Jubilee Papers

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CENTRAL CHINA PRESBYTERIAN MISSION.

1894

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JUBILEE PAPERS

OF THE

Central China Presbyterian Mission.

Chas. H. Mason
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COMPRISING

HISTORICAL SKETCHES OF THE MISSION STATIONS AT NINGPO, SHANGHAI, HANGCHOW, SOOCHOW AND NANKING,

WITH A SKETCH OF THE

Presbyterian Mission Press.

SHANGHAI:
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.
1895.

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INTRODUCTION.

In the spring of 1894 it was suggested that at the Annual Meeting of the Central China Presbyterian Mission, to be held in September, there should be special Jubilee Services, in which, beside having opportunity to express our gratitude to God for His guidance and blessing in the work of fifty years, we could also more particularly pass in review the history of that guidance.

The Committee of Arrangements which was appointed proceeded at once to provide for the preparation of historical sketches of five stations. D. Bethune McCartee, M.D., the first missionary of our Board to enter Ningpo, and still a missionary in Japan, agreed, if possible, to prepare a paper of Reminiscences of the Ningpo Mission. If this paper could have been finished, it would have been an invaluable contribution, not to the Jubilee Services alone, but to missionary literature. Unfortunately, after the paper was begun, Dr. McCartee was compelled by failing health and pressing duties to lay it aside.

The sketches of the other stations,—Shanghai, Hangchow, Soochow and Nanking,—with a sketch of the Mission Press, were duly presented at the Jubilee meeting. The minutes of this session are given here:—

"Mission Press, September 18th, 8 p.m.

"The Jubilee Services of the Mission were held as provided for, the members and friends present numbering 45.

"The services were opened with prayer by Rev. Jno. Stevens, Pastor of Union Church, Shanghai.

"In default of a paper from Dr. D. B. McCartee, extracts were read from a pamphlet written by himself as a memento of the fiftieth anniversary of his arrival on the mission field, telling of his first arrival at Ningpo. A carefully prepared paper on the history of the Shanghai station was read by J. M. W. Farnham, D.D., and a concise statement in regard to the Mission Press was made by Gilbert McIntosh, Esq. The earlier history of Hangchow station was summarized by Rev. D. N. Lyon, and the later history by Rev. J. H. Judson. The history of Nanking was summarized by Mrs. Abbey, and that of Soochow by Rev. G. F. Fitch.

"These papers were all of deep interest. The meeting was interspersed with hymns, and closed with prayer by Rev. T. Richard, Secretary of the S. D. K."

At a later session it was decided that the Jubilee Papers should be published, and the writer was appointed to edit them, and also to prepare a paper on the history of the Ningpo station, to be included with them.

It remains only to apologize for the tardy appearance of this little collection of papers. The task of editing the papers already prepared was no difficult one; but delay in reaching the sources of information, together with an unusual press of work, absence on itinerations, etc., have conspired to prevent an earlier completion

of the too meagre sketch here presented of Ningpo, the mother station.

The purpose aimed at in the publication of these Jubilee Papers, is to tell what God has done for us. There is here no complete history of the Central China Mission ;—it is but a contribution to that history. It is to be hoped that at some time this history may be written. For the present we but hope that those who read these pages may be moved to pray, and aided to pray intelligently, for our cause—God's cause—in Central China.

J. C. Garritt.

HISTORICAL SKETCH OF THE NINGPO STATION,

American Presbyterian Mission.

BY REV. J. C. GARRITT.

HE station of Ningpo was opened by our missionaries in 1844, Dr. D. B. McCartee arriving at Ningpo on the morning of June 21st of that year. From the establishment of the Board of Foreign Missions in 1837 one of the chief objects of prayer and preparation had been the entering of China. In 1838 two missionaries to the Chinese had arrived at Singapore, and the number was increased from time to time, so that when the five ports were thrown—or rather forced—open, it was possible to settle two missionaries at Canton, three at Amoy and five at Ningpo. The larger number was provided for Ningpo, because it had been decided "to occupy Ningpo as the chief station, or mission, of our Board in China."

The three reasons given by the early missionaries for this choice were: the climate, which being more northern than that of Amoy and Macao, was supposed to resemble more closely that of the United States; the language, which they anticipated would be much nearer the *Mandarin*, and so, easier of acquisition than the southern dialects; and "the wide field of labor among a

people not yet corrupted as at Canton, by foreign influence, and ready access, at least for our books, into the interior provinces of the empire.

The first to arrive was D. B. McCartee, M.D., who described his settlement in Ningpo as follows :—

"I left Hongkong June 12th, 1844, in the *Eagle*, and reached Chusan on the 19th, after a seven days' passage. I obtained a passage-boat to take myself and baggage to Ningpo ; the next day set sail for Ningpo, and arrived there on Friday morning, June 21st. For some days after my arrival I was unable to get a house, and I do not know what I should have done had it not been for the kindness of Mr. Thom, H. B. M. Consul at this place, who, although I was a stranger, took me in and treated me as if I had been his brother. I am at length settled in quite a comfortable house, not far from the British Consulate, and at present the only house (but one) occupied by a foreigner. It commands a view of the city walls for some distance on the opposite side of the river. I am therefore not in the city, but . . . if desirable, can perhaps procure a room there in which to dispense medicines and books. I have distributed a number of Christian almanacs and tracts."

Owing to the rice-fields about him and the bad water, Dr. McCartee suffered during the first summer from ill-health, and after a time he retired to Chusan, where he rented a house and opened a dispensary. Here he had twenty or thirty patients daily.

About the 1st of August Mr. and Mrs. R. Q. Way, from the Siamese Mission, left Hongkong for Chusan in the *Uruguay*. On the 28th they arrived at Chusan, and for two months they lived in the same house with

Dr. McCartee. The time was spent in study of the language and such religious exercises as were possible to those so newly arrived. Dr. McCartee also made two trips to Ningpo, once with a newly-appointed American Vice-Consul, Mr. Wolcott, when the latter went to be officially recognized by the Chinese officials.

In November they returned to Ningpo, soon renting a better house than at first. In December Dr. McCartee succeeded in renting rooms in the Yiu-sheng-kwan monastery (佑聖觀), within the northern gate of the city. While this was not at all pleasing to the officials they had no pretext for removing him, and so was quietly gained the right for foreigners to dwell within the city walls, a right which other missions continue to use, while our own mission decided in 1850 to build no dwellings within the city.

In October had been held at Macao the meeting of the Board's missionaries, at which it was decided to make Ningpo the chief station in China. The disposition of men was as follows :—

1. Mr. A. P. Happer (afterwards Dr. Happer), then newly arrived, was stationed in Canton province, and Mr. R. Cole, with the Mission Press, was also to remain there for the time being.

2. Messrs. Lloyd and Brown and Dr. Hepburn were appointed to Amoy.

3. Messrs. Loomis, Culbertson and Lowrie were directed to go to Ningpo as soon as possible.

The third party was delayed for some time by the N. E. monsoon, but all arrived safely at Chusan about the first of April. The island of Chusan being at that time under the control of England, and the population

being very large, it was deemed wise to have a missionary resident there. Mr. Loomis was accordingly stationed on the island until August, 1846, when the island was given up to the Chinese, and at the request of the officials Mr. and Mrs. Loomis withdrew to the treaty-limits. At this time, although the ports were open to foreigners, they were strictly kept to the bounds of the port. For example, the boundaries of Nying *hsien*, with a radius of about three miles, formed the treaty-limits for several years after the opening of the station.

Mr. and Mrs. Culbertson resided on the north bank, opposite Ningpo city, while Mr. Lowrie took rooms in the Yiu-sheng-kwan. Mr. Way also procured a house in the city.

From this time, April, 1845, there were regular meetings of the Ningpo mission, of which the minutes up to 1858 are still preserved, and form the chief source of the facts recorded in this sketch, as regards the earlier years of the mission. Almost the first recorded minute is of the appointment and observance of a day of prayer and fasting—May 2nd, 1845. Such a day was observed at the time of every annual meeting for many years. The annual meetings were held in October.

Immediate steps were also taken for the organization of a Presbyterian Church. The Church was formed May 17th, 1845, by the election of Mr. Culbertson as pastor and Dr. McCartee as ruling elder. Messrs. Way and Lowrie were also requested to act as ruling elders for the time being. There were seven names (not including the clerical members of the mission) attached to the paper proposing the formation of the Church. These were: Dr. McCartee, Mrs. Culbertson, Mrs. Way, Miss

Aldersey, two girls who accompanied Miss Aldersey from Java (one of these afterwards Mrs. Laisun) and Hung A-poo. The last-named was a Chinese servant of Mr. Way, who had followed him from Singapore, and was baptized (the first convert baptized in Ningpo) about the end of 1844.

Miss Aldersey, an English lady of some means, was for thirteen years in close touch with the members of the Presbyterian Mission. When in ~~1847~~ she left Ningpo her girls' boarding-school was at her own request united with that of our mission; and though an independent missionary, her work, which had reflex influence for good on all the missions, was especially fraught with good for our mission. Her memory will ever be green with the native Church. Several of the wives of the older pastors of Ningpo Presbytery, and others, now widows, were her pupils. Her works do follow her.

1857 (see P9

The Church thus organized was the first Christian Church (Protestant) on what is properly Chinese soil; "for though Chinese Churches have been formed elsewhere, they are all on ground that does not belong to the Chinese empire." During the summer two other members of Miss Aldersey's household were received into the Church, three of the nine members thus being Chinese. The Annual Report for 1845, quoted above, adds: "In this, however, little credit is due to us; for of most of the members of the Church it may be said, 'Other men labored, and we are entered into their labors.'"

A boys' boarding-school was established in June, 1845, under the direction of Mr. Way and Dr. McCartee, the number of scholars being limited at first to thirty. The important questions of subjects to be taught, etc.,

were very thoroughly discussed at the first annual meeting, held September 10–13. Three lengthy reports are embodied in the minutes of this meeting on the subject of schools. The first is the report on the teaching of English. The conclusion was that it would be proper to "instruct in the language a select few, whose talents and conduct give promise of future usefulness." The report continues: "It is hardly necessary to add that the committee deem an ability to read English with ease an essential qualification for any one who may be called to the work of the ministry"! The second report, on the teaching of the Chinese classics, advocated their use in the schools, but left the subject rather to be decided in the light of experience. In the third report, on the course of study, the prime objects of gathering boys in a boarding-school are described to be: "1st, To secure the salvation of their souls; 2nd, To enable them to get their living among men; and 3rd, By elevating their character to make them useful to their countrymen."

Whatever change of views on the subject of mission schools may take place, a study of the history of this school, which was removed in 1867 to Hangchow, and is now the Hangchow High-school, will show that these objects have been attained.

On the 19th of July, 1845, Mr. and Mrs. R. Cole arrived from Macao, bringing with them the printing press. Some three months were occupied in the removal and setting up of the press. The first work printed in Ningpo was the "Village Sermons" of Dr. Milne, an edition of 7,000 copies. The mission, from the first, appointed a publication committee in connection with the press, to select suitable works for printing, etc. A

sketch of the operations of the Mission Press being given elsewhere, it will not be described here.

Dr. McCartee continued his medical work, in addition to the various other duties that devolved upon him, such as the conducting of religious services and the oversight of the boys' school. His fluency in the spoken language was remarkable ; and this naturally made him greatly in demand in matters of mission business, as well as fitted him for evangelistic work. During the first part of the year 1845 he had given considerable attention to medical practice, both in dispensary and in private families. Several thousands of patients were thus prescribed for. The dispensary was in connection with the Medical Missionary Society, and on the arrival of another physician to take charge of their hospital, Dr. McCartee withdrew. The mission decided that at that time it was "not expedient to open a medical dispensary in connection with the mission, but that Dr. McCartee be advised to give a part of his time to itinerating and medical practice among the towns and villages of this *heen* (*Ning-hsien*, 甯 縣), taking occasion during these excursions to distribute tracts and converse with the people as opportunity may offer." At this time the boundaries of *Ning-hsien* formed the treaty limits, beyond which foreigners could not go,—a radius of some three miles in all directions from the city. Thus, from the first, as so often since in other parts of China, the medical missionary opened the way for the clerical, disarming suspicion and inducing a friendly feeling towards foreigners and a willingness to hear their teaching.

This medical work, with vigorous evangelistic work, was continued by Dr. McCartee through all the years

of his connection with the mission. The plans proposed for a hospital from time to time, however, were never carried out; but he opened a dispensary for years on the North Bank. He also gave much attention to publishing work in connection with the Press, and to oversight of the boarding-school at various times. He also produced various useful books and tracts, some of which are still in constant demand.

During 1845 Mrs. Cole was empowered to commence a girls' boarding-school; but the number was at first limited to four. Indeed, at the first only two girls of sufficient age could be obtained. Miss Aldersey's position as a single lady was more easily understood by the Chinese neighbors as that of one "doing good works;" but that a married foreigner should want to take children was viewed with more suspicion. But the fourth annual mission report, October, 1847, reports ten girls in the school, at ages from six to fourteen, and bound for from four to ten years. They studied the Three Character Classic and the "Two Friends," for which was afterwards exchanged a life of Joseph. On Sundays they studied the Lord's Prayer, the Ten Commandments and Milne's Sermons. They also daily spent some time in sewing and knitting. The parents of two of the eldest girls had consented to the unbinding of their daughters' feet. The prejudices and suspicions harbored by the Chinese seemed to be giving away. Three years before it had seemed quite impossible for a married lady to gather a school, while now there were more applicants to enter Mrs. Cole's school than could be received. In November, 1847, Mrs. Loomis assumed the oversight of the school; and the next year both the girls' and the boys' schools

were enlarged. In 1849, Mr. Loomis' ill health requiring their return to the U. S. A., the girls' school was taken by Mrs. Rankin; and soon after the lot was bought and buildings erected where the school now stands. The new building was occupied in August, 1850, and the number of pupils increased to thirty, with two matrons. The superintendent's home and the wing containing the school cost the mission some $2,500, Mexican.

The question of teaching the colloquial (Romanized) in the school arose in 1851, by which time it would seem that the romanizing of the dialect had crystallized quite into the present system. It was soon made a part of the course in all the mission schools.

In 1855 a marked religious influence was observable in the school, and a number of the girls were hopefully converted; while a marked change took place in the conduct and appearance of the pupils generally. The report adds: "The silent and progressive nature of this work encourages us to hope that it is the work of God's Spirit." The pupils voluntarily started a prayer meeting, which was sustained with much interest.

Miss Aldersey left China in 1857, and at her request her school was merged into that of our mission, the total number of scholars being for a time sixty-three; but in a year or so the number was gradually lessened to forty.

We return to the early years of the mission. These were the days of laying foundations. It was the time of sowing "with tears" and of working along untried lines; but the work was well done. Comparatively few of the actions taken in those early days are proven by later experience to have been mistaken. Truly, the

Holy Spirit was guiding His workmen. In 1846 an inquirer applied for baptism,—the first native of Ningpo to be received. The question arose, should the mission as a mission undertake to receive and discipline converts, or should these matters "be confided solely to the session of the Church, which is composed of only part of the members of the mission. After considerable discussion the following resolution was adopted: "Resolved, That in the Church formed by or under the Ningpo mission it be recommended to adhere strictly to the Presbyterian order and government, in the government of the Church in all its bearings." It is further said, "The expressed understanding in passing this resolution was, that in this case the convert be received by the session of the Church, and that the session be responsible to the presbytery to be formed here; and, as in this, so in all other things, to adhere to the established customs of our Church and decide all ecclesiastical matters by the regular Church judicatories."

Thus was a free and perfectly organized Presbyterian Church provided for by the "fathers." At the annual meeting, Sept., 1846, the mission recommended the Board to apply to the General Assembly to constitute a presbytery in Ningpo. By authority of the assembly, the ministers and elders on the field resolved themselves into a presbytery on Sept. 13th, 1846, the presbytery being organized with the preaching of a sermon by the Rev. R. Q. Way (still living), the oldest minister present. The subsequent history of the Presbytery of Ningpo is worthy of being written separately. Suffice it to give here the dates of organization of the churches of Presbytery, with the pastors of the same.

Ningpo Presbytery, organized Sept. 13, 1849.

Ningpo Church, 1845; pastor, Mr. Culbertson. Present pastor, Zi Kyüô-jing.

Yü-yiao Church, 1861; pastors, Rev's S. Dodd and Kying Ling-yiu, jointly till 1865. Present pastor, Bao Kwông-hyi.

Sæn-poh Church, 1864; pastor, Zia Ying-tong.* Present pastor, Lu Cing-veng.

Bao-kô-tah Church, 1864; pastor, Üoh Cong-eng, still in charge.

* Rev. Zia Ying-tong was the first native ordained minister in connection with Ningpo Presbytery. He was converted when a young man, being baptized in May, 1855. He was persecuted by his mother and other relatives, but stood firm in the faith. He was desirous not to "eat the foreign rice," but to gain his living in business; but the missionaries felt so heavily the need of helpers that he finally consented to become a helper. He was sent as a helper to Sæn-poh, where, after a course of preparation, he was ordained. He worked in many parts of the field, being at Nanking for a time. The last five years of his life were spent, doubtless in answer to his prayers, within a few rods of his old home in Ningpo city. He always had a desire to preach to his own kindred the Gospel which was so dear to him. This the Lord gave him to do during his work at Bing-gyiao-deo chapel from 1889 to 1895. Here he faithfully preached to his *own*, and here he was given to die peacefully, honored in his old age, in the same street in which he was born. His life and death, known to all on the Vi-ts-ka street, has made his heathen neighbors say, almost in Bible words, "Let me die the death of the righteous, and let my last end be like His." They said, "If such is the Christian's life and death,—so peaceful, so blest in family and in all things, so fearless of death,—I would like to be a Christian." He was ill six days with typhoid fever, but conscious to the last. He seemed to know from the first that he would die, and that the summons would come on Sunday. Saturday night he spent the latter half of the night in prayer: not as if afraid or worried for his family, but in short yet connected sentences of praise. Sunday morning he was not able to speak very clearly, but continually said, running the words together in a way peculiar to him, "Zia-zia Jing-ming! Zia-zia Jing-ming!" which means, "Thank God! Thank God! Thank God!" This he seemed not to be able to say often or fast enough. So he passed peacefully into rest a little after noon, Sunday, May 12th, 1895, exactly forty years after his baptism.

Hangchow Church, 1866 ; pastor, Tsiang Nying-kwe, still in charge.

Zông-yü Church, 1866; pastor, Zia Ying-tong. Present pastor, Yi Yin-coh.

Sæn-poh West Church, 1868; pastor, Lu Cing-veng, still in charge.

Sing-z Church, 1870 ; pastor, Pao Kong-kyüô. Present pastor, Wông Hyiao-kwe.

Kao-gyiao Church, 1872 ; pastor, Zi Kyüô-jing. Present pastor, Zia Ts-ziao.

Dziang-'o-z Church, 1872 ; pastor, Loh Dong-wô. Present supply, Yiang Ling-tsiao.

Tsiu-'ông Church, 1872; pastor, Yiang Ling-tsiao, still in charge.

Tong-yiang Church, 1884; stated supplies, Loh Dong-wô and Leo Ping-fông.

The person alluded to above, as the first native of Ningpo received into the Church, was named Tæ Yin-foh. Sad to say, he afterward fell away, having been detected in heathen practices in connection with his marriage. He is still living somewhere near Foochow, and not yet reclaimed to the right way. In April, 1847, one of the boys from the boarding-school was received. On this occasion the whole communion service was for the first time conducted in Chinese. So, one by one, were some few gathered in to gladden the hearts of the workers.

"Much excitement prevailed among the people late in the summer of 1846 on account of a severe drought, together with rumors of poisoning, alarm of evil spirits, and an earthquake which occurred on the 4th of August. These things created a prejudice against foreigners, as

they were supposed to be in league with the evil spirits." The scare, however, soon wore off.

The missionary force was large enough to organize all forms of effort usually undertaken and carry them on vigorously. But reinforcements were needed. Rev. J. W. Quarterman arrived in Ningpo in 1846, and very soon was able to relieve Dr. McCartee of his share in the superintendence of the school. In 1847 the mission made a call for six new missionaries, having partly in view the opening of a new station at Shanghai. The call was repeated the next year, and it was added, "As many men as the Church can send will find employment here." If true then, with the doors not yet opened, how much more true to-day! In the call made in 1848 it was also stated that the work originally carried on by seven now devolved upon five, Mr. Cole having resigned from the mission, and Mr. Lowrie having already met his death. After Mr. Cole's departure the management of the press devolved upon Mr. Loomis, until the arrival of Mr. M. S. Coulter in 1849.

Rev. W. M. Lowrie's death in 1847 was the first severe affliction that fell upon the Ningpo mission. The Presbyterian denomination being at this time one of the strongest in China it was but just that our mission should have a representation on the committee engaged in translating the Bible. Mr. Lowrie, who had made a closer study of the Chinese literary style than any of his colleagues, and was in all ways eminently fitted for this work, was selected as the representative of the mission. He accordingly went to Shanghai to engage in this work. In August, 1847, on his way to Ningpo from Chapoo, the boat in which he had taken passage was attacked by

pirates. The pirates, fearing Mr. Lowrie would afterward attempt to trace and capture them, threw him into the sea, and he perished. The news of the mournful event soon reached the mission at Ningpo through Mr. Lowrie's servant, and coming upon the brethren when they were in the midst of other troubles well nigh overcame them.

The life and character of Mr. Lowrie is too well known to need further reference here. The filling of his place on the Committee for translating the Old Testament was the subject of much consideration by the mission, on account of the controversy on the term question. The mission felt that faith had been broken with them by the committee. The record of a meeting held Aug. 18th, 1850, reads, "We are informed that the compact upon which Mr. Milne was elected in the place of Mr. Lowrie has been broken by the insertion (by his vote) of the word *sheng* 神 as a translation of the words *mind* and *understanding*." The further minutes are too lengthy to be transcribed entire; but the evident feeling was that the mission could not conscientiously sanction the version already finished. "The majority of Protestant missionaries in China are known to be in favor of 神 exclusively as the rendering for God; and yet, owing to the smaller stations of Amoy and Hongkong having equal votes in the convention with larger stations of Canton, Fuchau and Ningpo, and the probability of Bishop Boone's resigning and Mr. Milne being elected in his place, which would throw the vote of Shanghai on the 上帝 side, thus making a tie, and the fact that the London Missionary Society will have four delegates in the convention,—we cannot hope, if what we have been informed of the past be correct, that our delegate would be treated with proper

respect, or that good faith and harmony would be preserved."

Eventually, however, waiving their forebodings and objections, the mission directed Mr. Culbertson, in January, 1851, to resume his seat as delegate to the General Convention at Shanghai for translating the Scriptures. In October the mission passed resolutions urging continuance of the work of revision, notwithstanding the withdrawal of some members of the convention, and thus showed their willingness to sink self and seek the furtherance of the great cause.

The second call for new missionaries was soon answered, and three families were added to the mission in 1849,—Revs. J. K. Wight and H. V. Rankin and Mr. M. S. Coulter and their wives. In 1850 Revs. S. N. D. and W A. P. Martin and their wives reached the field. The first single lady sent by our Board as a missionary to the East was Miss Juana M. Knight, who arrived in Ningpo in 1852. The executive committee appointed Mr. and Mrs. Wight to Shanghai to open the station there; and with Shanghai their missionary life is identified.

It may be proper at this point to give a few facts as to the lives of these laborers.

Of Dr. McCartee we add a word to what has been written above. His father was a minister, at the time of his coming to China, pastor of the Canal St. Presbyterian Church in New York. His gifts were such as would have ensured eminence in his profession, but he gave up all and came to China,—then almost a going out of the world. His missionary labors were of the most varied. Marrying Miss Knight, they together labored most earnestly in Ningpo for many years. In 1871 Dr.

McCartee was transferred to Shanghai to oversee the translating and publishing of religious books and tracts in the Press. In 1873 he resigned from the Board and returned to the U. S. A., but in more recent years he has been laboring in Japan, an efficient member of the mission there. It was a great disappointment to the Central China Mission that, in his failing health, he was not able to prepare the sketch for which the present one is a substitute, and that he could not be present at the Jubilee Meeting in Shanghai.

Mr. Culbertson's later missionary labors were connected with the Shanghai station, and his life is referred to in the sketch of that station.

Rev. R. Q. Way, a native of Georgia, was originally appointed for the mission among the Chinese in Siam; but before he reached the East the mission had been discontinued, and Mr. and Mrs. Way proceeded to China. Their work while in China was of a varied nature. Mr. Way was for a time pastor of the Ningpo Church. After the return of Mr. and Mrs. Rankin to the U. S. A., and the union of Miss Aldersey's school with our own, Mr. and Mrs. Way took the oversight of the school. After Mr. Coulter's death in 1852, Mr. Way also had oversight of the Press, until the arrival of Mr. Gamble in 1858. Soon after, it became necessary for Mr. Way to return to the U. S. A., where he has spent a useful life in the pastorate. The writer met him in New York city in May, 1889, when he was hale and strong, and still full of interest in mission work.

The return of Mr. and Mrs. Loomis to America in 1849 has been alluded to. The loss of the Ningpo mission proved to be the great gain of the mission to the

Chinese in California, where Dr. Loomis labored faithfully till his death in July, 1891.

Mr. Quarterman was a native of Georgia, a graduate of Columbia, S. C., Theological Seminary. He was spared to work for the Master twelve years, dying Oct. 13th, 1857, at 36 years of age, a few days after penning the Fourteenth Annual Report of the Mission. He gave his life unreservedly to the mission cause, engaging in oversight of the boys' boarding-school, and also in evangelistic effort; and in his will he left his property to the mission. Though preyed upon for years by disease he could not be induced to leave his chosen field, even temporarily; and finally he was struck down by small-pox. His life-work was in the school; and it has truly been said that "from the single-minded devotion of these two superintendents," Mr. Way, and "especially Mr. Quarterman, who resided in the school-building, came the first native teachers and evangelists and pastors of the mission."

Rev. H. V. Rankin, a younger brother of Wm. Rankin, for many years Treasurer of the Foreign Board, was a native of New Jersey, and a member of a godly family. He was converted while in Princeton, and at once consecrated himself to mission work. He was selected to take the place of Rev. W. M. Lowrie as the object of support by the Sunday-school of the Second Church, St. Louis. With his bride, a sister of Mrs. McCartee, he reached Ningpo in August, 1849. Mr. Rankin enjoyed unusual health while in Ningpo, and spent some fifteen years in the work. It was his,—for most of his period of labor senior clerical missionary,—to see the seed sown in tears in the early years of small

return; and it was his to rejoice together with the reapers, when converts were received, churches were organized and pastors were placed over them. In April, 1863, Mr. Rankin's failing health compelled him to give up work, and he sought quiet and health in Tengchow. But his work was done, and in July he passed away. His work in school and preaching, in preparing hymns, in counsel and prayer with and for the young native pastors and helpers, are the cherished heritage of the Chinese Church to-day.

Mr. M. S. Coulter was a native of Virginia, but early in life his family removed to Illinois. At sixteen he was hopefully converted, and he looked forward to the work of the ministry. Just as his college course was finished, however, the needs of the Mission Press at Ningpo were brought to his notice; and with his wife he embarked for China in 1849. Reaching Ningpo in August he took immediate charge of the Press, which, with study of the language and some preaching and diligent preparation for ordination to the ministry, busily occupied him till he was suddenly stricken down in 1852 with dysentery. His loss as an elder in the Church, as a laborer and counsellor, and as a friend, was keenly felt by the mission; the more so that—with the exception of Mr. Lowrie's violent death—his was the first death of a missionary in the station. Mr. Lowrie died at sea, and his body was not recovered; a fifteen-month old daughter of Mr. and Mrs. Rankin had died and been buried at Ningpo; but the first missionary to be laid at rest in Ningpo was Mr. Coulter. The event is still well remembered by some of the older pastors and members of the Church, then scholars in the boys' and

girls' schools; and it is said that the coolies who bore the sedan-chairs were affected to tears by the sadness of the scene.

It is worthy of note here that while the hope of those opening the Ningpo station as to the healthfulness of the climate was not fully realized, yet the missionaries were greatly blessed. Ningpo is farther south than Mobile, and it would be nothing strange if persons from the north found it difficult to become acclimatized. But while for the first two years, on account of bad water and miasmic rice-fields, diarrhœa was experienced in summer, and chills and fever in the autumn, yet in the first six years of the station only one missionary was compelled to return to the United States on account of ill-health; and, as just noted, the first death occurred in 1852, eight years after the station was opened. As the climate came to be understood, and proper precautions were taken, and especially after the building of larger, well-ventilated houses, the health of the missionaries was much improved. This is especially commented on in the Annual Report for 1850.

The brothers, S. N. D. and W. A. P. Martin, are still living, the one in Missouri, the other at Pekin, though now at home on furlough. They are natives of Indiana; and, like many other missionaries, are of a family of ministers. In the boys' school, which became the especial care of the Rev. Samuel Martin, and in the various other work which fell to his share, his faithfulness and ability were marked. His work still bears fruit, although he remained in China but eight years, when a disease of the throat compelled his return to the home-land. He did not relinquish for many years the

wish to return to his chosen field; and he still corresponds occasionally with his former pupils, now the prominent pastors in Ningpo Presbytery, in their own tongue.

Rev. Wm. (now Dr.) Martin continued in connection with the Board "in labors more abundant" till 1869. His proficiency in the language was such that he was in demand on many occasions, accompanying the U. S. Legation in their journey to N. China as interpreter in 1858. He has also prepared several important Chinese works. In 1869 he was called to the Imperial College just established in Pekin for the study of Western learning, as President of which he has found opportunity for the use of his conspicuous talents, and he has also had opportunity to exert an influence for Christianity among those in authority.

In the year 1850 there were eight missionaries on the field, six of whom were married. The number added to the Church was still small, on an average one a year. We note that the "public preaching of the Gospel was continued, as in God's providence the most essential of all forms of mission work." The selection of sites for chapels in which to have regular services and evangelistic preaching was early attended to. In 1847 the site of the present Church at Fu-zin was bought, instead of a lot at K'æ-ming-sæn, which was at first bargained for. The Church building, the funds for which were specially donated, cost $3,132.63, inclusive of $843, the value of the lot. The building was finished in 1851, and dedicated May 3rd of that year. The title placed over the door was 耶穌教公會堂, "Yiæ-su Kyiao Kong-we Dông," equivalent to "The Hall (or

Meeting-place) of the Church of Jesus." At its dedication the sound of a Church bell was first heard in Ningpo, and attracted large numbers of the curious citizens. The Church was opened at first only on Sundays; the next year night meetings were held twice a week, and meetings on Tuesday and Friday for conversing with any who were disposed to enquire into Christianity. These private meetings were attended by from ten to twenty persons; the public ones by from fifty to a hundred. In 1850–51 the "English-Chinese Chapel" on the North Bank was also built, and was dedicated on February 9th, 1851, with a sermon by the pastor, Mr. Culbertson. Regular preaching, as far as possible with the service of prayer and song, was conducted in five places in and out of the city, some of these places also having day-schools. These were at the West Lake, near the Seven Towers, at Kông-tong, at the south suburb, and—for a time—within the Salt Gate. The Bing-gyiao-deo, or Level Bridge Chapel, was built in 1853, also by special donation.

We find the explanation for the building of foreign Churches and chapels in the heart of a Chinese city, and later in neighboring towns, before there was a strong Chinese Church, in the desire of the early missionaries to witness in a visible way to the religion of Christ before the people at large,—to bring Christianity "in evidence." They had no doubt that China was to be conquered for Christ; but the utter ignorance of a Christian Sabbath, the universal idolatry of the people and the supposition on the part of the Chinese that the foreign barbarian had *no* religion, vexed their souls continually. So a Church building was called for, not so much because of the immediate needs of the native

Church, as for a witness to the heathen. In the report presented Oct., 1848, after recounting the difficulties experienced in gaining the attention of audiences in preaching to them or in public prayer, the writer continues: "From these remarks it will be seen what is now needed at the present stage of our missionary operations at this place: a large and respectable house of worship in which the appointed service of the Presbyterian Church shall be held regularly on the Sabbath day; a building that shall be known as the Christian's house of worship—the house of God, where may be witnessed the solemn yet simple worship which should be rendered to the Deity."

The preaching work was not confined to the city. In 1851 a committee of mission was appointed to select towns in the department of Ningpo, which seemed suitable for opening work. Excursions were made to Dz-ky'i, Chin-hae and other places; and there was a dispensary opened and a native helper stationed at the latter place for a number of years.

The public preaching to promiscuous audiences did not bear fruit for some years. Those brought into contact with the missionaries by employment, or in the schools, were the first to be received. The first reports in which an increase is noted in the number received into the Church are those of 1852 and 1853, when four and six respectively were baptized. One of the latter was Lu Sin-sang, afterward an elder, and the head of a noble line of Christians. In 1854 eight were received, ranging in ages from 10 to 15 or 16. At this time the number of native adult communicants was twenty.

The arrival during 1854 of Rev. J. L. Nevius and wife should be noted; also the return of Mrs. Way from

the United States, and the return to the United States of Mrs. Coulter and her two children. The Rev. J. Goddard, of the Baptist Mission, died during that year, and was mourned by our missionaries as a beloved and respected friend.

The report for 1855 notes the reception of ten into the communion of the Church; one of these being "a young man named Zia, from the city," that is, Zia Ying-tong, mentioned above as the first Chinese ordained to the ministry in Ningpo. Others were the mother, sister and cousin of Lu Sin-sang; his wife and her grandmother had already entered the Church. This Lu family has since been prominent in the Church and Presbytery; Elder Lu's son is a pastor, and his grandson is studying for the ministry. His mother died at an advanced age about the beginning of this year (1894); and his widow is the efficient matron of the girls' boarding-school in Ningpo. Mr. Lu had embraced Christianity in the face of violent opposition from his mother; his wife then followed his example, and their children were baptised. At last his mother too was won; and the promise of the Bible to those who leave father and mother and wife and children for Christ's sake was literally fulfilled.

In the Fourteenth Annual Report, Oct., 1857, seventeen converts were reported, seven of whom were from Sæn-poh, a newly-opened out-station, where young Mr. Zia was working. In 1858, although but two were received, thirteen catechumens were reported. In 1859, thirty-four were received, twelve being from Sæn-poh. To pass over a few years, in 1864, the twentieth year of the mission, there were 56 converts received, and the number of communicants was 210, as against 58 in 1858. Some

of these were at Yü-yiao, which had already been occupied as an out-station. Others were at Bao-kô-teh, where the work was begun by Bao Kwông-hyi, at present pastor of the Yü-yiao Church, then a young man just out of school. The mission hesitating at first to employ him, he opened a day-school on his own account, and worked very earnestly among his relatives and neighbors.

The employment of native assistants in preaching, colportage, etc., was looked upon as wise and proper, so soon as there should be persons with necessary Christian character and gifts. In 1849 A-poo, Mr. Way's servant, and the first convert baptised, together with another servant and a pupil from the school, had gone with books and tracts to distant towns, preaching as opportunity offered. It was not till 1854 that a helper's training-class was formed, taught by Revs. Wm. Martin and H. V. Rankin. This class consisted of Lu Kyiæ-dzing, Dzing Shih-nyiao and Kying Ling-yiu, the last a graduate from the boys' school. These were given exercises in exegesis, theology, composition and speaking, etc. Though not considered regular candidates for the ministry, the mission foresaw the probability of some at least of them becoming candidates for ordination. Questions with regard to ordination of the natives were foreseen, but left to be decided in the light of further experience. These assistants while under training preached to the heathen, making more or less distant itinerations, with or without the missionaries. Mr. Lu went twice to Hangchow, once at the time of the provincial examinations, not without personal danger. The helper at Sæn-poh, Mr. Zia, at first supported by Miss Aldersey, was afterward supported by the mission. Two helpers, a Mr. Zi and Kying Ling-yiu, were

stationed at Chin-hae for a time. The reason for their recall from that place was the violent opposition of the heathen, based on the misdeeds of irreligious foreigners.

The first of these helpers to be licensed was Kying Ling-yiu; he was ordained in 1864, and with one of the missionaries was made co-pastor of the Yü-yiao Church, then struggling to keep alive with four members. By his endeavors, exceptionally blessed, in the three years from 1863 to 1866, a Church of eighty communicants and twenty inquirers was built up, at the first communion after his arrival there being fifteen baptisms. An interesting sketch of his life, which ended in 1866, is given in Dr. J. C. Lowrie's Manual of Foreign Missions. His character was that of an enlightened Christian; and in life and in death he bore the highest witness to the power of Christ to save the Chinese.

As the number of Christians grew, and the itinerating tours of the missionaries opened wider fields for evangelistic effort, the number of helpers was increased. The statistics for 1864 show that the Ningpo mission had four Churches, two ordained native preachers, ten unordained helpers and one colporteur. This, with a Church membership of 210, exclusive of baptized children, was by no means a small return for the first twenty years of work in a field like China.

In 1859 Mr. Nevius succeeded in renting a place in Hangchow, and with his wife spent some months there. Rumors of war and the reports in regard to the traffic in coolies reaching Hangchow, made it imprudent for them to remain longer; and leaving two assistants, they returned to Ningpo. The outbreak of the rebellion prevented their return to Hangchow.

During the Tai-ping Rebellion the work of the missionaries at Ningpo was not so greatly interrupted as at many other places. When the Tai-pings approached Ningpo Mr. Rankin and another missionary went out to their camp, and from the General in command obtained a promise that the native Christians should not be subjected to pillage or death; and this promise was duly kept.

It is but just to note the work done by Mr. and Mrs. Nevius in Ningpo. His powers were remarkably varied, and he was busily engaged in preaching and itineration, in the oversight—for a time—of the boys' boarding-school, in the preparation of religious books and of text-books, in the instruction of candidates for the ministry and in other forms of missionary work. Mrs. Nevius engaged in school and other work, and also spent considerable time in teaching singing, with good results, but unfortunately at the expense of losing for some time her own voice. After leaving Hangchow in 1859 Mr. Nevius made a journey to Japan and to North China, which resulted in his going in 1861 to Têng-chow to open the mission work in Shantung. The great prosperity of the Shantung mission, and the unusually important missionary career of Dr. Nevius, needs here but a passing reference.

Later additions to the Ningpo missionary force* were: Rev. E. B. Inslee and wife, 1857-61, afterward connected with the S. Presbyterian Mission, and Rev. D. D. Green and wife, 1859, who afterward removed to Hangchow. Rev. W. T. Morrison and wife arrived in

* For useful lists of missionaries and their terms of service see the Appendix of the 33rd Annual Report of the Board of Foreign Missions, 1870, and the 48th Annual Report, 1885.

1860; but when there was an opportunity to enter Pekin Mr. and Mrs. Morrison bravely went forward to that post, accompanied by two assistants from Ningpo. After Mr. Morrison's decease in 1869, Mrs. Morrison returned to Ningpo and took charge of the girls' school till her return to the United States in 1876.

Rev. Samuel Dodd arrived at Ningpo in 1861, and Miss Green, afterwards Mrs. Dodd, in 1864. Mr. and Mrs. Dodd followed Mr. and Mrs. Green to Hangchow, with which station their missionary life is identified. A son of theirs, Spencer Dodd, M.D., has returned to China as a missionary, stationed at Amoy. His father has passed away since his arrival in China.

In 1866 Rev. J. A. Leyenberger and wife reached Ningpo, where they worked faithfully for eleven years. They were then transferred to the Shantung mission, where they are still at work. In 1868 Rev. J. N. Butler arrived on the field. He afterward married Miss F. E. Harshberger, who arrived in 1875. His sudden death from cholera, within a few hours of the death of his son, in 1885, when returning from mission-meeting at Nan-king, is still painfully fresh in the memory of many members of the mission. Mr. Butler was greatly blessed in missionary labors; and he had the joy of seeing the work connected with Ningpo station expand greatly during his sixteen years of service. The district of Tong-yiang, under the department of Kin-hwa, some 450 or 500 *li* away among the hills, was opened and constantly visited by Mr. Butler under providential leadings. At times he was the only clerical missionary in the station; more often he had but one colleague, Mr. Leyenberger, or later, Mr. McKee; but the work was

vigorously prosecuted with the aid of native preachers and helpers.

The record of the years succeeding 1864 is one of general success. The Ningpo and out-station work has had steady, though not extraordinary growth, as the statistics for several years, chosen quite at random, will show.

1868—Native ministers and licentiates, 5; other helpers, 8; communicants, 301. (In all the other five stations of our Board in China together there were only 190 communicants.) 1873 (three new Churches having been organized)—Native ministers, 4; licentiates, 5; assistants, 6; Churches, 9; out-stations, 18; communicants, 428. In 1880 we find more particular statistics of the nine Churches, in which there were then in all about 500 communicants. The Ningpo Church had given $111 toward the pastor's salary, and $50 for benevolent work. The Yü-yiao Church, with 114 members, paid the pastor's salary of $130, and raised $50 for other purposes. Bao-kô-tah Church, 91 members, raised $85. Saen-poh, 26 members, raised $28. Zông-yü, 26 members, raised $48. Fu-sæn, 42 members, $30. Kao-gyiao, 25 members, $32. Tsiu-'ông, 48 members, $40. Dziang-'o-z, 33 members, $32.50. There were during this year 15 additions to the Church at Tong-yiang. In 1888 ten Churches were reported, with an aggregate membership of 599. Fifty-four persons had been received during the year on profession of faith, but the net gain was only 20, there being three expulsions and a large number of deaths. The contributions of all the Churches for the year amounted to $734.60. In 1894, the Jubilee year, Ningpo station reports nine Churches (Tong-yiang

Church with some eighty members and two ordained ministers having been transferred to Hangchow); 697 communicants, of whom 288 are male and 409 female; total contributions, $660; ministers (native), 8; licentiates, 4; students for the ministry, 5; local evangelists, 6; Bible-women, 6.

Ningpo Presbytery at its meeting, Oct., 1879, appointed a committee to consider the establishing of a High-school under presbyterial management. "The committee reported, showing the importance of such a school, 1st, To increase the number of native laborers by all needful appliances; 2nd, To encourage the native Presbytery in an educational work of its own, to be supported, at least after a time, wholly by native funds; 3rd, The fact that with present accommodations, the Hangchow High-school being situated at the extreme end of a large presbytery, the sons of our Christians, are not adequately supplied with facilities for education;" many of the baptized children of our Church, who should be our future workers, being drawn off into other missions. This programme awakened much enthusiasm in all the Churches of the presbytery. Because of the extreme poverty of most of the Christians, who are as yet in China "the weak, the base, the despised," and because of their already generous giving for pastor's support, the Church was unable to set the project on foot without aid from the Board. This aid was gladly given; and those of the Christians who could gave money; the poorer gave cotton, furniture, bedding, &c., and some gave labor. The school opened February 1st, 1881, with thirty pupils, and it received some support from the neighboring heathen.

In 1885 the school reported 26 boarding and 6 day-scholars. The year's expenses were nearly $500 Mex.; receipts from donations, $208.60; from mission treasury, $150; from native contributions, $101; from missionaries on the field, $60; total, $579.60 Mex. The tuition has not always been fully paid up by the pupils, who are often from the poorest of our Christian families. In cases where such a pupil has been bright and promising it has seemed wrong to turn him off from the school when one knows the circumstances of his home and knows the real impossibility of his parents providing even the nominal tuition of $6 to $12 a year, or paying for his board, say $15 a year. Hence, during the past few years the sinking-fund provided at the beginning has been largely drawn on, and the presbytery feels that some change in the management of the school is necessary. The fact that the original designs of this academy have not been more fully attained is due more to the poverty of the Church than to the incompetency of those in charge.

The union of the Shanghai and Hangchow stations with Ningpo, under the name of the Ningpo Mission, later changed to the Central China Mission, after the pattern of the mission in India, took place in 1870. Thus, while the number of missionaries resident in Ningpo was much smaller than in earlier years, they were brought into closer relations with those at other stations to the great advantage and encouragement of all concerned. The annual mission-meetings have afforded opportunities for social and spiritual converse, for mutual counsel, for observation and discussion of various methods of missionary effort, and, in a word, for uniting instead of

scattering our energies,—opportunities which are greatly prized by all the members of the five stations now comprising the mission.

Later members of the station are to be noted. Miss M. R. Sellers came in 1874 to aid Mrs. Morrison in the girls' boarding-school, but was compelled to return to the U. S. in 1876. Miss F. E. Harshberger, afterward Mrs. Butler, arrived in 1875, also in answer to Mrs. Morrison's call for reinforcements. After Mr. Butler's decease Mrs. Butler continued her connection with the mission, training and overseeing Bible-women, conducting a training-class for Christian women from the country, etc., till her return to the United States in 1892.

In 1876 Miss A. P. Ketchum, afterward Mrs. McKee, reached Ningpo. She also engaged in many forms of work for women and for children, for a time having charge of the girls' school, till her return to the U. S. in 1893 with her husband. In 1878 Miss Bessie Houston came to engage in the school-work, but soon returned, not being able to endure the climate, and her place was filled the next year by Miss S. A. Warner, who was faithful and diligent in the various forms of woman's work, till her return to the U. S. on furlough in 1888. Unfortunately, illness has prevented her from returning to the field.

In 1878 Rev. W. J. McKee reached Ningpo. During his term of service there were never more than two clerical missionaries in the station at once. In the ever-growing responsibilities of this work, in the discussion of plans with the native presbyters and in all his intercourse with the Chinese, Mr. McKee was eminently fitted to win their esteem and love. His return to

America in 1893, and his death from consumption, July, 1894, in New Mexico, was a loss deeply felt by the native Church as well as by the mission.

Dr. J. E. Stubbert was added to the force at Ningpo in 1881, but returned home after three years. After Mr. Butler's sudden death, Mr. McKee having been granted leave of absence on account of ill-health, Rev. and Mrs. Fitch removed to Ningpo from Soochow, remaining two years, when Mr. Fitch took charge of the Mission Press Shanghai.

In 1888 Rev. and Mrs. F. V. Partch entered upon the work at Ningpo. After four years they found it necessary to return home, and have since been transferred to the different, perhaps friendlier, climate of Shantung.

In 1890 Miss Annie Morton arrived to take charge of the girls' school, relieving Mrs. Butler of its superintendence a year after her arrival. The school is thriving under her superintendence, reporting 48 pupils during the past year, 15 of whom are communicants; and also showing a healthy growth along all lines, not least of all along spiritual lines. In 1891 Miss Edwina Cunningham came to aid Mrs. Butler in the work among women. Since Mrs. Butler's departure the direction of the Bible-women and the visiting of the homes of Christians at outstations has devolved upon Miss Cunningham. She is also preparing to revive the training-classes for Christian women, in which women from less favored localities have an opportunity to learn to read and to study the Bible for a month or so each year.

In 1893, after Mr. McKee's return to the United States, Miss Morton and Miss Cunningham were left

alone in Ningpo for several months. Revs. G. F. Fitch and J. A. Silsby assisted in the business matters of the station for a time, and later Rev. and Mrs. Garritt were sent to Ningpo by the mission for three months. In the spring of 1894 Rev. J. N. B. Smith was transferred from Shanghai to Ningpo; and in the autumn the station was well reinforced by the arrival of Revs. E. B. Kennedy and J. E. Shoemaker, Mrs. Shoemaker and Miss Lavinia Rollestone. Thus Ningpo stands ready to enter the second fifty years of mission work better manned than for many years past. Those who are now on the field are, moreover, by no means willing that the Church should think the Ningpo climate so very unhealthy. True, the record of fifty years shows a number of departures from the field. The climate does not agree with every one; nor is it possible to foretell accurately with whom it will or will not agree. But not all who have had to leave Ningpo have had to leave because of the climate; and there have been many missionaries, of our own and other missions, who have lived long and enjoyed average health in Ningpo. A light, fearless heart, care in diet and mode of living, with plenty of exercise taken at suitable times, will generally insure good health in Ningpo, as in the home-land.

The study of the records of the Ningpo Mission cannot but strengthen one's faith in God and assurance of the victory of missions. To come into touch with the prayers and hopes of those who worked forty or fifty years ago, to try with them to forecast an impenetrable future, to realize their fears and their faith and then to stand again in the present and contemplate the changes that have come, the answers to prayer, the rifting of the

hard, cold rock, to see the living and growing Church of to-day,—this cannot but cause us to exclaim, "Behold, what hath GOD wrought!"

It is well to note that our Jubilee year closes a well-defined era, both in the political life of China—bounded by the Treaty of Nanking and the Japanese war—and in the arena of missions. May these years of seed-sowing and success be an earnest of yet more wonderful harvests in the eventful NEW ERA that is opening!

HISTORICAL SKETCH OF THE SHANGHAI STATION.

BY REV. J. M. W. FARNHAM, D.D.

HEN our soldiers are smitten down by the enemy, men, and even boys, can hardly be restrained from rushing to the front to fill the broken ranks—to lift our colours from the dust and bear them on to victory. So when our missionaries fall, whether it be at Cawnpore or Chapoo, the martyr spirit moves the hearts of the young and valiant in the Church to dare to do and suffer and even die to unfold the banner of the cross.

When John C. Lowrie, the son of the Board's Secretary, went to India he was followed with intense interest by the whole Church, and especially by his younger brother, Walter Macon, then about to enter college. He longed to follow his brother's example, to join him in self-denying labors for the salvation of India's lost millions. He was still in college when his brother, bereft of his wife and broken in health, relinquished his life's work. It was at this time that he heard "the wailing cry as it rises from the death-bed of the Hindoo," and with "the troubles and deprivations and

duties of missionary life, full in view, decided to live or die for the heathen," and resolved "not to go to China, or even to Northern India, but to Western Africa, the white man's grave." He offered himself to the Board to go to Africa; but the Executive Committee decided his services were, at that juncture, more needed in China; so it came about that Walter Macon Lowrie was the first member of our Church to engage in mission work in Shanghai. He came to represent the Ningpo missionaries, and was here from June to August, working with other delegates on a translation of the Scriptures.

It was here, and then, that the "Term Question" may be said to have been born. All the mission stations had taken part in the translation, and sent their delegates here to revise it, and among other things to decide what word should be used for God.

There were five delegates. Dr. Medhurst and Mr. Stronach favored the use of *Shang-ti*, Bishop Boone and Dr. Bridgman the use of *Shin*; our representative held the balance of power. But Walter Lowrie had studied the question carefully and written a very able and exhaustive paper on the subject, which was printed in the 15th and 16th volumes of the *Chinese Repository*, where it may still be read. Dr. Medhurst seems to have been the chairman, and when they came to the word God in Mat. i. 23, Dr. Bridgman moved a resolution in favor of the use of the word *Shin*, and Bishop Boone seconded the motion. Had the vote been taken Mr. Stronach would have voted against it, and Bishop Boone, Dr. Bridgman and Mr. Lowrie in favor, and it ought to have been once for all settled. But two Englishmen could not yield to three Americans! Anything from the

United States they regarded as "provincial" or "colonial;" so a discussion was begun that has never ended.

Not long before his death Bishop Boone said to Archdeacon Thomson, "After the essays had been published Dr. Medhurst was on one occasion at my house, and we had a free conversation on the subject, and he conceded that I was right, and agreed to give up the use of *Shang-ti* and use *Shin*. But he subsequently told me that when he went home and announced his decision to his colleagues, Dr. Lockhart said, 'You shall not do it; you shall not use that *American* term'"! At that time nearly all the American missionaries, all those of the English Church, and some of the London Mission, preferred *Shin* to *Shang-ti*. In 1860, I think nearly all of the Americans and most of the English Church missionaries, still used *Shin* for God.

While engaged with the other delegates discussing the "Term Question" Mr. Lowrie was called by urgent business to go to Ningpo. On the 19th of August (1847) he embarked at Chapoo to cross the bay, and lost his life at the hands of pirates the same day.

While God was leading Walter Macon Lowrie to devote his life to the salvation of China He was also preparing the man who would become his successor in Shanghai.

Michael Simpson Culbertson was a young man of great military promise. He had passed through the academic and military course at West Point with great credit, and attained the grade of captain in the United States army. His prospects of promotion and advancement were very flattering, when the Lord led him to give up all his

ambitious prospects of worldly glory and fame and devote his life to the humble sphere of saving souls. When Mr. Lowrie was sailing away from New York Mr. Culbertson was a student in Princeton Theological Seminary, and, it may be, already resolved to be a missionary.

While Mr. Lowrie was studying the language in Southern China, and the country was being opened up, Mr. Culbertson had finished his course, and with his wife reached Ningpo a few days before Mr. Lowrie. He was appointed his successor on the Translating Committee, and came to Shanghai in July, 1850, taking his seat among the delegates the first of August. At the same time the Board, being well advised of the commercial importance of this place and its desirability as a mission centre, resolved to send out the brothers Samuel and William Martin to strengthen the Ningpo mission, and directed the Rev. J. K. Wight to leave Ningpo and start a mission in Shanghai. Mr. and Mrs. Wight reached here July 18th, 1850, and this may be taken as the date of founding the mission.

The early missionaries all bore testimony to the valuable services rendered our infant mission by D. W. C. Olyphant, Esq., a member of the Board's Executive Committee, whose business relations brought him to China at that time. The Rev. J. K. Wight writes:—

"As a Christian merchant Mr. Olyphant's zeal in the cause of missions should never be forgotten. Through Dr. Morrison he was the means of stirring up the American Churches to engage in this work. Missionaries always went and came in his ships, and Dr. Bridgman lived for years in his hong at Canton without charge. He placed one of his ships at the disposal of Dr. Medhurst and

others, to make the first voyage to the northern ports and to Japan, when they were almost unknown. At Shanghai when asked, 'When will you be at leisure?' his reply was, 'I am always at your service—the kingdom of God first.'

"There was a liberality in making our first purchases of ground for buildings at the South Gate, for chapel in the city, and for the erection of a mission house, we would not have dared to have been responsible for, but that he assumed all risk, and told us to go forward."

From Mr. Wight's sketch we learn that our missionaries at first lived in a house on the *Yang-king-pang*. The house stood near where now the China and Japan Trading Co.'s offices are. In Feb., 1852, Mr. Wight moved into a Chinese house which had been occupied by Dr. Bridgman at *Wong Ka Mo-du*, near the French Chinese cathedral, and Mrs. Wight took charge of a school that Mrs. Bridgman had established, consisting of twelve boarders and seven or eight day scholars. While living here Mr. Wight superintended the building of the new house at the South Gate, into which he moved about the middle of August.

A shop was rented near the centre of the city and fitted up with table and benches for a chapel, to accommodate forty or fifty.

Mr. Wight gives the following account of the capture of the city by the "Red-headed Rebels":—

"In September, 1853, our direct work among the Chinese received a great check. The Tai-ping rebels had taken Nankin and were supposed to be advancing on Soochow. A party of Canton men took possession of the city and closed the South Gates; so that we could no

longer pass through the city. In the meantime the Imperialists threatened to attack the city. The very day that we left our house, at the South Gate, many balls fell around it. Mr. Wight was obliged to send his family to Ningpo, while he took up his abode temporarily with Dr. Bridgman, who had returned from the United States. The city was held by the rebels until Feb., 1855. All the suburbs . . . . . were a mass of ruins. The house at the South Gate suffered less than the native buildings, and was speedily repaired . . . . . at the expense of the Chinese government."

In 1852 the Rev. John Byers and Mrs. Byers joined these brethren, who received them with joy, looking forward to long years of pleasant intercourse. A lot of land was purchased on which to build a house for them, west of our South Gate premises, at a place called Mo-zang-du. This is the most that is generally known of Mr. Byers, except that he was taken with consumption, which developed so fast that he re-embarked for America in a few months after his arrival.

A sketch of his life, by Mr. Wight, in the missionary periodical of that date, gives the following facts:—

He was born in the south of Ireland of pious parents who, from his earliest infancy, dedicated him to the service of the Lord in the ministry. He graduated at the university of Glasgow, with honours, in his seventeenth or eighteenth year. He shrank from entering the ministry without a change of heart, which he felt he had not experienced, and obtained his father's permission to go to America. During the voyage he had very serious thoughts, and meeting Dr. J. W. Alexander in New

York within ten days after his arrival, he was on his way to Princeton Theological Seminary, where he became satisfied that his peace was made with God, and consecrated himself to the Mission work. While under appointment as a missionary he visited Scotland and Ireland, and did much to increase the interest in missions and to breathe a new life into cold and formal Christians. Returning to New York with his bride, they sailed for China, where he arrived August 23rd, 1852. "I well recollect," says Mr. Wight, "the first time I met him..... I looked upon his tall form, met the gaze of his full clear eye, down into the depths of which one could see a warm, affectionate heart. His manner was mild, yet earnest. He was remarkable for a fine sense of propriety. He did not carelessly and wantonly offend..... He was kind and dignified; careful of the feelings of others, yet willing and ready to maintain his own opinion."

He landed with a slight cough, which never left him, and in a short time the doctor was satisfied that his lungs were diseased, and told him that he could not hope to live in this climate. The same day he received the news of the death of a loved sister by the same disease that was preying upon his own vitality. He and his wife felt it a warning that he would soon follow. It was a great trial to them both for him to give up the work upon which he had set his heart, to which he felt called by God, and for which others thought him eminently qualified.

With very sad hearts they prepared to embark on the same ship in which they came out. In two and a half months after their arrival they were on their way home. Though he died a few days before the vessel reached New York, he was not buried at sea, but from the same

Church in which he was ordained not quite a year before.

Thus Messrs. Wight and Culbertson were again left alone, and in less than twelve months Mr. Wight was attacked with what seemed to be the same disease as had taken away his co-laborer, Byers. Sometimes hopeful, and then despairing, he lingered on till March 16th, 1854, less than a year and a half after Mr. and Mrs. Byers left, and he embarked with his family for the United States with little hope of ever returning. Ve Næ-kwæ, who subsequently became the first native member of our Church in Shanghai, went with the family as a servant. Mr. Wight used to tell how Næ-kwæ seemed to take no notice of the grand buildings or anything he saw in New York, but on his way to Princeton, when passing through the country, he uttered his first exclamation, "*Yu-ts'au.*" "*Have got grass.*" Næ-kwæ described Mr. Wight's hemorrhage as something terrible. Strange as it may seem, he so entirely recovered that in two years' time he was back in Shanghai, but to find a new colleague.

When the news reached the United States that Walter Lowrie had been murdered, his brother Reuben was a young man about 18 years old, preparing for college. It is easy to imagine the effect on his mind. He belonged to a missionary family. His father, the Hon. Walter Lowrie, then the Board's Secretary, had, at great sacrifice, left the United States Senate, where he held an honorable and lucrative situation, to serve the cause of missions. His brother, John C. Lowrie, had returned from India with a broken constitution, and now Walter had fallen at his post at the hands of murderers. What should he do? He felt that the eyes of the whole Church were upon him, that everyone would expect, and that God *called* him to go

to the front, seize up and bear on to victory the blood-stained banner that had fallen from the hand of his murdered brother; to take up that Bible which his brother threw back on the boat's deck when he went to his death; to lay hold of the word of God, the sword of the Spirit, and fight the battles of the Lord. At this time the news from Shanghai was that Mr. Wight's health would probably necessitate his return to the United States. Reuben Lowrie therefore resolved to spend his life at the station at which his brother's last work was done, and from which he went forth to die. With his young wife he reached Shanghai, September 30th, 1854, having sailed from New York about the time Mr. Wight left Shanghai.

He found Mr. Culbertson engaged with the other delegates in translating the Old Testament. The delegates at this time consisted of Rev. Drs. Boone and Bridgman, and Messrs. Culbertson, Shuck and McClatchie; the London Missionary Society's missionaries having, at the request of the Board of Directors in London, withdrawn from the delegates and formed themselves into a committee to be called "The Committee for translating the Old Testament into Chinese under the auspices of the London Missionary Society."

They also passed a resolution, saying: "We shall not consider ourselves represented in any Committee of delegates for the work of translating the Old Testament into Chinese, who have been or may be appointed by the agents of any other society." *Chinese Repository*, Vol. xx., p. 222.

In about a year after Mr. Lowrie's arrival, failing health obliged Mr. Culbertson to seek rest and recuperation in his native land, and Mr. Lowrie was left in charge of the Mission. Early the next year (Feb. 26th) Mr. Wight

had so far recovered his health that he returned ; but in less than a year he was attacked with what seemed consumption, and gave up all hope of living in China. This was in 1857. Strange to say he entirely regained his health, and is still alive, having all these years been an active, hard-working pastor.

On February 8th, 1857, the next month after Mr. Wight sailed for America, Mr. and Mrs. Lowrie had the pleasure of welcoming the Revs. S. R. Gayley and C. R. Mills and their wives.

Mr. Culbertson returned with his family in June of the next year (1858), residing in his old house in Hongkew, near the Episcopal Church. Mr. Lowrie and family lived in the Wight house at the South Gate, and Mrs. Lowrie's sister, Miss Futtle, lived with them. Mr. Mills, with his wife and sister, lived in the Blodget house opposite. This was the strength and condition of the Mission at the time Mrs. Farnham and I arrived (March 9th, 1860), except that Miss Mills had married and gone to Foochow and Mrs. Culbertson was temporarily absent in Japan. This was about ten years after the Mission was founded. Let us take a glance backward and see what had been accomplished.

Mr. Culbertson's house in Hongkew was bought of the Church Missionary Society ; probably soon after his arrival. The large house at the South Gate was built by Mr. Wight, and the one on the East, now occupied by the girls' boarding-school, by Mr. Lowrie for Mr. Gayley. The Hoo-zung-miau chapel and the chapel in the back yard at the South Gate and two day-school houses (since removed)—one in the front and one in the back yard—were, I think, all built by Mr. Lowrie, and the buildings that remain show how faithfully and well he

did everything to which he put his hand. Mr. Lowrie published "Elementary Gospel Instruction" and the Colloquial "Three Character Classic;" the latter being still in daily use by hundreds of children and in nearly every day-school in Shanghai. He also prepared a commentary on Matthew's Gospel, which was published after his death; a very useful work. He spent considerble time on a dictionary of the Shanghai Colloquial, which he left unfinished. Besides the two chapels mentioned there was one, for a part of the time, in a native building at a place in the eastern suburb called *Siau-jau*.

A Church was formed February 6th, 1860, consisting of Mrs. Lowrie, Mrs. Mills, Mrs. Gayley and one native convert, Ve Næ-kwæ.* At this time Messrs. Gayley and Mills were beginning to preach a little; having been here about three years. Messrs. Wight and Lowrie had spent much time in preaching and itinerating.

Mr. Culbertson's great work had been translating the Bible, though he took an interest in what others were doing, preaching on the Sabbath—preaching three times on the day he was taken with the cholera.

On account of sickness and absence the other two members were able to work only about half the time, so that during the first ten years we had practically only one man all the time at this station.

* The story of Ve Næ-kwæ's conversion, as told by himself to other native converts, is interesting. For a long time entirely careless of the truth, he one day entered Mr. Lowrie's study and found the latter in tears. Touched by his employer's evident grief, he asked what was the matter; whether the home mail had brought sad news. He answered in substance: "No; but every mail brings letters from my father hoping for the conversion of the Chinese, and I can only write back every time, there are none yet who believe. Why is it there are none who believe?" Næ-kwæ was moved by this, and in course of time gave himself unreservedly to Christ, the first fruit of Mr. Lowrie's ministry to the Chinese.—*Ed.*

Mr. Lowrie was very deeply impressed with the importance of erecting a Church in the great eastern suburb, which extends along the river bank, a distance of nearly two miles, and where there was not then, nor is there now, a single Protestant Church.

One of the last of his labors for the cause of Christ was to solicit subscriptions for this purpose in Shanghai. The sum realized amounted to $1,916, and his father added to it $1,500, raised in New York, making $3,416.

This money, after having been for a short time invested in a chapel connected with the Mission Press at the Little East Gate, has now been put into another Mission Press chapel at 18 Peking Road, in order that the present Press chapel may be used for a press room.

The Rev. Reuben Lowrie died April 26th, 1860, and Mrs. Lowrie and her children sailed for New York soon after. We had been boarding with Mr. and Mrs. Gayley, but now moved into the Lowrie house.

At this time the Taiping rebels were ravaging the country west of us, and the people were so panic-stricken that mission work was much interrupted.

Starting from the southern part of the empire, the rebels took their course towards the capital, killing all that opposed them and adding to their ranks from the young and vigorous. The temples and their idols were destroyed, houses burned and the country laid waste, even to the wanton destruction of the mulberry orchards.

The allied armies of England and France, fresh from their conquests in the north, were detained for the defence of Shanghai. A regiment of Sikhs, under Colonel Hough, was stationed in the Ningpo Joss House. The Old North, the West and two South Gates were

garrisoned with British soldiers; the New North and two East Gates by the French. Captain Budd, with a company of infantry and some pieces of artillery, guarded the gate nearest our house, and Captain MacGilvary commanded a company stationed at the other gate. These officers, with those under them, called frequently, and sometimes ate with us. All necessary preparations for the protection of Shanghai were made by the allied armies, determined on no account to allow the rebels to get possession of the city.

All who could took their valuables and fled; some into the foreign settlement of Shanghai, others into the country across the river. For weeks there had been rumors that the rebels were coming, but now the smoke of burning houses by day and the light by night testified to their nearness. When things came to this pass it was thought wise for Mrs. Mills and Mrs. Farnham to go into the foreign settlement, while we men remained to protect the property and keep up such work as we could. We had to hold ourselves ready to fly at a moment's warning, night or day. More than once we sprang from our beds under the impression that the rebels had come. Every day we heard, "The rebels are coming," and every day passed by, and they came not.

On Saturday, the eighteenth of August, there being no more prospect of their coming than there had been for many days before, Mrs. Farnham returned to spend the day and to help put things straight. During the forenoon the Chinese imperial soldiers, who had been stationed a few miles away, were seen marching leisurely into the city. We supposed that they had been relieved, but it was afterwards known that they were retiring

before the rebels at a good safe distance. While we were sitting at the table taking our noon meal the note so often heard, "The rebels are coming!" was changed to the shriek, "The rebels have come!"

We had heard so much of their wanton cruelty, and had so often seen faces blanch with fear while listening to the stories of those who had escaped from them, that we had caught the contagion and rushed into the street to make our escape.

They were already at our gate, and we at once found ourselves surrounded by the veritable long-haired rebels and entirely at their mercy. They might cut us to pieces, shoot us down, or reserve us for future torture. They were a horrid-looking set of fellows, resembling South Sea islanders, with long black hair hanging over their foreheads and down their necks. They were clad in a variety of costumes, and some had scarcely any costume at all. They were armed with a great variety of weapons —rifles and smooth-bores, the Queen's arm and double-barrelled fowling-pieces, double-barrelled pistols and revolvers. Some of the guns had bayonets, and some had none. Those that had neither gun nor pistol carried some kind of a sword or long knife or other implement of warfare.

Their leader was mounted upon a fine horse—a well-dressed, good-looking young man. We were not long left to wonder what disposition he would make of us.

"Whither away?" he exclaimed, as we sprang into the street to make our escape.

Knowing that the rebels worshipped God and destroyed all the idols we replied, "We worship God, and wish to go to a place of safety."

"I, too, worship God," he replied. "Remain where you are; you are safe. My followers will not meddle with any foreigner."

"But we prefer to go to the other side of the city where our countrymen are."

"You are perfectly safe here," he replied. "I will give you a proclamation to put on your church door, and none of my followers will molest you;" and, suiting the action to the word, he sprang lightly from his horse and went into the house, and dashed off in a bold hand a proclamation to the effect that any of his followers that injured a foreigner or his property would do so at the peril of his life.

"There," said he, "put that on your church, and remain where you are."

"Thank you very much; we will put it up for the protection of our property, but with your permission we prefer to go beyond the city."

He agreed; but how were we to leave? While he had been writing the proclamation, the British soldiers had commenced firing on his followers from the city wall. He must have been seen to enter our gate with his color-bearer and body-guard. Standing with Mrs. Farnham just inside the back-gate, which commanded a view of the city wall, I distinctly heard the word of command from the officer in charge and the rattle of the rifles as they poured a deadly volley into the rebels at short range. Then came the booming of a cannon and the crash of bricks and window-glass, as the ball, passing over our heads, entered one of our houses. The next might come crashing through the wall behind which we stood. If we attempted to pass through the gate, perhaps the rifles of a half-dozen sharp-shooters

would be aimed at us. What could we do? We had just been at the mercy of the rebels; and when the Lord had softened their hearts towards us, we were in the most imminent danger of being shot by those sent to protect us.

There was but a moment in which to make a decision. I determined to throw open the gate, and to stand in full view, hoping that the soldiers would not mistake me for a rebel. It seemed the only thing to do, and as I flung wide the gate, I called to Captain Budd, "Please don't fire this way till we can leave."

"All right," was the reply; "but the drawbridge is up and you will have to go round to the east."

We skirted the south-eastern wall, coming to the gate guarded by Captain MacGilvary. He, too, had opened fire on the rebels, and his bullets were flying across our path and towards our mission houses. Again we hailed, "Captain MacGilvary, please hold up till we get past." "Certainly," he replied, and added to his men, "Stop firing."

We now left the city wall and entered the streets of the great eastern suburb. During the delay the rebels had preceded us, and we fell in with them at different points along the streets. But they were the only persons to be seen. The inhabitants had all fled, or were concealed in their houses. Whenever we came across a party of rebel soldiers, we called out, as our password, "We worship God"; and they responded, "We worship God," and let us pass.

The French soldiers at the two east gates gave them quite as warm a reception as did the English at the south gates; and, to prevent them from taking up a position in the houses, the suburbs outside of some of the gates were burned.

After such narrow escapes we were grateful to reach a place of comparative safety, though little was known of the number of the rebels investing the city and settlements, or of the attitude that they might assume towards foreigners after having been fired upon.

All day Sunday the smoke could be seen ascending from the burning houses at the South Gate, and we supposed that our mission premises, with all our earthly possessions, were gone.

The rebels retreated a few miles into the country, and during the following days were shelled from the men-of-war in the harbor. On returning to our home, we found that the neighbors' houses had all been destroyed, but the mission premises had not been touched ; and everything was just as we left it, even to the half-finished meal on the table.

Many innocent men were overtaken by the rebels and had no choice but to let their hair grow and become "Long-haired Rebels" or lose their heads. But when the rebels were routed, these same men couldn't get the services of a barber too soon. If the Imperialists caught them unshaved, they could scarcely escape decapitation.

I have often seen, on a cold morning, a dozen or more of these poor creatures, emaciated from confinement in prison, and half clad, with hands tied behind their backs, hurried past our house to the execution ground. A crowd followed and formed a circle, within which the victims knelt in a row. An attendant standing in front seized each by his queue and pulled him forward on his hands. Then came the executioner who, with one blow, severed each head, which being pulled by the queue, flew several feet away, and the headless trunk fell forward flat on the ground. Some were at once beheaded

in the city. I remember seeing several pairs of headless bodies laid two together, one on top of the other, and carried by coolies along beside the city wall from the East to the South Gate, the drops of blood marking the path.*

The rebels took Soochow in 1860, and thousands of the Soochow people, with refugees from Nankin, fled to Shanghai. Many of them had walked all the way, and, when they could buy no food, lived on the bark of trees and such roots, etc., as they found by the way-side. One poor boy told me that he and his mother walked the whole distance, living this way, and when the food failed and there was not enough for both, mother-like, she gave it to him. She died of starvation and disease engendered by these privations, but he lived to become a convert to Christianity and a minister in our Church.

These poor refugees were grateful for anything we could do for them. I well remember going at early dawn with Messrs. Mills and Gayley to distribute to each a few cash from the contributions made by foreign merchants in Shanghai. From the same funds cloth was bought, and Mrs. Mills and Mrs. Farnham had a house full of the women employed in making clothes to be given to the still more destitute.

The chapel was filled every afternoon with literary men from among the refugees, who seemed deeply interested in the Bible, religious books, and preaching.

With the money contributed by foreigners, Mr. Mills opened a hospital and dispensary on the Parade Ground,

* The Chinese ate flesh, and especially the hearts of the rebels. One of our Church members (who had not at that time heard the Gospel) told me she ate a piece of a rebel's heart. They believed that eating a part of a brave man, especially his heart, would make them brave.

where he "dispensed" more rice gruel than anything else.

Here he first met *Tsu Tsok-san* and his mother. They were both inmates of the hospital. Privation and suffering had done their work so far as to leave but little hope of her recovery. Mr. Mills was not a man to minister to the body and neglect the soul. We may be sure he often pointed her to the Saviour "who taketh away the sins of the world;" and shall we not hope that her confidence in the missionary would lead her to trust with childlike faith in his Saviour? that when life was ebbing away she had an assurance of life eternal? One day, when she knew her end was near, she turned to her son and said, "I am dying! who will take care of you when I am gone?" The Lord had provided a place in our hearts for her orphan boy, and as soon as he was able he came to our home. This was in September, 1860, and he was the first pupil in our boys' boarding-school. We had no means for his support, but took him, and one after another, many more, trusting the Lord to send the means. Many a time when a nice looking, promising lad came, believing the Lord had sent him and had a work for him to do, we took him, trusting that He who had sent the boy would also send his support; and He never disappointed us; for there came from one and another a "thirty" or "forty dollars for a scholarship in your school," "a small sum to help you in your school."

Before Mrs. Lowrie left the field, and the work in which she was so deeply interested, she saw the possibilities connected with the education of some of the bright lads among the refugees, already flocking to Shanghai,

and promised that if a boys' boarding-school were begun she would do all in her power to support it.

On reaching New York she laid the subject before her "friends," and "The Society of Earnest Workers for China" was formed by the young people of the First Presbyterian Church of New York city, with the express purpose of supporting a boys' boarding-school in Shanghai.

It at once commenced sending us aid, and has ever since made its annual and generous contributions for the support of the school. When the school needed a name it was called "The Lowrie High School," to commemorate the work of the family who had done so much for China, and especially in honor of Mrs. Reuben Lowrie, who had been the means of raising up for it such a generous support.

At first the boys attended the day-school and lived in our house. In about two years there were too many to be accommodated in this way, and besides, we felt the need of a teacher who would give his whole time to their care and instruction.

I easily raised among the foreign merchants in Shanghai three hundred and fifty dollars for new buildings.

My old school mate in Berwick Academy, Horatio N. Twombly, Esq., then at the head of Messrs. H. Fogg & Co., and now President of the China and Japan Trading Co., headed the list with fifty taels (about sixty-six dollars), saying he hoped I would not have far to go to get the whole sum. The building was erected in 1863 near where Mr. T'ong's house now stands. It was used for the boys till May, 1869, when the present chapel and

school buildings were erected. It was then moved into the compound behind the girls' school, where, having done good service for all these years, it was taken down last year, and much of the material used in building a house for the pastor.

In November, 1861, the Rev. Dr. Bridgman died and Mrs. Bridgman, on leaving for America, turned over her girls' school to Mrs. Farnham with all the furniture, school books, etc., and funds for its support till our Board's approval could be obtained.

A straw-thatched bamboo house was erected for a kitchen, and the girls had their dormitory and school room in our house, as the boys had formerly done. To aid us in erecting buildings for immediate use, Mr. E. M. Smith gave us the material of several Chinese houses. The next year Miss Kate Jones died, and Rev. E. H. (now the Ven. Archdeacon) Thomson turned over her school to Mrs. Farnham: so these two schools formed the nucleus of our girls' boarding-school.

There were many avenues of usefulness open to those of our pupils who might be fitted by their training and God's grace to help in our work.

We felt the need of native assistants in every part of the work: First, and most of all, earnest, devoted, sanctified men to help preach the Gospel to their own people; educated Christian men as personal teachers, to help translate the Bible and write books; as well as Christian school teachers, colporteurs, compositors, pressmen, servants, etc. We needed educated women no less, as school teachers, Bible readers and as Christian wives and mothers. Though bound by their parents or guardians to remain with us till twenty-one years old, yet we

were at liberty to allow them to leave the school at any time, if satisfied that they would not be useful to us in any department of the work; so every pupil was always on trial.

The children were all from poor families: none others would allow their sons or daughters to come to us; and one principle we adopted was to make the schools, as far as possible, manual labor and self-supporting institutions. In the first place they did all their own work, such as cooking, washing, taking care of their rooms, etc. This made our schools, compared with others, very unpopular, for in the institutions of other missions all this work was done by servants. The boys also cultivated vegetables for their tables, and for many years worked at printing and book binding. The girls worked at spinning, weaving, making and mending clothes, knitting, crocheting, embroidering, etc., and at one time at silk culture. Each school was divided into four families, or bands, under the four oldest pupils. The division was first made by these four pupils selecting, each in turn, one pupil, till all were chosen, after the manner of "choosing sides" in games. Each band had its own part of the dormitory, its portion of the grounds and rooms to keep in order, its own garden to cultivate, and its own dining table. The leader was not only responsible for the performance of all these duties, but for their washing, bathing, shaving, and everything else, except their studies. In his absence, or sickness, the leadership devolved upon the next oldest, and so on down to the youngest.

Every hour, from early morn till nine o'clock at night, had its duty, or was allowed for recreation. A church bell was stuck to mark the hours throughout the

day, and the classes were changed, or other duties attended to, punctually.

After a protracted and careful trial a curriculum was made out for an eight years' course, the same for both schools, including several religious books to be read, committing to memory one of the Gospels, several Psalms, selections from Isaiah, the Acts of the Apostles and the Epistles, the whole of the Chinese Classics, as studied in native schools, and arithmetic, grammar, geography, object lessons, drawing, astronomy, botany, natural philosophy, etc., with essays in the Colloquial and Wên-li.

At Dr. Martin's suggestion a mandarin-speaking teacher was employed in the schools, and the mandarin dialect became one of the regular departments in the schools, and was continued till after we left for the United States in 1882-3.

In 1862 *Yang Vung-ming*, a graduate of the Ningpo boarding-school, came to help us, and till his death, in 1869, did splendid work. He proved a sincere Christian, and though never ordained he was a very earnest and devoted preacher. His influence over the pupils was invaluable. All of our missionaries, however, did not so highly prize the services of pupils from our schools. I can best illustrate by the case of a pupil from our Hangchow boarding-school. Nearly twenty years ago the Rev. Samuel Dodd, then in charge of the school, brought before the Mission, at its annual meeting, the case of a young man, *Sz Ts-kia*, who had just graduated, and whom Mr. Dodd highly recommended as a native assistant. He was not received, and many of the missionaries seemed to take little interest in him. The Rev. Dr. Lambuth, of the Methodist Mission, was, however, glad to get the

services of such a young man, and soon ordained and sent him to help their mission in Soochow, where we also had a mission sadly needing his services.

Our Ningpo Church members were at that time dissatisfied with our schools there and with the attitude of the missionaries towards the graduates, who had to go to other missions if they took a theological or medical course, and usually for employment. They concluded that "the missionaries did not want any more native ministers." So, when the Methodist Mission could secure no pupils for the new schools they were opening in Soochow, Mr. *Sz* was equal to the emergency, and with the approval of his employers, went to Ningpo for scholars, taking many from our Church. This process was begun about seventeen years ago, and first and last has been the means of taking fully thirty of our Ningpo Church member's children to join the Methodist boarding-schools in Soochow. At the last meeting of the Synod of China Mr. *Sz*, being present, was elected a corresponding member. He closed his address with a request for prayer on behalf of the Methodist Church, saying, "You may well pray for us, for we have *forty-one of your members in our Church*"! Recently he told me they now have *fifty*. We may thank our Methodist friends for educating the children of our Church and for giving them employment in their mission work; but our Ningpo work will not soon recover from this great loss.

From the first we felt an ever increasing need of medical services, not only for ourselves and scholars, but for the Church members and neighbors who were constantly appealing to us for assistance we could not give.

As there was no hope of obtaining a doctor for the station two young men were selected, graduates from the school, to attend the London Mission hospital for instruction. After three years they were able to treat a large proportion of the cases who came for relief and ordinary cases of sickness in the schools.

The neighbors and people from some distance in the country came to be treated, as many as sixty or seventy a day. Mrs. Farnham and her Bible woman and others talked to them, showing their sympathy and pointing them to Christ, the Great Physician. Difficult cases were retained for Dr. Suvoong, who kindly came once a week, performing operations and giving further instruction. One of these young men, *Kwok C'en-zu*, afterwards went to Soong-kong to open an out-station, and met with considerable practice among the wealthy and mandarin class, receiving handsome tokens of their appreciation. He is still doing good work for our mission and Church. The other, though not in connection with the mission, is a successful practitioner in Shanghai, although, yielding to temptation, he is no longer a member of the Church. In the year 1861 Mr. William Gamble came from Ningpo to join our mission, bringing the Mission Press with him. It was at first located temporarily in some Chinese buildings connected with Mr. Culbertson's house in Hongkew. With Mr. Gamble came several workmen who were members of our Ningpo Church. They brought letters, and were among the first additions to our little Church at the South Gate. Two of them, *Bau Tsih-dzœ* and *Wong Vung-lan*, became candidates for the ministry, and after a regular course of theological instruction, were ordained.

Mr. *Wong* died some years ago. Mr. *Bau* is still with us doing what he can to serve the cause, although in very feeble health. Two more, *Hiû Kiung-kwæ* and *Doo Yung Hie*, became colporteurs, and the latter is still living and a local preacher. The accommodations for the Press were insufficient, and in 1862 efforts were made to secure better quarters.

The eastern suburb had been burnt, from the Little East Gate as far as the northern end of the China Merchants' wharf, and from the city to the river. Mr. Culbertson's house was sold, and in this burnt district a piece of land was bought, extending from the bank of the river along the canal leading to the Little East Gate, including the place where the French police station now stands. Opposite, and then fronting on the river, a house was built for Mr. Culbertson, and along on the north side of the canal towards the city were the Press buildings, with a chapel at the west end and rooms over it for the accommodation of the superintendent. These buildings were erected for the purpose and admirably adapted to the use of the Press in all its departments of work.

Mr. Gamble invented the type case now in general use for the thousands of sorts of Chinese types, and with great skill and ability pushing forward the work in every department. He introduced a new method of making the type matrix, and completed several fonts of matrices. In the early spring of 1861 Mr. and Mrs. Gayley left our mission to help found one in Shantung. In July of 1862 Mr. and Mrs. Mills went to join them, the Rev. J. S. Roberts and his wife having come from Ningpo to take up their work.

In March of this year (1862) Mr. Culbertson finished the version of the Bible undertaken by the delegates some fifteen years before, Dr. Bridgman having worked with him till shortly before his death in Nov., 1861.

The news that the honorary degree of Doctor of Divinity had been conferred upon Mr. Culbertson, reached Shanghai soon after his death.

While standing around Mr. Culbertson's dying bed we received the news of Mr. Gayley's death. He too had died of cholera, just a month before, on the 26th of July, 1862. The Rev. Dr. W. A. P. Martin and Mrs. Martin, arriving about this time on their way to Peking, were prevailed upon to remain temporarily in Shanghai.

At this time the New Testament had been translated into the Shanghai Colloquial and published only as far as the Gospels and Acts. We very much felt the need of the Scriptures in the Colloquial, especially the New Testament. The Rev. Mr. Roberts, who had made great progress in the language, took the manuscript of First and Second Corinthians, upon which Mr. Gayley had spent considerable time, and prepared these two epistles. They were further revised by Rev. E. H. Thomson, who prepared the Epistle to the Romans, and these were all published in 1864.

There the work rested till I finished the remainder of the New Testament, which was published in the character and Romanized in 1871. But it was very imperfect, and at my request the American Bible Society a few years later appointed a committee to revise it, consisting of Dr. Lambuth, Rev. E. H. Thomson and myself. The revision was finished and published in the Chinese character only in 1880.

In June, 1863, Dr. and Mrs. Martin left us for Peking, and in this year the first school buildings were erected for the girls' boarding-school at the South Gate. On November 19th, 1864, the Rev. John Wherry and Mrs. Wherry arrived, and went to the South Gate to live in the Gayley house, but subsequently moved, after Dr. and Mrs. Martin left, to the Culbertson house at the Little East Gate.

In February, 1865, Mr. Robert's health so far failed that he at first went to Hongkong and Canton, and subsequently Mrs. Robert came back to dispose of their furniture, etc., and they both left for home. At this time the male members of the mission, viz., Messrs. Wherry, Gamble and myself, held regular monthly meetings. One acted as chairman, and one as clerk, and all gave reports of their work.* The minutes show that the mission took action concerning the details of the Press work, authorizing the buying of paper, the taking of jobs and selling of type. The reports show about eighteen millions of pages printed in a year, while the Press now reports from thirty to forty millions; and in one year, 1887, fifty-nine millions of pages were printed.

In 1868 Mr. Chas. Schmidt, who had a checkered experience both before and after, as well as in the "Ever Victorious Army," was hopefully converted, and he and his wife joined our Church, and his son was baptized at the same time. After assisting us at the South Gate for some time, he and Mrs. Schmidt went with

* The mission meeting with only three members and sometimes only two present, proved unsatisfactory, and on the 3rd of November, 1868, a committee of the three missions, viz., Ningpo, Shanghai and Hangchow, met to consider a plan of union, which led to the formation of the Central China Mission; and what before were called Missions, were now styled Stations.

the Rev. Bau Tsih-dzæ and wife to Soochow, to open up the place to mission work, and he was the first foreign missionary to reside in that city. At first Mr. Gamble and some of his friends sent him pecuniary aid, and subsequently our Board said it liked to see such a man helped, and gave him assistance. Later he was employed by our Board as a lay missionary, and commenced a course of study for the ministry. He wrote "The Way of Salvation," and did much good work. About 1872 or 1873, owing to some misunderstanding, he left the mission and returned to business pursuits. His book, "The Way of Salvation," has often been reprinted, and is still one of the most popular among our numerous Chinese tracts.

This year the Rev. *Wong Vung-lan*, who had been for some time stationed at *Ka-zæn*, under the Rev. Mr. Wherry, was removed to *Ka-hiung*, to start an out-station there. He was not there long before, late one rainy Saturday night, he was put out of the city by runners from the magistrate's office, and with a warrant bearing that official's seal. To this day no one seems to have succeeded in establishing a station in that important city.

Sept. 1st, 1868, nine Christians petitioned the Shanghai presbytery to organize a Church in Soochow. Oct. 13th the mission bought the lot immediately in front of the Lowrie House, being the southern and largest half of the present front yard.

At this time a building resembling a Chinese temple, stood on Shantung Road, adjoining the old Union Church, just where Dr. Mills' house and grounds are now located. It faced the south, and in the rear

were two wings, each having four rooms on the ground, and one was two stories high.

It had once been an ancestral hall or temple, but was now the London Mission Hospital. The trustees resolved to erect a foreign building for a hospital on the northern part of the lot, and to have the Chinese buildings removed to make room for the house and grounds to be occupied by the doctor in charge. So many persons had been operated upon and died there that the Chinese imagined the rooms were full of the ghosts of the departed, and the highest offer the owners could get was five hundred dollars for all the buildings, less than the sum which had recently been spent on the floor of the main building. Our offer of six hundred dollars was accepted. The mission authorized this purchase at a meeting held Dec. 9th, but it was not till the next spring that the Board's approval of the plan for their erection, and the money, was received. The buildings, however, were at once taken down and removed to the South Gate, where they now stand.

The work of building was begun on May 5th, 1868, and before autumn we had held our first services in the new chapel, and the boys were living in their new quarters. The plan includes another building, which, according to Chinese style of architecture, should connect the two wings, forming a court. Although this building has always been much needed, the Board of Missions has never had the means to erect it.

About this time we employed five or six colporteurs for the American Bible Society. They worked in this and the adjacent provinces to the north of the Yang-tse and on the island of Tsoong-ming. The sales of Bibles

on one of their journeys amounted to $35, and on their return they were sometimes accompanied by those who wished to learn more of the Gospel.

In May, 1869, Mr. Gamble sent his resignation to the Board, and subsequently went home, Mr. Wherry taking charge of the Mission Press; but in the autumn of the next year Mr. and Mrs. Wherry removed to Chefoo, and Rev. John Butler, of Ningpo, took the superintendence of the Press.

On November 5th, 1870, the Rev. G. F. Fitch and Mrs. Fitch arrived, and went at once to the South Gate to live. At the suggestion of Mr. Fitch a Sunday school was begun for the children of the neighborhood. From the very first we had had a Sunday school composed of the pupils in our boarding and day-schools, and the older pupils were well qualified to take classes in the new school. We had never been able to get the neighbors' children to attend Sunday school, nor could we now, unless we gave them some remuneration. Mr. Fitch, however, did not object to this, saying, "The poor and neglected children at home usually received clothes, a picnic, books or something, to induce them to attend." We offered ten cash to each pupil who attended, and the chapel was filled the first day. Mr. Fitch prepared a little Sunday school paper, which was translated and printed, and was probably the first Sunday school paper printed in China; a catechism was also prepared for their special use. The school was at once organized, with superintendent, classes, chorister, secretary and treasurer, a regular collection and a weekly report. After the opening exercises, the classes, one after another, filed out and went to various rooms in the

two school buildings, where they were carefully taught for half an hour; then the bell struck, and all returned to the chapel to review their lesson in concert and to listen to a short address and the report of the attendance and amount of the collection.

Sometimes there were as many as three hundred and sixty or seventy present. It was probably the first regularly organized Sunday school in the empire, and and there are few, if any, so large to-day. It has been continued with some modifications and changes till now.

Mr. Butler conducted the work of the Press, with marked ability, till the next spring, when he resigned to resume his work in Ningpo, and Rev. C. W. Mateer, of Tung-chow, superintended the Press till the arrival of his brother, Mr. John L. Mateer, August 3rd, 1871.

Mrs. Farnham and I, having been on the field about twelve years, left for the United States by the way of Europe, sailing from Shanghai February 13th, 1872, Mr. and Mrs. Fitch taking charge during our absence.

April 18th the Rev. Justus and Mrs. Doolittle, of Foochow, were appointed to our mission, and reached Shanghai in October. They were requested to take charge of the work at the South Gate, and Mr. and Mrs. Fitch went to Soochow.

Failing health made it necessary for Mr. Doolittle to go home the next May, and Mr. and Mrs. Fitch returned and remained at the South Gate till we came back from the United States in April, 1874.

In November of this year Mr. and Mrs. Roberts returned to Shanghai, living first at the South Gate, then in Hongkew, and finally in the English settlement. Although the Press buildings were ample and convenient,

it was found that the neighborhood and surroundings were unfavorable for the morals of the workmen, and it was decided to seek a new location. The lot of land where the Polytechnic Institute stands, was first bought, and subsequently sold, and afterward the premises at 18, Peking Road, were bought.

Dr. and Mrs. Ellinwood visited our missions in China this year. Though satisfied with the economical arrangements of the schools he did not encourage us to hope that the means would be allowed for their enlargement.

Dr. J. G. Kerr, who had published a few numbers of a *Child's Paper* in Canton, on a lithograph press, asked me to take it up. He thought it ought to be edited in Shanghai and printed at our Press, and promised assistance, if I would undertake it. The first number published in Shanghai, appeared May 1st, 1875.

This paper, along with *The Chinese Illustrated News*, whose first number appeared May 1st, 1880, were first begun as a private enterprise, but after a few years, were taken over by the Chinese Religious Tract Society. The Religious Tract Society of London, by a generous grant, practically assumes the pecuniary responsibility.

Although the letterpress was well executed it was difficult to get any one to take an interest in printing the cuts. After a year and a half I was glad to be able to buy the American Episcopal Mission Printing Office, and to have the means of printing the paper at the South Gate, and of teaching our school boys some new industries. There were very soon apprentices in the various departments of English and Chinese type-setting, wood-engraving, stereotyping, book-binding, etc.

When in the United States I had learned something of wood-engraving, and could put an engraving on a box-wood block and tell the boys how to engrave it; and I knew when it was well done and could criticize their work, though I could not do it myself. But I found that the best engravings, from Europe or America, required skilful preparation and great care in printing, as well as good ink.

In 1876 Mr. J. L. Mateer was granted leave of absence, and finally resigned. The Rev. W. S. Holt, of Soochow, took charge of the Mission Press, having Mr. Gordon, a practical printer, as an assistant. In the summer of 1877 Mr. Roberts' health became so impaired that he and Mrs. Roberts both returned a second time to the United States. In 1881 Mr. Holt went home, leaving Mr. Gordon in charge of the Press.

The Synod of China met in Hangchow in May, 1878, and advantage was taken of so many representatives of their societies and places being in Shanghai to organize a Tract Society for all China.

The Rev. A. P. Happer, D.D., took a lively interest, and the organization is largely due to his wise counsels. A meeting was held at Dr. Nelson's, at which about fifty persons were present. After a full discussion I was made chairman of a Provisional Committee, authorized to obtain a concensus of opinion on the subject, and if the way were open to proceed with the organization.

In different mission centres twenty persons were easily found willing to take the office of trustee. The Society was organized at the Deanery; Bishop Russell was chosen President, and Dr. Suvoong and I were elected corresponding secretaries. At the death of Bishop

Russell, Dr. Happer was unanimously elected in his place. He came to Shanghai to attend the Annual Meeting, May 2nd, 1880, and delivered his inaugural address and preached the Annual Sermon. Dr. Smith was at one time treasurer. Mr. Silsby is one of the trustees, and the Society's Depository has long been at our Mission Press.

The open air meeting in the court west of the Lowrie House, was for some years an important and interesting feature of the work. It was begun one beautiful moonlight night. Seats were carried out and the gong sounded through the streets inviting our neighbours to come. It was an experiment, and the first meeting was looked forward to with some anxiety. Would any one come? We were not kept waiting long after the gong was struck. They came at once, filling up the seats, some bringing their own stools, and many standing.

It was an interesting sight. The silvery moon near its full, shone down from a clear sky, on the upturned faces. The church members and pupils from the schools joined in a song of praise, and then there went up an earnest prayer, followed by brief evangelical addresses. The older school boys had been brought up in the Sunday school, and were now Sunday school teachers. They were accustomed to writing compositions and recitations in the school and to conducting prayer meetings and making short addresses to the Sunday school, all helping to qualify them to take part in these meetings.

On one occasion a young man from another mission was present, and was invited to make the opening address. The Chinese can always talk, and this is the

only failure I have known, but having stated his subject he utterly broke down. One of our young men came forward and took up the theme and went on. After several short addresses the helpers and church members went among the audience, talking to individuals and seeking to find out and remove doubts and difficulties. When the moon failed a lamp post was put up, and the meetings continued.

Another promising work deserving of mention was Mrs. Farnham's class for women. There were usually above thirty in attendance. They spent the time in sewing, helping make the school boys' clothes, for which they received compensation, and while they plied their needles Mrs. Farnham, assisted by a Bible woman, gave them religious instruction, using various methods. Among these women there was one at least who had, when a young girl, many years ago, attended Mrs. Lowrie's girls' day-school. It is thus that the Gospel overtakes these people again and again. One was hopefully converted and joined the church, and has maintained a consistent Christian life ever since. On the 10th of November, 1877, Mr. and Mrs. Fitch returned from the United States, and Mr. Fitch, under special instructions from the Board, went to the Press, with Mr. Gordon in his old position of assistant. The Board's Annual Report to the General Assembly for that year says: "General approval has been expressed, not only by the Central, but by the Northern mission, of the manner in which the Press has been conducted during the absence of Mr. Holt, by the Rev. G. F. Fitch. The amount of work has been very large; the men having been called to work during part of the night. Most of the work done has

been strictly connected with the missionary enterprise. The work of the American Bible Society has been kept up, and a larger amount of printing for the use of the missions has been done than for several years. $2,000 were allowed by the Board in 1882, and $2,500 in 1883, for printing in the interests of the various missions. These amounts have been taken from the surplus earnings of the Press. The Press has for some years yielded an income to the mission, and the superintendent has paid over $5,000 into the treasury of the mission from the earnings of the past year." The Report shows that more than forty-four million pages were printed during the year.

In the boarding-schools there had been forty-two boys and thirty-one girls. At the South Gate, and in the country, there were nineteen day-schools. The Rev. *T'ong Tsæh-tsoong* had been installed as pastor over the church, which had a membership of one hundred and twenty-seven. Besides supporting its pastor the church supported three Sunday schools, a day-school and a Bible woman. *Tsū Tsok-san,* the first pupil in the boarding-school, was ordained, and went back to Nankin to preach the Gospel in his native place. A church was organized at the Press, with seventeen members, and the Rev. *Bau Tsih-dzæ* called as pastor, and there was a day-school and street-chapel connected with the Press. At the end of the year Mr. and Mrs. Holt returned to the Press, and Mr. and Mrs. Fitch went to Soochow.

In October, 1881, the Rev. J. N. B. Smith came out, and went at once to the South Gate to live, where he remained until last May, when he was appointed to take charge of the work in Ningpo.

In October, 1882, the Rev. O. S. Chapin and Miss Lizzie Farnham came out to join our mission, and were stationed at the South Gate.

Continued ill-health made it necessary for me to go home in December, 1882. Dr. Smith had been here about a year. He took charge of the treasury and all the petty accounts soon after his arrival, and had that difficult part of the work well in hand. He had also gained a good insight into the general management of all the work; still the burden and care that fell upon Mrs. Farnham was too great, and her health failed, and she was ordered home. Miss Farnham became Mrs. Emens, and took charge of the Girls' boarding-school till we returned on the 18th of November, 1884.

Mr. and Mrs. Chapin soon moved to Nankin. When we returned from America we found Mrs. Holt already gone, and Mr. Holt about to follow. He sent in his resignation to the annual meeting, held in Soochow, and the mission requested me to take his place.

About this time the Chinese began to take much interest in printing. Fourteen photo-lithographic establishments were started in one year, besides several others for printing with type. At some of these places they also did type-casting, stereotyping and electrotyping.

The rivalry of all these establishments did not, however, affect us so much as two new mission printing offices, which divided between them work which would otherwise have come to our Press. Nevertheless, there was all the work that could be done in every department.

In the Board's Report to the General Assembly for the years 1885-86, occurs this passage: "The business of the Press, under Dr. Farnham, has been conducted

with marked ability and commendable success, notwithstanding the multiplying of rival enterprises in the field ..... The aggregate of work done during the year is 709,970 volumes and tracts,—59,406,900 pages,—the largest amount of work done in any year in the history of the Mission Press ..... About one hundred and fifty persons are employed in connection with the Press, of whom forty-one have been pupils in the boys' boarding-schools."

The reports for other years mention eighty or one hundred hands employed, and the average for the last five years is a little over forty million pages per year. Last year (1893) it was less than thirty-seven million pages.

Miss Strong, one of our missionaries in Peking, was persuaded by Dr. Smith to come to Shanghai and *unite* with him in the work at the South Gate. In the spring of 1885 he went to Peking with the satisfactory result that she returned with him as his wife. For several years the whole of the work at the South Gate, including boys' and girls' boarding-schools, out-stations, day-schools, etc., were all carried on, with the assistance of the natives, by Dr. and Mrs. Smith.

The Rev. J. A. Silsby came to China Dec. 19th, 1887, and was located at the South Gate, where he has lived and labored most of the time since. In the spring of 1888 he was appointed Superintendent of the Mission Press during my absence at the meeting of the General Assembly in Philadelphia, but acting under instructions from the Board he turned it over to Mr. Fitch on the 1st of July. Since that time Mr. Silsby has had charge of the Lowrie High School, and has worked hard to make it a good and efficient institution. When Dr. Smith

left for Ningpo there was added to his burden the care of the country work.

In writing the last Annual Report of this station Mr. Silsby gave the following facts relating to the Lowrie High School and the girls' boarding-school :—

"Nearly half of the members of the churches in Shanghai are from these two schools. Some two hundred students have been connected with the Lowrie High School, of whom thirty have joined the church. Of its graduates one is a minister, one is a licentiate, two are theological students, two are local preachers, six are school teachers in our mission, four are elders in the Shanghai churches, one is compradore at the Press, one is foreman in the Chinese compositors' room, four are compositors, three are clerks and four are employed in other capacities in the Press. Some are helping other missions, and others are in business as compositors, clerks, telegraph operators, etc.

"The girls' school has a similar history. *Seventy-three* have joined the church from among its pupils. All the teachers at the South Gate and three at Hongkew—ten in all—are from this school, and there are many working in other missions."

Mr. Silsby also for a short time assisted in the oversight of the work in Ningpo, after Mr. and Mrs. McKee went home, in 1893.

Miss Mary A. Posey arrived October, 1888, and has engaged in a variety of work ; teaching in the girls' and boys' boarding-schools, superintending day-schools, visiting from house to house among the women, and itinerating. Her Junior Christian Endeavor Society is one of the largest and most interesting in the Empire.

Mrs. Silsby came to China in connection with the Christian Alliance Mission in 1889, and united with our mission and Mr. Silsby the same day, viz., Dec. 19th, 1890.

Mr. Gilbert McIntosh came out Nov. 10th, 1885, in connection with another society, Mrs. McIntosh joining him in January, 1887.

In May, 1891, Mr. McIntosh joined our mission, and took charge of the Mission Press during the time that Mr. and Mrs. Fitch were in the United States. His report shows a good year's work. Since Mr. and Mrs. Fitch returned in October, 1892, he and Mr. McIntosh have continued the joint superintendence of the Mission Press.

When Dr. and Mrs. Smith went home for their vacation in 1890 Mr. Silsby was put in charge of the South Gate work and out-stations, and Miss Kate Brunton was invited to take charge of the girls' boarding-school. She carried on the work with great energy till the close of the year, when she was appointed matron of the Eurasian Girls' School, and Miss M. E. Cogdal, who arrived October 21st, 1890, was appointed to succeed her in our girls' boarding-school, taking full charge from January 1st, 1892. She has ever since carried it on with untiring diligence and great success. In the early days of the schools the girls and boys grew up attending Sabbath services and morning prayers together and reciting in the same classes. Though the girls' mothers had never been educated they generally stood equally high in the classes with the boys, sometimes taking the prizes. The graduates from the boys' school usually found their wives in the girls' school, and this was not

brought about, as may be supposed, by "match-making."

When a young man was in a position to make a home he would send his middleman, asking for the hand of the girl he liked best. Usually the young lady knew she was the object of his affections, and timidly signified her approval. But there are exceptions to all rules, and there was one case where "the course of true love did not run smooth." When the young lady in question was consulted no amount of coaxing could induce her to say "yes," or "no;" at length, however, she timidly intimated that she preferred "the other." Judicious questioning, and shrewd guessing, revealed the name of "the other." I hope I may not be accused of "match-making," even though I confess I suggested to a mutual friend that if "the other" wanted the best girl in the school he had better send his middleman to ask for her. In about a year from that time she married "the other," the man of her choice. Their subsequent married life has, I think, proved it a case of mutual affection, and I presume he had given some evidence that she was *his* choice, before his rival asked for her.

In 1888 the present pastor, the Rev. *Sz Ts-ping*, was called to the Press church.

The third, or Hongkew church, was organized in 1890, and has this year called its first pastor, the Rev. *Yû Kok-tsung*.

We all wish there were more results to record; but a historian can not make history; he can only narrate what has taken place. We are in our daily lives making history, to be written out by some one who will come after.

We wish we had such a church building as would be

a credit to the great denomination we represent; that we had suitable institutions of learning, including academy, college, theological seminary and medical school; that we had a hospital and numerous dispensaries and commodious and suitable buildings for the Mission Press and dwellings for the Press hands; that we had many thousands of earnest, devoted, native converts, and hundreds of preachers filled with the Holy Spirit.

Though we have not these, yet there are some encouraging aspects. There is evidence of real gratitude among those whom we have been the means of bringing to Christ.

In the celebration of my sixtieth birthday Mrs. Farnham and I were invited to a re-union, held at the South Gate, in honor of the occasion, where, after suitable religious services, about three hundred of our old pupils and other friends sat down together to dinner. By presents, and in other ways, have they shown their affection, and occasionally one unexpectedly meets with evidence of the success of our mission work.

Some time ago Mrs. Farnham went to visit a former pupil in her new home, and found there were three families of our old pupils living in adjacent houses, and keeping up the habits of their school days, having daily prayers together. It is believed that there are many of these Christian homes with the Sabbath and family altar.

I presume all who have labored at this station, are ready to say, in the language of the Prayer Book, "We have left undone those things which we ought to have done, and we have done those things we ought not to have done"—and for any good that has been done, to ascribe all the honor and glory to God.

HISTORICAL SKETCH OF THE HANG-CHOW STATION.

BY REVS. D. N. LYON AND J. H. JUDSON.

OUR first effort, looking toward missionary work in Hangchow, was made about the close of 1858, when the Rev. J. L. Nevius, who had been about five years in China, in company with the U. S. Consul, Dr. Bradley, and Mr. Russell, of the Church Missionary Society, made a flying visit to the city. On this tour little was attempted in the way of preaching. They walked about the city and visited the beautiful West Lake, where they encountered a party of mandarins, who were quite startled and apparently displeased with the presence of outside barbarians in their midst.

From this time they were watched and closely followed by one of the Yamên underlings, who finally escorted them to the Yamên, and after a good deal of delay, procured for them a boat to take them back to Ningpo. When they reached the boat they found themselves booked for a passage with a gang of chained criminals.

After submitting to the annoyance of being deported at government expense to a point about half way to

Ningpo, they insisted on their escort leaving them, and finished the journey alone.

Mr. Nevius, in company with native assistants, went again to Hangchow about the last of February, 1859. He found Mr. Burdon, of the C. M. S., stopping in a boat outside the city, and together with our native helpers, assisted him in securing rooms in a temple on the city hill.

After remaining about a month and engaging accommodations for himself and wife at the Six Harmony Pagoda, in the extreme southern suburb, he returned to Ningpo for Mrs. Nevius. On the 6th of April of the same year we find them making the journey to Hangchow, by way of Shao-hing and I-gyao, and landing at the Pagoda after a trip of four days. The priest was a little embarrassed at having to entertain a foreign lady, but allowed them to take the rooms agreed upon. As it was the time for pilgrims to worship at the temples, they had crowds of visitors and abundant opportunity to talk to the people.

Providence soon opened the way for them to move into the city. A military mandarin, while transferring some troops to a neighboring camp, stopped at the monastery and sought an interview with the foreigner. Mr. Nevius returned the compliment by calling at the captain's head-quarters in the city, where he was received between files of soldiers and entertained with tiffin and tea.

On the way home from this interview, he climbed the highest peak of the city hills and engaged rooms in a dilapidated Taoist temple, the priest being quite willing to rent.

After a day or two of consultation and prayer, they

decided that it was best to move immediately, which they did in as quiet a way as possible, so as to avoid attracting a crowd.

Mr. Burdon having returned to Shanghai some time before, they found themselves the only foreigners in the great city, which at that time was estimated to contain a million of people.

Their presence on the Ts-yang-san could not long remain a secret, and great curiosity was manifest as to their object in coming and by whose authority they had presumed to invade the provincial capital, and especially the city hill consecrated to pleasure and worship.

At the suggestion of the native helpers, and with the concurrence of Messrs. Culbertson and Gayley, who had come to visit them from Shanghai, it was decided to call on the higher officials of the city and make known their object.

The calls were politely received and returned in person by all, except the governor, who sent a deputy with a card. After these friendly exchanges their position was decidedly more comfortable, and they seemed justified in taking steps looking toward a permanent occupation. Accompanying his wife to Ningpo and remaining a couple of weeks, Mr. Nevius made a fourth visit to superintend necessary repairs on their house. These being well under way, he returned to Ningpo and embarked his household effects in a small junk, and with Mrs. Nevius, made the perilous journey by way of the Hangchow bay and Tsien-tang river. This rather foolhardy expedition nearly cost them their lives, but by the intervention of a kind providence they rode safely through treacherous shoals and tidal waves, and reached

their destination July 1st. They were only fairly settled in the temple with official proclamations duly posted at their door, when about the middle of July news came of a breach of peace with foreigners, and of the defeat of the allied forces of France and England at the mouth of the Peiho. Though Americans were not parties in this conflict with China, it soon became evident that the opening of Hangchow to the Gospel so auspiciously begun, was to be suddenly suspended.

Mr. Nevius was requested to withdraw to Shanghai or Ningpo, till the settlement of these unhappy disputes could be arranged for. To emphasize this request the head priest who had rented them the rooms was seized and imprisoned, and threatened with severer punishment unless the foreigner was evicted.

They held on, however, and petitioned the authorities to be allowed to stay till the weather was cooler. About the last week in August a notice came from their Consul stating that the Hangchow magistrates were complaining through the Taotai that a certain American, by the name of *Nyi*, had taken up residence in the city and was unwilling to leave, though repeatedly requested to do so.

In reply the Consul suggested that they be allowed to remain for cooler weather. To this request no anwer was received, and after waiting several days, they very reluctantly turned their faces again toward Ningpo, leaving the most of their household furniture in the temple. Thus ended the first occupation of Hangchow.

We could hardly expect that so brief and oft-interrupted a sojourn would have much to show in the way of converts; yet at least two persons trace their conversion to this period. A Mrs. *Su*, wife of a tailor, became an

interested inquirer, gave up idolatry, taught her children to worship the invisible God, and several years later was found by native colporteurs in the Ningpo district, and was finally received into the Church. A man is also spoken of, though not mentioned by name, who received his first impressions at this time. The mission was greatly disappointed at the apparently disastrous ending of the Hangchow work, but soon came to see that it was wisely so ordered, that precious lives should not be thrown away. Only a short time elapsed till the city was invaded by the Taiping rebels; the temple in which they had found a temporary home was burned, and beautiful, prosperous Hangchow became a waste and howling wilderness. So ended the pioneer period of our mission to the capital of Chehkiang.

The second period was inaugurated by the Rev. D. D. Green; Mr. Nevius having been transferred to the Shantung mission. Some preliminary itineration was undertaken by Messrs. Green and Dodd in April, 1864, about a month after the city had been evacuated by the rebels. In January, 1865, Mr. Green and family, with a staff of native helpers, moved to Hangchow. They secured by purchase, in the name of a Christian native, a house in the "Leather Market Street," which has been known as the head-quarters of our mission ever since.

Mr. Green began carrying on a vigorous itinerancy, both in and around the city. Out-stations were opened at two market towns to the north and north-west, one of which has developed into the present Church of *Sin-z*.

In September, 1867, the Rev. S. Dodd and wife were, by order of mission, transferred from Ningpo to Hangchow, bringing with them the Ningpo boys' boarding-

school, for the accommodation of which a building near the Oil Mill Bridge, was leased for eight years. Mr. Green returned with his family to the U. S. in 1869. Being unable to arrange for his family, he decided to remain in the home field, and took up work under the Board of Home Missions. The feeling that his work was in China, however, soon became so strong that he again applied to the Foreign Board to renew his commission. He was accepted promptly, and made arrangements to sail. Just as he was packing to start he was taken with pneumonia and died.

He was a thoroughly good man and an earnest missionary. A rather amusing incident occurred in connection with his colportage work in the city. Among the tracts freely distributed was an illustrated Pilgrim's Progress, containing a woodcut representing the Pope of Rome sitting in the mouth of a cave, around which were strewn the bones of the heretics he had caused to be slain.

A copy of this book fell into the hands of a Franciscan priest, whose mission had maintained a Church in the city for a century or more.

He immediately paid Mr. Green a visit and demanded the suppression of this book, in which the truth was portrayed so faithfully.

The priest seems to have been a new arrival, who did not speak anything fluently, except his native French, which to Mr. Green was an unknown tongue. The priest scolded in French and Mr. Green talked back in Ningpo colloquial.

In the confusion of tongues both lost their temper. Mr. Green finally concluding the interview by showing the Franciscan the door, and telling him to go and mind

his own business. The priest retired shaking his fist ominously at this Protestant invader of his quiet parish.

On January 16th, 1870, the station was reinforced by the arrival of Rev. D. N. Lyon and wife from the Presbytery of Wooster, O. They were met at the boat-landing by Dr. Nevius, who had come down from Shantung for the winter, to assist in teaching a theological class. He led them through the strange narrow streets to the Leather Market chapel, where they found the natives just assembling for Sunday afternoon worship. We were welcomed into the household of Rev. Samuel Dodd, and given a room in the south-west wing of the native house. This was our home for about a year, till we moved temporarily to the north end of the city, into a house which had been left unfinished by Mr. Kreyer, of the American Baptist Union.

In May, 1870, Mr. and Mrs. Lyon made an eventful trip to Ningpo, for the purpose of securing the services of a foreign physician. But the eldest son of the Lyon family, as if to express his preference for itinerating work in the interior, chose rather to be born in a Chinese boat at the city of *Yü-yiao*, a good day's journey from the treaty port, at one o'clock a.m. of May 13th.

His parents not having the power of a contrary choice, allowed him to have his own way, as they have frequently done since. (That child is now about ready to come to China as a missionary.)

At 5 p.m. of the same day we reached Ningpo, and were cordially received and tenderly cared for by the Rev. and Mrs. Leyenberger, in whose house we spent the summer. It was a summer of great anxiety throughout China.

The Tientsin masssacre occurred on the 21st of June (1870). Twenty Europeans and fifty or sixty native Christians were brutally slaughtered by an infuriated mob.

Ten Sisters of Charity were cut down, and their bodies thrown into the flames of their burning premises.

The news of this horrible brutality swept like a prairie fire over the land, everywhere kindling the bitterest animosity against foreigners.

Threats were made of a general massacre of all Europeans, and the day fixed upon at Shanghai was the 22nd of July.

But in the good providence of God these threats were never carried out. It was by no means re-assuring to receive an official letter from our United States Minister in Pekin stating that missionaries had no treaty rights in the interior that he would feel like pressing in case any difficulty should arise.

We felt, however, that God, who had so wonderfully broken the pride of idolatry, and, by the scourge of a four years' war, thrown open the gates of hundreds of great cities, must have meant it for the advance of His own cause; and having already been in peaceful occupation for some ten years we were not disposed to retreat without good reason. Indeed we returned to Hangchow in the following September and set to work more earnestly than ever to obtain a stronger foothold in the city and country.

At the out-station of *Sing-z*, 30 miles north, a lot was purchased and buildings erected for chapel and school.

In the city, land was also obtained and two foreign houses erected, the native house heretofore occupied by two missionary families being transferred into the boys'

boarding-school, so that by the close of 1871 we were fairly well equipped so far as buildings are concerned. The years 1872-4 were years of quiet working and waiting. Extended tours were made into the unevangelized parts of the province, and an out-station was opened in the *U-kang* district, 35 miles north-west from Hangchow. In 1873 occurred an interesting case of complaint against the foreigner on account of disturbed *fung-shui*.

The Southern Presbyterian Mission had secured a piece of land on the city hill, and a foreign house had been built thereon, facing and overlooking the Provincial Treasurer's office. Not long after the completion of the house a death or two occurred in the Treasurer's household. The luck-doctor was called in, and after surveying the situation, said that the trouble was traceable to the foreign house on the *Kwun-mi-san*. On or about August 22nd a proposition came through the U. S. Consul at Ningpo from the Hangchow gentry, offering to buy the mission houses on the hill and secure a lot down in the city. In order to emphasize this proposal a stone-mason, who had been middle man in selling the land to the foreigner, was arrested, severely beaten and put in prison. Considerable excitement followed, and threats were made against all the foreigners resident in the city.

On October 11th U. S. Consul Lord and Mr. Colby, representative from the British Consulate, came from Ningpo and spent several days in conference with the officials, asking that the man who had been imprisoned should be released, and promising that an exchange would be made, provided proper terms could be agreed upon.

The officials said the man would be released, but in order to keep face with the people they could not release him till after the Consuls had returned to Ningpo.

To this rather humiliating condition the Consuls submitted. A deputation of the gentry was afterwards sent to Ningpo to arrange the details of the exchange, which were that $11,000 should be allowed for the hill property, and as much land as the mission thought necessary for its work. In this matter the officials acted very liberally, and the transfer was effected in a quiet inoffensive manner; the only drawback being that the lot exchanged for was in a low part of the city and in the immediate vicinity of some pools of stagnant water.

This concession to Chinese prejudice and superstition was thought by some to have been unnecessary, but possibly it was the means of avoiding a riot that might have involved all the other missions. It set the example of settling disputes by negotiation rather than by mob violence, and in this respect has, no doubt, had a good effect on the Chinese in Hangchow ever since.

The year 1876 was one of great excitement, owing to what was known as the "paper men craze," the origin of which was never fully explained. Sprites in the form of paper men, said to have been sent out by foreigners, followed people after dark and clipped off the ends of their queues, and those who lost their queues in this way were sure to die within three months. The sprites also entered peoples' houses and concealed themselves in the rafters, and when the household was asleep, descended and perched upon the breast of the unconscious sleeper and gradually smothered him to death.

Charms were devised by the Taoist priests which, when braided into the queue, were considered a good protection against these mysterious emissaries. The traffic in charms became a very lucrative one to the Taoists, and some suspected that the craze had been started by them for this mercenary purpose.

Christians were thought to be exempt from these uncanny assaults, because they carried the cross about their persons, or kept an image of the crucifix in their houses. So the cross was widely used by the heathen as a charm. The sign of the cross was painted in white on the doors and on the pavements along the streets. In some places gongs were beaten all night long, to keep the people on their guard and to drive away the sprites. So intense was the anti-Christian feeling that in many places chapels were looted and native preachers beaten. Our chapel at *Sin-z* was partially torn down, and the furniture smashed. On representation being made to the local mandarin, however, the damage was repaired and the chapel re-opened by a deputy from the *Chehien's* office, and very satisfactory proclamations were issued to quiet the people.

During the next year, 1877, an attempt was made from Hangchow to open the city of *Kia-hing*, the next prefect north on the Grand Canal. A small native house was rented in a back street and occupied for a time by a couple of helpers, one of whom was a peddler of eatables, who made his own living and talked to the people as he found opportunity.

On the occasion of Mr. Dodd's visit to the city, however, a mob, evidently incited by the gentry, with connivance of the officials, pulled down the house, and

catching the old peddler dragged him to the nearest pit of night-soil and thrust him head downwards into the filth, leaving him to extricate himself as best he could. The other native escaped by a back door, and brought word to the foreigner who was resting in his boat. He immediately ran with his native helpers to the prefect's office, and appealed for protection against the mob. The magistrate now very gracefully assumed the rôle of protector, and after a good deal of delay escorted the foreigner with all his belongings to a large boat procured for the purpose, and rode with him to a point several *li* towards Hangchow. The prefect said that the Kia-hing people were turbulent and hard to manage, and that as they did not want the new religion, perhaps it would be well not to attempt to open a chapel in their midst.

Mr. Dodd afterwards appealed to his Consul, but received little encouragement. No redress was ever obtained, nor restitution made for property destroyed.

It seemed evident that the whole affair was pre-arranged, and the mob instructed to avoid doing personal violence to the foreigner.

Kia-hing remains to this day the only prefectural city in Chehkiang province that has successfully excluded the missionary. Mr. Dodd returning home soon after, the attempt was not renewed.

In the spring of 1878 Rev. Chas. Leaman was transferred from Nanking to take Mr. Dodd's place in the boarding-school.

Rev. and Mrs. J. H. Judson arrived in the fall of 1879.

Mr. Lyon and family left for home in May, 1880.

A summary of the work for 1879 shows that there were two Churches, the admissions to which from the beginning were 142; one boys' boarding-school of twenty-five pupils; five day-schools with sixty pupils; six preaching stations.

The contributions for 1879, for pastor's salaries and congregational expenses, amounted to $207.00.

Hangchow Station from 1879 to 1895.

With the arrival of Mr. and Mrs. Judson, in the Fall of 1879, our Hangchow station seemed to be very well manned. But changes soon took place. In the spring of 1880, Mr. Lyon having worked faithfully for ten years, returned with his family to the U. S. A., and in the Fall Mr. and Mrs. Leaman removed to Nanking to take up their work there; and thus the station, with all its work, educational and evangelistic, was thrown upon one man and his wife, and that too with only a few months' study of the language, and with no experience. It was not till the Fall of 1883, when Mr. and Mrs. Mills arrived, that the *Fong-loh-gyao* house was again occupied, and the burden of the work divided. Mr. Mills gave his entire time and energy to evangelistic work, itinerating and preaching in the country and street chapels, selling books and preaching upon the streets of the city, while Mr. Judson devoted his whole time to the work of the high school.

In the year 1888 a heavy blow fell upon Mr. and Mrs. Mills, a blow almost too heavy for them to bear.

In July of that year Francis, their little baby-boy of seven months, was snatched away from them, and in the following November Sydney, their boy of four years, the only one left to them, was also taken, and the two little graves were made side by side. The bereaved father and mother remained till the spring of 1889, when it seemed best for them to return to their native land. Thus again the whole burden of the work fell upon one family.

It did not remain there long, however, for in the Fall of the same year Mr. Garritt came and helped to bear its weight. Two years later he was married to Miss Nannie McDannald, of the Presbyterian Mission, South, and so the house at the *Fong-loh-gyao* was again occupied. In the Fall of 1893 the force of the station was again increased by the arrival of Mr. and Mrs. Mattox, and in the summer of 1895 by the arrival of Mrs. Doolittle.

During these years, from 1879 to 1895, many changes took place also in the native force. The Pastor, *Tsiang Nyng-kwe*, though laid aside with several attacks of illness, is still at his post, doing faithful work. *Yü Zang-foh*, who used to tell with such vividness the parables and miracles of our Lord and hold his audiences at the *Fong-loh-gyao* chapel almost spell-bound, was called to the pastorate of the *Sin-z* Church, where he served well, and where in the year 1887 he died. *Yü Koh-tsen*, who was called to fill his place in the street chapel, was also called to fill his place as pastor of the church at *Sin-z*, from whence he was afterwards called in 1883 to a pastorate in Shanghai.

Owing to the poorly manned condition of the station during a large portion of three years, no great progress in the evangelistic work could be looked for. The work in

the high school took up the entire time of Mr. and Mrs. Judson. Several book selling and preaching tours, however, were made by Mr. Mills and native helpers to the west of Hangchow, and bade fair to be fruitful, could they have been followed up. Since Mr. Garritt's arrival, the out-station at *Hai-ning*, 30 miles east of Hangchow, has been opened. *Tong-yang* region has been transferred from the Ningpo to the Hangchow superintendency, and also several evangelistic journies have been made into the *Siao-san* district.

With the station manned as it is now we hope to accomplish much more seed-sowing and to gather in much greater harvests.

HISTORICAL SKETCH OF THE HANGCHOW HIGH SCHOOL.

The Hangchow High School had its beginning at Ningpo. The first allusion to it is found in the minutes of the Ningpo Mission, dated June 29th, 1845. It was then resolved: (1.) That a boarding-school, to contain about thirty boys, should be undertaken by this mission. (2.) That the Rev. R. Q. Way and D. B. McCartee, M.D., be entrusted with the charge of this school. The first annual report ended October 1st, 1846. At that time thirty boys were in attendance, which was the full number sanctioned by the mission.

In a report upon a curriculum of study, presented to the mission the same year the school was organized, we find the objects of the school stated to be thus: "(1.) To secure the salvation of the scholars' souls. (2.) To enable them to get their living among men. (3.) By elevating

their characters to make them useful to their countrymen." The Report continues: "We shall obtain the first by teaching them the religion of Jesus by books and by oral instruction. We shall gain the second by giving them a good Chinese education, which, the Chinese themselves being judges, is 'better than fine gold.' To obtain the third object is a work of much importance and difficulty. A good Chinese education may accomplish the second, but it would not elevate them above their countrymen. It will be obtained in part by a knowledge of, but especially by an experimental acquaintance with, the truths of Christianity; in part by the influence of a Christian family, and in part by a more extended system of education than is common among the Chinese. We must consider, therefore, the chief defects of Chinese education and supply what is wanting. Among the chief defects in Chinese education are: (1.) Ignorance of other nations and an overweening regard for their own. This must be remedied by showing the relative situation and importance of each, as is done in the study of geography and history. (2.) Ignorance of many of the most common appearances and phenomena of nature. This defect must be remedied by instruction in natural philosophy, chemistry, astronomy and anatomy. (3.) Ignorance of most of the arts and sciences. This must be remedied by instruction in the principles of some of the most useful of them. (4.) In great measure an inability to close and patient logical thought and investigation. This must be remedied by instruction in geometry, trigonometry and algebra. (5.) A great defect in imagination, taste, insensibility to beauty and the principles of order and harmony. This is to be corrected by the study of taste, music and exciting sports.

That all which we contemplate in the course proposed shall be gained at once, or even in ten years' time, is perhaps more than we have a right to expect, but this should not prevent us from both attempting and expecting great things."

We have quoted at length from this report that the prime objects of the mission school may be fully known. A survey of the annual reports goes to show how faithfully these objects were striven for.

In the report ending with Oct., 1847, we learn of the first fruits of the first object of the school—the conversion of one of the oldest boys. The number of the students increased quite rapidly, so that in 1849 it was resolved to limit the number to forty, an increase of ten over the first limitation. The first account given of any boys having completed the full term of years and going out of the school, is in the report of 1849-50, when eight are reported. Of these one became a teacher in the school, one pursued the study of medicine under Dr. McCartee, four went into the printing press, and the remaining two went to their homes. The school began under the joint superintendence of Rev. R. Q. Way and D. B. McCartee, M.D., and it thus continued until 1847, when Dr. McCartee resigned and Rev. J. W. Quarterman was appointed to take his place. In 1852 Mr. Way resigned his position, and Rev. S. Martin was appointed to succeed him temporarily, thus placing the management of the school under the care of Mr. Quarterman and Mr. Martin. It thus continued for nearly one year, when Mr. Quarterman, having resigned, the school came under the entire management of Mr. Martin. He remained superintendent until his return to U. S. A. in

1858. Rev. J. L. Nevius succeeded him and continued in charge till 1860, when it came under the temporary supervision of a committee, consisting of Dr. McCartee and Rev. D. D. Greene, but eventually Mr. Greene became superintendent and continued till 1863. According to a Report of the school, found in the "Foreign Missionary" for 1864-5, Mrs. Morrison was appointed to take charge. In 1867, through the influence of Dr. Nevius and Mr. Greene, the school was removed from Ningpo to Hangchow, and was for some years under the superintendence of Rev. Samuel Dodd. Upon his return to U. S. A. Rev. D. N. Lyon took charge. He was followed by Rev. Chas. Leaman, who remained in the school till the year 1880, when it came under the care of Rev. and Mrs. J. H. Judson.

During the twelve years in which it has been their privilege to work in the school the prime object has been to build up an institution in which young men should receive a thorough Christian education and thus be fitted to enter upon any calling where God might see fit to use them, either in the ministry or in medicine or as teachers. To accomplish this their whole time has been given to the work of the school and a constant effort made to raise the standard of study. The scholars are now indentured to complete the course of study, which is carefully graded through four years in the preparatory course and six years in the advanced course. Those who pass creditably through the former are re-indentured for the latter. The course in the sciences has been greatly enlarged, and considerable apparatus has already been procured to assist in their study. Many incidental expenses in the way of clothing, traveling, etc., have not only been cut off, but an amount of $575.00 has actually been received from tuitions during the last

seven years. The present number of students is fifty, which is all that the building which we now occupy will accommodate. During one year Rev. J. C. Garritt was temporarily associated in the work of the school. Rev. and Mrs. E. L. Mattox have now been appointed to the school work, and are on the field.

In closing this sketch let attention be called to two facts: (1.) This is one of the oldest, if not *the* oldest school of our Church in China; it is over forty-eight years since it was first established. The founders of the institution attempted great things, and they expected great things; there was a hope that in ten years great advance would be made in the course which they contemplated. Four tens and more have passed by, and all which they contemplated is not yet realized. One reason for this slow progress is of course the many difficulties which met them at the outset. All was new work; nothing had been done in the way of text-books; all teaching had to be done orally, and text-books had to be made. But perhaps the greatest reason for this slow progress in the growth of the institution has been in not always keeping to the original purpose of its founders and working along one line of policy. This follows from the fact that so many changes have been made in its superintendents. Quite often the superintendency has fallen upon those who took it from the necessity of the case and not at all from a choice for educational work. It could not be expected that in passing through these many changes the same purpose would be always kept in view and steady progress be made. It has been the privilege of Mr. and Mrs. Judson to give twelve years of steady work to the institution, with only a few months'

interruption. During this period God's blessing having manifestly accompanied the work done, the character and standard of the instruction has been raised, and its facilities for a more thorough and advanced course in liberal education have been greatly increased.

(2.) The other fact to which attention is called is that in 1888 the mission took action towards a greater degree of centralization in educational work, and it was at that time resolved that the institution at Hangchow should be made the high school for Central China. It was thought that for many years to come one such institution would be sufficient to meet the wants of the mission; that it would be economy to concentrate all our force upon the building up of one well-equipped institution, and that one such institution would be all that the Board would be willing to undertake for Central China. Later action of the mission also emphasizes the importance of advance.

HISTORICAL SKETCH OF SOOCHOW STATION.

BY REV. G. F. FITCH.

OOCHOW was first opened as a station, so far as our mission is concerned, in January, 1869, by Mr. Charles Schmidt and Rev. *Bao Tsih-dzae.* Mr. Schmidt was then not in connection with our mission, but went to Soochow under the auspices of Mr. Gamble, at that time in charge of the Mission Press at Shanghai. Mr. Schmidt had been connected with the Imperial army at the time of the rebellion, but afterwards, having been converted, he desired to engage in mission work. Having a native wife, and wearing the native dress, he was especially fittted for opening work in a new place. Soochow was at that time also occupied by two or three members of the China Inland Mission, but their work was not continued for many years.

In September of the year 1868 nine persons were received into Church membership, and a petition sent to Presbytery, asking that a Church be organized. Among the first members was a man named *Tseo,* a converted opium smoker, who afterwards became an Elder. Being weakly and often sick, he again relapsed into the habit, and was dismissed from the eldership and finally from Church membership, but continued for many years, one way or

another, connected with the mission, never, seemingly, without a hope that he might yet be saved.

In October, 1872, Rev. Geo. F. Fitch and wife moved into the city, occupying the house previously occupied by Mr. and Mrs. Schmidt, they having removed to another part of the city. Rev. H. C. DuBose and wife and Rev. J. L. Stuart moved into the city the same week, and this is the date usually assigned as the year of the opening of the station for our Board.

Heretofore no foreigners wearing the foreign dress had lived in the city, and so the new comers were an object of interest and centre of attraction wherever they appeared. By dint of caution, however, and the avoidance of the more densely populated parts of the city, quiet was secured, and the missionaries were allowed to live in peace.

On account of the illness of Mr. Doolittle, who was then in charge at the South Gate, Shanghai, Mr. Farnham and wife, being then in America, Mr. and Mrs. Fitch were compelled to return to Shanghai the following May.

In October, 1874, they again returned to Soochow, having with them Rev. W. S. and Mrs. Holt. Another native house was rented and fitted up, in which the two families lived very happily during the following year, or rather part of it, Mr. Holt being called to Shanghai to take charge of the Press, consequent on the return of Mr. John Mateer to the U. S.

During these early years extensive itinerating tours were taken by Mr. and Mrs. Fitch, often having with them Rev. J. L. Stuart, into the regions north, west and south of Soochow, but more especially into the regions of the Great Lake and about. There are many beautiful islands in this lake, formerly the homes of wealthy men, who

kept their families here while they were away in distant parts engaged in business. The rebels destroyed all this, however, leaving only a few poor people in possession; but they are well disposed, for the most part, and had no objections to the advent of the foreigner among them, though they did not care for his doctrine.

During the year 1873 the Rev. Albert Whiting and wife, and Rev. C. Leaman in 1874, came to Soochow, but only to make a temporary stay while they should prepare for the opening of the city of Nanking. Mr. and Mrs. Holt having been permanently detained in Shanghai, never again resumed work in Soochow, and Mr. and Mrs. Fitch were left alone until the year 1878, when the station was reinforced by the coming of the two ladies,—Misses Schumcker and Coolie,—who arrived in February, but were both married in December of the same year, one to Rev. J. W. Davis, of the Southern Presbyterian Mission, and the other to Rev. A. P. Parker, of the Southern Methodist Mission, both residents of the same city.

Meanwhile Mr. Fitch, after several years' search and trial, succeeded in purchasing a piece of ground in the southern part of the city, upon which the first foreign house ever erected in Soochow was built, and into which they moved in March, 1878.

The Southern Presbyterian Mission had formerly succeeded in obtaining a piece of ground in another part of the city, but for negotiating which a native was cast into prison, where he remained for two years, in spite of the remonstrance of Consul-General and U. S. Minister.

It is pleasant to record that no untoward event followed the opening of this new house, the inhabitants being allowed to occupy it in peace.

Meanwhile a large chapel had been rented upon one of the busy streets of the city, known as the "Street Before the Temple," and in this large crowds were addressed daily, Mr. *Tsiang Kiung-tsa* and Rev. *T'aung Tseh-tsoong* being assistants. Day-schools were opened, and a great many books and tracts sold throughout the city and in surrounding towns. Mr. *T'aung* and Mr. *T'siang* were both pioneer members of the Soochow Church, the former being at present pastor of the South Gate Church, Shanghai, while the latter has gone to his reward.

In 1882 Rev. J. N. Hayes and wife joined the station. Mr. Hayes succeeded in purchasing a piece of ground for a residence near what is called the Tailor Yamen, but so opposed were the officials to the location that notwithstanding the personal presence and assistance of the U. S. Consul, Mr. Stevens, of Ningpo, the site had to be relinquished, and another was granted near to the residence of Mr. Fitch. The purchase money was not returned to the station, however, and the land still belongs properly to the mission.

Rev. D. N. Lyon joined the station in 1886, and Rev. W. N. Crozier in 1891. Mr. Lyon's labors, however, have been principally confined to work in the out-station, Lion Mountain, a few miles to the west of the city. The station was also re-inforced by the arrival of Rev. Joseph Bailie in 1890 and by Miss Effie Morley, M.D., in the same year, who became Mrs. Bailie in 1891.

In 1885 Mr. Fitch and family were called to Ningpo, consequent on the death of Rev. J. N. Butler.

Mr. Hayes started a boarding-school in 1892, which has had a steady healthy growth, and promises to be a valuable adjunct to the work of the station.

HISTORICAL SKETCH OF NANKING STATION.

BY MRS. R. E. ABBEY.

ANKING is the youngest station of the Central China Mission.

Started in poverty, and feebly maintained for many years, twice crippled by death and unsupported by satisfactory native assistants, it is not strange that until the last seven years the work has been very discouraging.

It is a matter for thankfulness that in these late years so great a change has taken place.

It is well to look back at this time and see how the Lord has prospered us.

The beginning of the station was really in 1873, when Rev. and Mrs. Albert Whiting were sent to Soochow, China, with the expectation that when the language was sufficiently acquired, they should go on into the interior. With that in view the Mandarin dialect was studied under a Nanking teacher. As the Southern Capital was then unoccupied, except by the Inland Mission, it was natural that their hearts should be turned in that direction.

In the fall of 1874, on the arrival of Rev. Chas. Leaman, Mr. Whiting went with him to Nanking on a

tour of exploration. At the following mission meeting the project was unanimously approved, and in the summer Mr. Leaman and a helper of the Methodist Mission in Soochow, who could speak English, went up to Nanking and rented a part of a house close to the southern wall of the city, on a quiet street, but in the midst of a vast population. This place became for seven years the centre of all our work, and remained in our possession until it was given up in 1890.

On the 23rd of September, 1875, Messrs. Whiting and Leaman took final leave of their Soochow home, the latter going by canal with all their household goods, and the former proceeding *viâ* Shanghai and the river steamer, arriving at Nanking on the 30th of the same month, some days in advance of Mr. Leaman.

He rented rooms in an inn, the *San T'ai K'eh Chang;* and there received numerous visits from the officials, who were anxious to learn the object of his visit. All they learned was that he came to preach the Gospel, and had rented these rooms for a month. Meanwhile he re-rented the *Pien-ying* property in his own name, and when Mr. Leaman came he walked in through the side entrance given us, just as the Yamên runner came in at the front door to forbid his entrance. He did not go out again until Mr. Whiting joined him. Mrs. Whiting came up from Shanghai, October 20th, and on the 22nd the usual vile placard denouncing the landlord and threatening all manner of evil to himself and his tenants, was posted opposite our door. Then began a pitched battle, which ended in conditional surrender on the part of the officials. If we would state in our rent paper that the house was rented as a chapel, instead of a residence, they would give us a pro-

clamation. As it made little difference to us whether we lived in the Church, or had the Church in our house, the matter was easily settled.

From the time of Mrs. Whiting's arrival the evangelistic work, which was the characteristic feature of the first period of our occupation of Nanking, began on a grand scale. For many days the rooms upstairs were filled with women, and those below with men; and with stammering tongue and feebleness of speech the Word of God was preached, questions were asked and answered, curiosity satisfied and fears allayed. On the street and in the house, in Sabbath services and evening family prayers, all classes of people were reached. Mr. Whiting met with some degree of success in visiting with the ex-official and literary class and with the Mahommedan school outside the South Gate.

The following year he opened a book store at the *Tung-pai-leu*, near the Confucian temple. There, for over a year, he had for sale and to read many Christian and scientific books, and enjoyed an excellent opportunity for conversation with individuals. This work was brought to a sudden close in an unlooked for way. One day two travellers, who had enjoyed a night's lodging at our house, wandered into the viceroy's yamên and looked at the guns in the court. As a consequence we were suspected of political intentions, and further investigation led to the discovery of the book store as an entering wedge for trade, and the end of it was, that by the advice of the Consul, the book store was given up.

A chapel was immediately rented in another part of the city, but Mr. Whiting thought it wise not to open it until opposition had died way.

For this reason he felt free to respond to the call

for help in the famine relief in Shansi, and in the mysterious providence of God he was called to his reward, and never returned to Nanking.

His widow returned to her parents in Turkey. Mr. Leaman, who had remained only a year in Nanking was now stationed in Hangchow, and had it not been that the house at *Pien-ying* had been rented for a term of seven years, it is possible that the station might have been given up.

This first period of occupation was for two years and a half only. No visible results remain. Perhaps owing to the fact that our principal helper was a bad man and a hypocrite, and the principle that like draws like, all our adherents and inquirers were self-seekers; servants seeking to curry favor, and idle men who wished employment. Three or four were baptized, and others were received from other missions, but all have disappeared or given up their profession.

For a year and a half the station was left vacant. Mrs. Whiting returned to China in a year, but was stationed for a few months at Soochow.

In the spring of 1880 Elder *Hü*, of Shao-hing, an earnest and zealous man, but lacking in discretion, was sent to Nanking by Mr. Leaman, and he has since been identified with the chapel, hitherto unopened, at *Yuen-liao-fang*, preaching there faithfully in season and out of season. Mrs. Whiting returned to Nanking in the fall and resumed her work among the women, re-opened the small day-school on the premises, and with Elder *Hü* maintained the Sabbath and mid-week services.

In the spring of 1881 Mr. Leaman returned and began the purchase of land. Two months later Mrs.

Leaman and little Mary, the first child of the station, joined him and lived for the summer in a large house-boat, in the canal outside the city, or on the Yang-tse river.

Mr. Leaman preached daily in the chapel and superintended secretly the building of the wall and a small house on the new land. His plan was to move in before the officials suspected, as was done at *Pien-ying;* but his plans were frustrated by Mrs. Leaman's sudden illness, and an exchange of land had to be undertaken. Dr. Stubbert joined the station in December, and in February Mr. Leaman and family were obliged to return to the United States before the exchange of land was effected. With the kindly assistance of Consul Smithers this was concluded in March, 1882, and immediately a force of Ningpo carpenters and masons were at work on the first foreign house for missionary residence. This was filled to overflowing by the arrival of Rev. and Mrs. J. N. Hayes and Rev. R. E. Abbey.

All branches of work were speedily organized on the new premises: dispensary work and preaching in the gate house, Sabbath services by an ordained native minister from Shanghai who was Dr. Stubbert's medical assistant, and a flourishing day-school was started after the New Year.

There was little room for women's work until the spring, when two rooms in the dwelling house were turned into a chapel, and besides the regular Church service bi-weekly meetings for women were held that were largely attended and very interesting.

This was made possible only by changes made in the missionary force. Dr. Stubbert's health failed, Mrs.

Whiting became Mrs. Abbey, and Mr. and Mrs. Hayes exchanged places with Mr. and Mrs. Chapin. The latter, however, did not come to Nanking till the fall of 1884, when the Leamans returned from America. The Chapins were no addition to the force of workers, as ere they had learned the language they left us on account of Mr. Chapin's health.

The medical work begun by Dr. Stubbert and kept up on a small scale by *Chu Tso-san*, the assistant above mentioned, was carried on very successfully for a few months by Dr. H. N. Allen, who made a temporary stay in Nanking before he went to Korea. As the Methodists were then planning to built a large hospital here, it was thought best not to ask again for a medical missionary, and only a little amateur medical work has been done since; but the regular evangelistic and Church work has been maintained with growing interest and power. Mr. Leaman, to whom as the senior missionary this work naturally fell, had a large class of inquirers to teach and train. Although none were taken into the Church for some years, a number of this class are now useful and earnest helpers in the work of evangelization. The Sabbath services were well attended, and many outsiders came regularly. A small girls' day-school, started the year before by Mrs. *Chu Tso-san*, became the nucleus of Mrs. Leaman's long desired boarding-school for girls.

Mr. Leaman preached in the street chapel daily, and made an occasional day's trip into the immediate vicinity. Mr. Abbey made longer trips into the country, using his own boat and working up a valley to the southeast of Nanking. He carried on the day-schools at *Pien-ying*, infusing new life into the work, and also the regular

services at that place. For a time Mrs. Abbey accompanied him on the Sabbath, and it was hoped to gather in the results of many years' faithful labor. Instead of that the interest gradually diminished, until it was thought best to give up the place in 1890.

In all Mr. Abbey's work he felt hampered by the lack of helpers, and had urged that some one be sent out for school work. As no response was made, he felt called to undertake it himself. With the approval of the mission the boys' boarding-school was started March, 1887, in a building used by Dr. Stubbert for his medical assistants.

The first students were promising boys from the day-schools, who themselves desired an education.

The experiment was tried of having the boys do their own work, and cost us our first teacher, a graduate of the Hangchow high school, who became discouraged and left in two months.

An industrial department was in operation for a while under a Christian basket-maker who wished to study in the school. Since he left there has been no opening for industrial work, and at present there is no room.

One of the last things that Mr. Abbey was interested in was the giving up of *Pien-ying* for $600.00 and using that sum for the purchase of land for the school, as the present quarters are cramped and are needed for other work. During the summer of 1890 he spent some time in search for land and negotiations for the same. The day before his last illness the money due from the *Pien-ying* landlord was refunded, and the fatigue and anxiety connected with this business had in all human probability much to do with that illness. In his last conscious hours

he prayed much for the school and the boys in it, and his chief desire to live was for its benefit. With him educational work was an evangelistic agency, and such was the spirit he breathed into the school. The older boys are all members of the Church, and most of them seem thoroughly in earnest and devoted to the Master's service.

The Church work and pastoral care has, until this year, been entrusted to Mr. Leaman. Except two men baptized by Mr. Hayes in 1882, and two by Mr. Abbey in connection with his work at *Pien-ying*, all our Church members have looked to Mr. Leaman as their Church father. After the girls' school was built, the Sabbath services were held in its chapel until the erection of a regular Church edifice in 1889, and with its dedication began the ingathering of the Church. In 1890 the Sabbath school, which had for many years been divided and held in connection with the boarding and day-schools, was organized by Mr. Abbey as its first superintendent into a regular part of the Church work. He was also privileged to conduct the Church services during this last summer of his life, in the absence of Mr. Leaman in Japan, and at the last service he conducted, he spoke from the text in 2 Pet. i. 13-14. "I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle."

After his death on the 8th of October, 1890, Mr. Leaman was left as the only ordained missionary of our Board who had a knowledge of language to carry on the evangelistic and Church work and superintend the boys' schools.

For women's work Nanking was better equipped.

Miss Lattimore and Miss Lane came out in 1888 and 1889, and were now prepared for some active service. Miss Lattimore's health was seriously affected on her way out, and if it had been safe for her to return, she would not have remained on the field; but the Lord had work for her to do, and as she recovered some measure of strength, she has been enabled to carry on the work for women, especially training the Christian women and the inquirers.

Miss Lane has assisted Mrs. Leaman in the girls' boarding-school, even after her marriage to Mr. Drummond, and she is now in charge of the school until Mrs. Leaman's return.

Mr. Drummond was appointed to take Mr. Abbey's place in 1890, and as soon as he was able, took up the itinerary work that Mr. Abbey had begun, and in the same field that he had chosen.

The following year Mr. Houston was sent out to take charge of the school, which he began to superintend in 1892, with the assistance of Mrs. Abbey, who returned to Nanking for that purpose.

In 1893 the Church, which had been growing rapidly, was formally organized by a Committee of Presbytery, which included two native Ministers from Shanghai. It was a joyous occasion. About 11 were received and baptized, and with 46 previously baptized were organized into the 1st Presbyterian Church of Nanking, with Elder *Hü* as elder and Mr. Leaman as Stated Supply.

The start in Nanking has been slow and difficult, but we now consider that we have a fair start, and that we can have a strong support in the work from our native Church members, whom it is our privilege to lead on in Christian work for evangelization of their brethren.

HISTORICAL SKETCH OF THE PRESBYTERIAN MISSION PRESS

By Mr. G. McIntosh.

S a detailed history of the Press was published earlier in the year, a brief sketch is all that is necessary to complete the foregoing Jubilee Papers. To obviate, however, the non-presentation of humble yet effective factors explanatory of the outstanding facts, and the printing merely of a dry array of dates, we will rather give a topical survey, presenting the salient features in assorted groups, such as :—

1. Inception and Founders.

Chief among these we would mention the late Hon. Walter C. Lowrie and Rev. John C. Lowrie, D.D. (now *Secretary Emeritus* of the Board of Foreign Missions). Theirs was not the general interest in the Press arising from a dawning idea that such an institution was required in the newly-opened mission field, but was the sturdy backing up of a bold and hopeful prognostication by a thorough acquaintance with details that must have been of the greatest help to those who were engaged in starting the Press in China. From the letters of the former of the two brothers we have mentioned, we

find he went carefully over lists of Chinese characters with a view to getting suitable matrices made; whilst the latter, recognising the fact that the Press was being founded in an age of metal and steam, and that the unfinished and unrefined processes of Chinese block printing were inadequate to cope with the exigencies of a healthy missionary work, gave an impetus to the movement in favor of thorough equipment.

2. The Men who Developed the Press.

When the Press was first started in Macao in 1844 it was put in charge of Mr. Richard Cole, who evidently came out for the purpose. In 1847, on the retirement of Mr. Cole, a Publishing Committee, of which Mr. Loomis was appointed chairman, undertook the supervision of the printing establishment, rendering very practical help in various ways. On Mr. Loomis' leaving Ningpo, the direct supervision of the work was undertaken by Mr. Coulter, who was compelled to resign on account of ill-health in 1853. Rev. R. Q. Way, who succeeded him, although feeling "unused to, and unskilled in, such matters," rendered helpful service, as may be seen from the output for his term of service.

The coming of Mr. Gamble in October, 1858, greatly helped in the development of the Press. Experienced and persevering, and combining a true missionary spirit with a keen business faculty, he saw the necessity for, and was able to institute, changes which revolutionized methods of Chinese type casting and printing. His new plan for making matrices, and the elaborate investigations involved in his arrangement of the Chinese type case, have placed all interested in the

rapid output of neat Chinese printing under great obligations.

Since Mr. Gamble's departure from China in 1869 the Press was for longer or shorter periods under the charge of Revs. J. Wherry and the late J. Butler, the brothers Rev. C. W. and Mr. J. L. Mateer, and Revs. W. S. Holt, J. M. W. Farnham and G. F. Fitch,—the last named still being in charge. The peculiar qualifications of each of these workers, their intelligent interest and devoted absorption in the work, have all, in spite of too frequent changes, combined to develop the Press by strengthening the weak points noticed by each, the availing of all possible opportunities, the institution of excellent methods and the training up of a good staff of workmen.

3. The Habitations of the Press.

On the 23rd of February, 1844, the Press was established at Macao ; but the limitations of that place and the prospect of additional facilities at Ningpo led to a transference in July of the next year. In 1860 a final removal was made to Shanghai. Its important position as a great commercial centre had been early perceived by Mr. Gamble who, with "his instinctive desire to plant the Gospel in the heart of China with the minimum of effort and the maximum of results" was moved "to select Shanghai as his basis of operation at a time when few besides himself were able to forecast its future importance."

The growth of the work in Shanghai eventually led to the purchase of the buildings at present occupied by the Press ; where now, as removal is not advisable, enlargement is the order of the day. The Jubilee year fittingly saw

the erection of a commodious church building in the Press compound—a happy indication of the interest taken in the spiritual needs of the workmen and their families, and of the fact that the Press is a centre and nucleus of Christian work.

From the fact that Shanghai is the great emporium for the trade of the Yangtze and northern ports, and to a great extent for Japan and Korea, and also has constant communication with the ports of the south and the more distant parts where Chinese emigrants have flocked, transport, banking and other facilities are all that could be desired.

4. Output.

The difficulties attendant upon printing in a different style of character, in an old country, with new methods, a minimum of plant and raw workmen, confined the amount of output during the first two years to very limited dimensions. In 1846, 635,400 pages were printed; in 1847, 1,814,092 pages; in 1854, 4,012,800 pages; in 1858, 6,175,400 pages; and in 1859, 7,398,560 pages. Since then it has advanced until with the year closing 30th June, 1895, we were able to record an output of 49,041,438 pages. The following is the output during the last five years of the Jubilee period:—

Scriptures	pages	123,098,900
Religious books and tracts	„	43,897,295
Magazines	„	18,472,160
Calendars and sheet tracts	„	1,615,740
Miscellaneous—Medical and educational works, dictionaries, vocabularies and other helps in study, reports, etc.		14,497,654
	Total	201,581,749

What ought to be included in "output," but might more correctly be styled "input," is the amount of stereo-plates made. From July 1, 1893 to June 30, 1895, there were set up, cast, trimmed and made ready for press 4,430 pages of Bible work, 1,494 pages of educational works, and 2,826 pages of commentaries, tracts, hymn-books and miscellaneous religious works (a few being medical), all in Chinese. The number of these stereos indicate small initial editions, thus reducing the total printed output for the year before last.

5. The Need for the Press.

More than ever is there need for the Mission Press in China. The late war has revealed deeper depths of prejudice and incompetency on the part of the officials, and dense ignorance, intensified by boundless gullibilty in the matter of lies, on the part of the people. With our publications we require to sustain the efforts of those who are carrying on the work of enlightenment on evangelistic, educational, medical and other lines.

The re-appearance of Chou Han with his and other anti-foreign publications is an incentive to the development of the Press; for it is through ignorance that the workers are calumniated and our Lord maligned. Whilst some are working hard to suppress these evil books let us do what we can by publishing good ones to second their efforts and lead the people to the source of Light and Truth.

Whilst in the hatred and defamations of the ignorant we see a call to more ardent effort in publishing the Truth, we find a pleasant incentive in the same direction from the recently expressed desire among the educated

classes in Peking for a practical acquaintance with what they call the "new learning."

6. What the Press needs.

More plant and additional buildings are necessary. There is special need for a practical fellow-worker from home who, whilst helping in overseeing the technical part of the work, will be able to help in starting photo-lithography and process engraving. With such a help time could be found to make our Press more of a distributing centre than it even now is, and lead to needful consolidation and continuity in tract and other work. There has been a lack of interest on the part of the Church at home in the remarkable growth of the Presbyterian Mission Press. What perhaps is needed, therefore, is some definite knowledge regarding it, a legitimate pride in it, and, as a natural consequence, much earnest prayer for it.

Statistics of Central China Mission.

Years 1893–1894.*	Ningpo.	Shanghai.	Hang-chow.	Soochow.	Nanking.	Totals.
STATION BEGUN	1844	1850	1859	1871	1875	
FOREIGN MISSIONARIES :—*						
Ordained Missionaries	1	3	3	4	3	14
Laymen		1				1
Married Ladies	1	4	3	3	3	14
Single Ladies	2	2			2	6
Total Foreign Workers	4	10	6	7	8	35
NATIVE WORKERS :—						
Ordained Ministers	8	5	4			17
Licentiates	4	3	3	3		13
Local Evangelists	6	3	3	3	7	22
Bible Women	6	4	2	3	2	17
Male Teachers	10	†12	†6	8	8	†44
Female Teachers	9	13	1	4	2	29
Total Native Workers	43	39	18	21	19	140
CHURCHES, SUNDAY SCHOOLS, ETC. :—						
No. of Churches	9	3	3	1	1	17
Communicants, Male	288	109	118	23	45	583
„ Female	409	101	98	19	34	661
Total No. of Communicants	697	210	216	42	79	1244
Added on Examination	43	10	20	8	14	95
„ „ Certificate	15	12	3		1	31
Dismissed by letter	21	12	5			38
Suspended or expelled	2	6	1	1		10
Deceased	23	8	3			34
Gain over last year	16	—8	13	7	15	43
Baptisms, Adult	41	8	11	8	14	82
„ Infant	15	12	6	2	1	36
Contri. from all sources in Mex. Dollars	$660	1075	291	52	19	2097
Preaching Places, including Churches	22	9	12	6	7	56
No. of Sunday Schools	8	7	2	2	1	20
Teachers in Sunday Schools	31	36	13	7	13	100
Pupils „ „ „	430	490	132	80	110	1242
Total Sunday School Membership	461	526	145	87	123	1342
EDUCATIONAL :—						
Candidates for the Ministry	5	2	1		1	9
In Women's Training Classes		12	4		6	22
Pupils in Boys' Boarding Schools	24	54	50	33	22	183
Communicants in „ „	9	19	25	3	10	66
Admitted to Ch. during the year		3	5	3	2	13
Pupils in Girls' Boarding Schools	48	29			26	103
Communicants in „ „	15	18			12	45
Admitted to Ch. during the year	3	1			4	8
No. of Day Schools for Boys	5	4	3		3	15
„ „ „ „ for Girls	7	1	1	1		10
„ „ „ „ admit. both sexes		12		9	2	23
Boys in Day Schools	84	454	50	94	38	720
Girls „ „ „	89	112	9	16	5	231
Total Enroll. in B'ding and Day Schools	245	649	109	143	91	1237
No. of Out-stations	18	3	8	1	3	33

* These statistics are for the most part for 11 months ending August 31, 1894; but in some cases are brought up to Sept. 30th. The Foreign missionaries who arrived this fall are not counted in these statistics, having come after August 31.

† Includes two licentiates acting as teachers.