 Complete Sacred Edict.
 Complete Mencius.
 Chinese Sermon or address.

To be used as a Reference Book in the two years: Edkin's Grammar.
 Recommended to be read: History of the three }
 Kingdoms; Hung Len Mung, Kiu Hwa Yuen. }² or 3 vols of each.

Plan For Hankin University.

President, John C. Ferguson.

COLLEGE OF LIBERAL ARTS.

Dean—G. W. Woodall.

Prof. of ———...	...	...	...	...	...	G. W. Woodall.
Prof. of Chinese classics,	...	...	...	...	...	V. C. Hart.
Prof. of Philosophy,	...	...	...	...	...	John C. Ferguson.
Prof. of Belles Lettres,	...	...	...	...	...	Mrs. R. C. Beebe
Prof. of	...	...	...	...	...	Miss Ella Shaw.
Prof. of English,	...	...	...	...	...	Miss Emma Mitchell.

SCHOOL OF THEOLOGY.

Dean—John C. Ferguson.

Prof. of Comparative Religions,	...	...	...	...	...	V. C. Hart.
Prof. of Exegetical Theology,	...	...	...	...	...	John C. Ferguson.
Prof. of Systematic Theology,	...	...	...	...	...	W. C. Longden.
Prof. of Historical Theology,	...	...	...	...	...	James Jackson.
Prof. of Practical Theology,...	...	...	...	...	...	C. F. Kupfer.

SCHOOL OF MEDICINE.

Dean—Dr. Robert C. Beebe.

Prof. of Surgery,	...	...	...	...	...	Robert C. Beebe, M.D.
Prof. of Theory and Practice of Medicine,	...	...	...	...	...	George A. Stuart, M.D.
Prof. of Materia Medica and Therapeutics,	...	...	...	...	...	Lucy H. Hoag, M. D.
Prof. of Anatomy and Physiology,...	...	...	...	...	...	To be supplied.
Prof. of Practical Hygiene and Instructor in care of sick,	...	...	...	...	...	Miss Butler. (Chicago Training School.

SCHOOL OF SCIENCE.

Dean—to be supplied.

Prof. of Chemistry and Physics,	...	...	...	...	...	The Dean.
Prof. of Botany. Zoology and Entomology,	...	...	...	...	...	Geo. A. Stuart.
Prof. of Mathematics,	...	...	...	...	...	Miss Ella Shaw.

LIST OF APPOINTMENTS FOR 1888—89.

SUPERINTENDENT,	...	...	...	...	...	V. C. HART.
KIUKIANG District,	...	...	...	...	...	John R. Hykes, P. E.
Shui chang and Wu Cheng Circuits,	...	...	...	...	...	John R. Hykes.
St Paul's and Kiukiang Circuit,	...	...	...	...	...	Edward S. Little.
Hwang Mei and Kung Lung Circuit,	...	...	...	...	...	{ James Banbury. Shih Tseh fü.
Kiukiang Institute,	...	...	...	...	...	James Jackson.
W. F. M. S. School work,	...	...	...	...	...	Misses Howe and Wheeler
WUHU District,	...	...	...	...	...	George A. Stuart, P. E.
Superintendent of Medical Work,	...	...	...	...	...	Dr. Stuart.
Superintendent of School Work,	...	...	...	...	...	John Walley.
Wuhu and T'ai Ping Fu circuits,	...	...	...	...	...	{ John Walley. Nieh chan fi.

NANKIN District,	Robert C. Beebe, P. E.
Superintendent of Medical work,	Dr. Beebe.
Philander Smith Memorial Hospital Chapel and North and South Nankin,	{ John C. Ferguson, P'tor. Don. W. Nicholls, Ass't. Nieh Tien Mei.
President of Nankin University,	John C. Ferguson.
W. F. M. S. School Work,	Misses Shaw & Mitchell.
Assistant in Medical Work,	Miss Butler.
CHIN-KIANG District,	Wilbur C. Longden, P. E.
Maloo Chapel,	W. C. Longden,
West Gate St. Chapel, Principal of Schools in Yang-chow and Agent of Nankin University,	} C. F. Kupfer.
W. F. M. S. School work,	Misses Robinson & Peters.
W. F. M. S. Medical Work,	Dr. Hoag.

Paper No. I.

Work among the Women.

PERSONAL experience in this line of work being somewhat limited, it will be impossible for me to do justice to so large and important a subject, but I will endeavor to give a few thoughts as they suggest themselves to me.

My first memories of woman's work date back many years, to the time when as a tiny girl I was in the habit of accompanying mother on her weekly visits to the villages and hamlets in the neighbourhood of Foochow, south China. It was her custom to go out every Friday, carrying an invitation to the women and girls to attend a simple service held especially for them on Saturday afternoons. They usually responded quite freely—more so, perhaps, on account of the tea and cakes which supplemented the lesson of the day.

A year or two later, circumstances led us to Peking, where, soon acquiring the new dialect, sister and I were able to act as interpreters for the Misses Browne and Porter, just out from America. Our calls at the homes of the families residing in "Filial Piety Alley," upon which our Mission premises open, were welcomed with apparent cordiality, and a few of the women were thereby induced to become regular attendants at chapel. I cannot vouch for their sincerity, but trust that some came not merely from idle curiosity, but from a desire to know the truth.

After an interval of seven or eight years spent in the home land, I was again brought into immediate contact with our Chinese sisters—this time off in Szechuan. No one could ask for more interested listeners than the Chung King women, who for several months daily thronged our guest hall. Between the hours of noon and sunset they came and went in companies of fives, tens, and often scores. More than once have we counted a hundred persons packed into a space not exceeding eighteen by eight; but, notwithstanding the numbers, it was a comparatively easy matter to command attention. Many were from the higher ranks of society, and urgently pressed us to return their calls, which we did to a certain extent.

In the course of time classes were formed, meeting twice a week at the homes of one of the members. Bright colored Scripture cards embracing a line of connected thought, and a simple catechism were the principal means of instruction used. These classes fed the Sunday School, and were becoming a source of interest and hopefulness, not unmingled with great discouragement of course, when the riot interfered, and put a stop to them for the time being.

The average Sabbath attendance of women and girls without doubt exceeded one hundred and fifty during the three years in which worship was conducted regularly on Sundays. At the close of the meeting many were accustomed to remain a half hour, or more, for the purpose of listening to a presentation by the ladies of the main thoughts contained in the sermon. One old lady—Lo T'ai T'ai, wife of a mandarin—occasionally joined us, and always appeared deeply impressed with the truths of the Gospel. Once she said to me, "I believe your's is the only doctrine of real worth, and I cannot resist a feeling of reverence and love for your Savior. Were it not for the certainty that such a course would completely ostracize me from my family, I should seek to become a follower of Christ." Poor misguided soul! A few months later she was called to render an account for her rejection of Him whom she had been convinced could alone save.

The methods employed by our ladies of the north must commend themselves to us. Extended tours around the different circuits serve to acquaint them with the women and their needs. In this manner suitable candidates for the Tientsin Training School are secured, who, after completing the course of study there marked out are well fitted to return to their native villages as teachers of the Gospel—complemented as these efforts are by the periodical visits of the missionaries. In many cases such a course requires from three to five years, as the women are generally poor, and cannot well be spared from home more than two or three months out of the twelve. Another plan which some persons have thought preferable is to visit largely amongst the women, and invite such as appear to be interested to come at their own convenience, remaining with the missionary any length of time they may feel like giving, and receive regular instruction, but without reference to any thought of employment as Bible women. In either of these cases the question of entertainment arises, and sometimes a small amount of money has been given to each woman to provide herself with food during the period of her stay. It has been urged that such a course was both easier and less expensive to the mission than furnishing rice would have been; but considering the grave aspect that the cash question has assumed in the work, and that our weaker sisters are no more proof against the magic spell ever wrought in the Oriental mind by the presence of the almighty *tung chien* than is the opposite sex is it not our sole duty to keep temptation from them, and, by avoiding the sound of the word cash, endeavor to remove the occasion for stumbling from the way of those who know of us only through hearsay? Of course it is far less trouble to pay a thousand cash and leave the matter of preparing the food to themselves, but even out of a smaller sum than one *tiao*

it is safe to affirm that a Chinese woman will manage to save something to send home—thus it becomes a pecuniary object to study with the missionary.

I am firm in the belief that China's salvation lies largely in the education of her women; but my heart turns more hopefully towards the "Little Women"—the future wives and mothers. And yet how much more encouraging to train girls from families where the women also take an intelligent interest in the truth! Knowing the unbounded influence exerted by the Chinese mother over her daughter and daughter-in-law we cannot but expect happy results from the bond of sympathy which a common interest in the search after learning must inspire.

The men of India are beginning to realize this need, as the following testimony from a native newspaper proves.

"The educated native is nowhere so miserable and crestfallen as in his own home, and by none is he so much embarrassed as by his female relations. His private life may be said to be at antipodes with his public career. A Demosthenes at Debating Society, where words tell as peals of thunder, a Luther in his public protestations against prevailing corruptions, a thorough going Cockney in ideas and tastes, but he is a timid, crouching Hindoo in his home, yielding unquestioning submission to the requisitions of a superstitious family. The only way of patching a temporary and nominal reconciliation is for the husband to forget his scholarship and lay down his crochets of reform and assume the attitude of complete ignorance. Surely an educated husband and an illiterate wife cannot possibly agree, and so long as the latter governs the household according to her orthodox prejudices, the nation cannot make any real advancement."

Work among the women, in like manner with School work, should be thoroughly organized, and carried on systematically; but I am decidedly not in favor of uniting the two. If we expect to gain any real, lasting influence over the girls, and wean them from the superstitious practices to which they have been accustomed from babyhood, we must separate them as much as possible from the exigencies of association with the women until they become well grounded in the faith.

Pardon me for yet one more suggestion. I cannot but feel that the time has come for us to take a stand in regard to the education of the women and girls in the native church. A willingness on the part of the native Christian to send his daughters to school, and require the attendance of his wife at the public services should be considered one most important test of his sincerity, and unless he not only evinces a desire for, but insists upon such attendance, grave doubts should be entertained as to the reality of his Christian professions. We may confidently take this position, considering the power that the head of a Chinese family exercises; and the lame excuses repeatedly urged by members of the Church are such as should be regarded as an insult to the common sense of any Missionary.

FRANCES WHEELER.

Paper No II.

Some of the Essentials of Medical Work.

THE first essential is a Medical Missionary. By "a Medical Missionary" I mean a physician who is prepared and expects to do evangelistic work. That the physician should preach the gospel to his patients is to my mind past all possibility of doubt. No person can have such an influence over a patient who has been cured of some painful or distressing malady, as can the physician who has prescribed the remedies. And even before any material benefit has been received, the physician has the advantage over any other person, in that his words carry with them more force, from the fact that the patient has come to ask a favor, and it is from the physician that he expects to receive it. I do not mean by this that evangelists should be in no way connected with a hospital. It is very desirable often to have one to hold general meetings, public prayers, and to organise classes for Bible study and inquiry meetings. But if the presence of an evangelist is likely to prevent the physician from using his opportunities, better have none at all. If there is an evangelist, he should be able to engage himself soul and body in the work. He should have no other work at all, for he can find work enough in the hospital and dispensary to engage all of his time. There are prayers once or twice a day, classes in bible study and Christian inquiry, and other work of this kind. It is also desirable to have a school in connection with the hospital, to teach illiterate and young patients to read the Bible. This should be under the supervision of the evangelist. He should be able to attend at clinics and operations, and identify himself as closely as possible with the medical side of the work, thus increasing his influence over the patients. Besides this he would often find opportunity for private conversations with individual patients, and I regard this method of direct preaching of the gospel as the most hopeful of any. Then if he desires to preach, what better opportunity can he have than in the dispensary waiting room or chapel every day? No one will be so hardy as to say that the crowd of coolies and street walkers, who come into a chapel on a crowded thoroughfare, makes a better or more attentive audience to preach the gospel of the Lord Jesus Christ to than the sick, who are unable to work, and can do nothing but wait to receive their medicine and hear what the preacher has to say: and as I said before, when they have come to the hospital to receive a favor, they will be likely to listen attentively to what is said to them there. A half hour before the time for seeing patients arrives, can be used in preaching to the out patients, and I doubt not that it will yield greater results than preaching at a street chapel unconnected with hospital work. Besides this he can canvass the immediate neighborhood and bring in the people to the hospital chapel to services and Bible classes. In this way he can build up a church around the hospital, and with more success than is possible with either a school or street chapel: for the hospital gives him a prestige with the people that neither of the others can give. But if he is willing to wait for the Lord to make manifest the results of his work in eternity, and not too anxious to parade a numerical membership when the Bishop comes, he will do better to confine his labors within the hospital

walls. So I will put down as one of the essentials of successful medical work, an evangelist, thoroughly consecrated, and willing to do just the kind of work I have indicated. If we do not have this kind, or if he does not work in complete harmony with the physician, or if he in any way hinders the latter from making use of his influence and opportunities, better have none at all.

Another thing that seems to me to be necessary in order to successful medical missionary work, is more than one physician to each hospital. The physician's work is constant. He must work when others refuse to do so. For him no day is too hot, too cold, or too stormy. He can not plead the depressing effect of the climate as a reason for cessation from work. On the contrary, at the most depressing and unhealthy time of year, from the very nature of things, he must be the busiest. Added to this is the constant anxiety and responsibility of critical cases upon his mind; and only he and his God know of the sleepless nights passed in thinking how he may be able to save the lives and souls of his patients. Little wonder then that he breaks down and requires a change,—a health trip. But this he can not take if he is alone. For in order to do this he must dismiss all of his old patients and refuse to take any new. This is a most difficult task. His whole work must stop. This totally disarranges it in the minds of the people, and as a result the entire work in the place loses the confidence of the people. Added to this is the sense of duty which every true physician feels, which prevents him from leaving his field unoccupied in times of special danger, unhealthy periods, and epidemics. As an illustration of this, I refer you to that heroic band of doctors who have remained at Jacksonville, Florida, during the Yellow Fever scourge of this year: some of them having given their lives a sacrifice to that humane feeling, which is nearly akin to the religion of our Lord Jesus Christ. Schools are usually closed during the heated term; the evangelist does not at this time find ready and appreciative audiences, and he can relegate the most of his work to his native helpers. But the medical work must continue: the same routine must be gone through every day, seven days in the week, and fifty two weeks in the year. Heat, cold, rain, snow, headache or moderate indisposition can not be made an excuse for desisting from work. If there are two physicians in a hospital, they can so divide the work as to give each more time for evangelistic effort. They can more than halve the anxiety and responsibility, because in critical cases they can afford each other moral support. Then during the heated term the work will not be so heavy, because there are two to do it. And if one breaks down and requires a change, the other can remain in charge until the first returns, when he can have his turn. Then there are many operations which one physician alone cannot perform, and our present Chinese helpers are so manifestly inefficient, that it would not be safe to use them in capital operations.

Another essential for successful medical work is proper buildings for both out and in patients. We do not find that much success attends the once hearing the Gospel. The people are too ignorant of the Christian religion to learn much about it from a single sermon. It is only by repeated and continuous effort that they learn the lesson we are trying to teach.

Many of our patients only come once, and on this class we can only have a passing influence. Others come back many times, so that they have many opportunities to hear the word preached in the dispensary waiting room, to purchase tracts and scriptures, and to become informed upon the subject of the Gospel. But with the in-patients we have special opportunities. They are with us constantly, have nothing to do but to study and be taught, and we can have services especially designed for, and adapted to them. Added to this is the fact that there are many cases which cannot be cured unless we can have them under our care for some length of time. These are cases requiring surgical operation, chronic ulcers, wounds and accidents, opium smokers, and the like. For these we can do nothing medically, and for that reason we could hardly expect to do much spiritually, if we have no arrangements for taking them in and caring for them. For this purpose we need an in-patient department, and enough of it to keep equal with, if not a little above the demand. I have very little patience with those missionaries who think that we have too much money invested in hospitals. I met one of this kind on board the Japan steamer as I was going to Nagasaki this summer. I know that this gentleman was from the city of—where Dr.—has a fine hospital. I inquired of him if he was acquainted with the doctor and his work. He replied in a manner not very complimentary to either the Doctor or his work and said “I don’t believe in *putting* so much money into hospital buildings as he has there. I think it is a waste to do so.” As I returned from Nagasaki, I met the gentleman who is in charge of the evangelistic work in connection with this hospital, and in the course of the conversation he said “I think we are carrying on the most successful work of any in all that part of China.” I remarked “I understand that you have a very large hospital there.” “Yes” he said “but we often wish it was larger, then we could use another evangelist and accomplish as much more as we are now doing. Our church cannot reap all the fruits resulting from the seed that we sow at the hospital, for patients often come from great distances, and from territory occupied by missionaries of other denominations, but we often hear of the fruit being gathered, and we rejoice that the Lord has permitted us to sow the seed.” So this gentleman, who, under the circumstances certainly ought to be considered a competent judge, seemed to think that the money was well invested in the hospital. And so think I. The hospital buildings should be sufficiently large and imposing and well constructed to gain the respect of the better class of people. A poor tumble down affair, built after native pattern, is not only unhealthy, but is liable to be constantly needing repairs and after a few years use will have to be rebuilt, and at the same time fails to attract the notice and gain the respect of the people.

There should be a thorough equipment of beds and bedding, appliances, surgical instruments and drugs. And it is necessary to have these at the start. We are here in a land that does not have these appliances of modern Western civilization. If we need an instrument, we cannot step into an instrument-makers shop and purchase as we can in America. But we must have all these things in anticipation of having use for them. If a patient comes to us for operation and we do not have the instruments with which to do it, we will

have to tell him that we can do nothing for him. For it would take at least three months to get them from America or England, and by that time the patient would probably be where the operation would do him no good.

Therefore, each hospital should be thoroughly equipped at the start. It is a "penny wise, and pound foolish" method to fail to do this.

Another essential is, the hearty support and earnest sympathy of all the members of the mission. We will never do any good or succeed in any kind of work, so long as we are fault finding and criticising each others work.

Within the limits of the rules laid down for our guidance, by those in authority in the church, every man has a right to his own opinion, and should be privileged to do his work in his own way. We are all working for the Master, but our gifts are not all alike. Some are ministers and some are prophets. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all." If we cannot have approval of each others work let us at least have toleration in a Christian spirit.

With the spirit of Christ pervading our hearts and our lives, and these things supplied, I think we will be under the most favorable conditions to fulfill the Master's will in us. The healing the body in order to reach the soul has divine precedent. As a method of Christian evangelization, it cannot stand second to any. That the Lord will make us effective in doing much for His glory in Central China, and that he will permit us, at the final ingathering to come bringing our sheaves with us, is my most earnest prayer.

GEO. S. STUART.

Paper No. III.

Medical Missionary Work.

THE medical practice gathers material from varied sources. It levies tribute upon the air, the waves, the salt spray of the ocean, and even approaches the borderland of the supernatural.

The profession has been gaining in popular favor; whether the advance is due to a continuation of the lines of thought suggested by the ancients, or to modern scientific research is still an open question, but the annual endowment of new hospitals and dispensaries with the accompanying public and private charities, all show an increased confidence in therapeutic measures, and also reveal a growing consciousness among Christians that "The earth is the Lord's and the fullness thereof."

The historian of the present time will have to record the annals of aggressive Christianity, not aggressive with fire, and sword, and the wild storms of human passion, but by the intelligent faith and unwavering loyal devotion of its followers.

The earth is broad, and her water courses, her oceans and rivers, like veins and arteries, gather and distribute life to every province, and her system of

communication by railway and by the electric telegraph, make the whole world an advertising sheet, and no one can say "Am I my brothers keeper?" or plead ignorance when called to account for his stewardship.

The hearts of Christians are moved as never before to rescue the people sitting in darkness, and medical work has been chosen as one of the most direct and powerful agencies for spreading the light of the Gospel.

Great investments are made, much treasure, and many prayers are poured forth for its success.

Great results are expected, and we are ready to exclaim with the greatest missionary the world has ever known,—who is sufficient for these things? It seems needless to say of any missionary that he should be thoroughly consecrated to the work; the medical missionary, none the less should be supported by the cardinal virtues, and furnished with a heaven-born enthusiasm that knows neither weariness nor discouragement.

Enthusiasm in the profession is a gift by nature and may prove the greatest snare to its possessor.

Medical literature dips into every department of learning, and is connected with the life of man regardless of time, place or circumstance; it is full of variety, wit, humor and pathos; its study becomes an absorbing and almost fascinating pleasure and when it is required for the successful treatment of disease it soothes the conscience with a plausible excuse for neglecting the more important—the Masters work.

If the literature has its temptations so also has the practice of medicine, questionable as the statement seems. There is satisfaction and a happy consciousness in a hardly earned success, besides the almost universal joy in being able to relieve suffering.

The unbeliever has cared for the sick, as tenderly as the Christian in our hospital, he has been as unselfish in the expenditure of his resources and as successful in the treatment of disease, all this he does in the pursuit of business, and in devotion to a chosen plan of work, in the which we fear he makes a religion of the graces of charity and kindness.

There is danger of the missionary doing the same thing and sitting down in a state of selfgratulation when the Lord would say, these ought ye to have done and not to leave the other undone.

It is often possible to gain the attention and confidence of the patients, they trust to our honor and put themselves in our hands to do what seems best, if we are unable to win them to a belief in Christ we can make their lives more endurable and have for reward a good name, and the thanks of wondering relations. Gratifying as the picture is to our self love we cannot forget the more important and often more difficult part of our mission. Christ the great exemplar when on earth was not content with healing the bodies of the people, but as the crowning proof of his divinity forgave their sins. Shall we not then lead them to Christ and as in the days of old send the sick and the maimed to their homes rejoicing in Him who is able to save to the uttermost.

This is the ardent wish of every true missionary but in *practice* he is surrounded by an army of giant and pigmy hindrances and before the object

sought has been realized numbers of physicians have failed in health and been compelled to leave the field. There are persons who, under the most favorable circumstances cannot live in this Eastern climate, but the quality and quantity of work undertaken by the medical missionary would be appalling to those in charge of hospitals in our native land. There, such institutions are provided with a resident surgeon, visiting and consulting physicians, and a reliable staff of trained officers, here—and we speak particularly of the pioneer medical work, of our own church in China—all these offices are combined in one person, assisted by a few partially trained and inefficient Chinamen.

The new doctor seldom takes time, to learn to speak the language with fluency, and practice once begun signifies a long and lasting farewell to Chinese roots, tones and aspirates, save those issuing from the depths of the hospital wards.

He is compelled to be his own druggist and dispenser of medicine, and if students are found suitable to be trained for assistants, he is their only guide and instructor. He is doctor, surgeon, nurse, druggist, teacher and general superintendent—quite enough variety to satisfy the aspirant for a professorship of jack-at-all-trades.

The physician represents the brain and muscle, the moral and physical force of several professions, but there is a limit to human endurance and it is not strange that the burden becomes too heavy and that he is compelled to lay it down after the first few years of overwork.

Professedly the hospitals are founded for the purpose of bringing the nations to a knowledge of Christ and the great question is how can this best be accomplished. We cannot if we would add to the burdens of the physician in charge, and how is it possible to meet the demands of the church and the expectations of devout Christians, who through these special means are praying for the increase of Christ's kingdom.

The physician can do much by his personal influence, but, to do faithfully and at the same time, his own, with its auxiliary branches, and the work of evangelist, is an impossibility.

It may be suggested that we employ native helpers; they serve as valuable conductors to pass on electric currents, but they need careful instruction and continual superintendence or are conducive of more harm than good, besides, *our* native helpers are the boys and girls in the mission schools, and the youth that may be attracted to the hospitals with the hope of learning something of foreign medicine, come from heathen families, with all the force of inheritance and example and should be under the supervision of one who is filled with the Holy Spirit and has like Timothy of old been taught from his youth up.

We are forced to accept the one conclusion that unless chaplains be sent to supplement the work of the physician, Christian teaching must necessarily take a secondary place in our hospitals, and that until this be accomplished the institutions though centres of much good, will come far short of their possibilities, and of what the church has a right to expect.

The requirements of the candidate for the position, though peculiar, are largely those of every earnest hearted missionary.

The hospital chaplain should be a loving, patient, sympathetic teacher of the truth, an organizer, one who is able to endure the sight of disease in its loathesome forms, and above all to be content with this apparently humble work for the Master. We believe that such men are to be found in the Methodist church and that the mission board will gladly send them when the necessity becomes apparent.

This line of work though seemingly monotonous and wearisome, we believe will make adequate returns for all the time spent on it and it is a question whether we shall continue to exhaust life and treasure in medical work, with the missionary part left out or put on more strength and make it one of the grandest successes of this evangelical age.



