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**Historical  
Sketch of the  
Missions in  
China** ❧ ❧ ❧

*Fifth Edition*  
(REVISED)

UNDER THE CARE  
OF THE

**Board of  
Foreign Missions  
of the  
Presbyterian  
Church**

Woman's Foreign Miss-  
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Presbyterian Church,  
Witherspoon Building,  
Philadelphia : : 1901

Price, 8 cents

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A Complete Revised Edition of the "Historical Sketches of the Missions of the Presbyterian Church," will be published in the Autumn of 1901. This pamphlet is issued in advance to fill the demand for a succinct and comprehensive account of the thrilling events of the past year, as they have affected our own missions. Before it shall appear in permanent form, more definite information will be at hand than can be obtained at present.

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## CHINA.

**Population** "The Middle Kingdom" contains more than one-fourth of the human race. A New England pastor has suggested the following object lesson: A diagram is drawn containing one hundred squares, each representing four millions of souls. On this surface, which stands for China, ten squares are marked off for France, eighteen for the United States, etc.; and the population of China exceeds, by more than one-half, the aggregate population of the five foremost nations of Christendom. Various estimates have been made by those best qualified to judge; it is probably safe, however, to place the population of this hive of humanity at three hundred and fifty millions.

**Area** The eighteen provinces of China proper embrace an area of a million and a half square miles; while the Chinese empire extends over nearly one-tenth of the habitable globe. "Each province in China," says a recent writer, "is about as large as Great Britain; so that China proper may be compared to eighteen Great Britains placed side by side. But when we include Mongolia, Manchuria, Thibet, and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one third more."

**History** Chinese history embraces a period of more than forty centuries. The chief authority for this history is the *Shu King*, a work in which Confucius compiled the historical documents of the nation. From this we learn that Yao and Shun reigned from 2357 B.C. to about 2200 B.C., when the *Hia Dynasty* was founded by Yu the Great. This was succeeded, 1766 B.C., by the *Shang Dynasty*, which in its turn was overthrown, about 1100 B.C., by Wu Wang, founder of the *Chou Dynasty*. During this period (1100 to 255 B.C.) lived Confucius, who was born 551 B.C. The *Ts'ing Dynasty* was founded 249 B.C. by the tyrant Lucheng, who was the first to assume the title *Whangtee*. He built the Great Wall as a protection

against the invasion of the Tartars, and attempted to blot out the memory of the past by burning the books that contained historical records. From the name of this dynasty the country was called Chin or China. The *Han Dynasty* continued from 206 B.C. to 220 A.D. One of the emperors of this line restored the books destroyed by Lucheng; and another, A.D. 66, sent to the West, in search of a new religion, messengers, who returned accompanied by Buddhist priests. A period of division was succeeded by the second *Ts'ing Dynasty*, which continued until A.D. 420. After the rule of the Tartars in the North, the families of *Sung* and *Tang* came successively into power. The invasion of Genghis Khan, in the thirteenth century, resulted in the establishment of the *Mongol Dynasty* (A.D. 1279-1368). A revolution led by a Buddhist monk overthrew the *Mongols*, who were followed A.D. 1368 by the *Mings*. This dynasty continued until A.D. 1644, when the Manchoo Tartars, taking advantage of a political quarrel, placed upon the throne Shun-chi, son of their own king, and founded the *Ts'ing Dynasty*, which continues to the present day.

The Chinese language has no alphabet; each character represents a word. The imperial dictionary of the Emperor Kang-hi contains more than forty thousand characters; but it is said that only five or six thousand are in ordinary use. These characters are not inflected. Distinctions which in other languages are marked by a change in the form of the word, in the Chinese are made by using additional characters; *e. g.*, people is *multitude man*, son is *man child*, etc. In the written language the characters are arranged in perpendicular columns, which are read from top to bottom and from right to left. The negative form of the Golden Rule, as given in the *Lung-yu* or "Conversation," is regarded as a good specimen of Chinese style :

Ki	su	uk	pok	uk	sic	u	ing
Self	what	not	wish	not	do	to	man

The *Wen Li* is the written or classical language, and is understood in all parts of the empire, while the spoken dialects or colloquials differ almost as much as do the languages of Europe. The *Wen Li* is not used in conversation. For this the following reason is given: since the number of characters is many times greater than the number of monosyllables which it is possible to form with the

vocal organs, several different characters must receive the same sound. The written language therefore speaks to the eye rather than to the ear. Quotations from books, used in conversation, are most intelligible when already familiar to the listener. Among the more important of the colloquials are the Canton, the Amoy, the Foochow, the Shanghai, and the Ningpo.

The *Kwan-hwa*, "language of officers," is the court dialect, which the government requires all its officials to use. It is commonly called by foreigners the *mandarin* (from the Portuguese *mando*, to command). It is the prevalent language in sixteen provinces, and is spoken by about two hundred millions of Chinamen. Both the Mandarin and the more important colloquials have been reduced to writing.

To master the Chinese language is not an easy task. John Wesley said the devil invented it to keep the gospel out of China. The difficulty of acquiring one of the colloquials is increased by the use of the tones and aspirates. For example, in the colloquial of Amoy there are ten different ways of uttering the monosyllable  *pang* , and according to the utterance it has as many different meanings. A missionary was once visiting a family who were mourning the death of a near relation. Wishing to ask whether they had buried the corpse, he used the right word, but misplaced the aspirate, so that he really asked whether they had murdered their relative.

Pigeon-English is business English. "Pigeon" was merely the result of the Chinaman's attempt to pronounce the word *business*. This Anglo-Chinese dialect is a jargon consisting of a few hundred words—chiefly corrupt English words—while the idioms are mostly Chinese. It serves the purpose for which it was invented, enabling the two races to communicate at the commercial centres without the necessity of either learning the language of the other.

**Character of the People** "Never," says Dr. W. A. P. Martin, "have a great people been more misunderstood. They are denounced as stolid because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatized as barbarians because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty



though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in their history."

**Religions** The Chinese had anciently a knowledge of a divine Being, received possibly by tradition from an earlier time. The worship of this great Power, which they called *Shangte* (Supreme Ruler), became very early a representative worship. It was restricted to the emperor; the people had no part in it. This fact may account for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors. "It is not ingratitude," they say, "but reverence, that prevents our worship of Shangte. He is too great for us to worship. None but the emperor is worthy to lay an offering on the altar of Heaven." Although the original monotheism is retained in the state worship of to-day, the idea of God is almost wholly lost.

Confucius used the more indefinite term *T'ien* (heaven) instead of Shangte, though doubtless referring to the personal Being whom his countrymen had worshipped. He did not pretend to originate any new system of doctrine, but merely to expound the teachings of the wise men who had preceded him. He enjoined the duties arising out of the *five relations*—those subsisting between emperor and subject, father and son, husband and wife, older and younger brother, friend and friend. He also taught the *five virtues*—*jen*, benevolence, *yi*, righteousness, *li*, propriety, *cu*, knowledge, *sin*, faith. But of all the duties arising out of the relations of life, Confucius dwelt most upon respect for one's parents. Filial obedience is the first and greatest duty. "No stigma which could be attached to the character of a Chinaman is more dreaded than that of *puh-hiao*, undutiful. But a good principle is carried to an unwarranted extreme when Confucius teaches that filial piety demands the worship of parents and sacrifice to them after death. The little tablet set up in the ancestral hall is supposed to be occupied, while the service is performing, by the spirit of the departed whose name and title are inscribed upon it. Before this tablet incense and candles are burned and prostrations made; offerings of food are brought; while paper money and other articles made of paper, supposed to be needed in the spirit world, are burned."

When the disciples of Confucius asked their master about death he frankly replied, "Imperfectly acquainted with life, how can I know death?" The doctrine of the immortality of the soul, though implied in ancestral worship, was not distinctly taught. Confucius recognized the existence of a God, but was unable to teach anything definite concerning Him. It has been well said that there is in the system "no bringing down of God to men in order to lift them up to Him."

Taouism originated with Lao-tse, who lived in the sixth century B.C., and was contemporary with Confucius. It was an abstruse system full of superstitions. As a religion it did not become popular until, influenced by Buddhism, it was modified to its present form. It supplied some of the gods that are supposed to watch over the interests of the people.

The spiritual wants of the Chinese were not satisfied. It was no doubt the imperfection of their religious systems that led the emperor Mingte, of the Han Dynasty, to send an embassy in search of teachers, and disposed the people to listen to the doctrines of Buddhism. The distinctive characteristics of the system, as given by Dr. Nevius, are a belief in a benevolent deity associated with inferior ones, whose special object and care it is to save man from sin and its consequences; the doctrines of the transmigration of souls and the efficacy of good works. The great object of worship is to make provision for the future state by obtaining merit. Most of the worshippers at the temples are women. Believing in the transmigration of souls, they hope, by faithfulness in worship, to be born in more favorable circumstances.

The Chinaman has been called a religious triangle. He does not profess one of the *San K'iao*, or three creeds, to the exclusion of the other two. All three exert an influence over his mind. They are supplementary; the one is supposed to meet a spiritual want for which the others make no provision. But his three religions have not made the Chinaman moral; they have not taught him about God; they have not delivered him from the thralldom of sin.

In 1625, at Si-ngan Fu, in the province of  
**Nestorians** Shensi, a monument was found which establishes the fact that the gospel was introduced into China by Nestorian missionaries. It was erected during the Tang dynasty, in 781 A.D. The inscription upon

the tablet, in ancient Chinese and Syriac characters, gives an abstract of the Christian religion, and some account of the Nestorian missions in China.

The work and influence of the Nestorians must have been widely extended in the eighth century. The tablet speaks of the great eternal cause as "Our three in One mysterious Being, the true Lord." It gives an account of the creation, the sin of man, the circumstances connected with the advent of our Lord, His work and ascension, the growth of the early Church, the coming of missionaries to China and their favorable reception by the emperor, who said of Christianity: "As is right, let it be promulgated throughout the empire." Among the various causes given for the loss of that wide influence which the Nestorians exerted for several centuries is the following: "Their civilization was of a lower type than that of China." Persecutions and dynastic changes weakened the Church, and it finally became extinct.

**Retrospect** The condition of affairs in China to-day can not be clearly understood without a glance at the past. As has been said, the present Man-chu rulers are descended from foreign invaders, who were invited to Peking in 1644 to quell a rebellion against the reigning emperor, and having done so retained the power for themselves. Kang-Hi, the second emperor, was an able man, and showed a desire to learn the science of the West. He received kindly the Roman Catholic missionaries who came to him, and seemed for a time well disposed toward their teachings. Toward the end of his long life he turned against them. His son, a bitter persecutor of the new faith, expelled the missionaries and did his best to exterminate their followers. From that day to this, hatred of foreigners has been the key-note of Chinese policy, and the different scenes of their history are but the story of their frantic efforts to shut out the rising tide.

**Protestant Missions** In the early part of the nineteenth century British trade and intercourse were closely restricted to the port of Canton, and entirely in the hands of the British East India Company. No missionary effort was permitted under their sway.

**1807 to 1842** Robert Morrison, sent by the London Missionary Society, sailed in 1807, and went first to Macao, a Portuguese settlement in the mouth of the Canton River. He afterwards became translator for the East India Company's factory outside of Can-

ton. He was most diligent in his work of study and translation, and though "a prisoner in his own house, so far as direct evangelistic work was concerned," he secretly instructed as many natives as he could reach. He baptized *Tsai A-ko*, the first convert, in 1814. His translation of the New Testament was completed about that time, and in 1818, with the assistance of Milne, the whole Bible was finished. The work of the first period was done chiefly in the Malayan archipelago. It was a time of foundation-laying. The language was studied, grammars and dictionaries were made, the Bible and other books translated. Tracts and parts of the Scriptures were distributed, about one hundred converts were baptized, and a few native preachers trained for the work.

After the expiration of the company's monopoly in 1834 constant friction and bickerings with the British merchants brought on what is popularly known as the "opium war." At the beginning of this war the Chinese government talked arrogantly of marching its armies westward to invade Great Britain; at its close, in 1842, the treaty with Nankin opened five ports—Canton, Amoy, Ningpo, Foochow and Shanghai—to foreign trade, and granted Hong Kong in perpetuity to England.

A great increase of foreign trade followed the 1842 to 1860 treaty. The missionaries who were waiting at the gates lost no time in beginning their work in the treaty ports. Within twenty years 1300 converts were baptized.\*

The natural reaction followed this enforced concession to Western power. A few advanced thinkers, the forerunners of the present reform party, advocated the adoption of European methods to enable China to cope with her enemies, but the majority of the leaders sullenly bided their time, until they should be strong enough to drive the invaders into the sea. Then came the Tai-ping rebellion, under a leader professing a pseudo-Christianity, which devastated the southern provinces for ten years. Hien Fung, the husband of the present Empress Dowager, came to the throne in 1850. "Let it be your aim," said an old counsellor to him, on his accession, "to re-establish all the old restrictions along the coast, which ought never to have been relaxed."

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\* The pages which follow are largely condensed, by permission, from Dr. W. A. P. Martin's recent book, "The Siege in Peking." Acknowledgment is also due to "The Outbreak in China," by the Rev. L. F. Hawks Pott D.D., of Shanghai.

The arrogance of a viceroy brought on a second war with England and France. A second time the boasted strength of China failed. The Taku forts were stormed, Peking itself captured, and the emperor and court, including the present Dowager Empress and her infant son, forced to flee to Tartary. The treaty of Tientsin followed in 1860, allowing foreign ambassadors to reside in Peking, legalizing Christian missions, protecting the converts, and granting increased freedom of trade and travel to foreigners.

**Regency**  
**1860 to 1900**      The Tai-ping rebels were subdued by foreign aid. Soon after the emperor died, and his two wives became joint regents. Beautiful and gifted, and enjoying great prestige as the mother of the little emperor, Tse Hi, "the daughter of joy," soon quite eclipsed her elder colleague.

On the death of her young son, in 1874, she adopted the present emperor, Kwang Su, then three years old, and continued to reign in his name until his nominal majority, when she professed to retire in his favor, but still remained the power behind the throne. The party of progress continued to urge the necessity of instruction in the languages and science of the West. Schools were established and young men sent abroad for education. The emperor himself was well educated and allowed to learn English under Christian auspices. After long hesitation legations were sent from China to the Western nations. In the meantime Christian missions were being extended as fast as the scanty funds sent from home would permit. The growth was not large, counted by actual converts, but the subtle influence of contact and education began to be felt. Every institution of foreign learning founded by the Chinese government was intrusted to the care of a Protestant missionary.

**War with**  
**Japan**  
**1894 and 1895**      In 1894 Korea, supported by Japan, threw off the suzerainty long claimed by the Chinese Emperor. This led to a war in which the Chinese, with their antiquated arms and inefficient army and navy, were overwhelmingly defeated, and forced to surrender to Japan the islands of Formosa and the Pescadores and the peninsula of Liao-tung. The impression produced on the Chinese was deep and painful. To be defeated by the Japanese, whom they stigmatize as dwarfs and regard as immensely inferior to themselves, was an unendurable mortification. Helpless and dazed, they ap-

pealed to the Western powers, and Japan was forced to relinquish Liao-tung for a money indemnity.

**Reform Movement** Many of the leading Mandarins now became convinced that only the adoption of the same progressive methods that had made Japan so formidable could save China from destruction. To the horror of the conservative nobility the emperor himself, under the influence of Kang Yu Wei, a doctor from Canton, placed himself at the head of the reform movement. Startling innovations were proposed. The children of the common people were to be gathered into the idol temples for instruction, and a system of graded schools was to culminate in a new university for the sons of the nobility. The civil service examinations were re-organized to cover subjects of practical usefulness, and as far as possible Kwang Su aspired to do for China what the progressive rulers of Japan and Siam have done for their realms. Dr. W. A. P. Martin, long the head of the Tung-wen College, connected with the Chinese foreign office, was chosen president of the new university, the favorite scheme of Li Hung Chang, who has always been warmly in favor of modern education. The reformers appealed to the missionaries for aid, especially to Dr. Roland Allen, Rev. Timothy Richard and Rev. Gilbert Reid. Newspapers were encouraged and free speech permitted.

In 1895 there were in all China nineteen newspapers; in 1898 seventy-six. In those three years the sales at the book store of the Useful Knowledge Society rose from \$800 to \$18,000.

**Coup d'etat Aug., 1898** The conservatives stood aghast. Wild with rage and fear they appealed to Tse-Hi, imploring her to resume the power. From the recesses of her summer palace, fifteen miles from Peking, she had never ceased for a day to concern herself in affairs of state. Now her action was summary and decisive. Supported by Yung Lu, with a large force of soldiers, she promptly seized the emperor, and forced him to issue an edict beseeching her to assume the regency for the third time, that "she might teach him how to govern his people." Six of the reformers were beheaded, others were banished. Kang Yu Wei made his escape. The obnoxious reforms were at once abolished and the emperor kept in close confinement.

**Foreign aggressions** In the meantime European nations were not slow to take advantage of the manifest weakness of China. Two German missionaries of the Roman Catholic church were murdered by bandits in Shantung. The German government instantly sent war ships to Kiao-Chao, demanding indemnity and concessions of territory. All the demands were perforce granted, and Kiao-Chao was permanently occupied. Next Russia demanded and obtained a lease of Port Arthur and Talién-wan as a terminus for her new Siberian railway. England, not to be outdone by her rivals, put forth a claim for the lease of Weihai-wei, on the northern shore of Shantung. After some resistance China was obliged to grant this claim also, as well as a subsequent demand for territory on the mainland, back of Hong Kong. The French were known to be only waiting their time to make extensive claims in the South. Even Italy, unwilling to be left out, demanded the cession of Saumen Bay. Then at last the empress lost patience, and showed so warlike a front that the demand was withdrawn. Encouraged by this success, she openly declared that further encroachments would be resisted at any cost. The people, who are never allowed to hear of any reverses, and imagine China omnipotent, regarded all those who had consented to these agreements as venal traitors to their country. The anti-foreign feeling, always intense, began to break out anew in the Boxer risings and other analogous movements. The infuriated empress gladly welcomed these new auxiliaries.

**The Boxers** The Boxers are not a new society, but a secret order, more than a century old. In 1803 they were proscribed by the government as disorderly, and lingered on in obscurity until recently revived. They profess a mysterious creed and claim supernatural powers, laying great stress on hypnotic and spiritualistic manifestations. In the fierce excitement aroused in Shantung by the German occupation this ancient fraternity suddenly developed immense strength. Bands of boys were seen in every hamlet going through their peculiar drill, and a special branch was created for the young women. One of their war songs begins :

“ We, the brothers of the Long Sword, will lead the van ;  
 Our sisters of the Red Lantern will bring up the rear-guard.  
 Together we will attack the barbarians  
 And drive them into the sea.”

Like a devastating flood they swept over Shan-tung, attacking railway engineers and missionary stations, and laying waste the Christian villages. The governor, Yu Hien, did nothing to check their ravages. The foreign representatives insisted on his removal, and he was recalled to Peking, where he was praised and promoted by the empress. By him the Boxer leaders were introduced to Prince Tuan, who became their ardent patron. The empress, forced by policy to disavow them outwardly, really encouraged and invited their onward march. Their favorite motto is: "Uphold the Great Pure Dynasty, and destroy the Ocean Barbarians."

The missionaries, whose work brought them into close contact with the people, were not slow to warn the foreign ministers that an alarming crisis was at hand. But misled by the false assurances of the government the ministers took no steps to defend themselves, and it was not until the railroad to Pao-ting-fu was destroyed, May 27th, that they telegraphed to Tien-tsin for a guard. The troops, about 450 in number, arrived at nightfall, May 31st. Next day the Tien-tsin track was torn up, cutting off all communication with the seaboard, and that strange siege began, which kept all the civilized world in suspense during the summer of 1900.

**Relief  
Expeditions**

As soon as it was known that the legations were in peril a strong column of marines was sent from Tien-tsin under Admiral Seymour and Captain McCalla. Surrounded by overwhelming numbers, they were driven back with heavy losses. A larger expedition was at once organized by the admirals of the combined European squadrons. The Taku forts, at the mouth of the Pei-ho river, were captured June 17th; Tien-tsin, where the foreign community was holding out against overwhelming odds, was taken and garrisoned. On August 14th the allied armies of eight nations entered Peking, and the empress and her followers, defeated in their futile warfare against the whole civilized world, fled in haste through the Western Gate to take refuge at Si-ngan-fu, 600 miles away.

After long delays the empress was induced to appoint commissioners through whom the Powers might make known their demands for reparation and peace. The outcome of the negotiations now in progress is still uncertain. The only course open seems to be to restore the emperor, freed



from the control of his tyrannical aunt, and surround him with advisers of moderate views. No loop-hole must be left for the empress' return to power. Whether some Chinese reformer will arise to play the Jehu to this modern Jezebel, or whether her imperious spirit will resign itself to an impotent exile without a longer struggle, remains to be seen.

It is too soon to forecast the wider results of this terrible upheaval. The immediate consequences are too sadly evident. Nearly two hundred Protestant missionaries are known to have perished, and many thousand Chinese Christians, who counted not their lives dear in comparison with their faith, have gone to their reward. The work of a generation seems swept away as with a whirlwind. The destruction of property has been very great, but we must not forget that the Church's real treasure remains incorruptible—the thousands of faithful souls gathered in this swift short harvest into the storehouse of the Lord.

Yet those who are best qualified to judge bid us look forward with hope. The Lord reigns, and the foolish and short-sighted wrath of man shall yet praise him. "There must be no abridgment," says Dr. Martin, "of the rights and privileges of missionaries, no relaxation in the efforts of the home church. We may justly look for a new order of things in China. Let America bear her full share in the Christian crusade of the coming age."

Sir Robert Hart, who knows more of China than any other European, sees no hope for the future of the Empire except a speedy and general spread of Christianity in its purest form.

A conference of seventeen mission boards, representing the leading Protestant churches of the United States and Canada, was held in New York, September 21, 1900. After earnest prayer and long discussion it was decided, that the situation did not warrant the friends of missionaries in feeling discouraged or withdrawing from the China field. On the other hand, it was the unanimous opinion that the present disturbances would open a wider field of labor, under more hopeful conditions, and that the work should be resumed and enlarged at the earliest moment.

"*We must move now.* God is summoning us to re establish and extend our ruined work. Retreat is not to be thought of. We have long felt that the ice of Chinese conservatism must be broken before the Gospel could do its best work in China. We

did not expect the process to be so sudden and violent. But the hammer of God has done in weeks what would otherwise have taken weary years. The resultant commotion is frightful and some, "of whom the world is not worthy," have been overwhelmed in the awful crash. But out of the apparent wreck the order of a new dispensation will come—is already coming. Frightened men thought that the fall of Rome meant the end of the world, but we can now see that it cleared the way for the Gospel. Pessimists feared that the violence and blood of the crusades would ruin Europe, but instead they broke up the stagnation of the middle ages and made possible the rise of modern Europe. The faint-hearted said that the India Mutiny of 1857 and the Syria massacres of 1860 ended all hope of further missionary work in those countries, but in both they ushered in the most successful era of missions. So this insurrection in China will help to break up the fossilized conservatism, which has hitherto been the chief obstacle to the regeneration of the Celestial Empire. Let us not despair because the Empire is filled with the tumult and horror of the re-adjustment, but let us *prepare to utilize the new opportunity* which is given us. Let us send more missionaries, more money, give every station an adequate equipment, and press the whole majestic enterprise to victory." —*Dr. Arthur J. Brown.*

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## WORK OF THE PRESBYTERIAN CHURCH.

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The Board of Foreign Missions of the Presbyterian Church, which grew out of the Western Foreign Missionary Society, and was organized October 31, 1837, commissioned Rev. R. W. Orr and Rev. J. A. Mitchell for the Chinese Mission. They sailed from New York December 9, 1837, for Singapore. Mr. Mitchell was soon removed by death and Mr. Orr was compelled by failing health to return within two years. Rev. T. L. McBryde, sent out in 1840, returned in 1843 for the same reason. The next reinforcements were J. C. Hepburn, M. D., who still continues in the service of the Board, and Rev. Walter M. Lowrie, who met his death by the hands of pirates in 1847.

Dr. Hepburn and Mr. Lowrie in 1843 transferred the mission from Singapore to Amoy, China, and were soon joined by Dr. D. B. McCartee, who has recently died, and Mr. Richard Cole. A special appeal was now made for

funds, and as a result the church was enabled to strengthen the mission. Among those sent out were Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, Mr. M. S. Coulter, and their wives, Rev. Messrs. Brown, Lloyd and A. P. Happer. Macao, Amoy, and Ningpo were occupied as stations.

Our Missions in China are six, viz.:

- |                           |                            |
|---------------------------|----------------------------|
| I. Central China Mission. | IV. Peking Mission.        |
| II. Canton Mission.       | V. East Shantung Mission.  |
| III. Hainan Mission.      | VI. West Shantung Mission. |

### CENTRAL CHINA MISSION.

This oldest mission of our Board in China occupies five stations: Ningpo, Shanghai, Hangchow, Soochow and Nanking. Connected with these are over thirty out-stations, where native preachers are working, and about the same number of preaching places, visited more or less regularly. These stations cover the most densely populated region in the world, containing 35,000,000 people on 40,000 square miles of territory.

Ningpo, one of the five ports opened in 1842, is located on the Ningpo river, twelve miles from the sea, and contains, with its suburbs, a population of three hundred thousand. The beautiful and fertile plain stretching to the west and south of the city, intersected with canals, has been called "the very garden of China."

Our pioneer missionary in Ningpo was D. B. McCartee, M. D., who arrived June 21, 1844, and before the close of that year opened a dispensary in a large Taoist temple. He was joined within a few months by the Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, and their wives, and Rev. W. M. Lowrie. The first Chinese convert, Hung Apoo, was baptized early in 1845, and on the 18th of May in the same year a church was organized. The chapel service was conducted at first by Dr. McCartee, as he could speak the Ningpo dialect more fluently than his colleagues. For the early history of the Ningpo mission, see *The Foreign Missionary*, March and June, 1884. If the limits of this brief sketch permitted, it would be a pleasure to recount the labors of all who gave themselves to the mission in its early days. One of these was the Rev. Wm. T. Morrison, who, at the out-stations Yu-Yiao and San-Poh, and afterwards in

the boys' school, and as a teacher of a class in Theology, proved himself a devoted and self-sacrificing missionary.

There are now ten churches connected with this station, with nineteen regular preaching places. The field covered by the Ningpo station, 200 miles long and from 20 to 100 miles wide, embraces a population of several millions.

A girls' boarding-school, opened in 1846, averages about fifty pupils. The girls are taught the common duties of house-keeping with their other studies, and much attention is paid to religious instruction. With few exceptions, the pupils have been converted and received into the church while members of the school. They have become wives of native preachers or teachers, or have themselves engaged in teaching.

Industrial Classes for heathen women form an interesting feature of the work here, and have been very successful in winning poor women to a new life. The beginning of this effort was by Mrs. W. T. Morrison in 1861. Five Bible-women are constantly at work in the city and the surrounding villages.

The Presbyterian Academy, opened February 1, 1881, is designed for the sons of native Christians, and is almost wholly supported by the native churches. The Presbytery of Ningpo appoints the Committee of Directors, consisting of one foreign missionary and two native ministers.

The Boys' Boarding-School, organized early in the history of the Mission, was in 1877 removed to Hangchow. Day-schools for boys and girls are carried on, taught by graduates from the boarding-schools.

**Shanghai** Shanghai, "the Liverpool of China," in the province of Kiang-su, is a city of 500,000 inhabitants (including suburbs). Its European population numbers 4,000. Rev. Messrs. M. S. Culbertson and J. K. Wight, with their wives, were transferred from Ningpo, and began to labor here in July, 1850. The first convert was baptized in 1859, and a native church organized in 1860.

Three localities are now occupied in this city—the oldest, within the English concession and centering around the Mission Press; the second, outside of the South Gate; the third, within the American concession,  $4\frac{1}{2}$  miles from the Press, in the district called Hongkew. In the first or Press station, there is a self-supporting church, called the Lowrie Memorial, with an excellent Chinese pastor. They have

recently erected a fine new building, and carry on missionary work of their own.

The South Gate church is in the midst of a thickly settled district, where no other mission is working. Much of the work is done through the Chinese helpers. The Hong-kew church pays about half of its pastor's salary. These three churches have 252 members, about half of whom were educated in our own schools.

The Christian Endeavor movement has been of great help to the churches in China, and especially in Shanghai. The first Convention, held here in 1894, represented thirty-eight societies, with about 1000 members, and the meetings were large and profitable.

The Lowrie High School for boys has fifty boarders, and is partially self-supporting. A large girls' boarding-school receives mostly the children of Christian parents, and gives industrial as well as literary training. Thirteen day-schools are carried on.

The Mission Press, located in Shanghai, is a powerful agency for good throughout the empire. Its history, in brief, is as follows :

In February, 1844, Mr. Richard Cole arrived at Macao with an outfit, accompanied by a young Chinaman who, in America, had learned something of the printer's trade. The first work undertaken was an edition of the Epistle to the Ephesians ; this was followed by an edition of the Gospel of Luke. In June, 1845, Mr. Cole removed the press to Ningpo.

The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese character into its simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of \$15,000 was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave \$5,000 each, and the remaining \$5,000 was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken a type-foundry and electrotyping department were added to the institution. As Shanghai was thought to possess superior advantages as a commercial centre, the press was removed to that place in December, 1860.

In 1875 the premises were sold and more suitable property, in a central location, was purchased. The press is now

thoroughly provided with every facility for printing the sacred Scriptures and Christian books. It comprises a printing-office, a type-foundry, electrotyping and stereotyping-rooms, and a book-bindery. It has furnished fonts of type for the missions in Peking, Foochow and Korea, as well as for the German Imperial Printing House in Berlin. About sixty-seven million pages were printed last year. In 1872 a Japanese-English dictionary by S. Hori was issued; also the revised edition of Dr. J. C. Hepburn's dictionary; in 1873 an electrotyped edition of Dr. S. Wells Williams' Chinese-English dictionary.

For many years the press has not only paid its way, but brought a yearly surplus of from \$3,000 to \$8,000 into the treasury.

In 1900 land was bought in a northern suburb, to which the printing and binding work will be removed.

One hundred and thirty-five workmen are employed, of whom about half are Christians. "Every morning the workmen gather in a chapel at the rear of the main building, where a native teacher reads from the Scriptures and leads in singing and prayer."

As one influence of the press, the Chinese are beginning to throw aside their cumbrous system of block-printing and to adopt our methods.

By means of the press it has been possible to circulate a Christian literature. Besides various editions of the Scriptures and Christian tracts, there have been published commentaries, works on the evidences of Christianity, and books giving instruction in all the Christian graces and virtues. Scientific books have been published, and a large amount of work done for the British and Foreign Bible Society, the Chinese Religious Tract Society and the North China Tract Society.

Of the Chinese periodicals printed here the most important are the *Chinese Illustrated News*, the *Child's Paper*, the *Missionary News*, and *Review of the Times*. These and the other publications are circulated not only in China, but wherever Chinese emigrants have gone.

In 1895 a superb copy of the New Testament was printed, beautifully bound, and enclosed in a silver casket, for presentation to the Dowager Empress on her sixtieth birthday, by the Christian women of China. The entire cost was \$1,200, and the givers numbered nearly 11,000.

Soochow, "the Paris of China," is a city of 500,000 inhabitants, 70 miles from Shanghai. It is the centre of an immense population.

Mr Charles Schmidt, a European, was in the employ of the Chinese government during the Taiping Rebellion. After its close he engaged in business, but was unsuccessful. In conversation with Rev. David D. Green, he said he had been unfortunate in business because of the hard times, when Mr. Green asked if he did not think God had something to do with it. The words brought him silently to acknowledge God, and prepared the way for his conversion. He had married a Chinese wife, and both became members of the Presbyterian Church in Shanghai. Supported in part by his own means, he undertook evangelistic work in Soochow in 1868. Rev. and Mrs. George F. Fitch came to his assistance, and in 1871 a mission station was formally established. Rev. W. S. Holt and wife arrived in 1873.

Two churches and several street chapels are the centres of work in the city. With great difficulty property was bought for a missionary residence in Lion Mountain, an out-station from which itinerating tours are constantly made.

A boys' boarding-school, opened in 1893, has 29 pupils. Of their own motive, the boys have formed a Mission Band, to support a Chinese worker. Two day-schools are carried on, with 49 pupils.

In 1898, by the generosity of Mr. N. T. Tooker, of New York, a hospital was built, and also a residence for the two physicians, Dr. Frances Cattell and Dr. Mary Ayer. The formal opening took place in October, 1899, with a large attendance of influential visitors. It is hoped that this hospital may do much toward allaying the prejudice against foreigners, which has always been exceptionally strong in Soochow. All the work here was temporarily suspended, but no property has been destroyed.

Hangchow, the provincial capital of Chekiang, is 156 miles northwest of Ningpo. It has a population of 500,000, and is a stronghold of idolatry. Around this city is a population of 1,500,000, and no other missionaries are working among them. It was occupied as a station in 1859 by Rev. J. L. Nevius, but as the treaty did not then allow residence in the interior, he was not able to remain. Two native churches were, however, the result of his sojourn here.

In 1865 mission work was permanently established by Rev. D. D. Green, who was soon joined by Rev. S. Dodd and wife.

Three churches, with 262 members, and two chapels, are cared for by native pastors, under the supervision of the mission.

The Hangchow College for boys has about eighty students, including the preparatory and English departments. It has an excellent faculty of Chinese teachers, and Chinese friends have contributed largely toward the new buildings, which are greatly needed.

Several day-schools, which were formerly well attended, have been closed for want of funds.

Ten out-stations are connected with Hangchow, giving unlimited opportunity for evangelistic work.

**Nanking** Nanking, about one hundred and eighty miles northwest of Shanghai, on the Yang-tse Kiang, was occupied as a mission station in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a long struggle with the mandarins, who endeavored to interpret the treaty in such a manner as to exclude missionaries. Mr. Whiting sacrificed his life in 1878 while engaged in relieving the famine sufferers in Shensi province.

Five years elapsed before land could be obtained suitable for the mission buildings, owing to the prejudice against foreigners, which is exceedingly strong in Nanking. During 1892, when so many riotous outbreaks occurred, the missionaries were obliged to leave the city and close the schools for a time. But the people were quiet and friendly all through the war with Japan, and a remarkable proclamation issued by the Prefect of Nanking after the Sz-chuen riots declared that "the missionaries all are really good, and are working to save and help the poor. All villains creating disturbance will be severely punished."

There are two churches with 174 members, and two street chapels. Three out-stations are maintained.

The girls' school, opened by Mrs. Leaman in 1885, has had rich spiritual blessing. There are 30 boarders, all of whom rejoice in unbound feet. The boys' boarding-school, begun in 1889 by the late Rev. R. E. Abbey, has about 25 pupils. There is a training-class for Bible-women, and 4 day-schools.

Owing to the fact that the mandarin dialect spoken in Nanking is understood by one hundred millions of people,



the educational work done here is likely to have influence far beyond the limits of this one city.

**Anhui** The mission has long desired to open a station at Hwai-yuen, in the populous province of Anhui. By the liberal assistance of the Central Presbyterian Church, of New York City, four missionaries are in readiness, and all is prepared for a forward movement as soon as the present calamities are past.

### CANTON MISSION

**Canton** Canton, the capital of the province of Kwantung, is located on the Canton River, seventy miles from the sea. It contains a population of 2,500,000. The city was occupied as a mission station in 1845, Macao having been the seat of the mission for a few years. The first laborers were Rev. Messrs. Happer, Speer, and French. The agencies at first employed were chapel preaching, distribution of the Scriptures, teaching and ministering to the sick. In 1846 a boarding-school for boys was established. A dispensary, opened in 1851, was under the care of Dr. Happer until the arrival of Dr. Kerr, in 1854.

The First Church was organized with thirteen members, in January, 1862. Its house of worship, first occupied in 1874, was located opposite the Shamin, an artificial island near the left bank of the river, where foreigners reside.

This building was sold some years since and the congregation became scattered. By patient labor they were rallied again, and the number increased so that a new building became necessary. Land was secured in the best part of the city, and on May 12, 1900, a congregation of more than 600 Christians gathered to dedicate the new building. The upper part is used for church services, seating about 700 people, and below are reading rooms for men, and a well-appointed women's dispensary, in charge of Dr. Mary Fulton.

The Second Church, organized in 1872, has a membership of 423, and occupies the Preston Memorial Chapel, dedicated in 1883, in memory of Rev. C. F. Preston, a missionary of the Board from 1854 to 1877.

The Third Church was organized in 1881, is situated in the centre of the city, and has 116 members.

Several other churches in the neighborhood of Canton, numbering from 20 to 230 members, are cared for by the mission. Most of these were founded in the face of bitter opposition, and have always been more or less persecuted. In 1894 Canton was visited by the bubonic plague, which swept away nearly 100,000 victims. This was attended by a wide-spread outbreak of superstitious hostility against foreigners, who were supposed to have caused the pestilence. The chapel of the Shek Lung Church was destroyed for the third time within a few years, and a Chinese teacher murdered. The church at San Ning, consisting largely of Chinese converted while in America, also suffered severely.

Chapel services, with daily preaching, are maintained at different points in the city. In this work the missionaries are assisted by native preachers; as a result, thousands hear the gospel every year.

All the work of the Canton Mission owes much of its success to the energy and devotion of the Rev. B. C. Henry, D. D., who labored here most faithfully for more than twenty-five years, until compelled to withdraw by the failure of his health.

**Out-Stations** There are twenty-eight out-stations with congregations of varying size, not as yet organized into churches. Many of them have neat chapels, built by themselves.

It is from this region that nearly all the Chinese in the United States have come, and many who have learned of Christ here have gone back to carry the light to their friends at home. Large sums of money have been sent by Chinese in this country to build chapels in these out-stations.

**Schools** A boys' boarding-school, opened in 1885, has given a thorough Christian training to more than 300 boys, many of whom have become preachers and teachers. In 1893 it was incorporated with the "Christian College" founded by the late Dr. Happer, as the crowning labor of the long and fruitful life which he devoted to the service of China. This college while in close connection with the Mission is controlled by its own trustees, chosen by the Board of Foreign Missions. In 1896 a chapel was added, given by the Rev. Dr. and Mrs. Noyes in memory of their parents.

The Theological Training School at Fati, under the care of Rev. H. V. Noyes, D. D., and Rev. J. J. Boggs, reports

over one hundred students. Fourteen of these are preparing for the ministry.

The Canton Female Seminary was opened in 1872, by Miss Harriet Noyes, the first unmarried woman sent out to South China by the Board of Foreign Missions. She still superintends it, assisted by Miss Butler and Miss Lewis. It comprises a training school for women, and a girls' boarding-school, with advanced, intermediate and primary grades. There are 140 pupils. The wide-spread influence of such a school is shown by the fact that four of its graduates are now in charge of as many boarding-schools belonging to other missions. Of the twenty scholars received into the Church last year, one belongs to the fifth generation of Chinese Christians. The Missionary Society of the school supports three Bible-women.

There is a small orphanage under the care of the mission, and a school for the blind, which originated through the medical work of Dr. Mary Niles. Thirty day-schools are sustained in Canton and the vicinity.

Dr. Peter Parker, the founder of medical missions in China, opened a hospital in Canton in 1835, chiefly for the treatment of diseases of the eye. In 1854 the care of the hospital was transferred to Dr. J. G. Kerr, who continued to superintend it until 1899, when he was succeeded by Dr. J. M. Swan. The finances of the institution, aside from the salary of the missionary in charge, are managed by the Canton Hospital Society. The current expenses are met by the foreign community and the Chinese officials. Over twenty thousand patients receive treatment in a year. The Chinese name for the institution means "The Hospital of Broad and Free Beneficence." With the healing a spiritual gift has been offered, for the two-fold duty of the medical missionary has been recognized, as expressed in the words of our Saviour, "Heal the sick, and say unto them, The kingdom of God is come unto you." There is a daily morning service in the hospital chapel, followed by personal visitation, and the distribution of religious books and tracts.

Dr. Kerr continues his distinguished services to medical science by instructing a large class of students and supervising the issue of medical books, of which he has published twenty in the Chinese language.

There is a Sunday-school connected with the hospital, and day-schools for men and women.

Four dispensaries in other parts of the city reach thousands of patients yearly.

**Lien Chow** Lien Chow, 200 miles northwest of Canton by water, was long an out-station of Canton. It is an important point, lying near the province of Hunan, which is almost untouched by missionary effort, and within easy reach of the Ius, an aboriginal tribe inhabiting the hill country, who seem peculiarly open to evangelistic work. A chapel was leased in 1879 by Mr. Henry, and a church organized in 1886 with a Chinese pastor. In 1886 a chapel was built at Sam Kong, ten miles distant, where it seemed best that the missionaries should live. A house was secured after much delay and occupied by Dr. and Mrs. Machle and Miss Louise Johnston.

A hospital was opened in 1891, and a women's ward added in 1895. Much opposition was shown at Lien Chow, but in 1897 it was found possible to open a hospital there, in charge of Dr. Machle and Dr. Eleanor Chesnut. The Chinese citizens have recently added a small women's ward to show their appreciation of Dr. Chesnut's work.

There are three organized churches connected with this station, all in charge of a faithful Chinese pastor, with two assistants. A girls' boarding-school is maintained at Sam Kong, and there are several small day schools.

**Yeung Kong.** Yeung Kong, 150 miles southwest of Canton, was first opened in 1886. Serious disturbances have occurred here from time to time, and the work has been more or less interrupted. For several years the station has been under the care of Rev. Andrew Beattie, and the fruits of his faithful work are seen in recent large accessions to the church. Several out-stations are reached from this point. There is a dispensary, and the people have offered a site for a hospital.

**Kang Hau.** Kang Hau, 200 miles northwest of Canton, is the centre for work among the Hakkas, a thrifty and intelligent race inhabiting the high-land region, who are perhaps the most promising element in the province. A church was organized in 1890. The Hakka dialect is quite different from the Cantonese. It has been found best to withdraw the American missionaries from this point for the present, leaving the little church in care of the Chinese preacher.

*Handwritten note:*  
 The above  
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**Present Condition.** These facts and figures show the condition of the Canton mission up to the troubled summer of 1900. Though there has been no organized outbreak in Kwantung province, the alarm and unrest were so great that it was necessary for the missionaries to leave the inland stations, and most of those in Canton took refuge for a time in Macao or Japan. Many Chinese chapels and churches have been destroyed by mobs, and the Christians robbed and persecuted, but there is no news as yet of damage to mission property.

**Hunan.** The great province of Hunan lying north of Kwan-tung is one of the richest and most populous of China. The Board has long desired to enter this inviting field. Mr. and Mrs. Lingle who were stationed for some time at Tien Chow were familiar with the Mandarin dialect spoken in Hunan, and for that reason were able to do much work over the border of that province. In 1899 the Board commissioned Mr. and Mrs. Lingle, Dr. and Mrs. H. W. Boyd, and Miss Leila M. Doolittle, M. D., to open a station in Hunan. After exploring the field, Mr. Lingle decided that the populous valley of the Siang river, which flows north into the Yang-tse was the most central and accessible location for the new work. There are three great cities in this valley. In one of these, Siang-Tan, he was received with great kindness, and was able to secure property for his purpose. In February, 1900, the Board authorized the organization of a separate mission for Hunan. Mrs. L. J. Doolittle was transferred from the Central China Mission to accompany her daughter, and Mr. and Mrs. G. L. Gelwicks were afterward added to the mission.

Mr. Lingle and Mrs. and Miss Doolittle proceeded at once to Siang-Tan, which is reached by small steamers from Hankow, and were beginning their work with most promising prospects when the Boxer outbreak compelled them to withdraw and await the dawning of more peaceful days.

### HAINAN MISSION.

The Island of Hainan is situated at the extreme southern point of the Chinese Empire, and is 250 miles southeast of Hongkong. It is about twice the size of New Jersey, with a population estimated at 1,500,000.

About one-third of the island is in possession of the original inhabitants, the Loi, who occupy the whole of the hill

country and a part of the northwestern plain. The remainder is occupied by descendants of emigrants from the regions about Amoy. A few thousand Hakkas are also found in the district near the hills.

The Loi are generally taller and finer looking than the Chinese, have gentle manners, and while the different tribes have constant trouble among themselves they are kindly disposed toward strangers and seldom attack the Chinese unless they have received some injury from them. They are governed by their own chiefs, some of whom recognize to some extent the authority of the Chinese Government. They have their own language, but some of them understand the Hainanese dialect.

The first Protestant missionary effort was undertaken by Mr. C. C. Jeremiassen, then an independent missionary, who came to the island in 1881 and first made his headquarters at Hoihow, the only port open to foreign trade. In the early part of the following year, he made an entire circuit of the island, selling books and dispensing medicines. Mr. Jeremiassen continued the work alone until he joined the Canton Mission in 1885. During that year Rev. H. V. Noyes of Canton visited the chapel in Nodoa, a market town, examined 22 applicants for baptism and baptised nine.

In November, 1885, Dr. McCandliss moved to **Kiungchow**. Kiungchow, the capital of the island, three miles inland, where they rented a large ancestral hall which is still retained by the Mission. They were joined by Mr. and Mrs. Gilman early in February. In 1887 the station rented an ancestral hall for hospital purposes. One evening during the triennial examination, a soldier was shot. He was taken to the hospital and the wound dressed amidst hundreds of spectators. His life was saved. This brought the hospital work into great prominence.

There are three chapels in Hoihow and two in Kiungchow. During the competitive examinations for Chinese students, when the city is crowded with strangers, daily preaching is maintained with large attendance.

The church has 27 communicants. At the seaport of Hoihow, three miles away, weekly services are held in Hainanese at two different points. Much itinerating work is done as opportunity permits.

In 1897 a hospital was built at Hoihow, to which the foreign residents have since added an isolation ward and a morgue at their own expense. It has proved of the greatest

service to the community in recent epidemics of plague and cholera.

**Schools.** Miss Schaeffer and Miss Montgomery have carried on a successful school with an industrial department, which has largely met the running expenses. Mr. P. S. Mead, of Kansas, has generously given \$1500 to provide a healthful position for this school outside the city walls. In his honor, the station, including both Kiungchow and Hoi-how, will be known hereafter as the Grace A. Mead Memorial Station.

**Nodoa.** During '86 and '87, a large force of soldiers was stationed at Nodoa, 90 miles from Kiungchow, to quell the district feud and to open the Loi country to the south. During the summer of '87 fever broke out among them and many died. Mr. Jeremiasen immediately went to them and was so successful in treating them that not a single patient died under his care. For his services the officer in charge gave him a site and money to erect two cheap hospital buildings, one of which was, at the expense of the Mission, made permanent and is still in use as a school building.

Rev. F. P. Gilman and Mrs. Gilman went to Nodoa in 1889, and were followed by the Rev. J. C. Melrose and wife. A chapel was built, a dispensary opened, and schools begun for boys and girls. There is now a church of about fifty members, with a flourishing Sunday-school. The neighboring villages are visited and many portions of the scriptures sold. Much is done for the women, and many of them seem to be sincere in seeking the way of life. The deaths of Mr. Melrose in 1898, and of Mrs. Gilman in 1899 were severely felt.

**Schools.** There is a prosperous school for boys, with an excellent new building, and several of the pupils have been received into the church. The girls' school cares for the daughters of the Christian families.

**Medical Work.** A new hospital was built last year by the women of Princeton Church, Philadelphia, as a memorial to the late Mrs. Addison Henry. It is favorably known through all the region, and exerts a wide-spread influence.

A new station is much needed in the southern part of the island. Loklah was for some time occupied by Mr. Jeremiasen, but since his connection with the Board ceased, there has been no one who could take the place.

All this promising work, with an outlook brighter than ever before, has been largely held in abeyance for the last six months by the disturbed state of the country. The workers took refuge in the seaports, during the summer, but have since been able to resume their work in part.

### PEKING MISSION.

**Peking** Peking, the imperial capital, lying in the latitude of Philadelphia, covers an area of twenty-seven square miles, and has a population of about two millions. It consists of three cities: the Chinese city on the south, the Tartar city on the north, and enclosed in this, the forbidden or Imperial city, surrounded by a high wall and a moat. As Peking is the educational and political centre of China, it affords access to men from every part of the empire. It is one of the most interesting mission fields in the world, and certainly one of the most difficult. Rev. W. A. P. Martin and his wife began work here in 1863. In 1869, Dr. Martin was chosen president of the Tung-wen College, and resigned his connection with the Board. His place was taken by Rev. J. L. Whiting and Rev. Daniel McCoy.

**1863 to 1900** By the unwearied labor of these and succeeding workers for more than thirty years, two self-supporting churches were built up, with more than five hundred members. Each of these had an able Chinese pastor, with Sunday Schools, Societies of Christian Endeavor and other organizations for Christian training. Much evangelistic work has been done, by daily preaching in the street chapels and by itinerating in the surrounding country.

A boarding school for boys, "Truth Hall," as its Chinese name signifies, was founded by Dr. Martin. It has been in reality a fountain of truth to the boys of Peking for a whole generation. The girls' boarding school, under Miss Grace Newton's care since 1887, has become more useful and popular every year.

The medical work has perhaps done more than any other to win friends for Christianity. Begun by Dr. Atterbury about 1880, it has owed much to his devotion and generosity. Dr. Robert Coltman had charge of the hospital until his resignation in 1899, when Dr. J. M. Inglis succeeded him. Miss Eliza Leonard, M.D., cares for the Woman's Hospital and Dispensary.



**Disturbances** The excitement and terror caused by the usurpation of the Empress and the reports of Boxer outrages in Shantung greatly interfered with evangelistic work in the early days of 1900. The wildest rumors prevailed, but the church and school work went on as usual until spring, when it was thought best to send the scholars to their homes, where it was hoped they might be safe.

The alarm became so general June 7th and 8th that all the American missionaries were summoned to gather in the Methodist Compound, close to the Legations. For a day or two the men were able to go back and forth. Sunday, June 10th, Mr. Fenn held service in the Presbyterian Church, and he and Mr. Whiting spent Monday, Tuesday and Wednesday in visiting the church members. Meanwhile, the Methodist church was provisioned and strongly fortified, and with a small guard of American marines, furnished by Mr. Conger, it was thought that it could be held till relief should come. The carnage and anarchy in the city were beyond description. June 13th and 14th all the foreign stores, dwellings, churches and chapels in the city were burned. Refugees began to come in, bringing harrowing tales of suffering and murder. On the 19th the Government sent the news of the attack on the Taku forts, with the demand that the ministers should leave within twenty-four hours. The missionaries were advised to go also, but unwilling to leave their converts, and putting no faith in the promised protection of the Government, they hesitated to do so.

**The Siege** Then word came that the German minister had been murdered, and all must flee to the British Legation. This Compound covers about seven acres, with a number of buildings, and a large supply of good water. The seventy American missionaries were lodged in the chapel: the Chinese converts, with other refugees, in the deserted palace of Prince Su.

“These American missionaries and their converts,” says an eyewitness,\* “did us most signal service. The organization of the community into committees of fortification, food-supply, sanitation, etc., was largely due to Mr. Tewksbury; the arduous task of fortifying the Legation was laid upon Mr. Gamewell. Sick or well, he was everywhere, watching over every part of the work. The manual labor was done

\*Rev. Roland Allen, C.M.S., in the Cornhill Magazine.

by missionaries under him, supported by gangs of Christian Chinese. These refugees also supplied the large body of servants necessary for our existence, as all the Legation servants deserted at the outbreak of hostilities."

There were in the defended area 473 civilians, 350 marines, and nearly 4000 native Christians. The details of the wonderful providences by which they were preserved from destruction eight weeks in the face of overwhelming odds must be read in the many published accounts.

"It is truly wonderful," writes Miss McKillican, "how we have been protected while thousands of Chinese soldiers have been pouring in shot and shell, digging mines to blow us up, and making daily attempts to burn us out. Some days every man, woman and child that could do anything was at work: some on duty as soldiers, others tearing down buildings to prevent fires from spreading, or forming lines for passing water-buckets. There were always sand-bags to be made and filled for the ramparts—tens of thousands of these were made out of everything, from fine hem-stitched pillow-cases and damask table-linen to brocaded silks and satins. Those of us on hospital duty went about among the wounded and dying, the air thick with ashes and smoke, and shells bursting all about. The explosive bullets and the rifle-firing filled up the pauses between the big guns, so that we had to shout in each others' ears when we spoke.

"Here are over 4000 people and all have been fed and had fuel for cooking, literally without any preparation. Rice, wheat and coal were found in deserted shops near by, and the Legation ponies (80 of them) furnished meat. There were canned stores that lasted for a time. Mr. Fenn was the miller, and ground the flour and cracked wheat. We had bomb-proof caves near each house, ready to retreat into. We have gone about in the dark, in hospital and everywhere, not daring to light a candle on account of the sharpshooters stationed in trees." Mr. Fenn, Dr. Gilbert Reid and Mr. Norris, an English missionary, were slightly wounded in the firing. Five foreign children, among them Dr. Inglis' infant daughter, died of illness. Messenger after messenger was sent out begging for aid, but none returned. The attacks became more and more ferocious, and the means of defense were nearly exhausted. At last the welcome sound of foreign guns was heard at a distance, and on August 14th the allied armies entered the gates.

The city lay in ruins, destroyed by the mad fury of the Boxers. More than half the inhabitants fled, leaving their possessions to the mercy of the invaders. The eight foreign detachments encamped in different quarters of the city, each under its own banner. The missionaries and their converts were permitted by the military authorities to find quarters for themselves in the deserted houses. Dr. Maud Mackey and Dr. Eliza Leonard remained for a time to nurse the wounded American officers. The other members of our mission found a comfortable house in the American quarter where they could regain their strength and gradually resume their interrupted work. Most of the mission property was utterly destroyed, and the very foundations torn out except on the west Compound, where the walls of the church and some buildings are standing. Very few of the church members survive, except those who fled into the Legation. Testimonies to the Christian courage and faithfulness of those who perished come in from every side.

"All we ask," says Miss McKillican, "is permission to stay through the winter, and care for these helpless people."

### PAO-TING-FU.

The success of the itinerating work in Chi-li province was so marked that in 1893 it was decided to open a new station at Pao-ting-fu, 100 miles south-west of Peking. Rev. J. L. Whiting, Rev. J. A. Miller and wife, and G. Yardley Taylor, M.D., were the first occupants. Rev. F. E. Simcox and his wife soon followed, and later Rev. J. W. Lowrie and Mrs. A. P. Lowrie. In 1899 Dr. C. V. Hodge and Mrs. Hodge were added to the number. The usual lines of work were established one by one and prosecuted with vigor. At the opening of 1900 there were two chapels, with daily services, dispensaries in the city and suburb, a system of country itineration covering long distances, with regular services at five out-stations, a boarding-school and day-schools for children and inquirers' classes for both men and women. There had always been more or less pronounced opposition in this region, but the officials and the better classes were unusually friendly, and as the rage of the Boxers seemed especially directed towards the Roman Catholics, it was hoped that the

Protestant stations might escape. In April and May placards were posted, threatening destruction to all foreigners. Mr. Simcox was attacked by a mob at Wan Hsien, and his Chinese helper maltreated. The last letters received speak of the general alarm and give touching accounts of the sufferings and faithfulness of the converts, while testifying to the supporting grace which kept the writers in perfect peace amid these fearful scenes.

After the destruction of the railroad, May 27th, darkness settled down over the devoted band. All through the summer agonized friends hoped against hope; at last it was ascertained beyond a doubt that the Compound was attacked by Boxers June 30th, and Dr. Taylor, Mr. and Mrs. Simcox with their three little children, and Dr. and Mrs. Hodge added to the roll of those who have laid down their lives for the testimony of Jesus. The next day, the missionaries of the American Board met the same fate.

## EAST SHANTUNG MISSION

Tungchow, Chefoo and Tsing Tau.

## WEST SHANTUNG MISSION

Chinaifu (Tsi-nan), Wei Hien, Ichowfu, Chining Chow.

The province of Shantung, lying between the Yellow Sea and the Gulf of Pehchili, is about the size of Missouri, and contains 29,000,000 people. It has been the fountain of intellectual life in China—the home of Confucius, Lao-tse and other sages—and has proved a peculiarly fruitful field for Christian work. Rev. J. L. Nevius was among the pioneers of the mission, first visiting the province in 1861, and until his death in 1893 he devoted to it all the energies of a singularly gifted nature. Assisted by his colleagues, he instituted the systematic itineration and country work which has laid deep and broad foundations for the native church, and prepared the way for future workers.

In 1877, and again in 1889–90, Shantung was devastated by frightful famines. Dr. Nevius, who was known and respected through the entire region, organized a relief committee, and with other missionaries spent many months in the midst of the sufferers. Over \$200,000 was distributed in 1890, giving aid to 150,000 sufferers. By this means Christianity was commended to many who had never heard of it, and large accessions to the churches followed.

In 1899 came fresh floods by which thousands were drowned and hundreds of thousands ruined. Famine followed, then pestilence. Drought and caterpillars destroyed the crops. The unhappy people were only too ready to listen to the violent counsels of the Boxer leaders, who declared that the foreigners were to blame for all their troubles. The country blazed with excitement. Mobs and riots broke out everywhere. Dec. 31st, 1899, the Rev. Sydney Brooks, an English missionary, was barbarously murdered. This aroused the foreign residents, whose vigorous remonstrances obliged the Government to make some pretense of repressing the disorders. Thanks to this, all the missionaries in the province were able to reach the coast in safety, but the Christians, who are more numerous here than anywhere else, were massacred by thousands.

**Tungchow** Tungchow, on the Gulf of Pehchili, having a population of 150,000, is an important literary centre. Rev. Messrs. Gayley and Danforth began to labor here in 1861. Mr. Gayley was soon removed by death and Mr. Danforth by loss of health, but the mission was reinforced by Rev. Charles H. Mills and his wife, transferred from Shanghai. In 1864 Rev. C. W. Mateer and Rev. H. J. Corbett with their wives arrived. A church was organized in 1862. Dr. Mills continued his active labors until his sudden death in 1895, and the Shantung Church will long bear the impress of his devoted service.

The evangelistic work in the city is actively carried on. A primary Sunday School, with an attendance of 200, gives access to many homes. Meetings and classes for women have added many converts. Country work at the out-stations has always been kept up as far as possible.

**Schools** The educational work has always been very important here. In 1866 a boys' school was established by Dr. and Mrs. Mateer. This school has now grown into the Tungchow College, one of the best institutions in China. It is finely equipped, and before the recent reaction averaged more than 100 students yearly. All of the 150 graduates have been Christians, and they are men of influence among their people.

A prosperous girls' school, under the care of Miss Snodgrass and Miss Miller has a comfortable new building, and a wide field of usefulness.

Tungchow was especially exposed to disturbance during the war of 1894-95, being three times bombarded by

the Japanese. While regular missionary operations were suspended for a time, unusual opportunities for Christian service were opened among the soldiers and the terrified population.

A hospital and dispensary treat each year thousands of patients, to all of whom the gospel is faithfully proclaimed. In spite of the Boxer outbreak, work at Tungchow was kept up until July 1st, when the Consul ordered all to leave for Chefoo. The buildings were not injured.

**Chefoo** Chefoo, one of the most healthful and attractive spots in all China, is an important commercial city, fifty miles southeast of Tungchow, and the chief foreign port of Shantung Province. It was occupied as a sanitarium by Dr. McCartee in 1862, and in 1865 as a mission station by Rev. H. J. Corbett. Many out-stations are connected with this centre, and 150 villages are regularly reached by itineration.

The church has 300 members. A large street chapel was constantly filled with attentive crowds, attracted in part by an interesting museum. There is also a good congregation among the employees of a large silk factory.

**Schools** A large school with a normal class furnishes teachers and evangelists for the country work.

The Anglo-Chinese school, started at the time of the Emperor's reforms, has been prosperous and useful.

Excellent work is also done in the girls' schools.

A school for deaf mutes, conducted by Mrs. Mills, was the first attempt in China to care for this unfortunate class.

The need of medical work for women was so manifest that Miss Effie Cooper, M.D., was sent out in 1899, for this work.

Chefoo was the port of refuge during the summer for all the missionaries from the interior of Shantung. Mr. Cornwall was sent with a steamer by the U. S. Consul-General to meet them at Yiang-Kiako, and by great tact and energy succeeded in getting them all out in safety.

**Tsing-Tau** A modern city is rapidly being developed at Tsing-tau, the port of the German territory on Kiao-chao Bay. This region has long been an important part of our Chefoo field, and large numbers of our native Christians are seeking employment in Tsing-tau, which will soon be the chief city of Shantung. Rev. and

Mrs Paul D. Bergen were sent in September, 1898, to care for these Christians. Unable to find a suitable dwelling, Mr. Bergen bought land and built a house at his own expense. In February, 1900, Tsing-tau was made a station of the East Shantung mission, and Dr. and Mrs. J. B. Neal were appointed to assist Mr. Bergen, when circumstances should permit. A good congregation has already been gathered, which has built a new chapel at its own expense. Many of the inland missionaries have taken refuge for the present in Tsing-tau.

Chinanfu, the provincial capital of Shantung, Chinanfu is situated on the Hoang Ho river, three hundred miles south of Peking, and about the same distance west of Tungchow. Rev. J. S. McIlvain, with a native helper, visited the city in 1871. Chapel preaching was begun, two boys' schools were opened, and various other agencies employed. After laboring alone for some time, Mr. McIlvain was joined, in 1875, by Mr. Crossette and his wife. Mr. Crossette was compelled by ill-health to leave the mission in 1879, and Mr. McIlvain died February 2, 1881. He had just secured with great difficulty, a permanent location for a chapel, in a most advantageous part of the city. Other laborers were sent to take up the work, but the great hostility shown by the people for several years made it impossible to buy land for building residences. During the favorable re-action caused by gratitude for the famine relief in 1891, an imperial edict was issued, declaring that the work of the missionaries was good and they must be protected. This enabled them to buy a desirable property outside the walls, away from the malaria and heat of the city. A hospital, the "McIlvain Memorial," was opened in 1892, under the care of Dr. J. B. Neal. A new woman's hospital was opened in 1899.

Two churches in the city, and several in the surrounding region report a combined membership of over 500. Inquirers' classes for men and women have been largely attended.

The boys' boarding-school has a good building on high ground. A Girls' High School was opened in 1895, with the especial object of training teachers for the country schools.

All work here was suspended during the summer, and it is reported that the hospital was destroyed.

**Wei Hien** Wei Hien is an important city in the interior, one hundred and fifty miles from Tungchow, and has one hundred thousand inhabitants. It was occupied as a mission station in 1883, by Rev. R. M. Mateer, Rev. J. H. Laughlin, and their wives, and Dr. H. R. Smith. Since then the station has been largely reinforced and the work has been extended to 124 out-stations, where preaching services are held. Itinerating work is constant and fruitful, and 20 churches have been formed aggregating over 3000 members.

There are excellent boarding schools at Wei Hien, and seventy-five primary schools in the country districts, with nearly one thousand pupils.

The local work is largely centered in the hospitals and dispensary, erected as a memorial to the late Mrs R. M. Mateer. A faithful Chinese chaplain, who died in 1895, was the means of great spiritual good to the patients.

The work in Wei Hien had never been more flourishing and promising than in the early part of 1900. During June affairs became so threatening that word was sent up for the missionaries to leave at once. Mr. and Mrs. Fitch, Mrs. Faries and their families and Dr. Edna Parks left June 23d. Miss Hawes was itinerating in the country, and Miss Boughton and Mr. Chalfant waited until she returned June 25th. While they were packing in the afternoon a mob attacked the Compound. Mr. Chalfant succeeded in keeping them out for three hours, but they broke in at last, and set fire to the chapel. Mr. Chalfant and the ladies succeeded in escaping unseen over the wall, and fled to Fangtze, a station of German engineers and miners, reaching there at midnight. The Germans received them kindly, and escorted them to Tsing-tau, a march of 100 miles, full of danger and discomfort. The property at Wei Hien, including church, hospital, dispensary, schools, and six dwelling houses, as completely destroyed.

**Ichowfu** Ichowfu, 150 miles southwest from Chefoo, was occupied in 1890, by Rev. W. P. Chalfant, Rev. C. A. Killie, and Dr. C. F. Johnson. Property was secured without difficulty, and little hostility shown. The place had been for years an out-station of Chefoo, so that a nucleus for work was already formed. In 1893 a mob of robbers attacked the mission premises, but the local auth-



orties promptly put down the rioters, and promised effectual protection. The result was a great advance in all departments of the work.

The Japanese war was a period of great anxiety and danger in Ichowfu. Evangelistic work was suspended, and most of the schools closed, until peace was declared in June 1895.

The medical work is large and successful.

The church shows constant growth and reports a membership of over 300. School work was much hindered by the disorders which have been almost constant here for two years past. Mr. Chalfant, Mr. Faries and Mr. Killie were kept prisoners for four days while itinerating in 1899, and were only delivered by the magistrate of the district with a guard of twenty soldiers.

All escaped from Ichowfu last summer without especial danger. Their houses were looted by soldiers after they left, but not destroyed.

Chining Chow, lying on the Grand Canal 150 miles from Chinanfu, is within reach of 5,000,000 people, among whom no other Protestant church is working. Rev. Wm. Lane and Dr. S. A. Hunter were sent here in 1890, but were driven out almost immediately by mob violence, barely escaping with their lives. After a year's delay satisfaction was secured from the government, with full promise of protection for the future. Rev. J. H. Laughlin and Rev. Mr. Lane, with their wives and Miss Emma Anderson, were kindly received in 1892, and further reinforcements were sent the next year. Eight years of faithful labor have developed a membership of 140. There are four schools, a number of native evangelists and six medical assistants. The ill-health of Dr. Van Schaick and the death of Mrs. Laughlin, necessitating Mr. Laughlin's absence, greatly crippled the work here. The Chinese evangelists and doctors have done their best to supply the need.

There are two hospitals. That for women was founded by the First Presbyterian Church of Utica, N. Y., in memory of their pastor's wife, Mrs. Rose Bachman. The medical work has met with marked success.

## STATISTICS, May, 1900.

	Missionaries.	Chinese Workers.	Churches.	Communicants.	Pupils in Schools.	Pupils in Sunday-Schools.	No. of pages printed.	Hospitals and Dispensaries.	Patients Treated.
Canton Mission.....	33	110	20	2,991	722	300	.....	6	47,696
Central ".....	54	116	20	1,747	632	1843	36,906,040	1	200
Hainan ".....	18	17	1	78	89	145	.....	5	17,403
Peking ".....	26	26	3	418	130	414	.....	6	18,863
Shantung, East.....	26	157	15	2,028	892	1722	135,200	2	6,030
" West.....	36	112	20	3,952	994	80	.....	9	53,299
Totals,.....	193	638	79	11,214	3459	4504	37,041,240	29	143,491