CHINA AND METHODISM

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PREFACE

THIS booklet is in no sense a history of our Methodist Episcopal Missions in China. It is not even an attempt to express appreciation of the splendid achievements of our missionaries. Full half of the space allotted has been taken for a general account of the land, the people, and the religions of China, because interest in and appreciation of our work depend upon seeing our Missions in their relations to the unfolding life of this vast empire. We have simply attempted to present such a brief outline as will enable American Methodists to understand the problem which confronts us and to make preparation for a suitable participation in the centennial celebration of the founding of Protestant Missions in China. This celebration will occur in Shanghai, April 25 to May 6, 1907, and American Methodism ought to contribute three hun-

dred thousand dollars for the strengthening and enlargement of our work. If the Church at home can only realize that the opportunity which now confronts us in the Chinese Empire is probably the greatest which has confronted our Church throughout her history, the amount will be readily and speedily pledged.

For the statements contained in this little book, I have relied upon fourteen note-books, filled with observations made while visiting twelve of the eighteen provinces; upon conversations with several hundred foreigners residing in China from ten to fifty years; upon Chinese Christians, who, when they became confidential, threw new light upon the problems mentioned in the booklet; upon Chinese officials, whose words and acts furnished interesting glimpses of the external life of the empire; and upon some seventy volumes on China. The standard work is S. Wells Williams' *The Middle Kingdom,* two volumes, revised in 1882. I wish it were revised again and brought down to date. Arthur Smith's *Chinese Characteristics* and *Village Life in China* are the most inter-

esting and most informing volumes upon the empire. Archibald Little's *Far East* furnishes the best text-book on the geography of the empire, while Jernigan's *China in Law and Commerce* does for the twenty-two provinces more fully than any other volume what DeTocqueville's *Democracy in America* did for the United States.

For the statistics quoted, I have relied upon the tenth edition of the Britannica, 1902; the new *International Encyclopedia,* 1902; the tenth edition of Mill's *International Geography,* 1903; the Report of the Imperial Maritime Customs for 1905, the *Statesmen's Year-Book* for 1905, and the *Protestant Directory of Missions* for 1906. For the new statistics on Manchuria, I have relied upon Consul-General Hosie's authoritative volume on Manchuria, 1900; upon the Japanese report on Manchuria, 1903-4, and upon B. Putman Weale's *Manchu and Muscovite,* 1904.

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CHAPTER I.

Land and People.

The Land

Our aim in this chapter is to furnish such a view of the land, its location, fertility, irrigation, enrichment, and cultivation as will enable Americans to understand and appreciate the population of the empire. The latitude of the Great Wall, which marks the northern boundary of China Proper, corresponds roughly with a line drawn from Philadelphia to Topeka, Kansas. Imagine a body of land, compact and rectangular in shape, extending east and west from Philadelphia to Topeka, and far enough south to include the Gulf of Mexico and part of Yucatan, South America, and you have the location of China Proper.

The location of China makes the climate more nearly semi-tropical than the climate of either the United States or Europe, and enables the people in nearly three-fourths of the provinces to produce two crops a year.

The second cause of the fertility of the empire is its immense plains. Imagine a mountain region, rising upon an average to nearly twice the height of the Rocky Mountains, and you have the western dependencies of Tibet and Turkestan. These mountain ranges gradually descend eastward, forming immense plains similar to the plains of the Mississippi Valley. Exceptions to this description are found in the mountains of the Shantung and Fukien Provinces in the east, and in the Chentu Plain in the west. But in general, China consists of immense plains and deltas in the east, rising to rolling and hilly and mountainous country as one journeys westward.

The third cause of the great fertility of China is the almost universal irrigation of the soil. Irrigation makes possible the immense rice area of China, and one and often two other crops follow the rice crop.

The fourth cause of the fertility of the empire is the enrichment of the soil by the use of every particle of fertilizer produced in the empire, and the natural enrichment of the soil by the loess deposits. This loess formation consists of fine dust, blown from the steppes of Central Asia and covering two hundred and fifty thousand square miles of the northern part of China Proper to a depth of from ten to a thousand feet.

The final cause of the fertility of China is its intensive cultivation. The land is divided among the people more fully than the land of any other nation on earth. In the southern and middle portions of China, the fields apparently do not average more than two acres each, and in Northern China they probably do not average more than three or four acres. These small farms are cultivated with the greatest possible thoroughness. In a word, the Chinese are gardeners rather than farmers; and I have seen field after field in succession in which I could not detect a single weed.

As the result of these five causes—tropical climate, immense plains, irrigation, the

enrichment of the soil by artificial fertilizers and the loess formation, and intensive cultivation—great portions of the twenty-two provinces yield twice as much per acre as the fertile fields of Iowa and Illinois; and China Proper yields the largest harvests of any country upon the face of the globe.

For the statistics quoted below as to the population of the Chinese Empire, I have relied upon that most conservative English publication, the *Statesmen's Year-Book*, and it in turn has relied upon the reports sent in by the governors at the time of the assessment of the Boxer indemnity. As the distribution of the Boxer assessment was based on population and the number reported determined the proportion which each province must pay, it is not likely that the figures are beyond the actual population of the several provinces. Besides, the six years that have followed the Boxer Uprising have been years of peace and plenty, and the population has increased during that period.

The People

PROVINCES.

	Sq. Miles.	Population.
Anhwei or Nganhwei,	54.810	23,670,000
Chekiang,	36,670	11,581,000
Chili,	115,800	20,937,000
Chinese Turkestan,	550,000	1,200,000
Fengtien,	50,000	12,000,000
Fukien,	46,320	22,876,540
Heilungkiang,	140,000	2,000,000
Honan,	67,940	35,316,000
Hunan,	83,380	22,169,000
Hupeh,	71,410	35,280,000
Kansuh,	125,450	10,385,000
Kiangsi,	69,480	26,532,000
Kiangsu,	38,600	13,980,000
Kirin,	90,000	7,000,000
Kwangsi,	77,200	5,142,000
Kwangtung,	99,970	31,865,000
Kweichow,	67,160	7,650,000
Shansi,	81,830	12,200,000
Shantung,	55,970	38,248,000
Shensi,	75,270	8,450,000
Szechuen,	218,480	68,725,000
Yunnan,	146,680	12,324,000
Total, China Proper,	2,362,410	429,532,000

DEPENDENCIES.

Mongolia,	1,367,000	5,000,000
Tibet,	738,000	3,500,000
Total Dependencies,	2,105,000	8,500,000
Grand total Chinese Empire,	4,467,410	438,032,000

If we include the whole empire, the population averages only ninety-eight to the square mile. For China Proper, the average population per square mile is one hundred and eighty-two, while the average population of Germany is two hundred and nine, and of Great Britain three hundred and fifteen. Great Britain, however sustains her population largely by manufacturing goods and selling them to people of other lands and receiving their products in return, while the population of China lives almost wholly off the land. When one remembers that the Chinese produce two or three crops per year over three-fourths of China Proper, and that they are living on much less food per man than the Englishman consumes, the figures for the population are not unreasonable. The Maritime Customs' report for 1905 for the coast and river provinces, supplemented by the report of the *Statesmen's Year-Book* for the interior provinces, make the population of the empire 451,000,000. Sir Robert Hart and Dr. Arthur Smith are confident that the twenty-two provinces can sustain a very much larger population than

they maintain at present. Indeed, any one who realizes that only the agricultural resources of the country are thus far developed, and that the mining and manufacturing resources of the empire yet to be developed are almost boundless, will not hastily deny Ernst Faber's prophecy that the Chinese Empire may yet sustain double her present population.

We have thus tried to furnish such a view of the land as will enable our readers to comprehend the immense population of the empire. In closing, let us catch one more glimpse of this virile and fertile race. Imagine a procession of Chinese marching by a reviewing stand. Let them pass at the rate of thirty per minute. This will give you two seconds to impress the image of each Chinese upon your mind and to offer a prayer for the salvation of that pilgrim, journeying to the eternal land. Let the procession continue through rain and sunshine, cold and heat, through work days and holidays; change the watchers each eight hours, and let the procession continue day and night; and how long will these watchers require to review the population of China?

Passing the reviewing stand at the rate of thirty per minute, the Chinese procession will continue year after year, decade after decade, generation after generation, century after century, millennium after millennium,—"What," one exclaims, "will the procession never end?" Not until the end of time, so far as mortals can now foresee, because thirty per minute is about the rate at which this abounding race is multiplying. At this rate of march, therefore, the procession is literally an endless one.

CHAPTER II.

Religions.

A glimpse at the religious practices prevailing among the four hundred and thirty-seven million people in China will help us to understand the need of Christianity in the empire. Perhaps I can give American readers in the brief space at my command a better conception of the religion of China by omitting entirely the conclusions formed from a study of six or seven volumes upon the religions of the empire, and describing the religious life of the people as it impressed itself upon me.

As soon as a Chinese boy is old enough to stand alone, he is taught to hold his hands together in front of him and to worship before the tablets of his more recent ancestors kept in the home. A little later he is taken to the hall, where the tablets of the earlier ancestors of himself and the clan to which he belongs are kept, and there joins in their

Ancestor Worship

worship. Parents in China no more leave their children to choose their religion than to choose the language they will learn. Ancestors are worshiped by bowing, kneeling, kotowing, or touching the head to the floor, by prayers, and those who have recently died are offered food and drink.

As soon as a boy is able to walk, he is taken by his father or mother to the shrines which line most roads or to the temples in villages and towns, and he joins in worship there. This worship consists in burning incense, in praying, and sometimes in offering food and drink.

Chinese religion also enters to some extent into the celebration of the two chief events in life—marriage and death. As the child is not supposed to have a soul until it is two years old, no religious celebration attends its birth. At marriage the bridegroom and the bride worship his ancestors, heaven and earth, and spirits which they may deem it wise to placate; and by this act the bride renounces her own family and becomes a worshiper at the shrine of her husband. A dying person is clothed in his best garments, that he may appear

properly in the next world. A small piece of money is often placed in the mouth of the dead person to pay his passage across the river, and sometimes a cake is put into one hand of the dying person and a stick into the other, in order that the spirit may throw a sop to the dog which is said to oppose the passage, and in case the cake does not engage the dog's attention, that he may drive him off with the stick. Hideous music is kept up in the house after death in order to drive away the evil spirits; and at the funeral paper money, paper houses, paper furniture, etc., are burned, which are supposed to be transformed by this process into a spiritual form and to serve the departed in the next world. After death, the Taoist or Buddhist priest is consulted as to a suitable place, a suitable time, and a suitable position of the body for burial.

The Chinese stand in mortal dread of "Feng-shui" or the spirits of the wind and the water, which are offended unless bodies are buried, houses erected, roads laid out, walls built, etc., etc., according to the directions of the priests.

Each person is supposed to have three

souls, one of which goes to the next world, which the Buddhists teach will be good or bad according to the deeds done in the body; one of which resides in the tablet of the deceased, which is kept in the home until the accumulation leads to its removal to the hall of tablets; and one of which lingers near the body at the grave. In case of any neglect of the spirit which abides in the tablet or at the grave, that spirit suffers torment itself and inflicts torment in the way of disease, floods, accidents, etc., upon the living. Hence the chief desire of every family in China is to have a son to perform the ancestral rites, as according to Chinese theology, these rites can be fittingly performed only by a son. In case a wife does not bear her husband a son within a few years after marriage, then the husband, on the command of his parents, or of his own volition, selects a second wife. Inasmuch as the whole clan may suffer from the lack of a son to perform the ancestral rites, public sentiment not only indorses, but frequently demands the possession of two wives upon the part of the husband. In case the husband is not fortunate enough

to secure a son through two or more wives, he will ask a son from some other member of the clan, or else buy a son, who at once severs all connection to the family to which he belongs by birth and becomes a member of the family of his new father. One universal form of religion in China, therefore, is ancestor worship.

In addition to ancestor worship and perhaps forming an integral part of the same religious system is animism or a belief in the spirits which inhabit wood, water, rocks, rivers, mountains, etc. In Shensi literally thousands of trees have streamers fastened to them indicating that people have been healed of their diseases or helped by praying to the spirit inhabiting the tree. Indeed, I have never seen a building in process of erection in China without tufts of straw tied to the tops of the poles, sustaining the scaffolding, in order to placate the spirits. The Chinese believe that the spirits are everywhere around us. Some of them are supposed to be beneficent, but the vast majority of them inflict evils upon mankind, and any one of them may easily be-

Animism

come dangerous. One is impressed with the horrible forms and features of the images of almost all of their gods in the temples. The only two divinities with placid features are Buddha and the Goddess of Mercy, and the Chinese believe that it is so difficult to arouse these to an active interest in their affairs that I have seen stone images of Buddha considerably worn by the pounding of worshipers to awaken his interest. The vast majority of Chinese believe that the griping and the pains which attend disease are due to the literal gripping of the vitals by some evil spirit, and the common practice of medicine among them is an attempt, by horrible noises, by terrible decoctions to be taken internally, by pricking the body with needles, cutting it with knives and burning it with fire, to drive out the evil spirit which has temporarily taken possession of the body and which is causing the pain. Few streets in China are built straight, because the spirits are supposed to fly in straight lines, and they can not find their way through crooked streets. A Chinese house is surrounded, when the Chinaman is able to afford the luxury, with a

high wall without any openings in order to keep out the spirits, and a second blank wall is built three or four feet in front of the gate so that in case a spirit is flying toward the inclosure when the entrance is open, he will strike the wall in front and not find the gateway. The spirit is supposed to be unable to turn a corner. Tens of thousands of boys in China wear at least one ear-ring in order to make the spirits think that they are girls and hence of no value to their parents. It is supposed that the spirits are too stupid to look at both ears, and that one ear-ring will deceive them. Possibly the similarity in dress between boys and girls and between men and women is due to the same superstition. I judge that the Chinese are today in substantially the same state of superstition as were our ancestors when they originated that form of church architecture which represents the head and part of the body of huge monsters projecting from the churches in the form of gargoyles, etc., striving to escape from the place where Jesus is enthroned. When I asked several Chinese leaders of our Foochow Confer-

ence what proportion of our membership believe in the presence to-day in China of evil spirits similar to those portrayed in the New Testament, they replied that they supposed more than half of them had become Christians through their belief that Jesus could cast out evil spirits and deliver them from their power. Mountains, rivers, gulfs, rapids, whirlpools, etc., are the favorite haunts of spirits, and especially of the great dragon. If one could see the number of people throughout China beating upon gongs and drums and every resounding object and shouting in wild excitement at the time of an eclipse to keep the dragon from swallowing the moon and the sun; if one could realize the horror among the Chinese at our digging into mountains for coal or making cuts through hills for railways, lest we touch the back of the great dragon and produce an earthquake, flood, or some other visitation of nature, he would realize that the symbol on the Chinese flag represents no mythical being, but one of the most real and terrible monsters which the Chinese imagination can conceive. One can understand the poverty of the Chinese

when he learns that there are millions upon millions, especially in the southern part of the empire, who live on two to four cents per day for each member of the household; and one can understand the superstition of the Chinese when he learns that a people, often suffering from insufficient food and clothing, nevertheless spend from ten to twenty per cent of their income in the discharge of various rites for the dead, in offerings to the priests, in idol worship, and in deeds of charity to secure heavenly merit. It is thus seen that ancestor worship and animism, or the belief that many natural objects are inhabited by spirits which must be placated, constitute the prevailing religion of China.

Nor is the superstition connected with ancestor worship and animism confined to the ignorant. The worship of the gods of agriculture, of rain, etc., by the emperor, his ministers, and the viceroys at the springtime; the drinking of the blood of a famous robber last fall by the viceroy of the two Kwang provinces in order that he might acquire his bravery; the killing last year of the favorite slave of the dying

daughter of another viceroy in order that the slave might accompany the dying girl to the next world and continue to minister to her there; the refilling of a deep cut made for a road because the geomancer said it disturbed the dragon and was the cause of poor crops,—these and other examples may be given to prove that even the leaders of the empire are the slaves of superstition. During the floods in Tientsin in 1894, a snake took refuge in a temple; and Li Hung Chang, the Bismarck of China, publicly worshiped it as the embodiment of the dragon.

We must not overlook the fact that Buddha and the Goddess of Mercy are believed by the Chinese to be benevolent; and that part of their ancestor worship doubtless arises from their love of their parents. But upon the whole, my observation and inquiries among the Chinese lead me to the conviction that they think the good spirits will serve them without offerings, while the bad spirits demand offerings to placate them. At least one sees tenfold as much expenditure of time and effort and money in placating evil spirits as in worshiping

the good spirits. One can not travel in China with eyes and ears open without realizing the statement of Paul in First Corinthians x, 19-23, that idol worship has become in Asia, as it had become in Europe, demon worship. The Bible furnishes a striking illustration of a very predominant trait of human nature in mentioning fear as the first feeling arising in the human heart on man's contact with the supernatural. One is almost humiliated in reading that fear is the first emotion which arose even in the heart of Mary at her first sight of Gabriel. The corruption of human nature and the fear which sin engenders has led the Chinese to turn the spirits which they worship into demons as the Corinthians had done before them. "What say I then," says Paul "that a thing sacrificed to idols is anything, or that an idol is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; I would not that ye should have communion with demons. Ye can not drink the cup of the Lord and the cup of demons. Ye can not partake of the

table of the Lord and of the table of demons."

Summing up my first impressions of Chinese worship, therefore, I should say that while the Chinese are not spiritual, they are full of spiritualism; and that the spirits which they worship have become in the vast majority of cases demons and not angels. While the Roman Catholics have shown far greater willingness to adopt, or at least to tolerate the heathen customs of the peoples whom they evangelize than have the Protestants, nevertheless they have manifested real insight into Chinese religion and displayed real strength in steadfastly holding for the last two hundred years that ancestor worship is idolatry. All Protestant missionaries respect the learning and the character of Dr. W. A. P. Martin. But when at the Shanghai Conference of 1890 he proposed that Protestant missionaries tolerate or modify ancestor worship, on the ground that it is an expression of affection and reverence for the dead, he found no supporters in the large and progressive body of missionaries there assembled. If idolatry were simply the worship of God un-

der a mistaken name, it would not be harmful to the Chinese and it might not be worth the effort and money of Christians to attempt to overthrow it. But idolatry has proved with them, as perhaps with all other nations, to be demon worship. So deep is the conviction of the Chinese that the powers of the supernatural world are evil and not good, that their strongest desire is to be wholly delivered from supernatural influences. This accounts for the agnostic teachings of Laotse and Confucius, and explains the Chinese tendency toward agnosticism and materialism. Both of these forms of unbelief afford temporary relief from the superstitions which they supplant, though in the end they leave the people even less open to the gospel than the strong belief in the supernatural, which is perverted into superstition. The incredible part of the gospel to the Chinese is that God is love. They all accept the missionary's announcement of the penalties of the law and readily believe in the missionary's warning in regard to future punishment. But that "God so loved the world that He gave His only begotten Son, that whosoever believeth on

Him should not perish, but have eternal life," is beyond belief. It seems literally too good to be true. I myself never so fully realized the meaning of the gospel as "good news" as since spending the last two years in this cellar of heathenism filled with the darkness and made terrible by the hobgoblins and the demons with which the sinful imagination of the Chinese have filled their every-day world.

Lack of space forbids the description of Taoism, Confucianism, and Buddhism. I need only say that while possibly God may have designed Confucianism to serve like the Old Testament as a law to bring these countless millions to Christ, the vast majority of them have used it, as the vast majority of Jews used the Old Testament, to develop a Pharisaism which enables them to dispense with the gospel; while God may have sent them Buddha, like a John the Baptist, as a forerunner of the gospel, they have turned Buddha into a substitute for Christ, and have further degraded Buddhism into the grossest superstition; and Taoism has become so degrading a superstition that its priests and vo-

taries now receive only contempt from the intelligent Chinese. If ever there was a scientific demonstration by experiment of the necessity of the gospel, not only for eternal, but for temporal salvation, that demonstration is furnished in a learned class which is the most corrupt of any official class on earth, and in four hundred and thirty-eight million people, after two thousand years of Confucianism and Buddhism and Taoism, still in slavery to the grossest superstitions.

It has been established that Zoroastrianism was introduced into China in the early centuries of the Christian era, and Manichaeism later; but both were absorbed by the Chinese people. The introduction of Mohammedanism occurred during the seventh century. Mohammedanism has its largest following in the northwestern portion of the empire, and it has once or twice threatened the peace of the government in that region, especially in the dependency of East Turkestan. The Mohammedans in China to-day probably exceed ten millions. Owing to the rigid rule that the Koran must not be translated, and to the fact

that the Mohammedans dare not take the sword in China to propagate their faith, Mohammedanism, according to S. Wells Williams, has not made the least impression on the polytheism of the empire, and has not had the least influence in lifting the morals of the people. The Jews entered China probably during the Han Dynasty, B. C. 202 to A. D. 221. Like the Koran, the Old Testament was not translated into the Chinese, and so far from modifying the religion of the empire, the Jews, like the Zoroastrians and the Manichaeans, have been absorbed by the Chinese. Indeed, the absorption of the Zoroastrians and the Manichaeans and the Jews, the total lack of influence of Mohammedanism, the practical transformation of Buddhism into a Chinese form of animistic worship, indicate that the Chinese are probably the strongest race with whom alien religions have thus far come in contact.

CHAPTER III.

Christianity in the Empire.

The work of the Nestorian Christians can probably be traced back to 505 A. D. The famous Nestorian tablet, found at Sian or Si-Ngan, the capitol of Shensi, in 1625, was erected in 781, and contains the names of five emperors who embraced Christianity. The Nestorian type of faith flourished to a greater or less extent until the ninth century, when the loss of early piety led to the transformation of many of the churches into heathen temples, although the faith lingered for several centuries later.

Nestorian Christianity

Roman Catholic Christianity was introduced into China in 1246, and a settled mission established in the empire in 1288 by John Montecorvino. It is said that at his death, in 1328, he had enrolled thirty thousand converts. It is affecting to read in his diary: "It is now twelve years since I have heard from

Roman Catholicism

the west;" and it is extremely interesting to read further on, "I have translated the whole New Testament and the Psalms of David." During the three centuries of Mongol rule in China, there were many flourishing Christian communities in northern and central parts of the empire. But the purity of the faith was gradually lost through the introduction of image worship, and on the establishment of the Ming Dynasty, in 1368, the Roman Catholic converts were largely absorbed into Mohammedanism and Buddhism.

The second period of Roman Catholicism extends from 1582 to 1736. It was inaugurated by Francis Xavier, who was forbidden to enter China, and died on St. John's Island, off the southern shore of the empire, crying, "O Rock, Rock, Rock, when wilt thou break?" One of Xavier's companions, Matteo Ricci, however, succeeded in entering China in 1582 in the garb of a Buddhist priest, and he set up an image of Christ for worship, thus by his dress and his conduct concealing his object and indicating that he was an idolater. After twenty-one years of effort, Ricci and certain com-

panions finally reached Peking through following the policy as stated by Abbe Huc, "that the philosopher would make more impression than the priest on minds so skeptic and imbued with literary conceit." The first book translated by Ricci, with the aid of the Chinese, was *Euclid,* and by 1636 the Catholic fathers had translated three hundred and forty books, some of them religious, but most of them relating to natural philosophy and mathematics. Under the leadership of Ricci and Schaal and Verbiest, the three ablest leaders of the Catholics during the second period, and by the work of the five hundred Jesuit missionaries with them, the Church won large apparent victories. Her triumphs, however, were due to the substitution of image worship for Christian experience, to permission given their converts to continue the worship of Confucius and of ancestors, to the exercise of civil authority for the protection of their converts, and to their introduction of western learning into the empire. They relied mainly upon their catechists for the conversion and instruction of their followers. But despite the defects in their work,

some knowledge of the Bible, part of which was orginally translated by Montecorvino and a considerable knowledge of Christian doctrine through the translation of Christian books reached the Chinese and developed a body of followers who in times of persecution laid down their lives for the Church and for the Church's Master.

The Franciscans and Dominicans were drawn to the empire during the second period by the apparent success of the Jesuits, and bitter feuds arose between the Jesuits and themselves. The Dominican Morales secured the decision of Innocent X in 1645 that ancestor worship is idolatry; the Jesuits secured a reversal of the decision by Pope Alexander VII in 1658; but in 1704 Clement XI condemned ancestor worship and the worship of Confucius by a decision undoubtedly in accordance with the facts, a decision which the Roman Catholic Church, at large cost to her prestige and numbers, has consistently maintained down to the present day. Owing to the interference of the Jesuits in political affairs during the breakup of the Ming Dynasty, about 1616, they lost their influence at

court, and the Church lost much of its strength throughout the empire. Nevertheless the Church enjoyed another brief period of prosperity in the early part of the eighteenth century, and from 1700 to 1718 a good survey and map of the Chinese empire were made under the direction of the Jesuits.

The most noted external events in the history of the Roman Catholic Church in China during the last two centuries have been the securing of access to the empire, chiefly through the influence of Protestant powers, the securing of the Edict of Toleration by the treaty between China and the United States in 1858, and the securing by France through pressure brought upon China in 1899 of a treaty granting all Catholic missionaries civil authority in the empire. The *Missiones Catholicae* for 1898 reports the total number of Catholic missionaries at 759; of baptized Christians, including children, at 616,500, with thirty-four colleges and thirty-four convents. Owing to the weakness of the central government in the empire, China has furnished an easy field for the maintenance of the

Roman Catholic claim of civil as well as ecclesiastical authority. Indeed, the civil power is so grossly corrupt, the decisions of the civil authorities are often so unjust and cruel, and the adherents of Christianity are so frequently selected for persecution by the authorities in the hope of extorting bribes that even Protestant missionaries have felt tempted at times to exercise civil authority in the interest of their converts. But the practical impossibility of getting at the real facts in Chinese lawsuits and the long line of historical abuses arising from the exercise of civil authority by the Church in Europe and the New Testament example of Christians enduring persecution without an appeal to the civil authorities led the Protestant missionaries unanimously to reject the Chinese offer of civil authority to themselves, following the extortion of similar authority from the Chinese Government by France for the French Catholic priests. The Archbishop has the title and the honors of a Viceroy, the Bishop those of a Governor, the Priest those of a prefect or ruler of a large district, while the native priests and the native Christians are responsible for

their entire conduct to the foreign priests and bishops. In a word, the French Catholics have demanded, and to a large extent have secured, extraterritoriality for all their members throughout the empire.

The interference in yamen cases by the French Catholics concerns all Christians, because the Chinese can no more tell the difference between an Englishman and a Frenchman than Americans can tell the difference between a Cantonese and Tientsin Chinaman. Hence in the recent Nanchang riot, caused by the unwarranted interference of the French priests with the action of the Chinese courts and the death of the Chinese magistrate at the French priest's home, English and American Protestants suffered with French Catholics. Surely in the interest of international peace, not to speak of the spread of the gospel, the governments of England and America should ask France to follow her action in separating Church and State at home by their separation also in China. Until this reform is brought about, Protestant missionaries owe it to their countries and to their own Churches, as well as to the Chinese, to com-

mend heartily the truth which the Roman Catholics have brought to China, the self-sacrifice and the heroism of many of their missionaries in the propagation of this truth, and the heroism of the Chinese martyrs who have died for the Catholic as well as the Protestant faiths, on the one side; but, upon the other side, to draw the line distinctly between the Catholic and the Protestant view of the right of the Church to interfere in civil affairs and to protest earnestly against the use of earthly weapons for the propagation of the gospel of the Prince of Peace.

The Greek Catholic Church was established in Peking in 1685, and the faith has continued in existence in the empire down to the present time. The Greek Church, however, has never been active in prosecuting its work, and has to-day only a handful of converts. It is not a force to be reckoned with in the empire.

One of the most philosophical Chinese Christians said half musingly last year, "Why if Jehovah is the God of all the earth has He passed by the largest nation and left it century after century without the gos-

pel? Will not the Judge of all the earth do right?" After musing a little longer, he added: "When the Nestorians came to us in the fifth century we absorbed them and transformed their religion into heathenism. So we absorbed the Roman Catholic religion when it first appeared in the empire in the thirteenth century; we have absorbed Zoroastrianism and Manichaeism and Judaism, and transformed Mohammedanism far more than we have been transformed by it. Possibly God has been waiting century after century for a means strong enough to transform this mighty empire. Has He found it in the open Bible and the purest and most triumphant type of Christianity thus far known on earth?"

Protestant Christian Missions in China may be summed up under five periods: First, the pioneer period, between 1807 and 1842, inaugurated by Robert Morrison, who was later joined by William Miller. In 1814 Morrison baptized his first convert, Tsai A-ko. In 1818 Morrison and Miller completed the translation of the Bible into Chinese, and it was published in 1821 by the East India Company. Morrison died

in 1834, the first Protestant missionary statesman of the Chinese empire. During the first period of thirty-five years, two of the eighteen provinces were reached, but only six converts were won.

The second period, 1842 to 1860, dates from the Treaty of Nanking in 1842, by which the five treaty ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were opened to foreign trade and residence. Chinese traditional contempt for the foreigners had been turned into hatred by the war with Great Britain, closed in 1842, by which the opium traffic was forced upon the country. It is not surprising, therefore, that at the close of the second period in 1860, despite the fact that fifteen additional societies had entered the field and the missionary force had increased to one hundred and sixty, there were fewer than a thousand Christians.

The third period, 1860-1877, was inaugurated by the Treaty of Tientsin, enabling travelers to go by passport to any part of the empire and establishing religious freedom throughout China. Under this treaty the missionaries began to penetrate to the

interior. The report of the Shanghai Conference in 1877 showed four hundred and thirteen missionaries in China, an increase of threefold, and eighteen thousand converts, an increase of eighteen-fold.

The fourth period of missionary activity, 1877 to 1900, shows an increase of missionaries from 473 to 2,785, with 3,698 native workers of both sexes. The number of missionary societies had risen to sixty-eight, all of the eighteen provinces were occupied, and the number of communicants had risen from eighteen thousand to one hundred and twelve thousand.

The fifth period dates from 1900 to 1907. It was inaugurated by the Boxer uprising, which resulted in the death of one hundred and eighty-six Protestant missionaries and of some ten thousand Protestant converts. At first it seemed that the results of a century's struggle for the evangelization of the empire had been swept away. But, as on other occasions, the blood of the martyrs has proved the seed of the Church. The Protestant Churches have not only regained the losses made in 1900, but the number of missionaries has increased from

2,785 to 3,241 and the number of converts, despite the loss by martyrdom, has increased from 112,000 to substantially 150,000.

The missionaries in China constitute so fully a common brotherhood that the Protestant missionaries especially throughout the empire stand in as close relations to each other as the Methodist preachers in the United States. It seems ungracious, therefore, to pass by their work with this brief reference and to devote an entire chapter to the work of the Methodist Episcopal Church. I could take up the work of almost any other Church in China and present it in such a way as to inspire that Church at home with a just admiration for the heroic service of her missionaries and with a just pride in the splendid results which they have achieved in the Chinese Empire. As, however, I am writing to secure men and money from the Methodist Episcopal Church for the re-enforcement of our work in China, I now pass the work of the other Churches for a larger, but wholly incomplete, portrayal of the work of our own missions.

CHAPTER IV.

Methodist Episcopal Church in China.

Four incidents contributed to the founding of the Methodist Church in China. First, the Missionary Lyceum of Wesleyan University, Middletown, Conn., in 1835 debated the question, "What is the Most Promising Field for a Foreign Mission of Our Church?" China was strongly advocated, and as a result of the debate a committee was formed to prepare an appeal for opening a mission in that land. An appeal was published in *The Christian Advocate,* and fourteen hundred and fifty dollars were raised for this purpose. Second, Rev. Judson Dwight Collins graduated in 1845 in the first class of the University of Michigan. Before graduation he offered himself to the Missionary Society for China. Upon learning, on graduation, from Bishop Janes, that our Church had no mission in

Opening the work

China, he wrote again, asking the bishop to secure for him passage before the mast on the first vessel sailing, adding, "My own strong arm can pull me to China and support me after I get there." Third, the foresight of the Wesleyan students and the enthusiasm of the Michigan graduate were re-enforced by a statesmanlike address by President Wilbur Fisk, of Wesleyan University, in 1846, advocating the opening of a mission in China by our Church. Fourth, the agitation of the ten years culminated in the personal sacrifice of Rev. W. C. Palmer, D. D., who in 1846 subscribed one hundred dollars a year for ten years for the founding of a mission in China, and largely secured twenty-nine other persons for similar subscriptions. Thus the Methodist Episcopal Church undertook the evangelization of a fourth of the human race on the pledge of three thousand dollars a year for ten years, with most of the pledges made by Methodist preachers who had no knowledge of where their next year's support would come from. It was the day of heroic faith; but faith triumphed. In 1846 China was placed on the list of Methodist

Episcopal missions, and Rev. Judson Dwight Collins and Rev. Moses C. White, M. D., were accepted as the first missionaries of our Church.

Fortunately our Church, in her missionary activities, followed the Divine order—namely, beginning from Jerusalem. Our first mission was to Indians in our own land; our second to an American colony from our own land, then settled in Liberia; our third to a sister republic in South America under Roman Catholic domination, and our fourth to a foreign land—namely, China. Bishop Coke, one hundred and thirty-two years earlier, leaping over the intermediate steps, had summoned our Church to found a foreign mission in India and, himself leading in the heroic effort, had died at sea and been buried in the Indian Ocean—only an ocean is large enough for fitting sepulcher of such a man. Bishop Coke's dream was now realized in the founding of the first mission of our Church among a wholly non-Christian people.

Brothers Collins and White sailed from Boston on the good ship *Heber,* April 15,

1847, and landed at Macao, near Canton, about the middle of August, and on September 4th reached Foochow, their intended station. They were welcomed by Stephen Johnson and Lyman B. Peet, of the American Board, who had reached Foochow a few weeks earlier; and the delightful relations thus inaugurated have continued between the two missions for sixty years.

The Foochow Mission

While the missionaries were learning the language, they awakened the interest of the Chinese by the successful use of a small stock of medicines which Dr. White had brought from America and by the distribution of a large number of tracts and portions of the Scripture, which they had secured from English missionaries at Macao and Hongkong. So eager was the demand for literature that the first request which the missionaries sent home was for a printing press. Our missionaries were among the first to recognize the Chinese reverence for learning and to use modern education along with medicine and Christian literature as providential means for the introduction of Christianity. Hence in February,

1848, the first boys' school was opened with eight pupils and a school for girls with ten pupils, while a Sunday-school was organized in March. April, 1848, Rev. R. S. Maclay and wife and Rev. Harry Hickok and wife reached the mission. Illness drove Mr. and Mrs. Hickok to America the next year, but Doctor Maclay became one of the founders of our Church in China, later the founder of our missions in Japan, and later still the founder of our missions in Korea; and he still lives in ripe old age, one of the missionary statesmen of our Church.

So great was Doctor White's success that in 1851 Rev. Isaac W. Wiley, M. D., and wife arrived to engage in medical and educational work. The four forms of all successful missionary work—namely, the distribution of Christian literature and especially of the Bible, educational work, medical work, and preaching the gospel—were now successfully launched.

The work which had begun so auspiciously now began to suffer reverses, but from causes entirely beyond the control of the missionaries. Illness, which in 1849 had driven Brother and Sister Hickok

home, compelled J. D. Collins to return to America in 1851—alas! too late for human help, and he died in 1852, the first missionary martyr for China. In 1853 the death of Mrs. White compelled Dr. White to return to America, where he rose rapidly in his profession and became a professor in Yale University, never losing his interest in the work in China. Again, the Taiping Rebellion, which from 1851 to 1865 proved a veritable scourge of God for China, drove to Hongkong for protection in 1852 all the Foochow missionaries except Dr. and Mrs. Wiley. Dr. Wiley trusted to his medical influence for protection, and he and his wife ventured to continue the work. But in a few months Mrs. Wiley died, and the doctor, with his motherless children, was compelled to return to the United States, thus leaving the mission at Foochow, at the end of six years' effort, without a single convert or a single worker on the field. Methodism is not easily discouraged, however, and in 1855 the work was resumed by R. S. Maclay and wife, while Rev. Erastus Wentworth and wife and Rev. Otis Gibson and wife were sent

out as re-enforcements. August 3, 1856, the first Methodist Episcopal Church built in China was dedicated under the name the Church of the True God.

The year 1857 marks not only the first decennial year of our work in China, but a new era in the mission; it witnessed the first convert to Christianity won by our missionaries in the empire—namely, Ting An, a man forty-seven years old, with a wife, five children, and a host of relatives. A few weeks later his wife and two of his children were baptized, Mrs. Ting being the first woman convert in the Fukien Province and the first woman baptized by our Church in China. By the end of the year, thirty-eight adults and three children were received by baptism. The faith of our missionaries was thus publicly honored by God, and it seemed to them as if the millennium had come. In 1858 the Methodist Episcopal Church was regularly organized in China, with members, probationers, class-meetings, quarterly-meetings, and all the other features of our work.

In 1859 the work began to spread, and thirteen inquirers were enrolled at To-

cheng, fifteen miles northwest of Foochow up the Ming River. The spiritual interest now deepened rapidly, and inquirers and converts began to multiply, so that in 1859 six Chinese converts were licensed as local preachers. The Methodist system of receiving inquirers, first on probation, and of starting men toward the ministry by a simple license to exhort, which may be recalled at any time and which expires at the close of a year unless renewed by formal vote, proved a providential method of building up our Church in China. By it our Church was speedily enabled to enroll members upon trial and to enlist native workers in the ministry, and by it she is enrolling today a larger number of members and of native workers in proportion to her missionaries than any other Church in the empire.

Along with Christianity, western education and western medicine the missionaries began in 1859 reform efforts in opposition to foot-binding and to opium. They also introduced into the empire white potatoes, tomatoes, and many other vegetables and fruits, so that almost every province in

China has thus permanently enriched her agricultural resources through missionary efforts.

Encouraged by the success now attending the work, the Church at home sent out in 1858 Rev. Stephen L. Baldwin and wife, Miss Beulah Woolston, Miss Sarah Woolston, and Miss Phoebe Potter. These young women were the file-leaders of the splendid host of Woman's Foreign Missionary Society workers in the empire, and soon opened a girls' boarding-school. Doctor Baldwin, by his splendid services in China and in America and by his heroic death, justly earned the title of the St. Stephen of Chinese Methodism. In 1860 Rev. Carlos Martin and wife came out. Four years later Brother Martin's four-year-old boy fell ill with cholera, and the father carried the lad in his arms, trying to soothe his pain, until, at midnight, he brought the child to his wife, saying, "Mary, I can not keep up another minute." Placing the child in its mother's arms, he himself lay down overcome by the same disease. Two hours later the father was unconscious, and the child died. Before sunrise the father passed

away, and before sundown the two were buried, and Mrs. Martin was a childless widow.

Whereas the first ten years of missionary effort were required to make a single convert, the second ten years proved fruitful, and in 1867 four hundred and fifty members of our Church were reported. The mission now entered upon a period of expansion. While it had only eleven workers, counting the wives of the missionaries, for the twen-two-million people of the Fukien Province, yet this little band heroically consented that the eight new missionaries just arriving should go to the regions beyond and open up new fields. Before following these new recruits to their heroic tasks, let us complete the sketch of the Foochow Mission.

Rev. Isaac W. Wiley, M. D., who had come to Foochow as a missionary in 1852, who had remained at the station as a physician and evangelist when the other missionaries were driven to Hongkong, who had buried his wife at Foochow a little later and been compelled to return to America with his motherless children, steadily rose in the estimation of the Church at home,

was elected to the Episcopacy in 1872, visisted China as Bishop in 1877, and organized the first Annual Conference in this great empire. Surely as Doctor Wiley stood in 1852 in the little cemetery at Foochow on ground hallowed by the death of his wife; as he closed the door of the missionary home, and looked down upon the city from which he was being forced to return to America without witnessing as the result of the labors of himself and his fellow-workers a single convert, he must have been led to fear that the whole movement was a miserable Methodist fiasco, springing from the zeal of callow students, backed by the unbalanced enthusiasm of preachers. But when he was permitted to return twenty-five years later and organize an Annual Conference and witness two other missions, springing out of the labors of himself and his fellow-missionaries, his heart must have cried out in gratitude, "What hath God wrought!" It is still more remarkable that seven years later Bishop Wiley, on another tour around the world, reached Foochow in time to lie down and die, November 22, 1884, thus finding his last resting-place on

the spot where he began his missionary labors, a spot consecrated by the death of his wife thirty-two years before and hallowed by the later victories of the cross. In proportion to the number buried there, no other cemetery in our Church contains so many men and women whose names are high upon the bead-roll of heroism. With Bishop and Mrs. Wiley, Mrs. White, Mrs. Hickok, Mrs. Wentworth, Carlos Martin, Nathan Sites, Nathan J. Plumb, Professor Ben March, and President Simester, the Foochow Cemetery has become the Campo Santo of Methodism.

We have not time to follow further the history of this Conference or the record of the noble leaders who have toiled and suffered and died in carrying out Christ's last command. We will even leave the inspiring statistics of her growth for the summary at the close. Suffice it to say that were all the missionaries of all the Churches and all the members of the kingdom of heaven on earth translated to glory to-day, save the members of our Church in Foochow Conference, these twelve thousand Christians have sufficient Christian experience, so close and

personal a union with Christ, and sufficient loyalty to Him to start the kingdom once more around the world. Even if all Christian literature, including the Bible, were taken from the earth, these Fukien Christians could reproduce from memory the New Testament, the Psalms, Genesis, and Exodus, and Job, word for word, and the remainder of the Old Testament in substantially its present form. What stronger statement can be made for any Church in any land on earth!

Central China Mission

In 1866 Rev. Virgil C. Hart and wife arrived at Foochow, and in 1867 they were sent to Kiukiang, about eight hundred miles northwest of Foochow, and about four hundred and fifty miles up the Yangtse, to open work in Central China. Kiukiang was regarded as the northern gateway to the Kiangsi Province, as the eastern gateway to the Hupeh Province, and the western gateway to the Anhwei Province, and so was considered an exceedingly important doorway to eighty-five million people. Probably it would have been better had our missionaries gone one hundred and fifty miles further up the Yang-

tze and settled at Hankow, which is proving to be the Chicago of China, and which, with the cities of Hanyang and Wuchang, on the opposite banks of the Yangtze and the Han, now numbers two million people as compared with eighty thousand in Kiukiang. But our missionaries could not foresee the relative growth of these two cities fifty years ago any more than pioneers could foresee the relative growth of Chicago and Milwaukee; and Kiukiang has proved to be a good location with unlimited possibilities of work. Doctor and Mrs. Hart were soon re-enforced by Rev. Elbert S. Todd and wife, and later by Rev. Henry H. Hall and wife and Rev. John Ing and wife, and our mission in Central China in due time took up the four departments of Christian work—distribution of the Bible, healing the sick, teaching the children, and preaching the gospel.

The father of Misses Anna and Mary Stone was the first convert in the Hupeh Province. His daughters were the first girls in Central China belonging to the better class of society who were brought up with unbound feet. Through the self-

sacrifice of Miss Gertrude Howe, who has been in Central China for over thirty years, these sisters and Dr. Ida Kahn were educated in America. Miss Anna Stone has cast the strange spell of her beautiful voice and her winning personality over thousands of people in America, whose hearts she has won for China by her singing, and over a still larger number in China, whose hearts she has touched by her beautiful voice and her saintly face. Like hundreds of thousands in the homeland and millions in China, she became a victim of the great white plague, and in 1906 heard the Master's call to join the angelic throng around the throne. Dr. Mary Stone has become the leading physician in Kiukiang, and, like Dr. Ida Kahn, of Nanchang, and Dr. Hu King Eng, of Foochow, she is rendering a spiritual and physical service to her sisters in the empire which only eternity will reveal. How little Dr. Hart, when winning the Hupeh Chinaman, and Miss Howe, when putting her money and influence into the training of these Chinese girls, dreamed of the outreaching influence of that family in the second generation! How

little men and women at home whose sacrifices are supporting workers in this great empire to-day foresee the splendid results which coming generations will witness as the outcome of their heroism and self-sacrifice.

The leading stations in the Central China Conference are Kiukiang, opened in 1867, but now with the Kiukiang Girls' School, the Woman's Hospital, and the William Nast College, the center of life and light for millions of people surrounding it; Wuhu, opened in 1882, the largest Chinese port for the original shipment of rice, where our women have secured a site worth five times as much as they paid for it a few years ago, and where Dr. E. H. Hart, son of the founder of the mission, has the leading surgical hospital on the Yangtze River; Chinkiang, opened in 1882, where the Grand Canal crosses the Yangtze, and where our woman's hospital and girls' school and preaching stations extend their influence to other millions up and down the river and the canal; Yangchow, on the Grand Canal, the center of the silk industry and a strategical point for the introduction

of our work to the regions lying north of the Yangtze, and Nanking, the old capital of the empire, and still the leading intellectual and political center of the Yangtze Valley, where our Nanking University, our Philander Smith Memorial Hospital, our Girls' school, and our evangelistic work are sending out streams of healing to additional millions in the Kiangsu, Anhwei, and Kiangsi Provinces; and Nanchang, the last station to be founded and the last of the seven cities of China with a million or more inhabitants to open its doors to the gospel.

Our work in Central China has proceeded with a rapidity which would have been regarded as providential by the early missionaries in the empire. The gains, however, have not been so rapid as in the other four missions of our Church in China. This slower growth is due chiefly to the fact that in Central China our boundless opportunities exceed so largely our present resources. When we thrust fifty missionaries into three provinces for the distribution of Christian literature, the healing, teaching, and evangelization of more people than are found in the United States to-day, what can our

Church expect but a lack of supervision and leadership and a consequent failure of the native Christians to measure up to the responsibilities thus thrust upon them? If, in addition to re-enforcing the workers in our present hospitals, schools, and colleges, we can speedily put one missionary for evangelistic work into the Central China Mission for each five million of the population, we can secure results there which will cause the heart of the Church at home to leap for joy and the angels in heaven to strike a new note of victory.

January 20, 1869, Rev. Lucius N. Wheeler and wife were sent to Peking to open the North China Mission. February 27, 1869, Rev. Hiram H. Lowry and wife followed, and on Doctor Wheeler's retirement, on account of ill health, from the superintendency of the mission in 1873, Doctor Lowry was made superintendent and continued in that position until the mission became a Conference. The North China Mission followed in the footsteps of the Foochow Mission, and adopted the four forms of propagation universal in Protestant mis-

North China Conference

sions—namely, the distribution of the Bible and Christian literature, healing the sick, teaching the young, and preaching the gospel. Peking, as the capital of the empire, and as a city of between one and two million people, has been the center of our work for the Chihli Province perhaps even more fully than Foochow, with its million inhabitants, has been the center of our work for the Fukien Province.

A providential incident carried the gospel into the adjoining Shantung Province. In 1874 a Mr. Wang of that province, with thousands of other Chinese students, was attending the examinations for the highest degree at Peking. While there he heard the gospel preached in one of our street chapels. He was much impressed with the story of a Savior who was the Son of the only true God and who had come to earth to save men from the guilt and the power of sin. He procured the New Testament and other Christian literature and became at heart a believer. On his return to Shantung he told his wife of the strange new faith which had wrought peace to his soul. She was so eager to know more about the

doctrine that she resolved upon a personal journey to Peking, and her son took her all the way from Taian to the capital, a distance of four hundred and sixty-three miles, in a wheelbarrow. She also became a joyful disciple of Jesus Christ, and continues to this day to bear testimony to His saving power to thousands of her fellowcitizens. Her great ambition is to reach the Dowager Empress and tell her the wondrous story of personal salvation through Jesus Christ, before the Empress is called to render an account for the deeds done in the body. It was through the faith and the self-sacrifice and the heroism of the Wangs that Methodism was introduced into the Shantung Province. Their son, Wang Chengpai, became a minister, and witnessed a heroic confession to his faith by a martyr's death during the Boxer uprising.

In 1878 the Peking Boys' Boarding-school was opened with six students. This developed into the Wiley Institute in 1885, and was organized as Peking University in 1888. The revivals held at Peking University under President Lowry in 1905-6 swept one hundred and twenty-five young

men into the Christian ministry, and led the young men, on their own initiative, to form the first Student Volunteer Band in China. This is the most hopeful sign of self-propagation we have thus far seen in the empire. I doubt also if any other recent revival at any single church or college in the world has led so many into the ministry of our Lord Jesus Christ as has this outpouring of the Spirit upon a Church in a mission land.

In 1880 Doctor John F. Goucher, of Baltimore, gave five thousand dollars to establish a woman's hospital at Tientsin, and the hospital was dedicated in 1881 as the Isabella Fisher Hospital. In 1893 the North China Conference and the North China Woman's Conference were organized. In 1902 the John L. Hopkins Memorial Hospital was dedicated at Peking, and in 1906 the medical work of Peking University was united with the medical work of the London Mission, the American Board, and the Presbyterian Mission, thus forming the strongest medical school in the Chinese Empire.

The great event in the history of the

North China Conference was the baptism of fire and blood through which our Church was called to pass in connection with the Boxer uprising. The story is vividly told in Professor Headland's "Chinese Heroes." As a providential preparation for the outbreak, Rev. J. H. Pyke, who had been a member of our mission since 1873, and whose own spiritual strength had been greatly renewed by participating in revival services at Ohio Wesleyan University, conducted by Rev. S. L. Keen in 1893, returned to China, and was used by the Lord for the promotion of revivals, not only in our Church, but in other Churches in North China. During the Boxer uprising these revivals were recognized as a providential preparation, enabling literally thousands of Christians to witness a good confession to Christ by deaths matching in heroism the deaths of Ridley, Cranmer, and Huss at the time of the Reformation. I need not recount the story of the brilliant heroism displayed by our Methodist missionaries and others in the Peking siege and in the struggles and capture of Tientsin. We are proud of the fact that one of our mission-

aries, Prof. F. D. Gamewell, was chosen from the representatives of the five leading governments then in Peking to take in charge the erection and maintenance of the fortification of the legations during the five months' siege; and that he discharged the task with such signal ability and fidelity as to win the hearty commendation of Sir Claude Macdonald, commander of all the troops, the enthusiastic praise of the *London Times,* and the formal thanks of the British Government, tendered him officially through the American Secretary of State. But Doctor Gamewell insists to this day that he has not shown a particle more bravery and devotion than Brothers W. T. Hobart, J. H. Pyke, George R. Davis, William F. Walker, George W. Verity, and Doctor George D. Lowry, who met the respective duties assigned to them with equal fidelity. The protection of the legations and of the missionaries from the longest continued rain of shot and shell in history was due not simply and perhaps not chiefly to the combined efforts of the soldiers and missionaries, but to the Chinese Christians who built the ramparts in obedience to foreign orders and ce-

mented them with their blood, and above all to the God of the universe, who holds the destinies of individuals and of nations in the hollow of His hand.

I can not leave the Boxer uprising without at least a fuller reference to the splendid heroism of the Chinese Christians. Just before the Boxer outbreak word was sent to N. L. Hopkins, M. D., and Rev. J. N. Hayner, who, with their wives and children, were in Tsunhua, that danger was impending. Doctor Edna G. Terry and Mrs. Geo. D. Lowry and Mrs. H. E. King, with the children of the latter two, were also at Tsunhua. Doctor Hopkins and Brother Hayner did not think the danger was serious, and did not leave the city immediately. A second messenger arrived between nine and ten o'clock in the evening, informing them that the last train would pass through Tongshan, sixty miles distant, at noon the next day, and that their only hope of escape was in catching this train. It took much effort and several hours to secure Chinese carts and get started from Tsunhua to Tongshan, and the two men, five women, and seven children left Tsunhua about two

A. M. They were not out of the compound a half hour before the mob broke in and set the buildings on fire. At once the persecution of the Christians began. The Chinese pastor was taken to a heathen temple and urged to worship the heathen gods. This he refused to do, and he was tied to one of the stone lions throughout the night, while his friends gathered around him and urged him to renounce Christ; but he continued to bear witness to Christ's power to save. At daylight the crowd rapidly increased to several thousand, and in a mad rush he was suddenly attacked and his heart literally torn out by the mob. Nor did the crowd confine its persecutions to men. Among the women were two native teachers of our girls' school at Tsunhua. These were offered their lives on condition that they would renounce Christ and become the concubines of persons who proposed this way of escape on that fatal day. The women declined. One of them had her feet chopped off with a dull ax, and later was killed with a sword. The other was wrapped in cotton and soaked with kerosene and then set on fire and burned alive.

Every Methodist in the place, with the exception of four or five who were small and unknown, suffered martyrdom, and the Tsunhua list of martyrs numbers one hundred and sixty-three.

Perhaps another even more striking incident of the fidelity of the Chinese is found in the Ch'en family. This has been one of the leading families in the mission for many years. The North China Conference closed its session at Peking the day before the Boxer uprising took place. Rev. Brother Ch'en and wife and three children started promptly back to their station. They were overtaken and captured by the Boxers and were offered their liberty and safety if they would renounce the Christ. The father steadfastly refused, and was put to death in the presence of his wife and children. The wife steadfastly refused to deny Christ, and was then put to death in the presence of her children. One son and two daughters steadfastly refused to deny the Master and were put to death. When I held the Conference at Peking in 1905 one of the surviving sons was the popular pastor of our Asbury Church at Peking, the leading

Methodist Episcopal Church in North China. At his own personal and urgent request, I transferred him from this large Church to the small one in a northern town where his father suffered martyrdom, that he might preach the unsearchable riches of Christ to those who shamefully put his family to death. The North China martyrs have forever put to shame and contempt American travelers who denounce Chinese Church members as simply "rice Christians."

Hinghua Conference

As Lowry, Davis and Pilcher, Walker and Pyke and Hobart and Verity; Mrs. Jewell and Miss Gloss, M. D., and Miss Terry, M. D., have been the leaders of the North China Conference; as Sites and Plumb, Wilcox and Worley, Misses Parkinson and Bonafield and Trimble have been the leaders in the Foochow Conference, so Brewster and Owen, Misses Wilson and Lebeus have led the forces in the Hinghua Conference. As Pilcher has consecrated the educational work in North China and Marsh and Simester in Foochow by martyrdom, so Guthrie in Hinghua has crowned his edu-

cational career for the Master by his death upon the field. The Hinghua Conference was separated from the Foochow Conference in 1896, although the work was begun in the Hinghua territory many years earlier. The Conference practically embraces the Hinghua Plain, with the surrounding hills and mountains extending back to the western edge of the Fukien Province and embracing a territory of some six or eight thousand square miles, and a population of three to five million. This Conference is the supreme illustration to our Church at home of the value of intensive effort in China. Hinghua, with its church, its Rebecca McCabe orphanage, its industrial school for boys and girls, its Bible-training school for women, its high school and Biblical school for men, furnishes a striking illustration of successful work in the capital of the prefecture. On my last visit to Hinghua I baptized thirty-eight children at a single service, eight of whom bore the name of their patron saint, McCabe.

Singiu, with its Isabel Hart Girls' School, its Hamilton-Uhler Memorial Building and Knoechel School for Bible Women, the

German Memorial Home, the William Nast Memorial Church, and the Margaret Eliza Nast Memorial Hospital furnishes another one of the finest plants for all-round missionary work to be found in China. With our plants at Ingchung and Dehhua and Duacheng, we reach a mountain territory of some six thousand square miles in extent, with a population of about one million people; while with our plants at Hinghua and Antau and Singiu, we reach some two to four million more. In view of the many other opportunities in China, there was serious discussion a few years ago about the abandonment of the work in the western part of the Hinghua Conference, the mountain region with only a million people. But the four hundred members of our Church then in that field declined to be transferred to the Scotch Presbyterians of Amoy. We have been prospered in all our schools and Churches since our decision to remain there. Surely if it is worth while for Methodism to put men and money into the 146,000 square miles of Montana in order to reach a quarter of a million inhabitants, or to work in

the thirty-three thousand and forty square miles of Maine in order to reach seven hundred thousand inhabitants, it is worth while for Methodism to attempt to occupy the six thousand square miles of the western part of the Hinghua Conference in order to reach a hardy mountain population of one million souls. While the population is thin as compared with the other regions of China, yet it was such a mountain region that gave Confucius and Mencius to the empire; it was such a mountain region that gave Paul to the early Church, and a similar region that gave Patrick Henry to the American Revolution. If this region furnishes the St. Paul for the Church in China in the twentieth centry, our efforts will be repaid a thousand-fold. But it is quite possible that the thirty-six square miles of pottery clay in the region of Dehhua and the iron and coal of Duacheng may turn this mountain region into the Birmingham or Pittsburg of the Fukien Province. It is not improbable that the population of the region will double or quadruple within the next twenty-five years, and this part of our work be regarded as one of the

most providential in the empire. Surely when comparing the seven missionaries (including teachers, preachers, and physicians) sent to minister to the million people in the western part of the Hinghua Conference with the one hundred and eighty-seven Methodist ministers, not to mention the physicians and teachers in the State of Maine, the Church will not feel that she is giving even the Hinghua Conference a very rich endowment of men and means. Indeed, the doubling of the number of our missionaries would enable us to double or treble our members in that Conference within the next four or five years. But even with such scant equipment, the Hinghua Conference furnishes the best illustration in China of the intensive method of cultivating our field. I am sure that the Hinghua people will maintain that with an equal number of missionaries in proportion to the population, equal results could have been obtained in every other part of China. But the three to five million Chinese in the Hinghua Conference, under the intensive method of cultivation, have given us 4,500 Church members. A similar cultivation of the fields

throughout the empire and a similar length of time for growth would give Methodism in China 675,000 members.

The West China Mission, the latest of our missions in China, was opened through the generosity of Dr. J. F. Goucher, who pledged the Missionary Society a gift of $5,000 if she would enter that distant field. On payment of this sum Rev. Lucius N. Wheeler and wife, who had opened the mission in North China, and Rev. Spencer Lewis and wife opened work in this mission in 1882. Doctor Wheeler's daughter, Miss Frances Wheeler, at the same time opened the work of the Woman's Foreign Christian Missionary Society. When Doctor Wheeler's health compelled his retirement from the Conference, in 1884, Prof. F. D. Gamewell succeeded him as superintendent of the mission. Miss Gertrude Howe, who had been in Central China since 1870, was also loaned to West China for a few years to take charge of the work of the Woman's Foreign Missionary Society.

West China Mission

The West China Mission offers at once both the greatest difficulties in reaching the

field and the richest results thus far achieved by any mission of our Church in the empire. After one has traveled from New York to Shanghai in perhaps twenty-five days, he will need ten days more to go by steamboat up the Yangtze from Shanghai to Ichang, stopping at the river ports on the way. But when he has reached Ichang and has spent thirty-five days on his journey, he is still only half way to the Szechuen Province in the time required to reach the field, and far less than half way in the dangers to be encountered on the trip. It usually requires thirty days under the most favorable circumstances to reach Chungking, the commercial metropolis of the Szechuen Province, and forty days to travel from Ichang to Chentu, the capital of the province. It will be readily understood, therefore, that the people of the Szechuen Province had seen very little of foreigners on the first arrival of our missionaries in the field, and that they were naturally timid and fearful of the results of the foreign religion. This led, perhaps, to greater opposition to the missionaries on the founding of the mission than upon the

part of the people in any other province in the empire. So great was this opposition that under the inspiration of Taoist priests, a riot broke out in 1886 which drove every missionary from the field, and left the Church apparently nothing to show in the way of results for her effort and sacrifice. In the winter of 1886 Rev. Virgil C. Hart and wife and Rev. H. Olin Cady and wife were sent to reopen the mission. Doctor Hart served as superintendent of the mission until ill health caused his retirement, when he was succeeded by Rev. Spencer Lewis, who continued as superintendent of the mission until his appointment in 1903 as one of the committee to prepare a new translation of the Bible made necessary his return to the eastern side of the empire. As our missionaries were among the first to enter West China, they naturally opened work in the valleys and the rich plains lying between Chungking and Chentu, where the population of the province is the densest. Hence when other missionary societies entered the field and the territory was later divided, our mission was assigned the field already occupied by

our missionaries embracing an area some three hundred miles long by seventy or eighty broad, lying largely between Chunking and Chentu, which is known as the Chentu Plain. Mr. Little, in *The Far East,* says that one part of this plain, forty by sixty miles in extent, sustains the densest population of any spot on the globe, unless a similar area in England, including London, equals it in numbers; and the London population draws its support from the ends of the earth, whereas the Chentu population draws its support from the soil. This fertile section gives our mission in West China about one-tenth of the area of the province, but probably a third of the population. In other words, our Conference embraces about twenty-five thousand square miles of territory and over twenty million people. The stations opened and occupied by our missionaries are Chungking, Tsicheo, Suiling, and Chentu. We have at Chungking, the St. Louis of the Chinese Empire, with a population of five hundred thousand people, a fine general hospital for men and women—the best-known hospital in West China,—a wo-

man's hospital, a Bible-school for men, a high school for boys, a high school for girls and a Bible training-school for women. Chentu, the capital of the province, and thus the center of political influence for sixty-eight million people, has a population of five hundred thousand, with a million five hundred thousand more within a few miles of the capital in the densely populated Chentu Plain. We have just completed here the best hospital building in West China, and have schools for boys and also girls, and are starting the Chentu University, which will mold the intellectual and spiritual life of the province. Our gains in West China have averaged twenty-nine per cent a year for the last two years, and we could easily double our membership in the province within the next two years, if we could enter the openings now inviting us. A single scene illustrates the eagerness of the people of the Szechuen Province for the gospel. I recall reaching a city of 40,000 people one evening about sundown. The inn was cold and dark and filthy, and after spreading our oilcloths over the Chinese beds of straw to prevent the vermin reaching us,

we set up our camp bedsteads on top of the oilcloth, and our beds were speedily prepared. Despite the weariness from the day's travel, I preferred walking in the street while the cook prepared our supper to sitting in the dark inn. I had walked only a short distance when the street led into the temple area, and I saw a considerable number of men coming with natural curiosity to see the western stranger who had stopped inside their temple grounds. I returned to the inn and asked Brother Johanson to bring his mandolin and play a tune, and then translate for me. Before he completed the first hymn we had an audience of from five hundred to a thousand men. I told them that I would gladly explain to them the cause of our visit, but I saw that we were in the temple area and the Book which we had brought them and which we were sure came from God forbade the worship of idols, and I must not tell them about this Book in their temple area without their permission. Their curiosity and their politeness combined overcame their respect for their idols, and they bade me speak freely. I then spent about

twenty or thirty minutes in telling them as clearly as possible what the gospel means and in making clear to them that they could not become Christians without abandoning all idolatry. I tried to show them that the gospel contained the best news that had ever reached mortal men. At the close I asked how many of them had ever heard of Jesus Christ and the Bible, and they said that not one of them had ever heard the story. I told them that I was not sure that I could secure them a preacher, as we had very few Chinese preachers in the province, and that even had I a preacher we had no place in the city where he could teach them the doctrine. Nevertheless I ventured to ask them at the close how many of them would like to have a man come and teach them more of this way of life, if I could procure such a man, and perhaps two hundred of them raised their hands. At the close of the service thirty or forty of them gathered around me, assuring me that they could secure a place for teaching the doctrine, and that they would help support a man, if I would only send them some man to teach them the way of life. I left that

city determined to put it upon the list of appointments at the coming Conference. When I reached the Conference I found that in order to hold places of equal population, where we already have Christians, we must send men into the field with little or no preparation—men who had only been Christians for three or four years, and that without foreign supervision these men were wholly unqualified to establish Christianity and to lay the foundations of our Church among a heathen people. We can not, therefore, honestly hold possession of this territory or of these cities in West China unless we have more missionary supervision by men and women from the homeland. Despite every effort, I could not send a minister. How long will the Church at home leave cities numbering forty thousand inhabitants asking for the gospel without the word of life for the lack of men and means? How long will we leave a field where our gains averaged twenty-nine per cent a year without the reenforcements absolutely essential to our future growth or even to holding our present territory?

Conclusions

The latest statistics available for all the Churches are found in Professor Harlan P. Beach's *"Geography and Atlas of Protestant Missions,"* published in 1900. Most of the Churches have made advances since that date, but the advances have been relative, and the statistics show the comparative work of all the Churches in China:

	TOTAL	METHODIST.	RATIO.
Missionaries, ...	3,026	183	.06
Stations, ...	3,129	254	.08
Hospitals, ...	259	7	.03
Day Schools, ...	1,819	371	.20
Scholars, ...	35,412	7,655	.21
Higher Institutions of Learning, ...	170	19	.11
Students in same,	5,150	827	.16
Church Members, . .	112,808	25.244	.22

The above table shows that the number of Methodist missionaries in China is six per cent of the total number of Protestant missionaries working in that land. These workers, therefore, should be able to report six per cent of the results achieved in the empire. I have already called attention to the fact that there are

four types of work carried on in China—namely, circulation of religious literature, hospital work, school work, and preaching the gospel. We have no comparative statistics showing the literary work done by the representatives of the various missions. I am sure, however, that Methodism has fallen far below her just proportion of literary work. We have distributed as much literature through our press, formerly located at Foochow, but now at Shanghai in connection with the Methodist Church, South, and through small presses at Peking and Hinghua, as have other missionaries. We are now prepared at Shanghai to do publishing equal to that of any other Church in the empire. But we have not done our share of the work in translation or in the production of literature. This is not because we have lacked men qualified for such work. Rev. Spencer Lewis, on the Bible Revision Committee, Professor Headland's books, and the writings of Drs. Kupfer, Wilcox, Ohlinger, Gamewell, Mrs. Gamewell, Dr. and Mrs. Taft, Mrs. Baldwin, Lacey Sites, Miss Howe, W. F. Walker, Jr., the articles by

Mr. and Mrs. Brewster, Mr. and Mrs. St. John, Mr. Beach, Miss Laura White, and others, show that we have people in connection with our missions qualified for literary work. We have, however, so impressed upon our missionaries the practical duties of the mission, and especially teaching and evangelistic work, that we have not left them the time for the production of a Methodist literature or an Arminian theology.

From the statistics we have only three per cent of the hospitals. But as the statistics given by Professor Beach show only seven hospitals for our Church, whereas we are maintaining in China to-day seventeen hospitals, the report furnished in 1900 was probably defective. Our hospitals also are among the largest in China. Hence we are doing our full share of medical work.

Turning to the third form of missionary activity—namely, teaching—the statistics show that with six per cent of the workers we are teaching twenty-one per cent of all students in day schools, and training sixteen per cent of all students in higher institutions of learning. This report is ex-

ceedingly gratifying, and shows that Methodism in China, as at home, is leading in educational work.

Turning to the fourth and highest form of missionary activity—namely, preaching—the statistics show that with six per cent of the missionaries, and a very small proportion of these engaged in direct evangelistic work, we have twenty-two per cent of the membership of the Protestant Churches in China. The report furnished to Professor Beach includes full members and probationers in the Methodist Church, but not inquirers or adherents. Some of our missionaries feel that in this comparison we ought only to count our members in full, and not our probationers. Putting the comparison on this basis, the Methodist Episcopal Church, with six per cent of the missionaries, has twelve per cent of the members of the Protestant Churches in the empire. From conversations with our missionaries and a comparative study of the statistics, however, I believe that we are entitled to include in our report probationers as well as full members, and I think our Church may justly claim twenty-two per

cent of all Protestant Christians in the empire. Besides, the gains of the last seven years give us some 32,000 members and probationers in 1907, as compared with 25,244 in 1900. In a word, the comparison shows that the Methodist Episcopal Church in China is accomplishing far larger results relatively in hospitals than at home, because hospitals have proved one of the providential means of gaining access to peoples hostile to Christianity. In education and in the spiritual transformation of the empire, the missionaries of the Methodist Episcopal Church are accomplishing by indisputable statistics two or three times as much as the number of men and women sent to the field and the money given to China give us any right to expect. Surely we may thank God for wisdom in the use of means and for the consecrated men and women who are giving their lives for the advancement of the Redeemer's kingdom in this great empire.

CHAPTER V.

Possibilities.

The Awakening of the Empire.

It may seem that the Boxer Uprising, and especially the unrest which characterizes China at the present time make the prosecution of missionary work in China now unsafe and unfruitful. There is unrest in China to-day, and missionary work may be attended with some degree of risk to the missionaries. But the present unrest in China is no more a recrudescence of Boxerism than the revolution now taking place in Russia is a fresh manifestation of the old-time autocratic tyranny. The Boxer movement was in the hands of old men; the present unrest in China is fomented by young men. Boxerism was exceedingly loyal to the existing dynasty; the present movement is at least critical, if not

hostile to the reigning dynasty. Boxerism was an attempt to push Europeans and Americans out of China and leave her undisturbed in her civilization three thousand years old; the present movement is an attempt to modify the existing civilization and bring China out as a modern nation. The most striking fact in modern history is the awakening of China in the last five years.

Doctor Griffith John, who celebrated the fiftieth anniversary of his work in China in 1905, and whose statements are given the widest publicity and the heartiest indorsement in the *London Times,* said recently that the change which has come over China since the Boxer uprising is nothing less than a revolution. He added that had this change been characterized by the bloodshed which has taken place in Russia, or by the excesses of the French Revolution, the eyes of the world to-day would be, not upon Russia, but upon China.

Arthur Smith, D. D., said before a body of missionaries last summer that China has made more progress since 1900 than any other nation on the face of the globe. He

did not mean that China had advanced her output of coal and iron or had constructed more miles of railroad than the United States; but he meant that China had made a far more profound change in her attitude toward modern civilization than has the United States, or Japan, or any other nation during this period. A few days after Doctor Smith's address, I asked Sir Robert Hart, the ablest Englishman in China, if he accepted Doctor Smith's view. He replied: "It is substantially correct. Let me put the matter in my own language. During the first forty-five years of my residence in China, the empire seemed to be, so far as the influence of foreign nations was concerned, a closed room without a breath of air from the outside world reaching us. I could not see that the Chinese were in the least conscious that any other nation upon the face of the globe existed. Upon the contrary, during the last five years, every door and window has been opened, and the breezes from all parts of the earth have been blowing through China. We may expect occasional

thunder-storms, and possibly a typhoon may sweep us out of the empire; but China will never again be closed to western influences."

In proof of the statements of these authorities, note the fact that five years ago there were from one to two hundred post-offices for all China; now there are seventeen hundred. There were three newspapers published in Tientsin four years ago; now there are twenty-one newspapers in that city. This marvelous increase of newspaper circulation is characteristic of all leading cities of the coast. A more far-reaching indication of progress is the fact that Yuan Shih Kai, the most energetic and progressive viceroy in the empire, has established over five thousand schools, more or less modern, in a single province, within recent years, and these schools have an enrollment of more than fifty thousand. This is but an indication of the educational reform which is sweeping the empire. The most spectacular change is the edict of the empress dowager, decreeing that while all present graduates of the old system shall be eligible for office, the future officials of

the empire must have some examinations in western learning, arts and sciences. Without doubt, China is awake. A new civilization is being formed. The question which confronts Christendom is, Will this civilization be cast in materialistic or in Christian molds?

With the awakening of the empire comes the opportunity of thirty centuries for winning the Chinese for Christ. Doctor John says that he is not so much concerned over the awakening of the empire as he is about the awakening of the Churches of Europe and America to the opportunity which confronts them. The people are breaking away from the customs and the civilization of three thousand years; western civilization is invading the empire. Christianity carries with it the prestige of being the religion of the west. The Chinese are ready, with Queen Victoria, to assign the cause of the greatness of western nations to the Bible and Christianity. This time of change offers marvelous opportunities in each of the four lines of missionary activity.

In the first of these departments of Chris-

tian work in China—namely, the distribution of Christian literature—the Chinese reverence for learning has always opened up opportunities. So great is that reverence that not a scrap of paper with a Chinese character on it is trampled under foot, and throughout the cities of the empire you will find receptacles for the reverent burning of all pieces of paper. But the eagerness for western learning at the present time offers an especial opportunity for the dissemination of Christian literature. Doctor Griffith John told me in a recent interview that whereas during the first forty-five years of his work in China, he found it difficult to sell or even to give away Christian tracts, the society with which he is connected is publishing and *selling* at Hankow at the present time a million copies of the Bible or portions of the Bible a year. The missionaries have overcome the greatest obstacle to the dissemination of the Word of God in the translation of the Bible into the universal written language of the Chinese. The New Testament is now sold in China for three cents a copy. This is slightly less

Distributing Literature

than the cost of production. It is entirely safe, however, to say that with the improved methods of publication, fifty million copies of the New Testament could be produced at a cost of one and a half million dollars. With ten per cent of all the men in China able to read and write, this issue would furnish one copy of the New Testament for every home in China in which it could be read. While the missionaries, teachers, and physicians in China are by no means sufficient to cover the whole field thoroughly, nevertheless a careful calculation shows that with the use of the missionaries and other workers whose salaries are paid by their Churches, re-enforced by Chinese colporteurs, these books could be distributed throughout the empire at a cost of half a million dollars. Many of the tracts would be purchased, and the amount necessary to be raised greatly lessened. But it is possible for two million dollars raised by the sale of tracts or contributed in America, to evangelize—not to Christianize,—but to present the gospel in the native language to the Chinese, and thus give a fourth of the human race within the next ten years

as full a knowledge of salvation as Europe had at the time of the Reformation. The providential time for the distribution of the Bible in China is when the empire is emerging from the civilization of the last thirty centuries, and is entering upon the civilization of the western world. Neglect this opportunity for the next twenty-five years, and the new civilization of China will then be set in materialistic molds, and the same effort will not accomplish a tenth or perhaps not a twentieth as much for the empire as it will accomplish at the opening of the twentieth century.

Medical Work

In the second department—medical work—now is the time of unique opportunity. The awakening of the empire has brought a great interest in western medical science; but aside from the mission hospitals and physicians, there is practically no modern medical science in China. Twenty-five years from now the present opportunity will have passed by, for the Chinese Government will have founded hospitals, and the mission plants will not be alone in the field. Already the Japanese Government has established some of the

finest hospitals in the world. In China, however, the Mission Hospital is often the only method of introducing modern medical practice among populations numbering from five to twenty million. It links Christianity in a peculiar way with the best in western science. It is the one unanswerable argument in communities prejudiced against Christianity. Again and again the Chinese Christians have been able to point out to hostile persons, man after man, woman after woman, child after child, whose life has been saved by our Christian physicians when the Chinese had abandoned the patient to death. In a peculiar sense the medical missionary is reproducing the deeds of the Master, who went about doing good; and it is simply impossible in China, as elsewhere, to speak against such humanitarian service. Indeed, already the Chinese so fully appreciate our hospitals that they are generously contributing for their support, and in cities like Antau and Nanchang, they are offering to raise the money for the building and equipping of hospitals if we will furnish a physician. Here is a provi-

dential opportunity now open to the Church in medical work such as she never enjoyed before and such as she will never enjoy in China again.

Educational Work

In the third department—that of education—the great demand for the western learning and English has opened a door of wonderful opportunity at the present time. Our mission schools and colleges are now the best equipped in the country, and they are overflowing with students. We must move speedily, however, and greatly increase our present equipment and plants in order to take advantage of this opportunity. Government schools are being rapidly established and government competition will be keen in the years ahead. Already the government schools of Japan are superior in equipment to most of the Christian schools. Indeed, the University of Tokyo has one hundred and twenty-three professors in its scientific department, twenty-one of whom are in the engineering department alone; and every man of them has his Ph. D. degree from Europe or America. Indeed, Japan has to-day one of the best-equipped

technical schools upon the face of the globe. China is following in the footsteps of Japan, and there will be a speedy development in government education. Were it possible for government schools to be distinctly evangelical in their influence, we might leave education to the State. But even in America, in the State universities, the opportunities for Christian training are largely limited. To abandon the Church schools in China would be to lose the opportunity of putting the stamp of Christ on the student life of the country, to lose one of the most effective of evangelizing agencies, and the only agency for training ministers and making Christianity self-propagating throughout the empire. Moreover, the government education in China to-day is not only negative so far as Christianity is concerned, but positively heathen in its influence. Teachers and pupils are required to worship Confucius, and immorality is prevalent. If the ban of heathen worship is removed, we may well covet loaning to China our best-equipped men for the schools of learning which the government is establishing in order to put the stamp of Christ

so far as possible on the rising national education of the country. But it will always be necessary in China, as in America, to have the Church schools for distinctly evangelical education. If we succeed in introducing the English language into the schools of China, as it is now taught in the schools of Japan, and as it seems to be coming in China, God will use this instrument alone to evangelize in some measure the empire of China just as he used the Greek language to transform the civilization of her Asiatic conquerors, and the Latin language to evangelize the Teutonic and Celtic races; and further, if the various Churches will unite in founding institutions of Christian learning, fitted to give instruction in western arts and science equal to that furnished in the national institutions, and, above all, if our Christian colleges are filled with the spirit of the Master, I believe that during the next twenty-five or fifty years the Christian schools and colleges of China will play an important and providential part in casting into Christian molds for all time to come the new civilization of a fourth of the human race. The demand

for immediate action is all the more imperious when we remember that ten thousand dollars, or even five thousand dollars, will accomplish as much to-day in China as a similar amount accomplished at Harvard or Yale two hundred years ago, and as much as twenty times that amount will accomplish in an American university to-day. The opportunity in education which now confronts the Christian Churches is the greatest in the Church's history.

Evangelistic Work

Turning to the great and distinctive work of preaching the gospel—the evangelistic work—here again the opportunities are simply boundless. The spirit of prayer which has in an unusual degree taken possession of the missionaries in China since the Welsh revival; the spirit of unity and co-operation which have grown markedly since the Boxer uprising; the remarkable revivals at Foochow, Hinghua, in Shantung, West China, throughout Chihli, and in other parts of the empire during the last winter; the formation by the Chinese on their own initiative of a Student Volunteer Band, with

an enrollment of one hundred and twenty-six at Peking University, the numerous revivals which have graciously visited other Churches during the past winter, indicate that the Holy Spirit is moving upon the hearts of the Chinese for the development of a self-supporting and self-propagating Christianity in the empire. On a hundred and thirty occasions, after preaching in China, I have given the invitation to the Chinese immediately to accept Christ, and in every single instance I have had a response, the numbers varying from two or three to as high as one or two hundred. No man can visit the Protestant Missions of China and compare the present conditions with the reports of the struggles and difficulties of preceding years without accepting the judgment of Doctor Griffith John that if the Churches of Europe and America awaken to the situation, their representatives in China can enroll inquirers during the next few years literally by the tens of thousands. Indeed, those Christian Churches which heed the call of the Master and meet the present opportunity in China will become the leading Churches of

this vast empire for all time to come. The awakening has already come in China. The question is, Will the Churches of Europe and America meet the providential opportunity?

As the Mediterranean Basin was the seat of empire and of imperial struggle in the days of the Cæsars; as the Atlantic Basin has been the seat of modern civilization, so the Pacific Basin will be the center of the civilization and the action of the twentieth century. The same ambition and energy which prompted our ancestors to leave Europe for the New World, which prompted our fathers and mothers to leave the New England Coast for the Mississippi Valley,—that same energy and aspiration for leadership, not unmingled with heroism, will push their descendants on to the far-flung battle-line in the conflict between the civilization of the Occident and the Orient already on around the Pacific Basin. The same statesmanship and generosity which led to the laying of the foundations of Columbia and Yale and Harvard in the seventeenth century, will lead equally wise and generous men to lay the foundations

in the twentieth century of the Harvards and Yales and Columbias of China. The same combination of Christian statesmanship and lofty patriotism and devotion to the Master which led our Methodist fathers and mothers to lay the foundations of the kingdom in the Mississippi Valley, and indeed throughout the United States, will lead them to lay equally broad and deep the foundations of Methodism throughout the Chinese Empire. Were modern science to discover a new continent at either pole, with a population of two hundred and fifty million, Methodism would have missionaries on the way to the new field within a month. But our Church has missionaries in only nine of the twenty-two provinces of China. There are two hundred and fifty million people in China to-day who are not touched by the Methodist Church, and are scarcely touched by any other mission.

Three hundred thousand dollars contributed to our missions for the celebration of the centennial of Protestant missions in China in 1907 will enable our Church to strengthen existing missions and to enlarge her borders, so that she can

have a million members and probationers in China within the next fifty years, and so that she will be able to do her full share in evangelizing this fourth of the human race, just emerging into modern life. Surely with every man, woman, and child arising to the occasion and making some contribution for this centennial, we may easily realize this amount. Methodist statesmanship will not rest content with a bare foothold in nine of the twenty-two provinces, but will lay at least as broad foundations for the four hundred and thirty-eight million people now occupying the eastern coast of Asia as for the eighty million people in the homeland; and Methodist devotion to the Master will lead to the additional sacrifices necessary to offer the gospel to the two hundred and fifty million people whom we are thus far not attempting to reach, and who are scarcely touched by any other mission. The opportunity becomes almost imperious when we remember that the three hundred thousand dollars asked for will accomplish as much as three million dollars will accomplish in another generation. Shall the new civilization of China be cast in Christian

or materialistic molds is the question which must be decided within the next twenty-five or fifty years. Upon the Christian Churches of Europe and America rests the decision.

STATISTICS FOR 1905.	Missionaries Parent Board and Wives.	Missionaries W. F. M. Society.	Total No. Missionaries	Native Workers	Members in Full Connection	Members on Probation	Total No. Members and Probationers	Members and Probationers, 1904	Amount Increase	Per Cent Increase	No. of Sunday-schools	No. of Sunday-school Scholars	No. of Colleges	Students Enrolled	No. Biblical Schools	No. Enrolled	No. High Schools	No. Enrolled	No. Day and Other Schools	No. Pupils	No. Hospitals	No. Patients Treated	Contributions of Native Church
																							Mexican.
Foochow, . .	25	24	49	732	6369	6406	12775	12116	659	5.4	164	5855	1	350	8	160	10	535	210	4625	5	40000	$16,393 83
Hinghua, . .	13	9	22	363	2895	1620	4515	4161	354	8.5	141	3496	...	.....	4	113	5	410	26	408	1	Just complete	13,568 33
Cent. China,	36	18	54	85	1021	1066	2087	1919	168	8.7	24	1232	2	280	4	50	7	578	22	371	4	47825	1,592 17
North China,	37	14	51	205	3685	1566	5251	4238	1013	23.9	61	3024	1	208	7	54	8	601	57	522	6	40305	9,257 56
West China,	22	8	30	84	1243	1405	2648	2302	346	15	72	2028	1	160	2	34	3	96	25	633	3	32081	3,464 76
Shanghai, .	8	.....	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	...	.....	...	.....	.....	.....	...	.....	.....
Grand Total,	141	73	214	1469	15213	12063	27276	24736	2540	12.3	462	15635	5	998	25	411	33	2220	340	6559	19	160201	$44,276 65

Grand total all Protestant Churches, ... Missionaries, 3,241; Members, 142,000 (Approximate).
Grand total Methodist Church, ... Missionaries, 214; Members, 27,276.

NOTE 1.—Above statistics of membership do not include Inquirers (corresponding somewhat to probationers in this country), who exceed in numbers the members and probationers.

NOTE 2.—Statistics include work of the Parent Board W. F. M. S.

NOTE 3.—The number of Native Workers includes Day-school Teachers and Exhorters, some of whom, while preaching on Sunday, are engaged in business during the week, and are not supported by the Mission.

NOTE 4.—The membership is for 1905. Assuming, not the same per cent, but the same aggregate gains for 1906 and 1907, the membership for 1907 (Centennial Year) is 32,000. All other branches of work show corresponding gains since 1905.

THE ROLL OF HONOR.

LIST OF MISSIONARIES WHO HAVE GONE TO CHINA.

I. PARENT BOARD.

	Arrived in China.
Collins, Judson Dwight, M. D.	Sept. 6, 1847.
White, Moses Clark, Rev.,	Sept. 6, 1847.
White, Mrs. Isabel Jane Atwater,	Sept. 6, 1847.
Hickock, Henry, Rev.,	April 14, 1848.
Hickock, Mrs. Henry,	April 14, 1848.
Maclay, Robert Samuel, Rev.,	April 14, 1848.
Maclay, Mrs. Henrietta Caroline Sperry.	July 6, 1850.
Wiley, Isaac William, M. D.,	July 9, 1851.
Wiley, Mrs. Frances J. Martin,	July 9, 1851.
White, Mrs. Mary Seely (Mrs. Moses C. White)	July 9, 1851.
Colder, James, Rev.,	July 9, 1851.
Colder, Mrs. Ellen C. Winebrenner,	July 9, 1851.
Wentworth, Erastus, Rev.,	June 18, 1855.
Wentworth, Mrs. Anna M. Lewis,	June 18, 1855.
Gibson, Otis, Rev.,	Aug. 12, 1855.
Gibson, Mrs. Eliza Chamberlin,	Aug. 12, 1855.
Woolston, Miss Beulah,	Mar. 19, 1859.
Woolston, Miss Sarah H.,	Mar. 19, 1859.
Wentworth, Mrs. Phebe Potter (Mrs. Erastus Wentworth),	Mar. 19, 1859.
Baldwin, Stephen Livingstone, Rev.,	Mar. 19, 1859.
Baldwin, Mrs. Nellie M. Gorham,	Mar. 19, 1859.
Martin, Carlos Roscoe, Rev.,	April 1, 1860.

Arrived in China.

Martin, Mrs. Mary, ... April 1, 1860.
Sites, Nathan, Rev., ... Sept. 19, 1861,
Sites, Mrs. Sarah Moore, ... Sept. 19, 1861.
Binkley, Samuel Lybrand, Rev., ... Mar., 1862.
Binkley, Mrs. Elizabeth Carter, ... Mar., 1862.
Baldwin, Mrs. Esther E. Jerman (Mrs. S. L. Baldwin), ... 1862.
Hart, Virgil, C., Rev., ... May 27, 1866.
Hart, Mrs. Addie, ... May 27, 1866.
Wheeler, Lucius Nathan, Rev. . . . . May 31, 1866.
Wheeler, Mrs. Mary E. Davis, ... May 31, 1866.
Lowry, Hiram Harrison, Rev., ... Oct. 10, 1867.
Lowry, Mrs. Parthenia Elizabeth Nicholson, . . Oct. 10, 1867.
Todd, Elbert S., Rev., ... Nov.. 1867.
Todd, Mrs. Emma, ... Nov., 1867.
Plumb, Nathan James, Rev., ... Oct. 14, 1870.
Pilcher, Leander William, Rev., ... Oct. 20, 1870.
Ing, John, Rev., ... Oct. 14, 1870.
Ing, Mrs. Lucy E. H., ... Oct. 14, 1870.
Hall, Henry H., M. D., ... Oct. 14, 1870.
Davis, George Ritchie, Rev., ... Oct. 21, 1870.
Ohlinger, Franklin, Rev., ... Oct, 14, 1870.
Davis, Mrs. Maria Brown Kane (Mrs. George R. Davis), ... April 6, 1872.
Gamewell, Mrs. Mary Q. Porter (Mrs. F. D. Gamewell), ... April 6, 1872.
Hall, Mrs. Henry H., ... 1873.
Plumb, Mrs. Julia Walling (Mrs. N. J. Plumb), ... 1873.
Pyke, James Howell, Rev., ... Dec. 11, 1873.
Pyke, Mrs. Annabel Goodrich, ... Dec. 11, 1873.
Walker, Wilbur Fisk, Rev., ... Dec. 3, 1873.
Walker, Mrs. Mary Florence Morrison, ... Dec. 3, 1873.
Hykes, John Reside, Rev., ... Nov. 22, 1873.
Harris, Sylvanus D., Rev., ... Aug., 1873.
Harris, Mrs. Tillie K. Boyd, ... Aug. 1873.
Stritmatter, Andrew, Rev., ... 1873.
Stritmatter, Mrs. Lucinda L. Combs, ... 1873.
Edgell, Benjamin Ellis, Rev., ... Nov., 1873.
Edgell, Mrs. Hannah Louisa Dawson, ... Nov., 1873.
Cook, Albert J., Rev., ... Nov., 1873.

	Arrived in China.
Chandler, David Warren, Rev.,	Nov. 10, 1874.
Chandler, Mrs. Mary Eldora Stanley,	Nov. 10, 1874.
Tarbell, William E., M. D.,	1875.
Tarbell, Mrs. William E.,	1875.
Ohlinger, Mrs. Bertha Schweinfurth (Mrs. Franklin Ohlinger),	1876.
Pilcher, Mrs. Mary H. Garwood (Mrs. Leander Pilcher),	Oct. 13, 1876.
Benton, William G., Rev.,	1877.
Bagnall, Benjamin, Rev.	1879.
Willits, Oscar Wellington, Rev.,	April 1, 1880.
Willits, Mrs. Caroline T. Mason,	April 1, 1880.
Carter, Thomas Coke, Rev.,	1880.
Carter, Mrs. Maggie Brown,	1880.
Taft, Marcus Lorenzo, Rev.,	1880.
Hykes, Mrs. Rebecca S. Marshall (Mrs. John R. Hykes),	1881.
Kupfer, Carl Frederick, Rev.,	Dec. 28, 1881.
Kupfer, Mrs. Lydia Krill,	Dec. 28, 1881.
Lewis, Spencer, Rev.,	Nov. 10, 1881.
Lewis, Mrs. Esther Bilbie,	Nov. 10, 1881.
Gamewell, Francis Dunlap, Rev.,	Oct. 22, 1881.
Verity, Mrs. Frances Irene Wheeler (Mrs. G. W. Verity),	1881.
Worley, Thomas H., Rev.,	Aug. 20, 1882.
Worley, Mrs. Alsa Almeda Cole,	Aug. 20, 1882.
Woodall, George Washington, Rev.,	Sept. 5, 1882.
Woodall, Mrs. Sarah Reston,	Sept. 5, 1882.
Taylor, John L., M. D.,	1882.
Taylor, Mrs. John L.,	1882.
Jackson, James, Rev.,	1882.
Jackson, Mrs. Jame Catherine Radcliffe,	1882.
Taft, Mrs. Emily Louise Kellogg (Mrs. M. L. Taft),	1882.
Smyth, George Blood, Rev.,	1882.
Wilcox, Myron Chesterfield, Rev.,	Feb. 3, 1882.
Wilcox, Mrs. Jessie Mary Wood,	Feb. 3, 1882.
Worley, James Harvey, Rev.,	Sept., 1882.
Worley, Mrs. Imogene Laura Field,	Sept., 1882.
Hobart, William Thomas, Rev.	Oct. 21, 1882.

	Arrived in China.
Hobart, Mrs. Emily Marcia Hatfield,	Oct., 1882.
Longden, Wilbur Cummings, Rev.,	Oct., 1883.
Longden, Mrs. Gertrude Kidder,	Oct. 1883.
Crews, George Beggs, Rev.,	Oct. 1883.
Crews, Mrs. Katherine V. Town,	Oct. 1883.
Brown, Frederick, Rev.,	1883.
Smyth, Mrs. Alice Barton Harris (Mrs. G. B. Smyth),	1884.
Beebe, Robert Case, M. D., Rev.,	1884.
Beebe, Mrs. Harriet Linn,	1884.
Brewster, Mrs. Elizabeth Marie Fisher (Mrs. W. N. Brewster),	Nov. 17, 1884.
Smith, Joel A., Rev.,	1884.
Smith, Mrs. Florence L. Van Fleet,	1884.
Brown, Mrs. Agnes Barker (Mrs. Frederick Brown),	1885.
Walley, John, Rev.,	1886.
Walley, Mrs. Louise M.,	1886.
Little, Edward S., Rev.,	1886.
Little, Mrs. Carrie Bate,	1886.
Banbury, James Joseph, Rev.,	Dec., 1886.
Banbury, Mrs., Cecilia Brown,	Dec., 1886.
Cady, Henry Olin, Rev.,	Oct. 1886.
Stuart, George Arthur, M. D., Rev.,	Aug. 7, 1886.
Stuart, Mrs. Rachel Anna Golden.,	Aug. 7, 1886.
Hopkins, Nehemiah Somes, M. D.,	April 7, 1886.
Hopkins, Mrs. Fannie Blanchard Higgins,	April 7, 1886.
Nichols, Don Wright, Rev.,	Dec. 26, 1887.
Nichols, Mrs. Anna Ruth Cubberly,	Dec. 26, 1887.
Greer, Miss Vesta O.,	1887.
Ferguson, John Galvin, Rev.,	1887.
Ferguson, Mrs. Mary E. Wilson,	1887.
Curtiss, William Hamlin, Rev.,	Nov. 12, 1887.
Curtiss, Mrs. Florence Davis,	Nov. 12, 1887.
Wilcox, Mrs. Hattie S. Churchill (Mrs. M. C. Wilcox),	1887.
Lacy, William Henry, Rev.,	Nov. 5, 1887.
Lacy Mrs. Emma Nind,	Nov. 5, 1887.
Curnow, James Gats, Rev.,	Oct. 1887.
Gregory, James J., Rev.,	1888.

	Arrived in China.
Gregory, Mrs. James J.,	1888.
Donohue, Timothy, Rev.,	1888.
Donohue, Mrs. Timothy,	1888.
Scott, Mrs. Lillian G. Hale (Mrs. J. F. Scott)	1888.
Curnow, Mrs. Mary Jane Eland (Mrs. J. O. Curnow)	Jan. 1888.
Brewster, William Nesbit, Rev.,	Dec. 31, 1888.
Banbury, Mrs. Annie S. Bowen (Mrs. J. J. Banbury)	1888.
Wright, Amzi Curtis,	Nov. 5, 1889.
Wright, Mrs. Sallie E. Lee,	Nov. 5, 1889.
Jellison, Ernest Ruel, M. D.,	1889.
Jellison, Mrs. Rosa Belle Ryder,	1889.
Davis, Miss Hattie E.,	Dec. 24, 1889.
Smith, S. A., Rev.,	1889.
Osborne, D. E., M, D.,	1889.
Stevens, Leslie, Rev.,	1890.
Stevens, Mrs. Minnie J. Phillips,	1890.
McBurnie, Mrs. Eva J.,	1890.
Jones, Thomas R., M. D.,	1890.
Jones, Mrs. Stella B. Nichols, M. D.,	1890.
Headland, Isaac Taylor, Prof.,	Nov. 1, 1890.
Headland, Mrs. A. A.,	Nov. 1, 1890.
McCartney, James Henry, M. D.,	Nov. 30, 1890.
McCartney, Mrs. Kasiah Thomas,	Nov. 30, 1890.
Hanzlik, Miss Laura Catherine,	Mar. 1891.
Collier, Miss Clara,	Mar. 4, 1891.
Verity, George Washington, Rev.,	Jan. 1891.
McNabb, Robert Leroy, Rev.,	Jan. 12, 1892.
McNabb, Mrs. Sarah M. Canan,	Jan. 12, 1892.
Kepler, Charles O., Rev.,	1892.
Kepler, Mrs. Charles O.,	1892.
Barrow, LaClede, Rev.,	1892.
Barrow, Mrs. Mary L. King,	1892.
Scott, Julian F., M. D.,	1892.
Miner, George Sullivan, Prof.,	Jan. 1, 1892.
Miner, Mrs. Mary Phillips,	Jan. 1, 1892.
Canright, Harry Lee, M. D.,	Jan. 11, 1892.
Canright, Mrs. Margaret Markham,	Jan. 11, 1892.
Bosworth, Miss Sarah Maria,	Oct. 10, 1892.

	Arrived in China.
Irish, Ralph Orren, Rev.,	Nov. 14, 1893.
Irish, Mrs. Lucinda Giffin,	Nov. 14, 1893.
Hayner, James Frederick, Rev.,	1893.
Hayner, Mrs. Mabel Sylvester Shattuck,	1893.
Gouchenour, Mrs. Mary A.,	1893.
Boyd, Mrs. Martha I. Casterton,	1893.
Peat, Jacob Franklin, Rev.,	May 10, 1893.
Peat, Mrs. Emily May Gaskell,	May 10, 1893.
Manly, Wilson Edward, Rev.,	Mar. 15, 1893.
Manly, Mrs. Florence May Brown,	1893.
Hart, Edgerton Haskell, M. D.,	Sept. 16, 1893.
Hart, Mrs. Rose Elizabeth Munn,	Sept. 16, 1893.
Lowry, Edward K., Mr.,	1894.
Terrell, Miss Alice,	1894.
Myers, Quincy Allen, Rev.,	Feb. 13, 1894.
Myers, Mrs. Cora Lacey,	Feb. 13, 1894.
Lowry, George Davis N., M. D.,	Nov. 8, 1894.
Lowry, Mrs. Cora Belle Calhoun,	Nov. 8, 1894.
King, Harry Edwin, Professor,	Nov. 2, 1894.
King, Mrs. Edna Alexine Haskins,	Nov. 2, 1894.
Headland, Mrs. Mariam Sinclair, M. D. (Mrs. I. T. Headland),	1894.
McCartney, Mrs. Sarah E. Kissack (Mrs. J. H. McCartney),	1895.
Newman, Jesse Ford,	Oct. 5, 1895.
Newman, Mrs. Lucy Eliza Wheeler,	Oct. 5, 1895.
Cady, Mrs. Hattie Yates (Mrs. H. O. Cady),	1895.
Curtiss, Mrs. Lulu M. Hale (Mrs. W. H. Curtiss),	1895.
Owen, Thomas Buckley, Rev.,	Dec. 25, 1895.
Wright, Mrs. Hattie W. Kelley (Mrs. A. C. Wright),	1896.
Wilson, Miss Mary F.,	1896.
Simester, James, Rev.,	Sept. 27, 1896.
Simester, Mrs. Winifred Smack,	Sept. 27, 1896.
MacVey, William P., Rev.,	Sept 11, 1896.
MacVey, Mrs. Ida G.,	Sept. 11, 1896.
Abbott, Miss Effie Louise,	Oct., 1896.
Wilson, Wilbur Fisk, Professor,	Aug. 25, 1896.
Main, William Artyn, Rev.,	Sept. 27, 1896.
Main, Mrs. Emma Little,	Sept. 27, 1896.

	Arrived in China.
James, Edward, Rev.,	Sept., 1896.
James, Mrs. Elizabeth LeDoux,	Sept., 1896.
Johanson, Johan August, Rev.,	1896.
Woolsey, Frank Mahlon, M. D.,	Feb., 1897.
Woolsey, Mrs. Hattie E. Elmore,	Feb., 1897.
Skinner, James Edward, M. D.,	Nov. 9, 1897
Skinner, Mrs. Susan Hunt Lawrence, M. D.,	Nov. 9, 1897.
Bowen, Arthur John, Rev.,	Oct., 1897.
Bowen, Mrs. Nora Jones,	Oct., 1897.
Lowry, Mrs. Katharine Mullikin (Mrs. E. K. Lowry),	Sept. 1897.
Marsh, Ben Herbert, Professor,	Nov. 7, 1898.
Marsh, Mrs. Evelyn C. Pinkney,	1898.
Rowe, Harry Fleming,	Nov. 24, 1898.
Rowe, Mrs. Maggie Nelson, Rev.,	Nov. 24, 1898.
MacLean, Robert E., Rev.,	Nov. 1, 1898.
MacLean, Mrs. Effie May Potter,	Nov. 1, 1898.
Guthrie, Fred Lincoln, Professor,	Oct. 17, 1899.
Hall, Osman Frederick, M. D.,	May 23, 1899.
Caldwell, Ernest Blake, Rev.,	Dec. 19, 1899.
Caldwell, Mrs. Gertrude Flora Beeler,	Dec. 19, 1899.
Martin, James Victor,	May 2, 1900.
Guthrie, Mrs. Adelina Goetz (Mrs. F. L. Guthrie),	1900.
Wilson, Mrs. Mary L. Rowley (Mrs. W. F. Wilson),	1900.
Beech, Joseph, Rev.,	Jan. 25, 1900.
Beech, Mrs. Nellie Miriam Decker,	1900.
Wilson, John F., Rev.,	1901.
Williams, Walter Webster, M. D.,	Mar. 24, 1901.
Trindle, John Robert, Rev.,	1901.
Kauffman, Miss Kate E.,	Feb. 8, 1901.
Henke, Frederick G., Rev.,	1901.
Henke, Mrs. Salina A. Hirsch,	1901.
Hall, Mrs. Christina Williams (Mrs. O. F. Hall),	1901.
Charles, Milton R., M. D.,	1901.
Caldwell, Harry Russell, Rev.,	Jan. 26, 1901,
Wilson, Mrs. Amanda Goodrich (Mrs. J. F. Wilson),	1902.
Trindle, Mrs. Josie Newland (Mrs. J. R. Trindle)	1902.
St. John, Burton Little, Rev.,	Sept., 1902.

Arrived in China.

St. John, Mrs. Io Barnes, ... Sept., 1902.
Gowdy, John, Rev., ... Sept., 1902.
Gowdy, Mrs. Elizabeth Thompson . . . . . Sept., 1902.
Davis, George Lowry, Rev., ... Oct., 1902.
Davis, Mrs. Irma B. Rardin, ... Oct., 1902.
Charles, Mrs. Marilla Goodrich (Mrs. M. R. Charles), ... 1902.
Caldwell, Mrs. Mary Belle Cope (Mrs. H. R. Caldwell), ... 1902.
Batcheller, Walter Benson, M. D., ... 1903.
Batcheller, Gertrude Andres, M. D., ... 1903.
Yost, John Wycliffe, Professor, ... Oct., 1903.
Krause, Oliver Josiah, Mr., ... Nov. 25, 1903.
Keeler, Joseph Leonard, M. D., ... Nov. 25, 1903.
Keeler, Mrs. Elma A. Nichol, ... Nov. 25, 1903.
Hanson, Perry Oliver, Rev., ... Nov. 10, 1903.
Hanson, Mrs. Ruth Ewing, ... Nov. 10, 1903.
Dildine, Harry Glenn, Rev. . . . . Oct., 1903.
Dildine, Mrs. Maud Fairbanks LaDowe, ... Oct., 1903.
Crawford, Walter M., Rev., ... Dec., 1903.
Bissonnette, Wesley S., Mr., ... Oct., 1903.
Bissonnette, Mrs. Estella Evelyn Stenhouse (Mrs. W. S. Bissonnette), ... May, 1904.
Yost, Mrs. Edna A. Bowman (Mrs. J. W. Yost), . Sept., 1904.
Ricker, Raymond Craver, Prof., ... Sept., 1904.
Maddock, Miss Caroline Emma, ... Oct., 1904.
Jones, Edwin Chester, Prof., ... Oct. 22, 1904.
Gibb, John McGregor, Prof., ... Oct., 1904.
Ensign, Charles Francis, M. D., ... Nov., 1904.
Ensign, Mrs. Myrtle, ... Nov., 1904,
Jones, Ulric Robert, Rev., ... Nov., 1904.
Jones, Mrs. Glennie Louise Wood, ... Nov., 1904.
Trimble, Frederick Homer, Mr., ... Jan., 1905.
Meek, William Shankland, Mr., ... Nov., 1904.
Meek, Mrs. Maude Van Horn, ... Nov., 1904.
Taft, Mr. Mary (Swail) Wilkinson (Mrs. M. L. Taft), ... Oct., 1905.
Martin, Arthur Wesley, Prof., ... 1905.
Martin, Mrs. Alice Donaldson Bull, ... 1905.
Eyestone, James Bruce, Rev., ... Oct., 1905.

	Arrived in China.
Eyestone, Mrs. Elizabeth Wright,	Oct., 1905.
Carson, Frederick Stanley, Rev.,	Nov., 1905.
Carson, Mrs. Grace Darling,	Nov., 1905.
Crawford, Mrs. Mabel J. Little (Mrs. W. M. Crawford),	Oct., 1905.
Brown, Grow Stanley, Rev.,	Oct., 1905.
Freeman, Claude Wesley, M. D.,	1906.
Trimble, Mrs. Rena Nellie Bowker (Mrs. F. H. Trimble)	1906.
Torrey, Ray Le Valley, Rev.,	1906.
Houghton, Henry Spencer, M. D.,	1906.
Houghton, Mrs. Caroline M. Carmack,	1906.
Ford, Eddy Lucius, Rev.,	1906.
Ford, Mrs. Effie Lillian Collier	1906.
Blackstone, James Harry, Rev.,	1906.
Blackstone, Mrs. Barbara Treman,	1906.
Bankhardt, Frederick, Rev.,	1906.
Williams, Elrick, Prof.,	1906.
Wincher, Miss Kate A.,	1906.
Gibb, Mrs. Katherine Cardlin (Mrs. J. McG. Gibb)	

	Date not given.
Mortson, Miss Florence L.,	Sailed for China Nov. 26, 1906.
Coole, Thomas H., M. D.,	" " " " 28, "
Coole, Mrs. T. A.,	" " " " 28, "

II. WOMAN'S FOREIGN MISSIONARY SOCIETY.

1871.

Woolston, Beulah.
Woolston, Sarah.
Brown, Maria (Davis).
Porter, Mary G. (Gamewell).

1872.

Hoag, Lucy H., M. D.
Howe, Gertrude.

1873.

Combs, Lucinda (Strittmater).

1874.

Mason, Letitia, M. D. (Quine).
Trask, Sigourney (Cowles).

1875.

Campbell, Letitia, A.

1877.

Howard, Leonora, M. D.

1878.

Sparr, Julia, M. D. (Coffin).

1879.

Bushnell, Kate C., M. D.
Howe, Delia A.

1880.

Cushman, Clara.
Sears, Anna B.
Yates, Elizabeth U.

1881.

Gilchrist, Ella M., M. D.
Wheeler, Frances (Verity).

1882.

Akers, Stella, M. D.

1883.

Jewell, Mrs. Charlotte M.

1884.

Corey, Katherine, M. D. (Ford).
Fisher, Elizabeth (Brewster).
Jewell, Carrie.
Robinson, Mary C.

1885.

Gloss, Anna D., M. D.

1886.

Green, Nellie R.
Pray, Susan. M. D.

1887.

Carlton, Mary E., M. D.
Hartford, Mabel C.
Shaw, Ella C.
Terry, Edna G., M. D.

1888.

Bonafield, Julia.
Hale, Lillian G. (Scott-Wetday).
Johnson, Ella (Kinnear).
Ketring, Mary, M. D.
Mitchell, Emma L.
Peters, Sarah L.

1889.

Steere, Anna E.
Trimble, Lydia.
Wilson, Frances O.

1890.

Benn, Rachel, M. D.
Lyon, M. Ellen, M. D.
Stevenson, Ida B., M. D.

1891.

Frey, Cecelia M.
Ogborn, Kate L.
Sites, Ruth M. (Brown).
White, Laura M.

1892.

Glover, Ella E.
Harrington, Susan (Crousland).
Masters, Luella, M. D.
Stanton, Alice M. (Woodruff).
Wilkinson, Lydia M.
Young, Effie G.

1893.

Davis, Mrs. Anna C.
Donahue, Julia M., M. D.
Wilson, Minnie C.

1894.

Allen, Mabel
Galloway, Helen R.
Meyer, Fannie E.
Peters, Mary

1895.

Barrow, Mrs. M. L., M. D. (King).
Collier, Clara J.
Croucher, Meranda (Packhard.)
Harris, Lillian, M. D.
Hu King Eng, M. D.
Kissack, Sadie E. (McCartney).

1895.

Linam, Alice
Rouse, Wilma H. (Keene).
Shockley, Mary E.
Taft, Gertrude, M. D.
Todd, Althea M.
Wells, Phoebe

1896.

Deaver, Ida C.
Gilman, Gertrude
Kahn, Ida, M. D.
Merrill, Clara E.
Stone, Mary, M. D.

1897.

Todd, Grace.

1898.

Glenk, Marguerite (Burley).
Lebeus, Martha.
Longstreet, Isabella
Varney, L. W.

1899.

Dreibelbies, Caroline
Manning, Ella
Nicholaisen, Martha L.
Parkinson, Phoebe A.

1900.

Adams, Jean.
Goetz, Adeline (Guthrie).
Martin, Elizabeth.
Martin, Emma E., M. D.
Plumb, Florence J.
Rowley, Mary L. (Wilson).

1901.

Edmonds, Agnes M., M. D.
Marriott, Jessie A.
Tibbet, Mrs. Susan.
Williams, Christiana (Hall).

1902.

Pierce, Thirza M.
Sia, Mabel.
Westcott, Pauline E.

1903.

Alexander, Bessie.
Deavitt, La Dona.
Jones, Dorothy.
Travis, Grace F.
Wheeler, Maude S.

1904.

Bartlett, Carrie M.
Betow, Emma J., M. D.
Chrisholm, Emma M.
Crane, Edith M.
Crooks, Grace A.
Glassburner, Mamie F.
Hu, Mary L.
Koons, Sue L., M. D.
Lorenze, Frieda V.
McHose, Lotta.
Peters, Alice.
Strow, Elizabeth.
Stone, Anna.
Thomas, Mary M.

1905.

Hitchcock, Frances H.
Hughes, Jennie V.
Li Bi Cu, M. D.
Newby, Alta.
Simester, Mary A.
Stranik, Gertrude.
Wells, Annie M.
Witte, Helen W.

1906.

Brethorst, Alice.
Draper, Frances L., M. D.
Horsinger, Welthy B.
Knox, Emma M.
Powell, Alice M.
Strawic, Gertrude.
Tang, Iliene.