

A Record

of

American

Presbyterian

Mission Work

in

Shantung Province, China

Second Edition

1861-1913

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“Any one who succeeds to a work begun by another is interested in the history of what has already been done. He may, also, be both benefited and encouraged by it. By knowing what methods have been pursued, what experiments tried and with what measure of success, he gains in part his predecessor’s experience. In days of trial and adversity, it is well sometimes to know that there have, before, been trials as hard and days as dark, but the promise has been verified that ‘At eventime it shall be light’.”

Julia B. Mateer.

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## Five Early Shantung Missionaries



This photograph shows a family party of missionaries, and was taken in 1857 the year of their arrival in China. From left to right the missionaries are:--

1. The Rev. Charles Rogers Mills, D.D. who joined the Mission at Tengchowfu in 1862.
2. Miss Lucy Mills, sister of Mr. Mills. She afterwards became Mrs. Justus Doolittle.
3. The Rev. Samuel R. Gayley, who located at Tengchowfu in 1861.
4. Miss Sarah Mills, sister of Mr. Mills and wife of Mr. Gayley.
5. Miss Rose McMaster, first wife of Mr. Mills



# I. The American Presbyterian Mission in Shantung During Fifty Years: 1861—1911.

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BY THE REV. HUNTER CORBETT, D.D., LL.D.

In May of 1861 the Rev. Samuel R. Gayley and wife, after four years spent in Shanghai, removed to Tengchowfu city on the East coast of the Shantung province, to open a Mission station. They were accompanied by the Rev. J. A. Danforth and wife, who had spent upwards of a year in study at Ningpo. Both families were suffering in consequence of the trying climate in their southern homes.

At that time the Rev. J. B. Hartwell and wife of the Southern Baptist Mission of the United States were the only other missionaries living at Tengchow. They had removed from Shanghai in April of the same year. Mr. and Mrs. Hartwell gave the Presbyterian missionaries a cordial welcome and entertained them at their home until suitable arrangements could be made for the newcomers accommodation in the old Kwan Yin Temple.

The Rev. John L. Nevius and Mrs. Nevius joined the Mission at Tengchow in June, 1861. From the time of their arrival in China, March, 14, 1854, they had worked at Ningpo, at Hangchow and in Japan. Because of ill health Mrs. Nevius had been compelled at one time to leave for New York for expert medical treatment; she went and returned on sailing vessels, around the Cape of Good Hope. During her fifty-seven years in China Mrs. Nevius suffered as few servants of God have been called to suffer.

In September, within less than five months after arriving at Tengchow, Mrs. Danforth was summoned to her reward. Mr. Danforth, with health already impaired, in a few months became so shattered in both mind and body that a trip to the United States was deemed imperative. The Mission was obliged to employ a man to travel with him on a sailing vessel around the Cape of Good Hope, the only travel route between America and China fifty years ago.

### The Cholera Scourge.

In July, 1862, after about five years spent in Shanghai, the Rev. Charles R. Mills and Mrs. Mills joined the Mission at Tengchow, their coming to Shantung having been compelled by failing health. At that time China was visited by a terrible scourge of Asiatic cholera. It was estimated that during six weeks more than one thousand persons died every day at Shanghai.

On the voyage to Chefoo one of the children of Mr. Mills died of the disease. At Chefoo Mr. and Mrs. Mills were the guests of a member of the English Baptist Mission, the Rev. Charles J. Hall. While they were at that port waiting for escort to Tengchow Mr. Hall's little daughter died, July 20th. Mr. Hall himself, who understood medicine, had for long been doing valiant work among the afflicted Chinese, many of whom were dying daily. On July 21st this devoted man also fell a victim to the epidemic.

Mrs. Bonhour, the wife of a French Protestant missionary who had settled at Chefoo, called to see the Mills family on their arrival. On the night of the twentieth she, too, was taken away by the dread foe.

The Rev. Samuel R. Gayley, whose wife was a sister of Mr. Mills, as soon as he heard of the arrival of the Mills family, hastened from Tengchow to Chefoo to escort them to his home. Arrived at the stricken city, Mr. Gayley at once secured animals for the return journey, warning the newcomers that they dared not spend another night amidst the plague. He urged them to leave immediately, while he remained behind to help bury the dead.

That day Mr. and Mrs. Mills set out with their one remaining child on the road to Tengchow. Having traveled about four miles to the village of Chu Ke, they stopped to spend the night at the home of the Rev. Dudley Smith of the American Episcopal Mission. Mr. Smith's wife had died of cholera the previous week, on July 14th, leaving the bereaved husband with an infant daughter.

Early the following morning, Mr. Gayley having come on during the night, the shentzes were packed, and all was ready for immediate departure, when suddenly Mr. Mills'



Rev. John Livingstone Nevius, D.D.  
Pioneer Missionary, Theologian, Preacher, Teacher and Author



Rev. Calvin Wilson Mateer, D.D., L.L.D.

Founder of the Teng Chow Fu College, Compiler and Author of Text Books in Chinese and Mandarin Language Lessons, and a Member of Bible Revision Committee.

child was taken ill; it died the same day. The little bodies of the two departed children were put in boxes, and the journey to Tengchow was resumed. Accompanying the party were Mrs. Landrum Holmes of the Southern Baptist Mission and her infant son, less than a month old, whose father had been killed by rebels the year before.

On the second day of the journey, when the missionaries were near Chishilipoo, seventy li East of Tengchow, Mr. Gayley was seized with a second attack of cholera, the first having come before he left for Chefoo. There being available neither hospital nor medical help of any kind, all hastened on toward the Mission station and its promise of succor. The long delayed arrival was too late for Mr. Gayley, who died soon after reaching home, July 26, 1862.

That peaceful and triumphant death made such a deep impression on one of the Chinese servants that it was blessed of God to his conversion. On August 6th, within less than two weeks of his own death, Fanny, the daughter of Mr. Gayley, also passed away, at the age of twenty months.

During that same disastrous summer the Rev. Justus Doolittle, with Mrs. Doolittle, a sister of Mrs. Gayley, left their home at Foochow to visit their relatives at Tengchow and to recruit their health. While in the northern city their little daughter Lucy also died of cholera. This fearful scourge spread over all Shantung; many towns and villages are said to have been almost depopulated.

In the autumn Mrs. Gayley left for home with her only remaining child, Charles Mills, who is now one of the professors at the University of California.

#### **Troublous Times.**

During the autumn of 1861 the province of Shantung was ravaged by a band of rebels. Wherever the rioters appeared villages were burned and people murdered. Mules, donkeys and cattle were either killed or driven away. Many of the inhabitants, especially the young people, were seized and compelled to follow the leaders of the marauders.

Tengchow Closed.

To save the city the officials closed and barricaded all the city gates. Crowds of refugees who had hoped to find shelter inside the city were obliged to remain outside the wall. During the day, from the top of the city wall, heavy clouds of smoke could be seen rising above many of the surrounding villages; at night the light of burning homes told of fearful havoc.

It is said that many of the women to escape capture hanged themselves in their own homes. Others, fleeing in desperation, threw their children into wells and then leaped in themselves. One woman, who subsequently became a Christian, said that she and her daughter had jumped into a well already so choked with the despairing ones that the water did not reach them. After the rebels had left, the two women were taken out of their refuge, almost dead from starvation and terror.

A certain man, Fen Yin-tai, hearing of the near approach of the rebels, hastened with his family to the top of a high hill, carrying his aged mother much of the way. Hoping to secure a supply of food and other necessities, he left them and returned to his home.

As he was going back to join his family Fan Yin-tai was overtaken by a band of rebels. To protect himself from the sword aimed at his head he threw up his hands, preserving his life, indeed, but receiving frightful wounds that crippled him all his days. During the healing of his injuries Mr. Fan was fed and cared for by Dr. Nevius, who also told him of the Savior, and who later had the joy of receiving his patient into the church by baptism.

After the investment of the city by the rebels the Mission's ready money became exhausted. Fearing a long siege Mr. Gayley set out on horseback for Chefoo, to secure a supply of silver. On his return several days later, he found the gates barred, the officials proffering no hope of admission. The missionaries finally secured ropes and a basket and drew Mr. Gayley up onto the wall. After this experience many of the Chinese were rescued in the same way.

During the troubles all the missionaries engaged in Red Cross work, doing all that they could to supply the

needy with daily food and to dress the spear and sword wounds of many peasants who had barely escaped with their lives.

It was supposed that these savage men were in some way connected with the Tai Ping rebellion which at that time was creating havoc in Central and Southern China. Because of that impression the Rev. J. Landrum Holmes of the American Baptist Mission, who had visited some of the leaders of the rebellion in Central China and had been kindly received, felt constrained to visit the rebel leaders in the province of Shantung, with the hope of restraining their followers from such wanton destruction of life and property.

On Sabbath, Oct. 6, 1861, Mr. Holmes and the Rev. T. M. Parker of the American Episcopal Mission started on horseback. They spent the night at Kong Yu, 45 li west of Chefoo. The following morning they continued their journey until, near the market town of Ku Hsien, 60 li from Chefoo, they met some rebels, who also were on horseback.

At once the missionaries dismounted, to show that they were on a peaceful mission. According to the testimony of the village people, the rebels rushed upon them with spears and took their lives, then despoiling the bodies of watches and clothing and making off with the horses of the Americans.

On to Chefoo dashed the marauders, evidently intent on robbing and desolating that city. A company of French sailors belonging to a war vessel were stationed near the road leading from Temple Hill, the site of the missionary residences, to the sea. When the rebels, making a great noise and display of bravery, came riding within rifle range, the French fired, bringing many to the dust. Those of the rebels still left alive at once turned their horses and rode off with all possible speed.

Many of the country people who had been captured by the raiders subsequently made their escape and started back to their homes. The inhabitants of the villages through which they passed were in such a state of terror that they accused every stranger of being a rebel and actually put to death many an innocent man.

After the rebels left, the people in many places united in building walls around central towns and villages, and similar wei-tsz on the tops of hills and other places difficult of access. In case of future raids these enclosures could be used as places of refuge for the peasants and their families. Many of these mountain fastnesses remain in good repair to this day and form notable landmarks wherever the rebels made their appearance during those times of trouble.

#### **Itineration.**

Early in 1862 the Rev. S. R. Gayley and the Rev. J. B. Hartwell visited the city of Daichowfu and preached to the crowds attending an annual festival held there. A man named Ning Tsung living at King Kia, eight li west of the city, for the first time heard the Gospel preached on that occasion. He became the first convert in that entire district and remained faithful until his death twenty-five years later. Members of his own family and neighbors became Christians and a church was organized in that village, where not a few have been led to a saving knowledge of the Truth.

In April, 1862, the Rev. J. L. Nevius and the Rev. Dudley Smith travelled together on a journey round the East promontory, everywhere being kindly treated.

#### **Early Converts.**

In a printed letter dated March 10, 1862 Dr. Nevius wrote, "A week ago yesterday we baptized three persons on profession of faith."

In the annual report for 1863 Dr. Nevius wrote, "By the blessing of God our time of sowing has also been one of reaping. Six persons have been received into the church by baptism. Most of them give very pleasing evidence of piety and growth in grace."

#### **Changes in the Missionary Force.**

On account of Mrs. Nevius' shattered health, in the autumn of 1863 Dr. Nevius accompanied his wife on a trip to the south of China, where they spent the winter. In the following spring they left for the United States, via England, being prevented from returning to China until April 16, 1869.

### **A Shipwreck.**

On New Year's Day of 1864 the little steamer Swatow left Shanghai for Chefoo with a number of missionaries. Among the passengers were the Rev. C. W. Mateer and the Rev. Hunter Corbett with their wives. When within about thirty miles of Chefoo one stormy winter night the steamer ran aground and for a time was in great danger of being overturned in the fierce tempest. After much difficulty the passengers were all safely landed, finding refuge in a Chinese village. After three days a British gunboat arrived and brought them to Chefoo.

That the party had indeed been in great peril was shown by the fact that one year later under similar conditions a British war vessel was stranded in the same place and overturned by the terrific wind, one hundred lives being lost.

The long, weary journey from New York across the seas, up the China coast and overland to Tengchow was ended at last. For one hundred and sixty-seven days the party had toiled on the tedious way around the Cape of Good Hope, travelling on the nine-hundred-ton sailing vessel St. Paul, before coming within sight of Shanghai. Almost another month had passed in waiting at Shanghai for a steamer to Chefoo before the final voyage began that came near to ending so disastrously. Filled with rejoicing the party finally arrived at Tengchow, where a cordial welcome was extended by the resident missionaries, Dr. and Mrs. Mills of the Presbyterian Mission, Drs. Hartwell and Crawford and their wives and Mrs. Holmes of the Southern Baptist Mission.

### **Tengchow Hostile.**

When the missionaries first arrived at Tengchow the officials and people generally were not outwardly unfriendly, some of them being willing to rent or sell buildings to the foreigners. Later, when converts were being made to Christianity, the gentry and literati roused themselves and determined if possible to close the door against the further entrance of the new religion.

There were put in circulation the vilest of stories in regard to the foreigners. The newcomers were accused of

poisoning wells, and of being spies from foreign governments who were planning all manner of evil against the Chinese.

No one was permitted to rent or sell property to the foreigners, threats of banishment or death being made against such as proposed thus to aid the missionaries. Messrs. Mills, Mateer, Corbett and their wives spent eight months crowded into the old idol temple of the Goddess of Mercy, one opium smoking priest in desperate need of money having rented this sanctuary to the foreigners when they first arrived at Tenchow.

Finally it was thought best that the Corbetts should leave the city until a change came and the way should open for more aggressive work. The vacant home at Chu Ke, four miles west of Chefoo, formerly occupied by Messrs. Smith and Parker, was secured by paying high rent. From a Chinese standpoint this was a haunted house, which no Chinese family would dare to occupy.

In the haunted house, then, with its earth floor, with windows of paper instead of glass, and situated in the center of a hostile village, Mr. and Mrs. Corbett took up their abode. More than a year was there spent in constant language study.

#### **Chefoo Station.**

In July, 1862, Dr. D. B. McCartee and his wife removed from Ningpo to Chefoo to establish a new mission station. Dr. McCartee had spent fourteen years in medical and evangelistic work at Ningpo. He had learned to speak well the Mandarin language and he understood the people and their ways.

The following year Dr. McCartee built a little home at Tungshin. Repeatedly he tried to rent a house in the rapidly growing port of Chefoo as a center for medical and evangelistic work; but as soon as the people learned that the Gospel was to be preached no one could be found willing to endure the ill will of his people that would follow renting to the missionaries.

Finally, in 1864, Dr. McCartee sold his house to Dr. Williamson, agent of the National Bible Society of Scotland, and returned to Ningpo, which seemed a much more

fruitful field for missionary work. Later in the year concluding to return and give Chefoo another trial, Dr. McCartee and his wife remained there until the autumn of 1865, when again they went away, returning finally to the South.

The Board of Foreign Missions at New York wrote to the Corbetts, giving them the choice of three courses; first, to return to Tengchow if the way were open; second, to go to Peking to join Dr. Wm. A. P. Martin, who had long been applying for help; third, to remain at Chefoo.

In December of 1865, Dr. and Mrs. Corbett, having made their choice, removed to a little house in Chefoo built on the edge of a stream—a stream that in the rainy season often overflowed its banks and set at defiance all laws of sanitation.

#### **First Fruits.**

Dr. Corbett started on an itinerating journey into the interior of the province in April, 1865. At that time there were no church members and no Chinese to help in the work.

The first Sabbath was spent at the city of Laiyang. A scholarly man named Wang Tsei heard the Gospel for the first time preached that day on the streets. He became interested, followed the missionary to the inn to inquire more fully and spent the entire night in the study of Mark's Gospel with commentary. Three weeks later he came to my home, saying that he could neither sleep nor eat until he found hope in Jesus. He spent the summer with me in earnest study, and in the autumn of 1865 he and two others were baptized.

Mr. Wang became an eloquent preacher, whose labors God greatly blessed in the saving of many souls. He was taken to his reward in 1884. When he first returned to his home after his conversion his kind and gentle manner, so different from the stern and overbearing ways of former years, filled his wife and son with fear that what the people were saying of the foreigners' power of witchcraft might be true, and that this changed man had become a victim.

After a few days Mrs. Wang had an experience of her own. She argued that if the Christian religion had

power to make her husband gentle and kind it must be true; it could not, after all, be the terrible doctrine that every one was accusing it of being. She learned to pray, began to study, and became one of the most humble and Christlike women I have ever known; so continuing until her triumphant death in 1877.

By faithful and persistent entreaty, tears and prayers, Mr. Wang had the joy of seeing his aged father-in-law, two older brothers and others of his kindred and friends led to a saving knowledge of the Lord.

While this man of God lived he was a spiritual force in the church, and his influence for good still lives. We have had in the Chefoo church five generations of that one family.

#### **Re-enforcements for Chefoo.**

In the year 1866 Miss C. B. Downing became a member of the Chefoo station. The Rev. Leighton W. Eckard and wife\* arrived in 1869. They remained until 1874 when, on account of ill health, they left China and returned to America. In 1872 Dr. and Mrs. J. L. Nevius left Tengchow and joined the station at Chefoo. There they continued to work until their homegoing. Dr. Nevius died in 1893, forty years after his first arrival in China. Mrs. Nevius spent fifty seven years in China, her death occurring in 1911.

#### **Methods of Work.**

During the early years of Dr. Nevius' work at Chefoo he usually spent about three months in the spring and the same length of time in the autumn itinerating, largely in the southern district of Tsingchowfu, and the Ichowfu field. Hunter Corbett also gave many years to a similar work. During the winter large classes for inquirers and Bible students were held at Chefoo. These men, brought from widely scattered districts, were trained to become preachers and station leaders.

#### **Shantung Presbytery.**

The Rev. Messrs. C. R. Mills, C. W. Mateer and Hunter Corbett met in the autumn of 1865 at Chefoo and

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\*Parents of Mrs. C. H. Yerkes, Yih sien station.

organized the Presbytery of Shantung. The following year the presbytery was enrolled as one under the care of the General Assembly in America. A brief history of the presbytery has been written by the Rev. W. O. Elterich, Ph. D., of Chefoo.

#### **Theological Classes.**

Classes in theology were formed as soon as suitable men had been trained and tested as Christians. A three years' course of study was prepared for the classes, which were taught alternately at Tengchow and at Chefoo. After three months' study it was the custom to spend three months preaching under the care of the missionaries. Later, classes were taught at Weih sien and Tsinanfu also.

The first men ordained by Presbytery were Tsung Yui-shing, who was installed pastor of three churches in Chini, and Yuen Kih-yin, installed over two churches in Piugtu. These ministers were ordained in 1874. Mr. Tsung, his daughter and three grandchildren were killed by Boxers at Peking in 1900.

#### **School Work.**

Dr. and Mrs. Mateer after much effort were able in 1865 to open a school at Tengchow. Its pupils, numbering six, were all from heathen homes. The institution grew slowly: the faithful work done by the founders was greatly blessed, not a few of the students educated by them becoming a mighty power in helping to establish schools in the Mission, and in other missions, north and south and in Manchuria.

This small school expanded into the Tengchow College and, later, in union work with the English Baptists, became the College of Arts and Sciences of the Shantung Christian University at Weih sien.

#### **Girls' School.**

In "Our Life in China," Mrs. Nevius writes, "Late in the autumn of 1862 I commenced a small school for girls. I had at first only two pupils and they were daughters of church members."

That schools seems to have been given up when Mrs. Nevius left for America the following year. In the Life of Dr. J. L. Nevius mention is made of Dr. and Mrs. Nevius,

return to China in April, 1869. "Mr. and Mrs. Mills were just starting for a visit to the United States, and we at once went into their home" (the old Tung Ta Tsz near the East gate), "taking charge of a small boarding school for girls, which Mrs. Mills had started."

Mrs. Mateer's sister, Miss M. Brown, later Mrs. E. P. Capp, arrived in 1866. After some time spent in study and work among the women Miss Brown took charge of the girls' boarding school, carrying on the work most efficiently until her death. Mrs. J. B. Neal also did good service in this school for a time.

The institution, now under the care of Mrs. Calvin Wight, has developed into a first class high school. Many girls here educated are doing a fine work in advancing the Master's work in China.

#### **Chefoo Boys' School.**

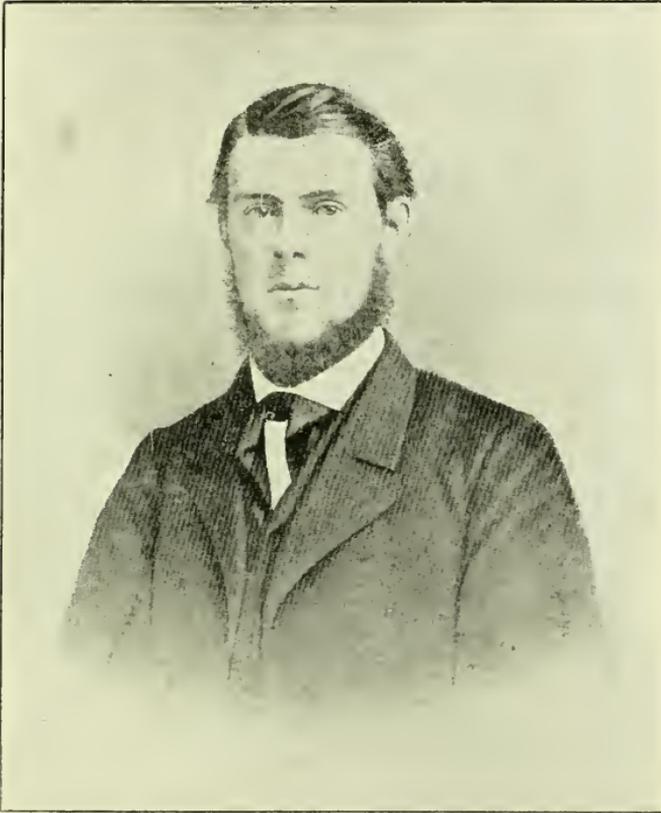
After almost two years of ceaseless effort this institution was opened in 1866 with three students. A first class man having a literary degree was engaged as teacher, a good building secured and food, clothing, books, tuition and all other expenses made free to students.

Reports were at once widely circulated and believed that foreigners meant under the guise of a "free school" to injure China by securing boys to take to foreign countries. In less than a week the threats of the people to beat severely, not only the boys who attended our school, but also their parents, filled all with fear. Two of our pupils consequently disappeared and we were never able to discover their hiding place.

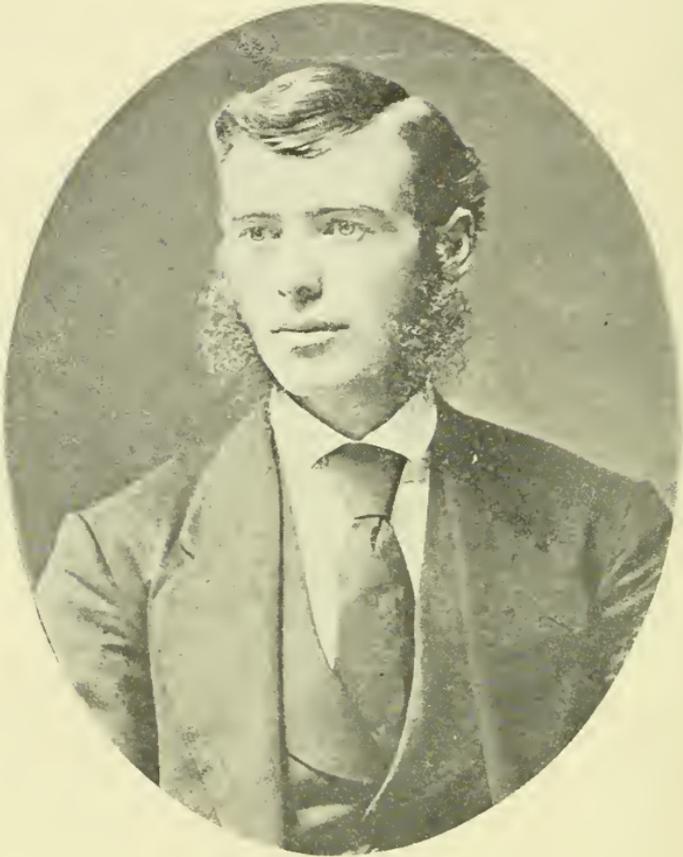
After some months other pupils were secured, and the school has continued to the present time. Large numbers of men were educated and are now settled as pastors. Many physicians and business men also received their early education in this institution.

#### **Girls' Boarding School.**

Mrs. Corbett sent a letter to a friend in America telling of the great need of a school for girls and stating that five hundred dollars would be enough to start a school on modest plans. This letter was printed in the "Presbyterian" of Philadelphia. In a short time the secretary of



Rev. J. S. McIlvaine, Pioneer Missionary, Tsi Nan City



Rev. J. Fisher Crossette  
Co-laborer with Mr. McIlvaine In Tsi Nan City

the Board informed us that the Brick Church in New York had sent \$500 for this school, and that the money would be forwarded whenever needed.

At that time there were no Christian families from which pupils could be secured. When heathen parents were asked to send their daughters to school their astonishment seemed to know no bounds. The questions often asked were such as these, "Have girls brains for studying books?" "Who ever heard of a school for girls?" "What advantage would it be, even if girls *could* learn to read and write?"

What might be permitted in foreign lands would surely not apply to China, where the girls' chief work is to learn to cook, sew and keep house. Gradually, however, perseverance and earnest prayer were blessed to the dispelling of gross darkness; some parents were at last found willing to send their daughters to school, largely because of the promised food and clothing.

In the Autumn of 1867 a small school was opened. Later Miss C. B. Downing took charge of the institution, continuing in the work until failing health compelled her to resign. Mrs. Leyenberger then took charge of the school, surrendering it on the arrival of Miss Fanny Wight in 1885. After a few years Miss Wight went to Tengchow to take charge of the school at that station. As the Board was unable to send any one to carry on this important work at Chefoo, the school had to be suspended indefinitely.

#### **New Stations.**

In 1871 the Rev. J. S. McIlvaine left Peking and went to visit Tsinanfu. Later he was joined by the Rev. J. Fisher Crossette. Within a year work at that city was suspended on account of Mr. McIlvain's feeling obliged to go to America to recruit his health. In 1873 he returned to Tsinanfu, Mr. Crossette again joining him. The latter remained in Tsinanfu until compelled to leave by failing health.

In the autumn of 1876 the station was re-enforced by the arrival of the Rev. John Hurray and wife. The Rev. Stephen A. Hunter, M. D., arrived in 1879, with Mrs. Hunter and their two children. Miss S. J. Anderson, M. D. was added to the station in 1877. Unfortunately, she was unable to endure the climate and was soon compelled to leave.

Mr. McIlvaine spent much time in faithful effort to get work established at Chining Chow. In Feb., 1881, Mr. Mellvaine succumbed to an acute attack of pneumonia at the home of Dr. Hunter. He was a man of unusual gifts, scholarly attainments and consecration. His death was a severe blow to the station.

In 1883 the Rev. Paul D. Bergen arrived, followed, in the autumn of 1885, by Dr. and Mrs. Robert Coitman and the Rev. W. P. Chalfant. The Rev. Gilbert Reid was transferred to Tainanfu from the Chefoo station in 1885. In 1887 Miss Louise H. Boyd, who afterward became Mrs. W. P. Chalfant, arrived in Tsinanfu.

#### **Weihhsien.**

At a mission meeting held at Tsinanfu in 1881 it was voted to recommend the Board to send seven new missionaries to open a station at Weihhsien, in the center of a very promising field that already had little groups of Christians. The following year the Rev. J. H. Laughlin and wife, Dr. and Mrs. Smith and the Rev. R. M. Mateer were sent for this station.

#### **Ichowfu and Tsiningchow.**

In Nov., 1889, a mission meeting of unusual interest was held at Chefoo. Sixteen new missionaries had lately arrived from America. The Rev. Wm. P. Chalfant of Tsinanfu station with his wife was appointed to open a new station at Ichowfu, and to have associated with him the new missionaries, the Rev. and Mrs. C. A. Killie, the Rev. W. O. Elterich, Ph. D., and Mrs. Elterich and Charles F. Johnson, M. D. and Mrs. Johnson. The station was opened in 1890.

Dr. and Mrs. Hunter were designated to open a station at Chining Chow. To be associated with them were named the new missionaries, the Rev. and Mrs. William Lane, with Mrs. Lane, the mother of Mr. Lane. Dr. and Mrs. Hunter were obliged at once to flee from persecution, and they were unable to return. The station was finally opened in 1891, the Rev. J. H. Laughlin and Mrs. Laughlin assisting.

#### **Tsingtau.**

In 1899 the Rev. Paul D. Bergen and Mrs. Bergen were appointed to open a new station at Tsingtau, the

German port recently opened. Later the Rev. Llewlyn J. Davies and Mrs. Davies left Chefoo to carry on the work, when Dr. Bergen was called to the presidency of the Tengchow College. Mr. and Mrs. Davies remained in Tsingtau until Mrs. Davies' failing health compelled their return to America in 1909.

#### Yih sien.

In the year 1905 Yih sien station was opened. The Rev. Wallace S. Faris, and Mrs. Faris, after eight years' experience at Ichowfu, were appointed to the new work. Associated with them were the Rev. C. H. Yerkes and Mrs. Yerkes and William R. Cunningham, M.D.

The Rev. Wallace Faris, volunteered to engage in famine relief work in 1907. In consequence he contracted an illness which ended fatally in May of that year, and Mrs. Faris returned to the homeland, China thereby losing two faithful and efficient missionaries. During the same month Mr. and Mrs. Yerkes were called to mourn the death of their little son Leighton.

#### Troubles in the Province.

In 1870, following the massacre of twenty missionaries in Tientsin, a wave of excitement spread over China. The missionaries living at Tengchow were compelled to flee for safety to Chefoo for a time.

At the time of the war between China and Japan in 1894 the workers living in the interior stations were again obliged to leave their homes and flee for protection to the ports.

In 1900, the year of the Boxer uprising, all the missionaries were compelled to flee. It must never be forgotten how much the missionaries owe to two men, Consul Fowler and Governor Yuan Shih Kai. The Honorable John Fowler, United States Consul at Chefoo, on his own responsibility chartered a steamer and put it under the care of the Rev. George Cornwell. Mr. Cornwell made two trips along the coast to aid the missionaries of all nationalities fleeing from danger.

His Excellency, Governor Yuan Shih Kai, now president of the Chinese Republic, sent his troops to fight against the Boxers, kept back the proclamations coming from Peking ordering extermination of all foreigners, and did all he could for the foreigners' protection. If Yuan had been a man like his predecessor I Hsien, who murdered so many missionaries in Shen Si, probably very few of the missionaries living at the inland stations would have escaped with their lives.

Much might be written of the bitter persecution that many of the new converts at various centers were called to endure; of the sufferings caused by famines and rebel raids; of the difficulties in securing property for missionaries houses and schools at the new stations; of the overthrow of the Manchu Dynasty and establishing of the Chinese Republic in 1911 and the trials of many of the Chinese Christians living in the interior at that time; and of trials in consequence of cholera, plague and other epidemics.

Chefoo, Sept., 1911.

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### The Oldest Presbyterian in Shantung

Elder Lin was baptized at Tengchow in 1862 by the Rev. C. R. Mills, D.D. At that time he was thirty-four years of age. Fourteen years later he removed to Tsinan; now, at the age of eighty six, he is the first of four generations of Christians. His daughter, Mrs. Yi, is fifty-eight years old. Her son, Mr. Yi Sing Lin, is twenty-eight; he will be graduated from theological seminary this year. Mr. Yi's eldest son is three years old. This boy, because Dr. Caroline S. Merwin recently treated him when he was seriously ill with fever, is now known as Yi Fu Tei—"Yi Begotten Again." Mrs. Yi's second son is at present studying engineering in the University of Pittsburgh.



The Oldest Presbyterian Christian in Tsi Nan City, Elder Lin Ching San, and his family



## II. The Different Stations of the Mission.

### 1. The Work of Tengchow Station.

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Medical.—By W. F. Seymour. M. D.

For the first ten years after the establishment of this station the missionaries, if ill, were compelled to get along as best they could by treating their own ailments or by going to Chefoo, fifty five miles away. Thus, of necessity, some of them, especially Dr. C. W. Mateer, did considerable medical work among the missionaries and among the natives who were most intimate with them. Both Dr. and Mrs. Mateer learned to give a great deal of valuable help to the sick, as the writer from experience can testify.

After years of pleading, a physician, J. P. Patterson, M. D., arrived in June, 1871, but he seems to have stayed only a few months. In May, 1873, came Dr. S. F. Bliss, who remained a little more than a year. After that there seem to have passed several more years without a physician. In December, 1878, Miss A. D. Kelsey, M. D., arrived. She remained until Dec., 1882, after which she spent some time in Japan. A man who assisted her in dispensary work for a while afterward conducted a medicine shop in the city for many years, using Western medicines according to the methods she had taught him.

In November, 1883, came Dr. James B. Neal, whose ability, zeal and staying qualities are well known to the missionaries of the present day. He not only took hold of the dispensary and hospital work with energy but also began to teach classes of medical students so as to fit them to become trained assistants and to conduct private practice. After a few years he decided that this could be done better in a larger city, like the provincial capital. He therefore made arrangements to go thither, which he did in 1890. His place here was taken by Dr. Robert Coltman, Jr., who stayed until April, 1893, when he left for a larger field of labor in Peking.

The present incumbent, Dr. W. F. Seymour, arrived about Nov. 1st, 1893; he has thus served over twenty years.

During this time the dispensary attendance has trebled, the hospital attendance greatly increased, a new hospital costing, with equipment, over \$10,000 gold erected, and a small amount of teaching of medical students and nurses done. In these twenty years several other physicians have been here for short periods. Mrs. R. M. Mateer was *locum tenens* for a few months before Dr. Seymour arrived, and Dr. Charles Lewis, Dr. R. W. Dunlap and Dr. Effie B. Cooper have each spent a year or more to help out in emergencies or during furlough periods.

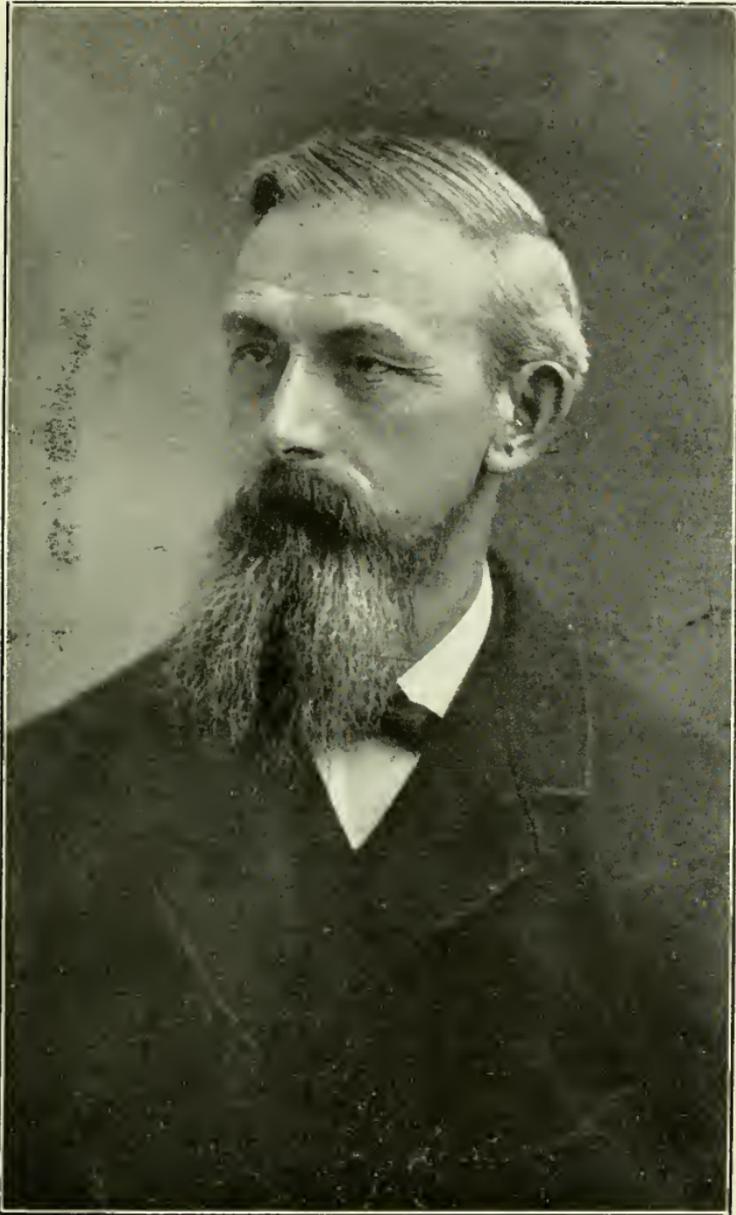
In the autumn of 1910 Miss Alma B. Dodds arrived to take the position of trained nurse. Since then a few nurses, men and women, have been partially trained. They are now rendering valuable assistance, though several have left us, or soon will leave, to continue their medical studies in College.

The new hospital, for the erection of which Mr. L. H. Severance contributed over \$8,500 gold and for the equipment of which Miss Helen Gould and others gave more than \$3,000 gold, has accommodations for about forty patients. It is heated by steam, provided with an elevator, and has a modern operating room. There is also an isolation hospital, meant to accommodate six patients. Assistants are housed in outside buildings, erected in the native style.

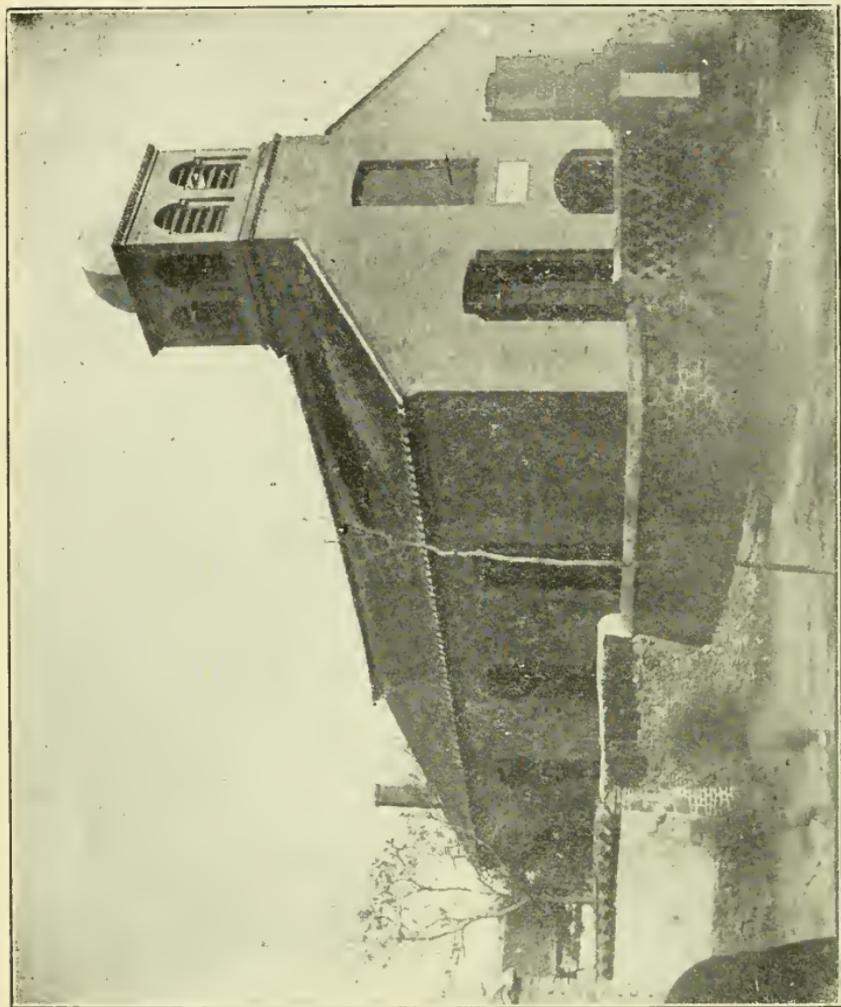
**Evangelistic.—By Members of the Station.**

The work begun so auspiciously fifty years ago has grown to a gratifying degree. In 1914 there are in this field four organized churches with forty two outstations where regular communion services and other meetings are conducted.

In these and other centers of Christian influence there is a total of 2,050 adherents, comprising those who in some way have definitely put themselves in touch with Christianity. The actual communicants—in addition to the adherents—amount to 1,062, of whom 102 were received during the last year into the Tengchow city church. Much of the credit for this large number is due to the faithful work of our two ordained ministers, sixteen evangelists and nine Bible women.



Rev. Charles Rogers Mills, D.D.  
Moderator of the First Meeting of the Shangtung Presbytery, in 1865



The Teng Chow fu Presbyterian church, the second church built in the Province

Sunday schools number thirty, with an enrollment of 1,455. The development of Sunday school work in Tengchow itself is well worth mentioning. Twenty years ago there was one Sunday school in the church, attended by the college and girls' school pupils and by a few of the older church members. Nineteen years ago the "belfry school" or "rag tag school" was started for outside children. This for many years has occupied the body of the church for an hour before the regular church Sunday school.

Recent attendance at the primary school is over 400, while that at the second school brings the total to 750 or more. Among this number are about 150 duplicates, for the day school pupils attend both schools. There is another Sunday school in the East Suburb, with two in the Water City, two in neighboring villages and, during part of the time, one in the southern part of the city. Thus there are frequently 800 persons studying the Bible in and within two miles of the church.

#### **Education.**

In Tengchow there are thirty one schools of all grades, including the Kindergarten with twenty three pupils; twenty seven primary and intermediate schools enrolling 366 boys and 81 girls; two High Schools, with 83 boys and 92 girls in attendance; and the Women's Bible Training School of twenty students. The total enrollment in all grades has been 689, being an increase over the previous year of 178. From these pupils forty eight have been received into the church during the year.

#### **Boy's Boarding and High School.**

This institution was opened by Mr. and Mrs. Irwin in the old Tengchow College buildings, after the college was moved to Weihsien in 1904. We still use part of the old "Kwan Yin Tang" temple buildings, where Dr. and Mrs. C. W. Mateer started their boys' school that developed into the Tengchow College and is now the Arts Department of the Shantung University.

During the nine years of the present boys' school thirty eight have taken the full preparatory course and thirty seven a partial course. Of the students in attendance

between 1907 and 1911 eighteen have entered Christian service as teachers, two as evangelists and two as nurses; fourteen are in higher schools or colleges. Last year seven were graduated. Including some who had completed the course the preceding year but were detained on account of the Revolution, twelve entered higher schools and colleges this year.

Of the young men and boys nearly all are professing Christians. The Christian life of the school has been very gratifying. The students have their Young Men's Christian Association and daily Bible study hour, when they meet in groups for study of the Scriptures and for prayer. They take an active part in Sunday school work as primary teachers, and in evangelistic work, in preaching on the streets or in the nearer villages on Sabbath afternoons. Fourteen united with the church during the year.

The boys maintain their own active literary society. At the completion of the spring term of last year the closing exercises of the school consisted of a contest by the society. The young people of the Wellington Presbyterian church have presented the school with a fine chapel organ, which Mrs. Irwin finds a great help in teaching vocal and instrumental music. In addition to calisthenics and drill exercises, we have introduced basket ball, which the boys enjoy very much. At present we are making some gymnasium equipment for both indoor and open air work.

Instruction in English was introduced in 1913, the classes being taught by Mrs. Irwin and by an English speaking Chinese. The course as a whole has been modified to coincide, so far as possible, with that of the government's schools. A normal year has been added to the regular curriculum and it is hoped later to introduce some industrial and self-help methods for the poorer students.

Some repairs are greatly needed on the buildings, and the erection of a new dormitory has been approved by the Mission. A better equipment is also desirable, for the sake of the greater efficiency of the school.

#### **Tengchowfu Girls' Boarding School By Mrs. Wight.**

The first girls received in Tengchow as boarding pupils were gathered by Mrs. John L. Nevins in 1862.



Tengchow Hospital Patient



Laying Corner Stone of Girls' High School, Tengchow, 1911

These babies, who are of the third generation of Christians, themselves pulled the chain that released the Corner Stone. The mothers are graduates of the school. The small girl, who put in place the box containing a history of the school, is the grand daughter of the Rev. Lan Yu Hwoa.



Mrs. Li, one of the first Christians in Teng Chow Fu;

A Woman of prayer, remembering each missionary and the children daily at the Throne of Grace. When asked if she was ashamed of her Christianity, replied, "Ashamed of Jesus! I should like to wear a Christian badge on the top of my hat, as the Mandarins do their button of office, that all might know that I am a Christian."

Two years later the Rev. C. R. Mills, D. D., opened a girls' school at Tong Ta Tsi. After a short interruption the institution was reopened in 1868. It is now under the superintendence of Mrs. Calvin Wight.

In 1911 the present commodious compound in the East Suburb was acquired, by the generosity of Mr. Louis H. Severance. In October of 1912 occurred the dedication of the new school and hospital property. The occasion was one of great impressiveness. Among the speakers were members of both Presbyterian and Baptist Missions. American Consul Arnold of Chefoo, and representatives of the local gentry and official classes.

At the special exercises held for the girls' school dedication, among the distinguished guests were Mrs. C. R. Mills, whose husband opened the school in 1864; Mrs. Wells, whose aunt gave liberally towards the erection of the former girls' high school building; Mrs. Lan and Mrs. Chang of the first class, who entered the school in 1864, and Mrs. Yü of Chefoo, who was a pupil under Mrs. Nevius in 1862-3. Mrs. Chang has been teaching school in Tengchow for twenty five years.

There took place in the fall of 1913 the formal opening of the new building. It is a modern, well equipped structure, with an ideal situation, "ten minutes' walk from the city, yet within view of Old North Hill and the ocean—in the real country, where one can listen to the rustle of the wind in the corn mingling with the sound of the sea."

Under the new conditions the school is continuing its enviable career of excellent work. From year to year the attendance increases, until now there are ninety two pupils in both departments. Of these less than ten have not been admitted into the church. Remarkably low is the cost of food for these girls the average daily expense for each pupil being less than four cents in American money.

## 2. Chefoo Station, Past and Present.

### *Evangelistic Work.*

In the early days the Chefoo and Tengchow field covered the entire province of Shantung. Itineration from Chefoo, begun in 1865 by Dr. Hunter Corbett, reached

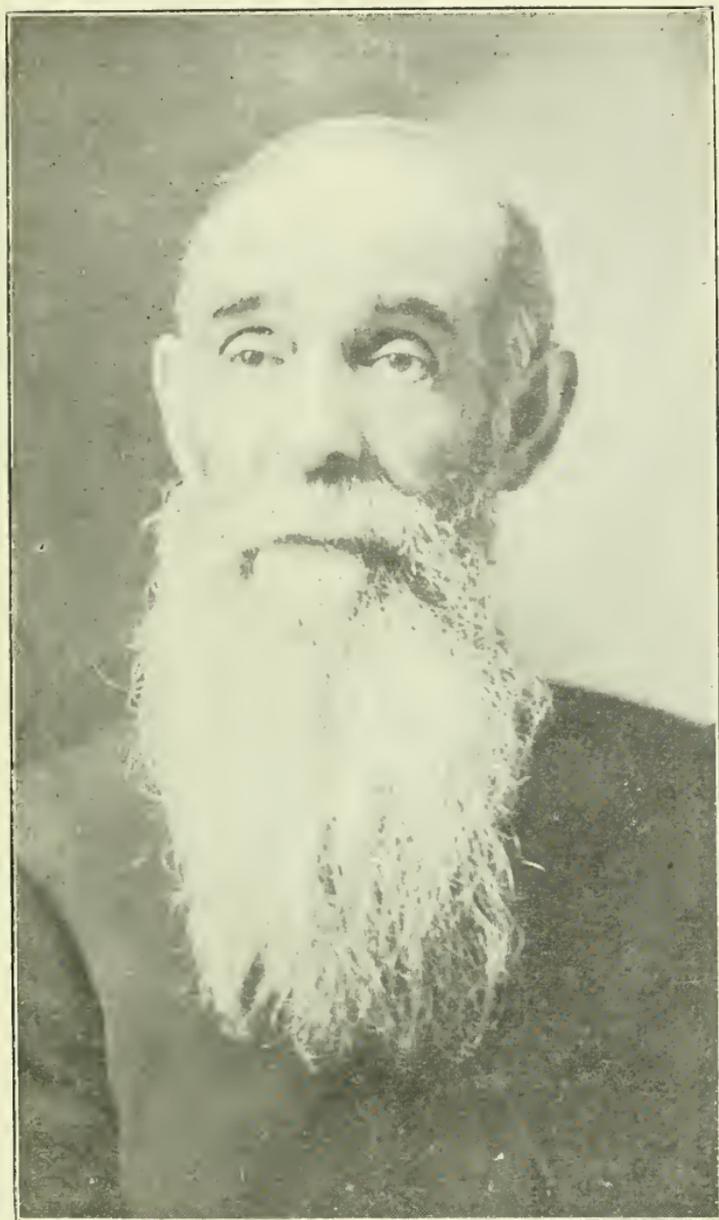
nearly every important city, even in the distant southwest. This pioneer yearly traversed more than six hundred miles of territory, his active country work continuing until ill health compelled its relinquishment in 1913. At present the Chefoo Station has work in seven *hsiens* or counties.

Wang Tsei, Chefoo's first baptized Christian, was received into the church in 1865. At first the growth was slow, the work gradually increasing until now more than one thousand Christians are found in this one field. Of our nine churches the first—that of Chefoo city—was organized in 1866.

Country work is divided into two districts. Of these one stretches eighty miles southeast of the city and contains two organized churches, fifteen substations and 221 communicants. Here progress has recently been highly gratifying. Three preaching chapels have been opened at the expense of the Church members, who also support an evangelist. On market days much personal work is voluntarily done in the chapels by the Christians. It is in this district, at Lai Yang, that the three missionaries of the Korean Church are now at work.

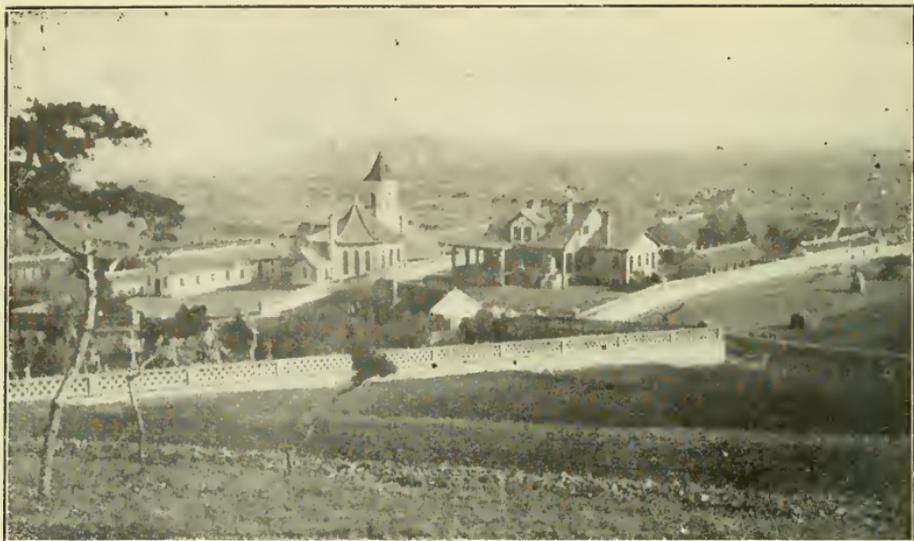
One hundred and thirty miles from Chefoo is the most distant of twenty four groups of Christians in the second district. Roman Catholic intrigue has often retarded growth, at this writing an evangelist and ten Christians being held under arrest by the magistrate on false charges said to have emanated from Catholic sources. Even in the face of such opposition the work prospers. During 1913 forty seven Christians were baptized. Several market towns until recently closed against mission work are now occupied by chapels and evangelists.

In Chefoo city there are several centers of work—street chapel and museum, institutional church, and the city church, including its work for women. Daily preaching in the street chapel began in 1866, in a building rented from the temple on the main street. In 1898 a new plant was purchased, lying east of the Taotai's *yamen*, including quarters for a museum. Under the direction of Dr. Corbett the annual attendance at the chapel and museum since 1898 has averaged, daily count, over eighty thousand.



Rev. Hunter Corbett, D.D., LL.D.

Our "Grand Old Man" of Shantung! He has, probably, travelled more miles itinerating than any other man in the North. He has baptized more than three thousand Chinese and seen the third generation of Christians come into the Church. He has been honoured by occupying the highest seat in the gift of the Presbyterian Church, as Moderator of the General Assembly.



A Part of the Compound, Chefoo.

From reader's left, in order, appear school buildings, the new church, and the residence occupied by the family of Mr. Abbott.



Miss A. E. Carter, Assistant Principal, School for the Deaf, Chefoo, with Feng Ying, a blind, deaf and dumb girl, the first to be taught in China

One fruit of the labors at the city chapel is seen in the flourishing work in Chimi and Kiaochou. In 1870, following the Tientsin massacre, a certain man wandered into Chefoo chapel, heard the Gospel and carried home with him tracts and Christian books. As a result of that man's Christian life there are now in the district referred to eight organized Churches. Each year, too there are added to the churches at Chefoo and in the country, men who became interested in Christianity at the street chapel.

The Rev. Tung Wen Chin is pastor of the Chefoo Church. At the old Beach Hotel a work has been begun that is most encouraging. Various features of institutional church enterprises have been inaugurated. Preaching services and a Bible School attract clerks from the Chinese post and telegraph offices; a night school enrolls forty students; a lecture course, reading room, a recreation and play room—these are open to the Chinese. For Japanese with a knowledge of English, a Bible Class is provided. The local Y. M. C. A. occupies the upper floor of the property and works in perfect harmony with the Church. Plans are under way for securing funds for a modern institutional church plant.

Of Sunday schools Chefoo field has twenty one, with a membership of 933.

Work among women has always been difficult, whether among the conservative families of the walled city or among the miscellaneous classes of the port itself. Yet there are already in Chefoo many excellent Christian women. Their weekly prayer-meeting has an average attendance of over thirty five; the Home Missionary Society, organized in 1913, maintains a good attendance and receives liberal contributions, supporting its own Bible woman; the Bible School, though hampered by lack of accommodations, has seven pupils, of whom two are expecting soon to take the hospital training course for nurses.

#### **Prominent Christians.**

Fu Mei, a bright young woman, daughter of Elder Li Ben Hiling was an invaluable help in the work until her death a year ago. Attractive, cultured, highly accomplished in languages and music, she was the instrument, after her marriage into the family of a prominent business man, of

opening to the missionaries the best homes of the city. Her short life was well spent and her influence will long be felt in the work for women.

Scores of Christians who received their early training in Chefoo are now living lives of great usefulness throughout North China. Messrs. Liu Shiü San and Yü Dzi Shing, successful business men; Wang Shin Djing, elder and teacher; Ding Li Swei of Tsingtau field, teacher and scholar; Liu Shi Deh, teacher, interpreter, author; the Rev. Messrs. Wang Djao Shang and Dong Wen Djing—these all in their lives witness to the power of the Gospel.

Mrs. Yü Dzi Shing, known to her friends as "Sü Mei," once a pupil of Mrs. Nevius, became her most valued helper in that missionary's indefatigable literary labors. Mr. Dzung Wei I has been a secretary of the Y. M. C. A. Of him Secretary R. R. Gayley has said: "To have produced one such man is sufficient to justify missions."

The Rev. Dr. Chin, having begun his studies in Chefoo, was later graduated from the University. He has been honored with the degree of Doctor of Divinity and is now pastor of the Union Christian Church of Peking. The Rev. Ding Li Mei, "the Apostle of Shantung," as a boy was a pupil in Da Sin Tan school (then of Dr. Corbett's field, now in Tsingtau territory). Now as travelling secretary of the National Chinese Y. M. C. A. he is said to be an exile from Shantung with a price on his head, because of his advanced views on government questions. Countless men and women in North China date their true conversion to Christianity from a visit to their home cities of Ding Li Mei.

#### **Medical Work.**

Years ago Mrs. H. S. Corbett, who had received nurse's training in Toronto, opened a small dispensary at Chefoo for school children. The necessary alterations in the dispensary building were made possible by a gift of one hundred dollars (gold) from Liu Shiü San. With the assistance of Mrs. Li Kwoa Shü and the co-operation in the drug room of Dr. Wilson of the China Inland Mission, Mrs. Corbett was able to do much effective work in treating minor ailments and in removing prejudice against the

Gospel. The present kindergarten, indeed, may be said to be an outgrowth of the work done in this first dispensary.

After some years Dr. Effie B. Cooper took charge of the dispensary, having as assistant a Chinese medical graduate, Dr. Djang. Following Dr. Cooper's removal to Tsingtau Dr. Djang was left in sole charge until the arrival of Dr. Oscar F. Hills in 1908.

As soon as possible Dr. Hills began the erection of the present fine dispensary building. This was opened to patients in 1912. The modern and commodious hospital was completed in 1913, with accommodations for one hundred Chinese and a few foreign patients.

Dr. Hills was joined in 1913 by Dr. Robert W. Dunlap. The work in the new hospital begins with two physicians, an up to date plant, the prestige coming from a creditable history of dispensary practice, and the good will of the people.

#### **Educational Work.**

Chefoo maintains two Kindergartens with 110 pupils; seventeen primary and intermediate schools, with an attendance of 219 boys and 105 girls; two high schools, attended by 265 boys; Bible Training School for men with seventeen attending; a similar institution for women with eight enrolled; a School for the Deaf in which there are twenty-five girls and seventeen boys. In the twenty four schools of all grades (of which five are entirely self-supporting) there is a total enrollment of 746.

Of the primary schools thirteen are in the country field, six of these being for girls.

#### **Chefoo City Kindergarten and Primary Schools.**

The present Kindergarten building was built in 1912 with money given by Mr. L. H. Severance of Cleveland, and Dr. O. S. Hills of Wooster, Ohio. The large south room, occupied by the kindergarten, is well furnished with small wicker chairs, tables, an organ, and a good supply of occupation material. In this room are 93 children, with three teachers. There are also two lower grade rooms, with over 30 children each, taught by Chinese women.

Outside of this building there is a school of 22 girls' beside two boys' schools of 30 pupils each. Fully three fourths of the children are from heathen homes. Many of

the graduates of these schools continue their education through the high school, or take a business course in the mission English School, and some go on to College.

In another section of the city is a primary school of thirty children, and a kindergarten that has just been opened. These pupils are children of southern Chinese and, with one or two exceptions, are from heathen homes. Both schools are entirely self-supporting, the Chinese renting the building and paying teachers' salaries and running expenses. This second kindergarten, with its primary school, was opened a year ago, through the influence of a Christian girl who married into a home in that part of the city (see page 23).

The enrollment in the primary school is as follows:—

	Number Schools	Teachers	Boys	Girls	Total
Kindergartens	2	4	80	30	110
Primary Grades	6	8	118	72	190
Total . . .	8	12	198	102	300

For the higher education of girls it has been difficult to secure adequate facilities. The want of school buildings at Chefoo has compelled most of our girls to go to the Tengchow schools after completing the lower grades here. We have, however, one excellent intermediate school for Christian girls. Of the twenty two pupils now in attendance five are candidates for baptism.

#### High Schools.

For boys the station maintains two high schools. The "Graded High and Normal School" is under the superintendence of Mr. H. F. Smith. This is the outgrowth of the boys' school opened by Dr. Corbett in 1866 (see page 12). For many years the Chefoo school, with departments for training lay evangelists and school teachers, was the only institution of its kind in the province. Its enrollment in 1914, in intermediate, high school and normal departments, is one hundred.

**The Temple Hill English School.—By the Principal.**

This institution was founded in 1897 by the East Shantung Mission at the request of several Chinese gentlemen in Chefoo. Eight of these became advisory patrons and gave substantial assistance, including the advancing of two thousand taels on the undertaking of the Mission to continue the school for ten years. It was agreed that at the expiration of that time the property owned by the school should become the property of the Mission. In 1907 this condition was fulfilled, and the transfer of property amounting to \$21,000 Mex. was made and recorded in the American Consulate. Miss C. B. Downing aided the school by a gift on an annuity basis of \$3,000. For eight years she also gave valuable assistance as a teacher.

The first principal was Rev. Paul D. Bergen, D.D., later President of the Arts College of the Shantung Christian University. He was followed by Rev. George Cornwell who, while acting as principal, was also in charge of an important country work. He largely promoted the school, securing funds, buying land and putting up buildings, these consisting of a main school building, a small Y. M. C. A. hall, houses for Chinese teachers, dormitories for a hundred boys, and two dining halls with separate kitchens. He also secured the purchase of a well located athletic field.

Mr. Will C. Booth came to China in 1903 expressly to take charge of the school, and Mrs. Booth followed in 1905. Giving all their time to the institution, they have sought to increase its efficiency and to develop it as a power for Christianity. The curriculum was gradually raised to a five years' course. In 1910 Mr. Booth secured funds for the erection of the Cornwell Memorial Hall in memoriam to Mr. and Mrs. Cornwell, who died of cholera in the summer of 1909. This building was erected at a cost of \$10,000. Mr. L. H. Severance of Cleveland, Ohio, assisted the school by subscribing one half of that amount, the Chinese and business men of Chefoo giving most of the remainder.

In the spring of 1910 Mr. Severance again came to the aid of the school by pledging the salary of an assistant,

and, in the fall of the same year Mr. Harold F. Smith joined as associate in the work.

The school is indebted to the wives and other lady missionaries for much assistance in the class room during its early years. Miss Downing, Mr. Paul Bergen, Mrs. George Cornwell, Mrs. John L. Nevius, Miss Louise Vaughan and others gave valuable aid. As pupils increased it became necessary to secure the services of salaried foreign teachers. Miss Ruby Copp and Miss Lily Copp of Chefoo. Mr. R. T. Stiles of Los Angeles, California, and Mr. Bayard Lyon of Elkhorn, Wisconsin, have at different times rendered excellent service.

Beginning in 1897 with only six students, the attendance within a term or two increased to about sixty. It has since had an enrollment varying with the popularity of English and Western learning. With the spring of 1913, marked advance began. The numbers increased from eighty-five to one hundred and seventy-one, and the school has since maintained an average of about a hundred and eighty pupils. Both recitation hall and dormitories are now taxed to the limit of their capacity. The plant is worth about thirty-three thousand dollars Mexican (\$16,500 gold).

With the exception of meeting the salaries of the missionaries in charge, the institution is entirely self supporting. The budget for the present year is \$14,000 Mex. Few mission schools in China have a higher record in this respect.

The Temple Hill English School offers exceptional opportunity for spreading the gospel among the middle and upper class Chinese. During the present term, of a hundred and seventy-eight pupils only twenty-two are Christians.

We have now on record forty-two graduates. About eighty of our young men, graduates or former students, are now employed in Chefoo City. Many of the most responsible positions in the foreign business firms of Weihai-wei, Tsingtau, Dalny, Newchwang, Moukden, and Harbin are being held by our boys. Some students have also continued their education elsewhere. We have been

represented at Queen's College, the Canton Christian College, the Shanghai Anglo-Chinese College, St. John's University, Shantung Christian University, the Tientsin Anglo-Chinese College, Pei Yang University, Men Delh University, Peking University, and Ching Hwa College. Four of our former students are now studying abroad, one at the Colorado School of Mines, one at Yale, one at Harvard and one at Edinburgh, Scotland.

#### Other Schools.

Supported at first by Mr. James McMullan, a Chefoo business man, the Men's Bible Training School for the last three years has been an exclusively mission institution. Its purpose, to train earnest, consecrated but insufficiently educated Christian men for personal work, is accomplished through a three years' course in Bible study. Some of the most efficient lay preachers in the Chefoo field have received their training here. The attendance at present is limited to fifteen because of want of room. Active help in the school has been rendered by Drs. Elterich and Corbett, and the Rev. Messrs. Chang Fa-tai and Tung Wen-chin, the latter pastor of the Chefoo church.

The School for the Deaf is given detailed mention on page 68 of this booklet.

In 1914 the station plant, owned by the Mission, consists of hospital, dispensary, kindergarten, boy's high school, several buildings for the School for the Deaf (of which two are under construction), a church, and seven dwellings (one of these being in process of erection). Of these, three are memorial buildings, being the Charles Rogers Mills Memorial School for the Deaf; Marshall Hall, of the Boys' High School; and the English School's Cornwell Memorial Hall.

### 3. Tsinanfu Station in the Earlier Years—and Now.

By the Rev. John Murray.

Tsinanfu (formerly written Chinanfu) is the capital of the Province of Shantung, with a population variously estimated at from 200,000 to 300,000. In the early seventies the Rev. Jasper S. McIlvaine came from the Peking station and lived for a time in a Chinese inn inside the

East Gate, preaching the Gospel wherever he went. So far as is known this was the first preaching of the Gospel in the city. Owing to temporary ill health Mr. McIlvaine made a short visit to the United States. The Board and the Mission later decided to open a Mission station here, but for various reasons work was not begun regularly until 1874-5.

**First Residents.**

Mr. McIlvaine was the first missionary residing in Tsi-manfu. He was joined in 1874-5 by the Rev. J. Fisher Crossette and wife. The Rev. John Murray and wife came in December, 1876. The next year Mr. McIlvaine, ever seeking newer and wider fields, made several trips to Tsi-ningchow and other cities. While Mr. Murray was studying the language, Mr. Crossette, most of the time single-handed and alone in the work, was influencing an immense city and a thickly populated country.

It was a day of small things. The street chapel in 1876, and for many years afterwards, was the matting-covered passage way between the missionary home and the main street. About 25 feet long by 6 feet wide, it was damp, dark and cold. But many heard the Gospel there; some accepted the Truth and became worthy followers of the Way. More than one in after years admitted having come to the city with the pilgrims to the Sacred Temple near by, stopping at the way side chapel and secretly carrying home with them seeds of divine truth.

If the chapel was cramped and in many ways unsuitable for the work, the buildings inside used as dwellings were comparatively much worse. How five missionaries lived and worked there now seems a great wonder to us all. Such poor conditions were due partly to lack of funds, but chiefly to the strong, united opposition of the people in the city at that time.

**Early Successes.**

The closed doors gradually opened. A few Christians were gathered together; mostly from the Country districts. In the fall of 1884 Presbytery organized a church. A few years later four other churches were organized in the country. Yet the work, while encouraging, did not keep pace with the population and the urgent needs of the situation.



Rev. John Murray, who, with Mrs. Murray, under great difficulties, laid deep and strong, the foundations of the work at Tsi Nan City



Murray High School for Girls, Tsinan



Girls of the Murray High School starting on their Annual Commencement Picnic



Tent outside of Tsi Nan City in which Gospel Meetings were held for the Pilgrims on their way to the Temple of a Thousand Buddhas

Medical work had begun under Dr. Stephen A. Hunter, who with his family came in the fall of 1879. Though he had no street dispensary, good work was done in the small, dark, unsanitary rooms at his disposal.

During those early years school work for both boys and girls was begun, but it was all of a primary grade. Some good was accomplished, the school always being a center of Christian influences that are now bearing fruit.

#### **Station Membership.**

From first to last forty one men and women have labored in connection with this mission station. Omitting three who were not technically connected but who might be considered associate members, there are thirty eight names on the roll. Of these no less than twenty three have died or now work in other spheres. Three are connected with the University here. The remaining twelve are now regular members of the station.

#### **Opposition.**

From the beginning obstacles were put in the way of the missionaries. In 1876 Mr. McIlvaine secured a suitable place as a residence for three families, and as a preaching chapel and day school. The opposition of the gentry became so bitter that the terrified owner soon returned the money paid as rent, offered to reimburse the missionaries for the cost of repairs already made, and besought them to surrender the house. At last the request was acceded to.

Purchase of property in those days was out of the question. Securing suitable buildings even by renting was impossible, this condition persisting for a number of years. So called "haunted houses" alone were offered.

After success began to greet the preaching of the Gospel, efforts were made to secure better chapels. Opposition by the people and want of funds for long prevented. In the extremity Mr. McIlvaine came to the rescue with a gift of \$5,000 from his father's estate. This sum was used for the purchase of a place on the main street for evangelistic and medical work, the deed being made in favor of the Chinese Presbyterian church of Tsinanfu. The generous donor met his death before possession was given.

A few months later, in July, 1881, in the midst of repair operations a mob led by thirty students attacked the new property and wrested it from the missionaries. The riot occurred in daylight, with no hint of secrecy. Indeed, the officials knew of the plot, but they permitted it to be carried out; the determination was general to drive the foreigners from the city.

In due time the money lost in the property was repaid, and various official promises made as to purchase of other land and buildings. But it was over ten years before the Mission was fully reinstated by a purchase in another part of the city.

About 1894 vacant land was acquired in the East Suburb, where, under difficulties that for many months were fomented by the gentry, one story residences were erected, with buildings for various lines of work. The missionaries then removed from their crowded quarters in the city to the new location in the East Suburb, where the compound still lies.

After the settlement of the property question, part of the McIlvaine fund was invested in a place on Main Street and used as a preaching chapel and men's dispensary. The remainder was used for the erection of the hospital and dispensary for men in the East Suburb. After some years the city street chapel and dispensary were sold, the money being used, with other funds, for the purchase and equipment of a much more favorably located building inside the south gate of the city. This new property has become one of the main centers of evangelistic work in Tsinanfu city.

#### **Present Conditions.**

The medical work for men begun by Dr. Hunter took on new force and form under Dr. James Boyd Neal, until it became practically self-supporting. The pioneer of skilled medical treatment in this city, it has a good record both past and present. Medical work for women to a very limited extent was sometimes carried on in connection with the dispensary for men. Through the generosity of Mrs. Boyd of Pennsylvania a dispensary and hospital for women was erected that has been a great blessing to many a suffering woman and child. The attendance is now larger than ever before.

Educational work, begun at the very first, has been carried on continuously, the one primary school having now increased to over thirty schools. The Academy, opened under Dr. Hamilton and Mrs. Neal, has done good work, and has now outgrown its present quarters. Land has been purchased for a largely increased plant which, it is hoped, will shortly be erected in memory of Dr. Hamilton. Some of the pupils have gone back to their farms and business; others have taken the full course in College, graduating in arts or medicine or theology.

A primary school for girls was opened in 1880 by Mrs. Murray. The institution struggled against many difficulties, but in recent years has taken on new life and vigor. There are now six primary girls' schools, with a substantial school plant. The enrollment in the High School is over twenty.

The Chinese church, too, has made progress, slowly but certainly. With harmonious and united effort the Chinese meet for church service and extend a Christian influence from at least five different centers. The church building in the East Suburb is rapidly becoming too small for the congregations. The Sunday School is especially overcrowded.

The station plant now consists of six homes for missionaries, three having been erected recently; a church; hospital and dispensary for men; hospital and dispensary for women; Academy for boys, with land sufficient for a greatly enlarged institution; high school for girls; Kindergarten; and Bible Institute, not yet completed.

The day of small things has passed. The door is open. The people are now for the most part very friendly. There is a loud call for greatly increased effort in the proclamation of the Gospel and for following it up with more systematic Bible instruction.

Tsinanfu, 1913-14.

#### 4. Weihsien Station and its Work.

BY THE REV. R. M. MATEER, D.D.

Weihsien was opened by Messrs. J. H. Laughlin and R. M. Mateer, with their wives, in 1833, these missionaries

having previously spent fifteen months at Tengchow at the study of the language.

**Early Difficulties.**

Houses at first were erected out in the open country, more than a mile from the city, and under great difficulties. Weihsien has been an exceedingly hostile city, the only one that Drs. Mateer and Corbett did not dare enter, on their itinerating tour between Chefoo and T'sinanfu.

Placards were put up in numerous places, calling on the people to gather on a fixed date, to kill the foreigners. No Chinese could be induced to guard the lumber at night, out in the open where the first house was being built. During the entire spring season the missionary himself was compelled during the night to sleep on the pile of lumber, revolver by his side, and during the day to attend to the building operations, always under great confusion and amid the hostility of the people. All this, with no experienced missionary with whom to counsel.

Crowds of women visited the compound daily. The strain undergone in the opening of this new station, together with the absence of proper medical attention, resulted in the death of both Mrs. Laughlin and Mrs. Mateer.

God's blessing, however, has signally rested on Weihsien. Thirty eight missionaries have been located here for a longer or shorter time, there being twelve here at present, with four more under appointment and now studying the language at Chefoo.

**Station Schools.**

On the new compound a church was at once erected, beside buildings for the boys' school. In 1884 a school was opened with twelve interesting pupils, gathered during a donkey trip over the country. This school has graduated a large number of pastors and of useful men in other professions, and now numbers one hundred pupils.

In the country the boys' schools have existed ever since the opening of the station. There are now fifty four, with over 1,100 pupils.

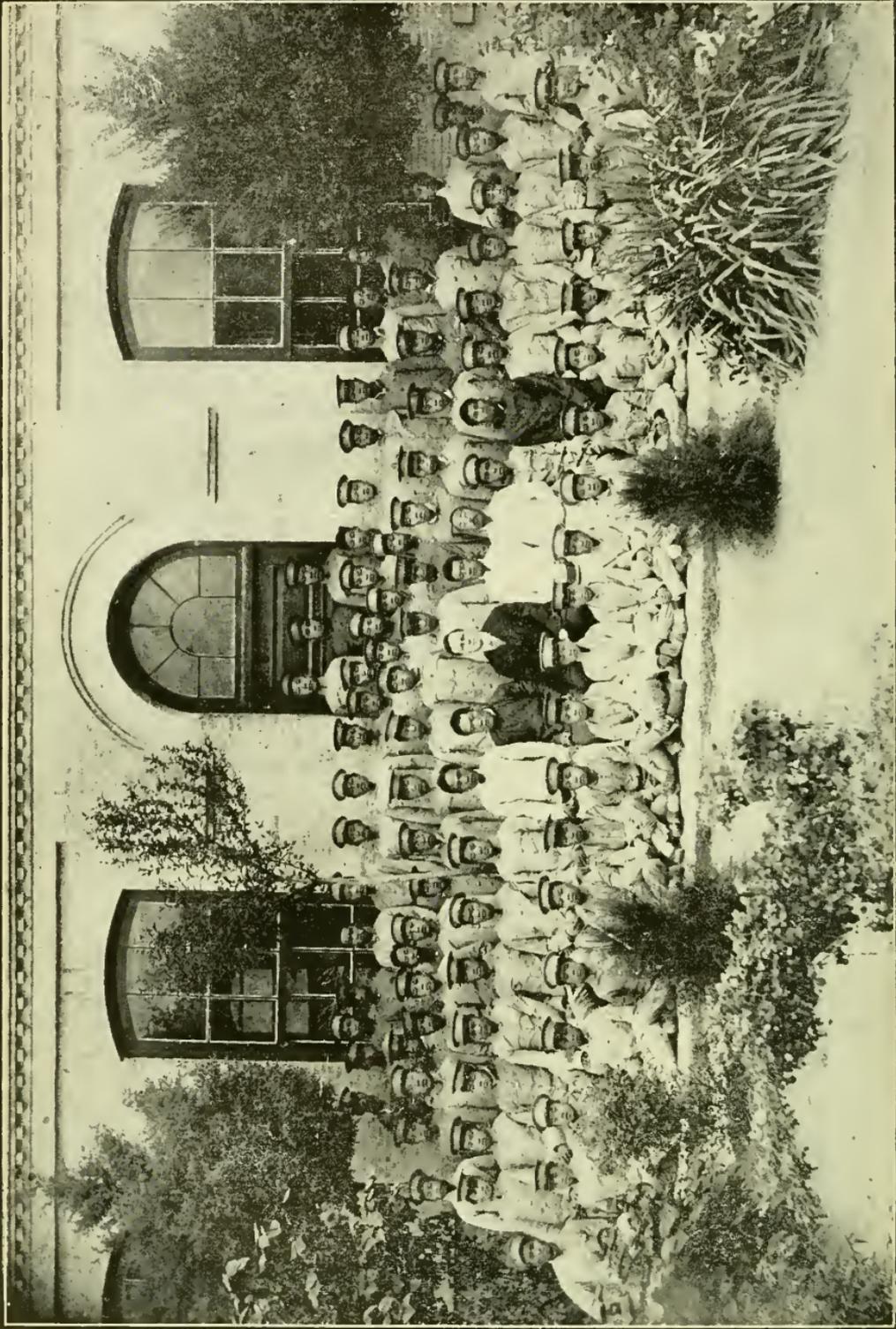
The first girls' school was a boarding school opened in the country in 1888. After a number of such primary



Weihsien High School for Girls, Graduating Class, 1913



Twenty-five Aged Women, gathered at Wei Hsien for Bible Study



schools had been established, in 1892 a high school for girls was opened in an outstation. In 1895 such a school was provided for in the central station. This high school now numbers sixty six and has graduated about 115 girls, the majority of whom are now teaching in Shantung and various other Provinces of China.

During these twenty three years, from two to twelve girls' boarding schools in the country have been supervised by Christian families. There have been as many as 325 in attendance, without any scandal of any kind ever having been connected with any one such school.

This year there are 35 Primary day schools and two boarding schools of Intermediate grade, having in all over four hundred girls.

The Arts College of Shantung Christian University was opened here in 1904. After its removal next year to Tsinan, the Weihsien buildings will be used in providing for the much needed enlargement of the local work.

Although medical work had been carried on in temporary buildings, the men's and women's dispensary and hospital buildings were not erected until 1889. This medical work for both men and women is still in progress. First and last it has exerted a vast influence in removing prejudice, making friends, and winning converts.

In 1900 the compound was attacked by a mob led by Boxers and totally destroyed by fire. Its complete destruction made possible a more satisfactory arrangement on a larger scale.

From the first, country work, extensive and intensive, has been the crowning feature of Weihsien. The mere statement that this station has 150 outstations with a membership of 5000, quite fails to indicate the results of our work. The quality of membership is much higher than in earlier years, during which a great many persons came into the church as the result of famine relief distribution. Many of those fell away.

The great bulk of our present outstations and membership are the result of preaching by the Christians near their villages, many thousands of days a year being pledged

in this work ; and also by numerous preaching campaigns among heathen villages conducted personally by a missionary. In addition to the regular evangelists, from 30 to 50 are engaged in such work every autumn.

Many evangelistic classes have been taught by missionaries and Chinese pastors, not only for evangelists and Bible women, but also for the instruction of companies of men and women inquirers and new church members.

In 1907 a Bible training school for women was opened, which is conducted six months each year. The Union Bible school at Tsingchowfu was opened in 1904. These two schools have done great things for our Chinese workers and membership.

There are about 40 evangelists and 15 Bible women employed. Eleven Chinese pastors are in charge of congregations and are doing good work. The fact that we have only this number for our 29 organized congregations is a great disappointment, and it much embarrasses the work of the station.

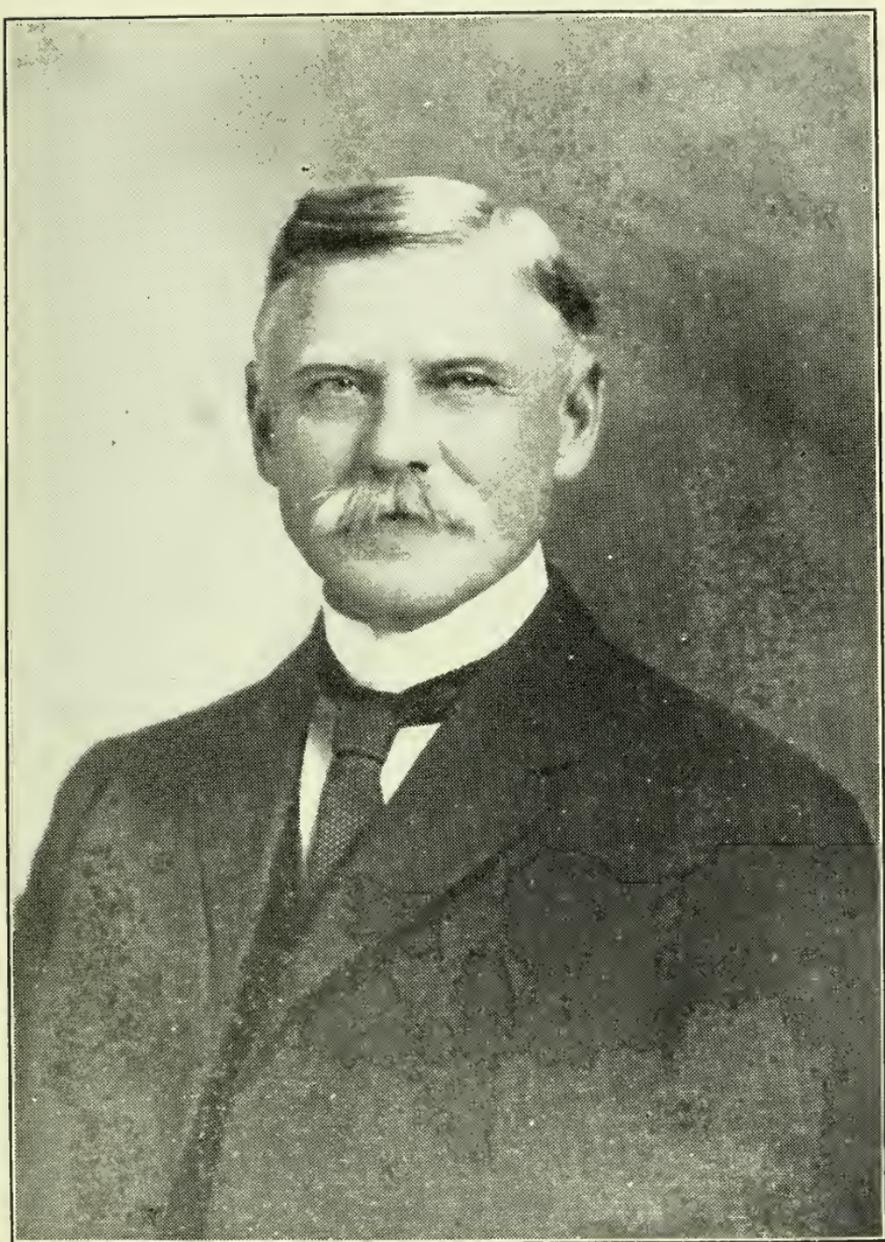
There has developed also a noteworthy campaign of church erection. 1913 and 1914 are seeing ten ample church buildings erected and dedicated for the exclusive purpose of worship. From time to time there have been held conferences for the men of the church and also for the women. Many series of revival services have been conducted, and much faithful discipline has been exercised. Each of the above has had its part in molding our membership and making them what they are.

Latterly the people in the country seem to be afraid of another wave of persecution, so that many who would be otherwise inclined to take a public stand in favor of Christianity are not yet doing so. When times become more settled we expect to reap a much larger harvest.

Weih sien, China, Jan. 29, 1914.

##### 5. The History and Work of Ichowfu Station.

As early as 1882 a movement was initiated in the Mission to open Ichowfu. Dr. Nevius himself urged the Mission at once to occupy this strategic point in South Shantung, rather than Weih sien, 175 miles to the north. It



Rev. Robert M. Mateer, D.D., Weihsien, Shantung.

Dr. Mateer is one of our foremost evangelistic missionaries, a leader and man of power.



Rev. Ding Li Mei

Rev. Ding Li Mei, Chairman of the Student Volunteer Movement. Mr. Ding is one of the products of the peripatetic classes in Theology. He took his college course under that grand educator Dr. C. W. Mateer, coming, at the same time, under the influence of such characters as Mrs Julia B. Mateer, and Dr. W. M. Hayes. During his Theological course he was greatly influenced by the prayer life and knowledge of the scriptures of Dr. C. R. Mills. Others helped to mould his spiritual life and today he is a power in the Church of China.

was not, however, until 1889 that the Mission felt able to decide on entering Ichowfu.

At its annual meeting in the autumn of that year the old Shantung Mission\* voted to open Ichowfu station and called for a volunteer to go thither. The Rev. J. H. Laughlin and the Rev. W. P. Chalfant both volunteered, the latter being chosen. Of the sixteen new missionaries present at that meeting the Rev. C. A. Killie, the Rev. W. O. Elterich, Ph.D., and Dr. Chas F. Johnson were appointed to the new station.

#### **Securing Property.**

On March 15, 1890, Dr. Johnson and Mr. Chalfant went to Ichowfu and began negotiating for the securing of property. Dr. Johnson went back to Weihsien, Mr. Chalfant remaining for a fortnight until Dr. Corbett arrived on his spring tour. Meanwhile it had become plain that it was impossible to secure property in suburb or city and it was decided to take the small barrow inn (on the site of the present church building) and the adjoining houses to the east, all belonging to Mr. Djang Ming Gieh.

Mr. Kiang Kao Ting was left to prosecute repairs on the wretched houses while Mr. Chalfant went with Dr. Corbett to make the first round of the country field. They first visited Hai Yen rh, south of Ichowfu, then went via North and South T'soa Chwan to the northwestern I Swei stations and thence across I Shan to Weihsien.

#### **Early Experiences.**

Late in the autumn of 1890 Dr. and Mrs. Johnson and Mr. and Mrs. Chalfant met at Weihsien and went together to Ichowfu, where they were joined after some weeks by Mr. and Mrs. Killie and Mr. and Mrs. Elterich. The premises were not ready for occupancy but they arranged to have a bedroom for each family, and for a month or six weeks all ate together in the rear rooms of Mr. Chalfant's place. The first missionaries were constantly annoyed by the curiosity or the veiled hostility of the people. Several times stones were thrown into the courts from the city walls near by.

\*The Shantung Mission was divided in 1895, for the sake of more effective work, into East and West Shantung Missions. In 1911 the Mission was reunited, following on the building of two trunk railway lines across the province.—Editing Committee.

Sunday services were held in a small room on the east side of the Chaifant court, which was used as a carpenter shop. Seldom was anyone present except the carpenters and servants. The "landlord," Djang Ming Gieh, to whose openmindedness and intrepidity is owed, under God, the foothold secured in Ichowfu, usually came to service also.

#### **Evangelistic Work.**

The early labors of such pioneers living in northern stations as Drs. Nevius and Corbett, Messrs. Laughlin and Leyenberger, bore fruit that still persists, in the organized churches of the mountain district to the northwest and of the two cities of the Tsoa Chwan. This harvest has been added to year by year through itineration of the missionaries, evangelists, colporteurs and Bible women, in a field one hundred and thirty miles long by sixty miles wide; and by the voluntary labors of zealous church members in their own and neighboring villages.

Progress has been uninterrupted, except during the Boxer upheaval of 1901 and the two or three years immediately following. In 1898 there were 280 communicants enrolled. The figures for several succeeding years are as follows: 1899, 303; 1906, 497; 1907, 542; 1908, 571; 1910, 678.

#### **A Revival.**

In the winter of 1909-10 there was a remarkable revival of religion following the preaching of the Rev. Ding Li-mei, when two thousand men and women in the city and neighborhood signified their intention of studying the Gospel. From that year dates a decided acceleration in the growth of the church in city and country. The Ichowfu city church, which in the autumn of 1909 had 140 members, in October, 1913, numbered 473; it is an aggressive, self-supporting congregation. During the intervening four years membership in the entire field increased from 670, in 1910, to 1,196 in 1913. A new building for the Ichowfu church was erected in 1909. By direction of the donors (the Presbytery of St. Louis), the edifice was named "The Wallace Somerville Faris Memorial Church," in memory of a missionary for several years this church's pastor.

An encouraging feature of the evangelistic work is the awakening of scores of evangelists Bible women and other church members to a full experience of the power of God in their lives. They give tithes of all they possess, contributing freely of their time to preaching to their countrymen, labor diligently for the peace and progress of the church, and in every way seek to uphold the hands of the missionaries. This upward movement is due, at least in large measure, to three visits from Pastor Ding and even more to the devoted ministry in the city church of the saintly Pastor Chia Yu Ming. This man of God, son of Christian parents, graduate of the Shantung University, devoted student of the Scriptures, is one of the most eloquent and consecrated of all Chinese ministers.

During the years 1913 and 1914 a movement among the Christians toward a measure of self-support became evident. The Christians of the field in 1914 are supporting from a common fund three evangelists. Moreover, seven different congregations are erecting their own houses of worship. They have contributed land and money, only a minimum of aid being received from foreigners.

#### **Medical Work.**

With the opening of the station, medical work was begun, at first in Chinese houses, later in foreign style buildings. In 1893 there were treated 4,261 patients. The growth continued until, in 1906, about 25,000 treatments were given in men's and women's dispensaries. Owing to increased emphasis on the desirability of self-support, the figures show a falling off since that time, yet the total in 1913 was over 14,000, and this, despite the absence of a missionary physician for the men's work.

Dr. Charles F. Johnson was in charge of the men's hospital until 1906, when he was succeeded by Dr. Frederick Fouts. On the latter's retirement, in 1911, Dr. Johnson (now of Tsinanfu) gave aid for one year, after which time Dr. Emma E. Fleming has had the superintendence, in addition to her own work.

The women physicians have been three. Dr. Anna Larson was in charge from April, 1893, to her death on Christmas Day, 1897. Dr. Larson's death made a deep

impression on Ichowfu city and the surrounding country. The gentry of the South Suburb sent immense wreaths of artificial flowers to lay on her casket. Dr. Emma E. Fleming arrived in 1898. She has been physician in charge from that year to today, except for a short absence in America. Dr. Louise H. Keator, now of Weihsien, took her place during the year 1911-12. In 1913 Miss Maria M. Wagner came from America to assist Dr. Fleming, as a trained nurse.

The women's work was greatly handicapped by the necessity of using unsanitary native quarters, until the Southwest Women's Board contributed funds for dispensary and hospital buildings. The commodious new quarters have been in use for several years.

For men's work the buildings have long since been outgrown. During the years 1912 to 1914 churches in America contributed funds for a new building, to be known as "The Floyd D. White Hospital for Men." It is hoped that the amount can early be increased to a sum large enough for building and equipping a modern hospital in the new East Suburb compound, the present building in the South Suburb being then left to the street dispensary.

#### **The Station's Schools.**

Strong emphasis has always been laid on educational work. In 1894 there were two primary day schools in the city, with 29 boys and five girls in attendance. In the country were ten "free day schools," all being in the north field. These were opened between 1889 and 1894. The enrollment was 95, 54 being boys.

Constant improvement has been the aim, both as regards curriculum and with reference to self support. In 1913 the nineteen primary and intermediate schools prepared students for entrance to the high schools, and were paying an average of about one half the total cost of instruction, the remainder being paid from Mission funds.

#### **Louise Junkin Comegys Bible Institute.**

About the year 1906 Mrs. Frederick Fouts opened a school in Ichowfu for young married women who had never been able to get an education. Her hope was that these women might be able to become efficient helpers to

their husbands in preaching the Gospel or themselves become Bible women. More than one such woman has, indeed, borne wonderful fruit as a Christian.

The school for married women has developed, under the care of several missionary ladies, into the Louise Junkin Comegys Women's Bible Institute. The Woodland Church of Philadelphia in 1913 contributed funds for the erection of dormitories and class rooms, which are now, in the spring of 1914, being built in the South compound.

#### **McPherson Boys' Academy.**

This school was opened in 1907 with eleven pupils. In 1913 there were 41 boys attending, with 67 in the preparatory departments, housed in the same building. The handsome brick structures erected in 1912 are the gift of Second Church of Chicago.

The standard of instruction is high, students being prepared for entrance to the Arts College. Beginning with 1914 plans are under way for equalling the standard of the government's Middle Schools, thus enabling the graduates to enter higher than Freshmen year of college. In 1913 the study of English was introduced.

The morale of the school is good. An aggressive Y. M. C. A. sends out bands of boys each Sunday to preach in near by villages, more than a dozen of the students being volunteers for the ministry.

In spite of its youth McPherson has already begun to exert a good influence on the people of this territory. Several students are attending the University, two are teachers of country schools, one teachers the primary department of the Academy, one is an evangelist in station employ.

#### **Ichowfu Girls' High School.**

This school is but three years old, yet already it has an enrollment of twenty eight girls of high school grade, with fifty eight in the lower departments, and possesses its own beautiful stone building, the gift of Mr. Louis H. Severance. Even now the dormitories are seen to be too limited, more applications being received from prospective boarders than the present row of dormitories will accommodate.

Because of there being no college for women in the province the course in the High School has been higher than that of boys' middle schools, the effort being made to train the girls for a life of culture and of efficient Christian service. English is offered as a study to those paying an extra fee.

Among graduates and undergraduates a strong Christian spirit is manifest. Voluntary evangelistic work is done by the students, especially on Sundays. Of the few graduates three are now serving capably as teachers in Mission schools.

## 6. Tsining Station.

By a Committee of the Station.

Tsining Station was opened in 1892, after a series of unsuccessful attempts to gain a foothold here. Dr. Hunter and Mr. Lane were driven from the place in 1890 by a mob and were forced to return to Tsinan. In 1892 Rev. and Mrs. J. H. Laughlin secured property here and were soon joined by Dr. and Mrs. VanSchoick, Rev. and Mrs. William Lane, and Mr. Lane's mother.

The missionaries lived in repaired Chinese houses, and were literally besieged by callers, both men and women. From the beginning it was the policy of the missionaries to keep on friendly terms with the officials, and to our constant intercourse with them we feel that we owe much of the safety and quiet of the early days here. The Tsining Chinese, however, are preeminently a peace-loving people, and they have been very friendly, since their first unsuccessful attempts to drive out the foreigners. This was very clearly shown in the Boxer year, when not a thing within the Mission compound was touched by the Boxers, although large numbers of them marched directly past the front gate of the compound.

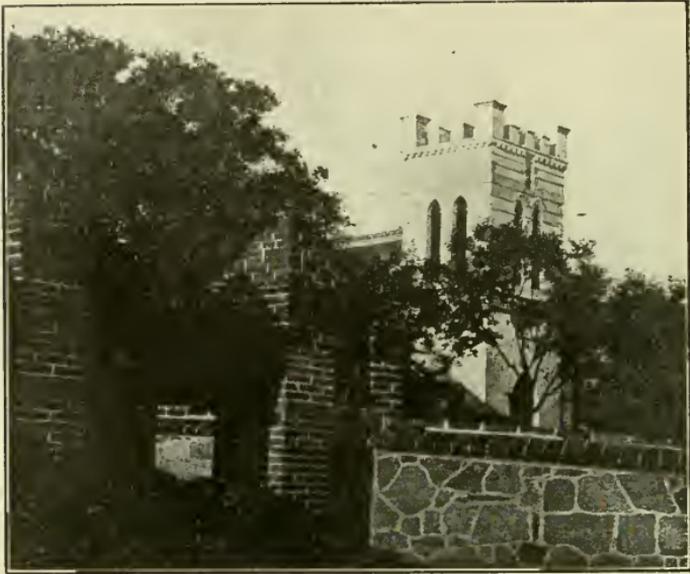
Tsining now owns two fine school buildings, a hospital (which we hope soon to have replaced by a larger and more up-to-date one), a church edifice in course of erection, three foreign residences, a Woman's Institute, and many smaller Chinese buildings.



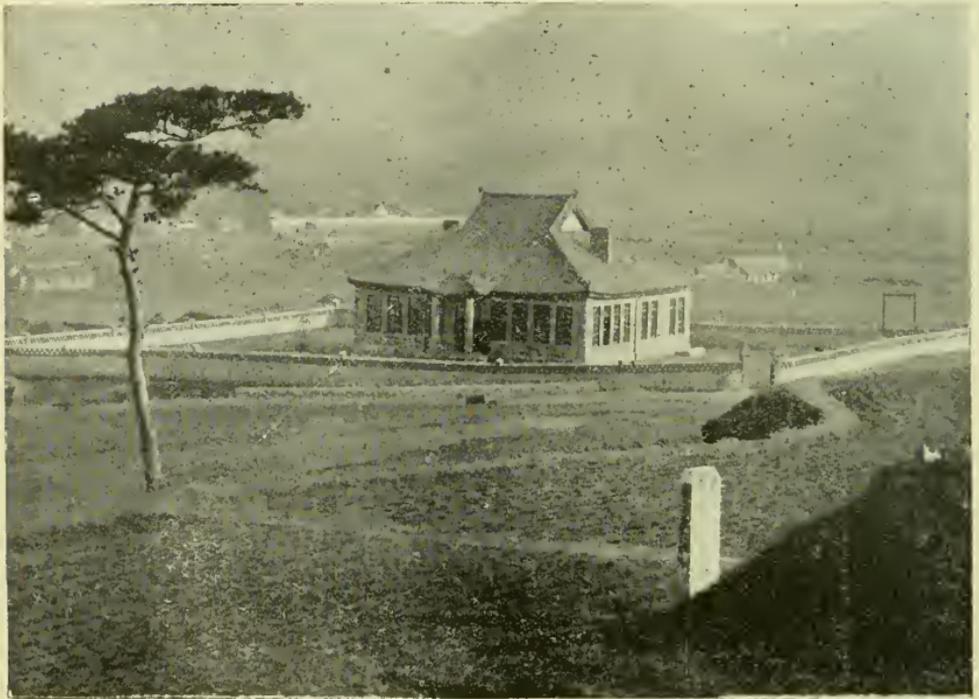
Langhlin Academy for Boys, Tsining.



Kenard School for Girls, Tsining



The First Church in Shantung Built by Dr. Corbett in 1866



Kindergarten Building, Chefoo

### Medical Work.

The medical work in Tsining has had a long and fruitful career. Before the Station was formally opened Dr. S. A. Hunter had, in 1890, carried on considerable medical work in Tsining City, and no doubt even before that time itinerant medical trips had been made. The work done by the pioneer physicians had no small influence in winning the confidence of the people and in making possible the formal opening of the Station in 1892.

During the period from 1892 to 1898 the medical work was carried by Dr. I. L. VanSchoick, and the women doctors, Dr. H. B. Donaldson, and Dr. J. M. Hill. Dr. VanSchoick labored faithfully and self-sacrificingly until 1898, when he was compelled to return to America on account of ill health. Like some of the other noble missionaries of early days, he contracted what proved to be his fatal illness from his incessant labors and his constant exposure to disease in exceedingly unsanitary surroundings. The results of his labors are apparent on every hand. Wisely and patiently did he work amid many difficulties and with poor equipment. The success of his labors was due in no small measure to his consecrated wife, who, although not a physician herself, worked side by side with her husband, helping to win the hearts of many of the patients. At no time in the history of the medical work in Tsining has there been a larger attendance in our hospitals than when they were under the care of Dr. VanSchoick.

Dr. H. B. Donaldson came to Tsining late in 1893. She had charge of the women's medical work for a year or more, and then left us to be married to Rev. M. B. Grier, of the Southern Presbyterian mission. She is still using her medical skill in administering to the wants of the sick in the neighboring station of Hsüchowin. Another woman physician, Dr. J. M. Hill, worked faithfully in the woman's hospital here for a number of years. She came to Tsining late in 1895 and left before 1900, also to be married.

During the year 1900-01 the hospitals were closed on account of the Boxer troubles and because of lack of physicians. In 1902 Dr. Charles H. Lyon began regular medical work. With the help of his wife he has had charge of both the men's and the women's medical work from that time

until the present. The work has grown during the past years, in self-support and in many other ways, until now there is an annual total of about 15,000 treatments. We are carrying on the work in two hospitals and one dispensary—the Annie Hunter Memorial Hospital for women, and the May Rose Baclman Hospital for men, the dispensary being in connection with the latter.

### **Educational Work.**

#### **Laughlin Academy.**

The original of this school was opened by Mr. Lane, about 1894. The number of pupils during the first year is not known, but probably it was not more than ten or fifteen. The enrollment at the opening of the term in 1914 was 79. This school is named for the Rev. J. H. Laughlin, formerly a missionary in Tsining.

The course embraces three years of High School and two years of advanced Primary work. The first class was graduated in 1909. The total number of graduates to date is 18. A large proportion of the graduates have gone on to higher schools. At present we have graduates in the College at Weihsien, in the Medical College at Tsinan, and in the Theological School at Tsingchowfu.

#### **Kenarden School.**

This institution was opened in 1907 as a day school, with about ten pupils. In 1909 it was changed into a boarding school, two day schools for girls also being opened, one on the same street with the Mission compound, and one at the city chapel. Kenarden School received its name from Mrs. John S. Kennedy, Kenarden being the name of her own summer home in Maine. In 1911 the school received money from the bequest of Mr. John S. Kennedy for the erection of a new main building and a few dormitories. We were glad, indeed to move out of our former cramped quarters into a beautiful main building. The first High School class will graduate in 1915. The enrollment at Kenarden is now 36. The course of study covers High School work.

#### **Primary Schools.**

The Primary schools at present number 23. Of these 17 are for boys, and 6 for girls, although there are a few girls

in some of the boys' schools. There is a total enrollment of about 250 primary students. Three of the primary schools are in Tsining city, the rest being in the country districts.

#### **Tsining City Street Chapel.**

This preaching hall is located on a busy street, about one mile from the Mission compound. Preaching, a girl's primary school, and woman's work are all carried on. The chapel is crowded nightly. Quite a number of people living in that section of the city have been baptized.

#### **Evangelistic Work.**

The evangelistic work of the Tsining field dates back almost twenty-five years, but the records of the church show that the first man was baptized in the city but twenty years ago though there may have been a person or two admitted to the church in the country a year or two before that time. The church membership of the field has now reached almost 1400, although small bands, one as large as 70 persons, have from time to time been turned over to other missions in our endeavors to work out comity and the delimiting of boundaries.

The field comprises, either as a whole or in part, thirteen counties, and the population is estimated at 5,000,000. There are eight walled cities in the field, one of which, the city of Tsining, has a population of from 150,000 to 200,000. The evangelistic work is nearly all in the villages, among which we have 52 places where communion is regularly administered. About one-half of these are provided with little chapels, generally mud buildings with a mud or straw roof. In the remainder the Christians meet in private houses or borrowed rooms. The growth of the Tsining Christian community, as compared with that of other places in China, has been very rapid, yet of the Christians only a very few have come from the cities. In but two of the walled cities do we have regular meeting places or chapels.

The field has only two organized churches, one in the city of Tsining, and the other in Fenghsien, organized in 1908. The evangelistic work is now carried on by the foreign pastors, one Chinese pastor, and a combined force of 35 evangelists, Bible women and colporteurs. The Tsi-

ning field has consistently been noted for its readiness to accept the Gospel; there is always a very large roll of catechumens. The church has suffered but little persecution.

Three men, one an Elder in the church, have, during the past years given nearly all their property to the church, and nearly every group of Christians, if they possess any land at all, are ready to donate to the church sufficient ground on which to place a church building. We are just now in the midst of building a much-needed church edifice on the Mission compound at Tsining, and hope to be able to relieve the congestion we have felt so long in the old chapel.

The colportage for the last ten years has been a very interesting form of work. It has been carried on by from six to ten colporteurs every year. The sales of Bibles, Scripture portions and Testaments have run from 8,000 to 15,000 portions annually.

#### **Women's Bible and Training School.**

The Women's Bible and Training School is the direct result of Bible class work carried on for many years by those in charge of women's work, either in daily classes for women of the neighborhood, or classes of from ten days to three weeks held for women from the villages throughout the Tsining field. In the fall of 1909 a little circle of Christian women united in prayer for three days, asking direction as to some definite method of Bible work for the women of Tsining. The united prayer resulted in the organization of the Women's Bible Institute, which has grown from a small band of women who were preparing to take up the work of Bible women in a large district where Christian women are in the minority, to the present Women's Bible and Training School.

This institution presents a three years' course in Bible study, aiming, first, to give an opportunity for study to the uneducated wives of evangelists, schoolboys, and others engaged in Christian work, second, to young women who may set an example of Christian wifehood to their neighbors; and, third, to older women of good health and morals who may be engaged as Bible women. Twelve women have been graduated to date, eight of whom have been engaged as Bible women in our own district, and one in the T'enghsien field.

Daily visits have been made in the homes in and around Tsining City by two Bible women, often accompanied by the foreign lady in charge, and by the advance students of the Institute. Many of the students and the women of the church belong to the "Home Missionary Society" of the city church, going out in bands in all directions to preach on Sabbath afternoons. One Bible woman is stationed in the city chapel, where excellent work is being done in that neighborhood.

In the spring of 1913 a conference for women was held in the Tsining church, bringing together a selected number of Christians from every center where preaching has been carried on for the past 25 years. This conference was the first convention for women which has ever been held in this church. The women returned to their homes enlightened and filled with enthusiasm on subjects of which they had never before even dreamed.

Tsining, March 1914.

## 7. Tsingtau Station—Its Life and Work.

By the Rev. Charles Ernest Scott.

### History.

Though never officially connected with the station, the late Rev. Frank H. Chalfant, D.D., of Weih sien, may be said in more senses than one to be "the founder of Tsingtau." When this city was still an unknown fisher hamlet Dr. Chalfant wrote articles for the Shanghai press, describing the advantageous location of the town and sketching its land-locked bay, "large enough to hold the navies of the world," and the outer roadstead.

Following the opening of the Chino-Japanese war of 1894-5, when the superstition and suspicion of the Chinese made it necessary for the missionaries to flee from Weih sien, Dr. Chalfant wrote to the American admiral at Chefoo, mentioning the convenience of Tsingtau as a point for receiving the missionaries from the interior, rather than forcing the women and children to make the long and dangerous trip by land to Chefoo. The admiral replied that he had never heard of the place. Whereupon, Dr. Chalfant made a map of the local littoral for the naval officer's information. On the strength of that sketch the Admiral came to Tsingtau and there took off his nationals.

The Shantung Mission soon came to feel it would be strategic to have here a center of operations for this easternmost field, especially since the country work could be easily reached, at least in part, from the cities along the contemplated railway line. Accordingly, in 1908, after the German cruiser squadron took possession of the port, the Mission appointed Drs. Corbett and Bergen a committee with power to act. The fruit of their investigations was the founding of Tsingtau station, with Dr. and Mrs. Paul D. Bergen as the pioneer members. They began their career here "living in a piano case," as the legend runs.

Through the graciousness of the German Governor, Admiral Oscar von Truppel, the station was eventually given for its compound a slightly hilltop that commands views of sea and mountain. The generosity of two home friends, Mrs. Hugh O'Neill and Mr. A. A. Hyde, made possible the purchase and development of the property offered.

#### **Schools.**

With the founding of the station the Mission faced a great need, but it felt seriously handicapped by want of funds. Yet because it saw a door of great opportunity opened in East Shantung, it had the faith and courage to make sacrifices for the sake of the future. As a result, the Mission has received constantly increased grants of money for its old work and has in addition cared for Tsingtau and opened two other stations in the west and south.

But the situation called for dauntlessness and a firm trust in God on the part of our earlier station members. Scarcity of Mission funds, often a blessing in disguise, necessitated resort to the Korean method of self-support from the outset, inasmuch as in many instances help was confined to Chinese resources. Gradually we added to the number of schools opened until, at the end of the last presbyterial year, we had in Tsingtau seventy three village schools, twenty two of these entirely self-supporting, all others giving at least one third of their cost, many of them giving much more.

The standard of the schools is the new curriculum of the government schools, in addition to Bible religious instruction. The village schools average more than fourteen pupils each.

### **Hugh O'Neill, Jr. Boys' High School.**

Very many of the graduates of the primary schools have come into T'singtau city and attended the German high schools, or have gone into business. This because our station had no boys' or girls' high school. Thus the church, after partially training potential evangelists, Bible women, mission school teachers, colporteurs, church officers and pastors, lost them at a stage where it could ill afford to surrender them. This serious loss has been prevented for the future, at least in part, by the munificent gift of Mrs. O'Neill for our Hugh O'Neill, Jr. Boys' High School.

The High School accommodates about sixty boys. Many students have already been turned away during the two years of the school's career, because of limited accommodations. So large is the station's constituency that a greatly increased attendance could be received were there room.

By strenuous "cuts" in our estimates we have this year been able to open, at Kaomi, our first Boy's Intermediate School. The hope is ultimately to have one such school in each of the five counties into which our work extends.

An interesting phase of the work at Kaomi is the fact that this school was started partly through the encouragement and hearty support of the official and gentry classes of that City. One of their number has given good rooms on his large compound for the school, which already enrolls thirty boarders, beside the local attendents. He has also contributed considerable money for equipment. Through his interest, with that of the magistrate, there has also been opened an official school for girls. Here only girls with unbound feet belonging to the upper classes are admitted. The teacher is a tried Christian woman, chosen by the missionaries.

### **Ta Sin Tan Girls' Intermediate School.**

During the early day of the station's history a Girls' Intermediate School was established at the village of Ta Sin Tan. Its founding and early career form an unwritten chapter of heroic intercession, faith and effort, on the part

of two noble men, the Rev. L. J. Davies and Elder 'Ying Li-sin, friends who understood and fully trusted each other. Feeling intensely the need of such an institution, Elder Ting and Mr. Davies determined that, despite the lack of funds, they must have one.

After much prayer and thought over the matter Elder Ting, trained under Dr. C. W. Mather and for years a professor of mathematics in the Congregational College at Tungchow, Chihli province, was prevailed on to decline flattering offers and large salaries from government schools in order to give his time and strength to the Ta Sin Tan school—and that absolutely without salary.

A gift from Mr. A. A. Hyde made possible the building of a row of dormitories for this school, which every year has had twice the applicants it could accommodate. The attendants have come from points scattered throughout the five counties, which are said to contain more than five million inhabitants.

The girls of Ta Sin Tan have done well with their limited opportunities, after graduation making good Christian homes and, in many cases, becoming teachers of village Christian schools. The prayer of all our people is that the long hoped for Girls' High School of 'Tsingtau may soon become a reality, in order that girls from the Ta Sin Tan institution may enter it for higher instruction, especially along normal lines.

Nearly all the pupils of our three higher schools have been Christians. The object of each school is to train leaders for the native church. This point is constantly emphasized and the object of much prayer. No graduates have yet been sent out from O'Neill High School, but boys of our field who have studied further in other Mission schools have come back to do good service as teachers and preachers.

#### **Evangelistic Work.**

Much credit is due to older men, especially to the venerable Dr. Hunter Corbett, for Gospel seed sowing, the harvest of which we are now reaping. Our field is full of men whose characters have been moulded under the instruction of Drs. C. W. Mather and W. M. Hayes.

The field now has sixteen churches, possessing a good complement of elders and deacons, presided over by five Chinese and two American pastors, and distributed throughout our station's territory. Beside these, hundreds of smaller groups of Christians are cared for by pastors, evangelists and church members.

The Chinese pastors are all supported by their Chinese constituencies. Three other churches that have not their own pastors support an evangelist as their shepherd. He is a wonderful man, like his older brother; an elder and the son of an elder, gifted with consecrated common sense—sturdy and reliable Elder Pao-ching.

In addition to the labors of the pastors much seed sowing has been done, especially during the last year, by our thirty five evangelists and fourteen Bible women among groups of inquirers and young Christians, and in the fifteen chapels which are scattered throughout the field. In the newest church, that of Chao Ke Tswang, organized last year with twenty adult members, this method is responsible for good fruitage.

The field membership now stands at 2,200, exceeded in China only by that of Weihsien with 4,990 and that of Canton, which is 5,225. Many have labored, and we have entered into the fruit of their labor.

Several of the churches have been self-supporting from their organization. This means that they have not only paid the pastors' salaries, but that they have also sustained their own schools, some wholly and some in part—all this, beside supporting their own evangelists and giving generously to the home mission cause, for the direct preaching of the Gospel in less favored centers.

This year the contributions of our Chinese, exclusive of educational and medical objects, totalled \$6,800.00 Mexicans. Including the two other causes the figure is \$9,299.00. The year before, counting special gifts made throughout the field toward the "Independent Church", the sum amounted to \$20,527.00, most of this coming from the Tsingtau city church.

#### **Tsingtau City Church.**

This organization in itself is an excellent exposition of the policy and aims of the station. From its founding it

has been self-supporting, buying its own compound in the heart of the Chinese city and erecting brick and stone buildings and making all improvements on them. Gradually it added a one-story manse, later converting this into two stories; then a one-story Y. M. C. A. building, which last year was torn down and rebuilt as a much improved and enlarged two-story structure, a school, and rooms for transient Christian guests. The church building has twice been enlarged, once by adding a wing the size of the original structure, for women; the second time, last fall, by enlarging the men's wing.

The Tsingtau church has set an example to the entire presbytery by calling its regular pastor, rather than having as its minister merely a stated supply. This relation of permanency between preacher and people has greatly strengthened the church. Its first pastor was the Rev. Ting Li-mei, the now famous evangelist; its second is the Rev. Han Chen-kung.

In addition to the city church building, the congregation owns a neat church building in the East Suburb, where a substantial section of its constituency lives and worships; also, its own chapel in the West Suburb. In each of the three centers the church conducts its own school. Beside its pastor, and school teachers, it supports an evangelist and two Bible women. At one time earlier it had its own local Y. M. C. A. secretary. His salary is yet paid through this congregation, though his field of work is now in the "Independent Church," located in Tsinanfu. The gifts to the Independent Church from all the churches in the field have been generous. This all, in addition to keeping up their own evangelistic and educational work.

The women of the church have organized a Women's Missionary Society, their monthly contributions averaging over \$18.00 for their regular charities and for the support of the Bible women who preach in their midst. One Bible woman in another province is also partially supported by the women's society.

These facts are earnestness of what we may expect when our Mission, through its "Shantung City Evangelization" plan, shall have secured adequate preaching plants in the

great walled cities of the province, and, through educated, Spirit-filled preachers, shall have secured entrance for Christ to the minds and affections of their gentry. When the consciences and wills of picked men scattered throughout these cities of wealth and influence shall have been gripped by the power of the Gospel, then we shall see the beginning of the end of the reign of Satan in this land, the land whose official symbol so long and only too appropriately has been the Dragon.

**Some Illustrious Tsingtau Christians.**

Time would fail to speak of even one devoted Christian from each church. There is, for example, Elder Tu of the Kwan Tswang church, a "good mixer," and an accomplisher of deeds for the Lord; of great faith; who, by prayer, was able to recover hundreds of dollars of stolen church money; a man of fine courage who boldly faced and shamed a gang of drunken New Year rowdies who lusted for his money and his life. The roughs had all but killed a weak and innocent Christian, indeed, before the man was rescued by Elder Tu himself.

Elder Kao is a mountain elder who has at various times been cheated out, burned out, starved out, yet who is always smiling and serene. He thinks and plans for the Lord with his every waking breath, has been an abundantly used agent in bringing his little clan to Christ, and dwells on spiritual heights with his Master. Of him it might be said, as of Joseph: "And Jehovah was with him."

Elder Li, an old man when he came into the church, is as gentle as John and a man who, like Simeon, must have been looking, "lo, these many years" for the coming of the Lord. The seal of God's favor is on him, and he recognizes the fact with humble joy. His meekness and gentleness are irresistible.

Elder Ting Li-siu, uncle of Evangelist Ting Li-mei, is head of the Ting clan. Through his efforts, more than those of any other man, the members of the clan have come into the church. Elder Ting is one of the finest men I have ever met, urbane and polished, with all the gracious politeness of the ideal Chinese gentleman of the old school. He is a college professor of higher mathematics, who has declined government positions of honor and large salary, in

order to devote his time and energy without charge to bettering the educational condition of girls in China.

Elder Chou is principal of a semi-official German-Chinese high school for boys. Abundantly has he demonstrated the fact that Chinese can be put in positions of trust, and are quite capable, when trained, of managing affairs along western lines of efficiency.

Pastor Chao, heathen scholar and Christian saint, forms an illustration of the fact that there are seekers after God not only in the classical world and among celebrated philosophers but also throughout idol-worshipping heathendom. As soon as he heard of "the Jesus doctrine" pastor Chao embraced it. Never was truer shepherd. When the flood overwhelmed his small farm and the surrounding country, and the ability of his people to provide his salary was taken away, he remained true to them. At that very juncture he received a call from the South at a much larger salary, yet he refused to leave his work, choosing rather to stay by his people and "eat bitterness" with them.

Pastor Wang, youngest of our ministers, has been an enthusiastic leader in the self-support movement, his two country churches now being composed almost exclusively of those who give tithes to the Lord. With the will to honor Him God has given them the ability; out of their tithes they now support their pastor and all their own educational and evangelistic activities. From an attempt to "save face" in a trial for murder in his first charge, Pastor Wang learned a lesson as valuable as it was terrible. That one experience has made of him a powerful opponent of all evil doing and of every entangling alliance with the forces of Satan.

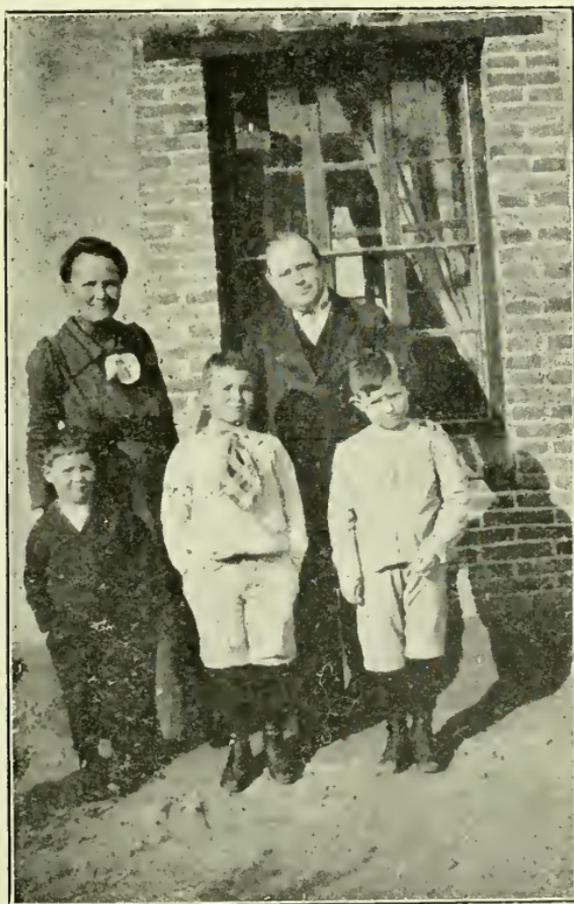
### 8. Yih sien and its Work.

By the Rev. C. H. Yerkes.

(Note: This station, occupied in 1905, is on the line of railway that carries coal from the extensive mines north of the city to the Grand Canal and, through its connection with the recently completed north-and-south railway from Tientsin to Nanking, to points both north and south throughout north-eastern China. Yih sien will also be near the route of the new railway to be built before 1916,



Three Blind Evangelists, Tsingtau, with the Rev. C. E. Scott



Missionary Force at Tenghsien



Girls' School, Yih sien

The pupils have just received gifts of dolls sent them by the First Church of Altoona, Penn.



McPherson Academy for Boys, Ichowfu

In the foreground is the compound of the new Lloyd D. White Hospital for men soon to be erected.

running from Kaomi, North Shantung, via Ichowfu to the Tientsin-Nanking railway, touching the latter line south of Tenghsien. The city is thus one of great strategic importance.—Editing Committee.)

#### **Evangelistic Work.**

When this station was opened, in 1905, there had been very little evangelistic work done in this whole region, and there was not one Christian or catechumen. Today we have seventy five Christians and over one hundred catechumens, with more openings for work than our present force of foreigners and Chinese can keep pace with.

In most places the work has been the result of colporteurs' selling of tracts and Scripture portions, together with the preaching of these men. One colporteur we consider worthy of mention, as his Christian life has been a benediction to the whole work. He has been robbed, and persecuted in various other ways, but always he has persisted in trusting God and giving thanks for His mercy. Thus he has been tried as by fire and refined, made meet for the Master's use.

#### **Station Schools.**

The first day school in Yihsien was opened in 1907 in a small hut in a vegetable garden, with nine pupils. This school grew into a boys' and girls' school that in the winter of 1911-12 had in attendance forty boys and fourteen girls. At that time there was but one primary school in the county. In 1914 we have the well-known Boys' Industrial School in Yihsien compound, with its thirty five pupils, and five primary day schools in the country instructing fifty five pupils, the total thus being one hundred and thirty five. Two young men are also attending the boarding secondary school at Tenghsien, while two are in the normal department and three in the evangelists' department of Bible instruction.

There is also maintained in the station a Women's Institute class, which gives instruction in spring and fall terms each year. This class was opened in 1913 with twenty two pupils.

#### **Medical Work.**

This department was opened in December, 1906; it has grown to a total annual record of 18,000 patients.

Though it has up to the present been carried on under difficulties and in very unsanitary rooms, we have hope that at an early date we shall have better quarters. The First Presbyterian Church of Buffalo, N. Y., is raising a fund of \$10,000 gold for a hospital and dispensary building.

Our first Christian was led to become a student of the Gospel by taking treatment for his eyes at the small dispensary, this at the very beginning of our medical work. A grand opportunity is afforded every day for preaching to those attending the clinic, and for selling them tracts and Gospels.

One of the most interesting cases treated was the manager and stock-holder of the Yihsien Coal Company. After he was able to leave the hospital he called on the physician and showed his gratitude by a profound *kozotoze*. This was the more remarkable because he held the high official rank of Taotai. The official also presented the foreign physician, Dr. Cunningham, with a complimentary banner, beside making a very liberal donation to the medical work.

Yihsien, March, 1914.

## 9. A Brief History of Tenghsien Station.

By the Rev. H. G. Romig.

The history of Christianity in the Tenghsien region began before the Boxer outbreak, when Mr. R. H. Bent itinerated from Tsining-chow through this territory. After Mr. Laughlin's first trip over this field, subsequent to the Boxer uprising, he returned to the station reporting a goodly number of inquirers who were meeting regularly for service and who were not, like others, too poor to provide clothing fit for wearing in the house of worship.

A place for services was secured in a village fifteen *li* southeast of Tenghsien city, where was the largest group in this district. There were other small and interesting groups in the vicinity of this country town; during the next few years quite a number were received into the church. Mr. J. H. Laughlin, the Messrs. James and Alexander Waite and Mr. Romig itinerated through this field during the next six years. On the opening of Yihsien station Tenghsien



Yuan Ke Yin,

One of the First Native Ordained Pastors of the  
Shantung Presbytery.



Dzung Yüen Shing,

One of the first native pastors to be ordained. He did not remain in the ministry but was always ready to "Witness for Christ". He, with four other members of his family, suffered martyrdom at the hands of the Boxers in 1900. His son, Dzung Wei I, is the honoured Y. M. C. A. Secretary in Tientsin. This picture was from a painting made by a native artist when Mr. Dzung was at the age of seventy-six.



city was made the boundary between the field of Tsining and that of Yih sien stations, the Christian community thus being thrown in the Yih sien field.

During the period when T'enghsien field was under the direction of Yih sien station, the Christian community was sorely afflicted with the worldly desire to get various lawsuits, not cases of real persecution, prosecuted in the *yamen* by the missionaries. When refused, the Christians affected grew lukewarm in religious zeal. During these years a chapel was rented in the East Suburb of the city, and a most capable Chinese elder was in charge of the work in this field. He left a good impression on those whom he met, and won some to a belief in Christ. However, Elder Ch'ang broke down in health and was forced to return to his home in Weihsien.

In the fall of 1912 tent meetings were held in several centers in this field, the meetings being made of a revival nature. The Christians were helped, new inquirers won, and old inquirers began to study with new interest.

At the Mission meeting of September, 1912, the Shantung Mission decided that T'enghsien should be the first new station to be opened under the "Ten Stations Plan." In the early spring of 1913 the South Shantung Bible and Normal School opened its doors for pupils, on property purchased with \$2,000 from the Kennedy Bequest. The first year it had entering classes of sixty pupils, who came from each of the four stations of South Shantung. A small school as an experiment class was opened with thirty pupils.

On December 26, 1913, Mr. and Mrs. Romig, with their family, moved into T'enghsien, where they have since made their residence. They are living in renovated Chinese houses, property which has been purchased and repaired with funds, the larger portion of which has come from the Women's Board of Philadelphia. The funds for the support of the general work of the station and for the running expenses of the Bible School are provided by the First Presbyterian Church of Monmouth, Ill. The evangelists are supported by special gifts secured by Dr. W. M. Hayes while in America.

The new main building for the South Shantung Bible and Normal School is now in process of erection, the funds for this and for the land—\$10,000 gold—being a gift from the executors of the Calvin Mateer estate. Twenty thousand dollars more are needed to complete these buildings for the housing of the school.

The local people, in 'Tenghsien, are friendly to the Mission, and we look for continued advance yearly in the work of the station.

Tenghsien, April 8, 1914.

*Note:* An interesting feature of work of the South Shantung Bible and Normal School is its being under the principalship of a Chinese, the Rev. Iiu Sze I. This is the only institution in the province above the grade of high school, and one of but two above the intermediate grade, that is not controlled by a foreign superintendent. The principal is doing effective and gratifying work.

Plans are nearing completion for union in the work of the School. At least two other denominations, with interests near by, are considering entering the proposed union.

### III. Stations Yet To Be Opened.

#### Foreign-Manned Stations.

At its annual meeting in 1912 the Shantung Mission took action looking to the adequate occupation of the field falling to the Presbyterian church for evangelization. It was voted to endeavor, as missionaries and money become available, to open ten new stations, each smaller than the ones now maintained and to have two clerical evangelistic men and their wives, one physician and wife, and two single women.

The proposed new stations are the following: 1. *Tenghsien*, in the Yih sien field. 2. *Laiyang*, in the Chefoo-Tsingtau field. 3. *Kaomi*, in the Weih sien-Tsingtau field. 4. *Chüchow*, in the Ichowfu field. 5. One of three cities southwest of Tsining. 6. *Loa An*, northwest of Weih sien. 7. One of three cities in the Tsinan field. 8. *Tencheng*, south of Ichowfu. 9. *Chang I*, east of Weih sien. 10. A city south of Tsining. It will be noted that in December, 1913, the first of these proposed stations, *Tenghsien*, was occupied by missionaries.

*Kaomi*.—Looking toward the suggested Chinese occupation, the Mission in 1913 designated *Kaomi*, the third station in the above plan, as the first to be opened under what is called the Shantung City Evangelization Campaign, referred to below.

*Laiyang*.—The second station planned for, *Laiyang*, was in the autumn of 1913 occupied by Korean missionaries, the Shantung Mission approving. These Koreans come as representatives of the Korean Church Mission Board.

*Chüchow*.—*Chüchow* was thus left as the station next to be occupied by American missionaries. This county seat lies sixty miles northeast of Ichowfu city; it is a point that was often visited by missionaries from Chefoo and Weih sien before Ichowfu was opened as a station. *Chüchow* will almost certainly be an important station on the new railway.

*The Present Stations.*—There are now in the Mission nine stations, with nine others definitely planned for. Of those already occupied three—Tengchow, Chefoo and Tsingtau—are on the north and east coasts. Two—Weihsien and Tsinanfu—are on the east-and-west railway. Three—Tsining, Tenghsien and Yih sien—are in the southwest, on main or branch lines of the north-and-south railway. Ichowfu, the ninth, lies to the south, on the projected railway to run from northeast to southwest.

**Shantung City Evangelization.**

At the Mission meeting in 1913, one year after the action regarding new foreign-manned stations, resolutions were adopted which are likely to be of far reaching importance and which will tend in time to introduce some modifications of the plan for new stations.

The new movement looks toward the occupation of a number of cities by experienced and qualified Chinese, laboring under the supervision of Mission and Synod. The Rev. R. M. Mateer, D. D., presents the City Evangelization Plan in the following words:

With China's awakening there comes to the Church a new and unparalleled opportunity and a corresponding responsibility in regard to the cities. What is to be done? Even if we had the men and the money, a foreign occupation of all these cities would not evangelize them. Not one in ten missionaries is fitted for city work and the tenth is fatally handicapped because of his being a foreigner. Ordinary country evangelists can never do this work.

Fortunately, we Presbyterians started higher education in Shantung just fifty years ago. As a result, we have educated men of ability, experience and consecration who have come to the Kingdom for such a time as this. There has been a movement towards an independent Chinese church; but some of our high class Chinese have proposed instead, that we cooperate by occupying at least fifteen cities within our Presbyterian territory, they to furnish the men and the Mission the plant. Our Mission promptly met them half way by voting to ask for seventy five thousand dollars gold, this being an average of five thousand dollars for each plant, which is to be rented, bought or built as circumstances may indicate. It is planned to have

current expenses provided locally; but we are asking for twenty five thousand dollars' gold to support the work in these cities temporarily. Subject to modifications, the buildings are to embrace auditorium, street chapel, a guest room for men and one for women and school rooms to be used both day and evening. With a separate entrance from the street, there are to be buildings for a Y. M. C. A.

Employed in this work are to be an older and a somewhat younger college graduate, a Bible woman and a gateman. The salaries together with incidentals are to amount in all to five hundred dollars gold annually. Over all these cities there are to be one or two Chinese moving among them all, holding inspirational meetings, directing, suggesting, and insisting upon efficiency in each city. This whole enterprise is to be entrusted to the oversight of six men, three Chinese elected by the Synod and three foreigners selected by the Mission. Under this committee is to be a sub-committee for each city, consisting of two Chinese and two foreigners. We hope that all denominations in this Province will adopt this plan for work in the cities of their respective territories.

The plan has the following advantages to commend it;

First, It does something promptly in the use of available resources and also plans for permanency rather than for something sporadic.

Second, It looks toward Chinese and foreign cooperation instead of separation.

Third, It is calculated to eliminate the idea that a "foreign church" is occupying China.

Fourth, It gathers fruit in an evangelistic way from the large amount of effort and money put into higher education.

Fifth, It will give prestige to the directly evangelistic work in the eyes of the educated, influential classes both in and out of the church.

Sixth, It promises to save from spiritual bankruptcy, the educated classes, and to stem the rising tide of an atheistic, materialistic philosophy of life.

## IV. A Glance at the Mission's Work During Recent Years.

The foundations laid in earlier days through the toil and prayers and tears and bitter privations of the first missionaries have been constantly built upon up to the present time.

### **Evangelism.**

In direct evangelistic lines, itineration is continued in each station by the clerical man, by their wives as these have opportunity, by the men and women lay evangelists to some extent by the medical workers also. Because of the large number of stations and the subdivision of territory as well as on account of the large corps of Chinese workers, no very extended trips into the country are now made. During many months of the year, nevertheless, the missionaries are on tour, preaching at markets, at fairs and by the wayside to the unevangelized, and particularly ministering to gratifyingly growing groups of converts. Where, in the old days of Drs. Mills, Nevius and Corbett, of Messrs. Mateer, Laughlin and, Murray and others, stages of one or two or three days were made between regular preaching points, now the missionaries stop every few miles to examine candidates for baptism, to exhort the young Christians or to celebrate the Lord's Supper. The province of Shantung, except in the far south and southwest, is studded with centers of Christian life and teaching.

### **Outstations.**

At many of these points are to be found chapels, opened by the missionaries, or small churches erected and maintained by the Christians. Nearly every center has its regular evangelist or pastor, supported either by funds from America or, in part or entirely, by the members of the growing church. These men, with a large corps of colporteurs, usually carry their preaching and Bible selling over the countryside for many miles around.

### **Voluntary Preaching.**

The number of regularly organized churches is large, not a few of these carrying on their own Sunday and primary schools. A remarkable feature of the work of recent years has been the growth in every station of the

custom of voluntary preaching by the Christians. During the year 1913 more than ten thousand days of preaching were thus contributed in the Weihsien field alone.

#### **Conferences.**

Conferences are often held by large companies of Christians, usually in the missionary stations, and perhaps commonly summoned by the foreign workers, but attended enthusiastically by the people from all the surrounding country. In the spring of 1913 one such meeting was held at Tsining, enrolling one hundred and thirty women, some travelling as far as seventy miles, afoot or on barrows, to be present at this assembly.

Another was held at Weihsien during the month of May of the same year, when 340 women from the country travelled to Weihsien compound, with 100 from the country bringing the total to 440. Of these, twenty-five were aged women, nine being over seventy years old.

The constant aim was to help the women to an understanding of how to live a practical Christianity in their homes far away.

#### **Schools for Lay Workers.**

Bible Institutes have also been opened in most of the stations for selected men and women, and carried on during about six months of each year. The course of study is an enlargement of that of the conferences, the object being to prepare the Christians to become voluntary or paid Bible women, colporteurs, evangelists and leaders of their home Christian communities. The attendance at the respective stations has varied from twelve to forty each term.

#### **In the Cities.**

City evangelistic work has usually concentrated at two points, the local church and the street preaching chapel. In every case the church holding this intimate relation to the foreign community has prospered and has usually become a power for evangelism in city and surrounding country. Much of the success must justly, under God, be credited to the steadfast labors of missionary wives, educators and physicians who, not able often to penetrate into the outlying districts have put their best efforts into building up the station Christian community.

### **Street Preaching Chapels.**

Street chapel work has had an abundant share of success. Evangelists have daily attracted the passing multitudes into the small buildings, by singing Gospel songs and by personal invitation, have preached and explained Christianity to their constantly changing audiences and have talked intimately of the Gospel to such as were willing to stop a few minutes for a social cup of tea.

Thousands of wayfarers every year have been brought within touch of Christianity in each street chapel, an appreciable proportion of the Christians of Shantung having first heard the truth in one of these humble "Gospel Halls."

### **Institutional Work.**

Gradually several of the chapels by a natural process of evolution have passed from their first simple condition into more ambitious institutions. Reading rooms were established, modest museums founded or primary schools opened; until the pressure of events has at last forced the laying of plans for the building of institutional churches. Chefoo, Weihsien and Tsining are now well on the way toward opening such large city evangelistic plants.

Tsinan already has an excellent museum, with other features of the institutional church, in the \$45,000 (gold) Tsinanfu Christian Institute. This institution, soon to become a part of the Shantung Christian University, was established in Tsingchowfu by the Rev. J. S. Whitewright of the English Baptist Mission. In one recent year 215,000 visits were paid to the Institute, of which 38,000 were to the library and reading room, 20,000 were made by religious pilgrims and over 40,000 by students.

The museum and reading room, established by Dr. Corbett twenty years ago, is a feature of the city work in Chefoo. Visitors enter through a chapel where they hear the gospel message before they are allowed to see the museum. Thousands come,—the number amounting one year to 100,000. Three days at the New Year are set apart especially for the women. They come from all over the country-side, trudging on foot, riding mules or donkeys, in sedan-chairs or ric-shas or in carts and litters. The ladies and Bible women of the station meet them, explain

the exhibits and then take them to the reading room where they rest, drink tea and listen to simple talks about the way of salvation.

#### **Among Students.**

Activities among the student class for several years have been increasingly successful in all stations. In the days before the abolishing of the government examinations for degrees looking to political preferment (that change taking place in 1905), a regular feature of the work was preaching to the tens of thousands of such students. The best efforts in such labors were usually nullified by the early return to their distant homes of the interested hearers. Later, a change of method came. With the establishment of government institutions in each large city, having regular school terms and constant residence of students, it became possible to give the young men undivided attention. The annual reports of the stations now tell of remarkable interest in Christianity on the part of these public school students, not a few of them having recently received baptism.

#### **Co-operation with Y. M. C. A.**

In Tsinanfu, the capital city of the province, a definite step was taken in 1913 toward a permanent work for the student class. Following on the visit of Dr. John R. Mott in the spring, and the meetings held in that connection, the Young Men's Christian Association of China was persuaded to send a secretary to labor among the students in the government school of the city.

At the same time the Mission determined to set apart one of its number, to join in that work. Since May, 1913, then, the Mission has been represented in the student crusade by Mr. Samuel J. Mills, son of one of the pioneers, the Rev. Charles Rogers Mills, D.D., who landed at Tengchowfu in 1862.

#### **Educational Work.**

The beginnings of school work in Tengchow and Chefoo with the passage of time have expended into a complete educational system. Kindergarten instruction is yet in its infancy in the Mission, though already Chefoo and Tsinanfu have their own buildings for kindergarten work, with competent foreign and Chinese instruction. Other stations are planning to open kindergartens as funds and trained workers become available.

### **Country Schools.**

Primary schools are maintained in each country field. Effort is made to induce each group of Christians to establish its own school, and to furnish the building and as large as possible a proportion of the teacher's salary. Since 1912 the maximum amount of help given has been two thirds of the teacher's salary, though a gratifyingly large number of schools have gradually become entirely self-supporting.

For the better training of country school teachers several of the stations hold annual vacation institutes which continue in session for three or four weeks.

Beside country schools there is conducted at least one primary school in each foreign-manned station, with possibly one exception.

### **High Schools.**

Higher education for girls and boys is considered an essential part of the work of each of the larger stations. In the smaller stations provision is made for sending graduates of primary schools to the institutions of higher grade in other cities. High Schools in the Mission are usually superintended by foreigners, but most of the instruction is given by Chinese Christian teachers. As in all schools of the Mission, it is the aim in High Schools to give an education with a distinctively Christian trend.

While in former days pupils were usually hard to secure, being from heathen homes, the schools in recent years are filled with members of Christian families. At the same time, a few pupils are enrolled from non-Christian homes; it is gratifying to note that these boys and girls seldom fail to receive baptism before graduation.

### **New School Buildings.**

The High Schools have often carried on successful work under stress of inadequate housing and equipment. But within these last four years Tengchow, Tsinan, Ichowfu, Tsining and Tsingtau have erected commodious and handsome buildings, either for boys' or for girls' schools. In several cases one station has erected buildings for two schools.

### **Normal Schools.**

Somewhat co-ordinate with the High Schools are the two Normal Schools of the Mission, the South Shan-

tung Bible and Normal School at Tenghsien and the Normal Department of the Union Normal and Theological College at Tsingchowfu. The graduates of these schools who do not teach, pass on into the evangelistic departments and later serve as evangelists ; or, proceeding to one of the two post graduate departments of the Shantung Christian University, become ministers or Christian physicians.

**Special Normal School for Girls.**

An interesting development in normal schools was witnessed in 1913 at An Kin city. Realizing the need in government schools for girls' school teachers, Weihsien station opened a normal school for girls who could not attend Weihsien High School. A graduate of the Union Theological College, Liu Gwang Djao, took full charge of the institution and of gathering funds for its equipment. He interested the local magistrate, who contributed to the school one or two hours daily of the time of two of his Middle School teachers. In December, 1913, most of the thirty one girls attending were given certificates, after a course of careful instruction in Chinese and western learning.

**The Shantung Christian University.**

Higher education for men in this Mission centers in the Shantung Christian University, to which reference was made in the sketch by Dr. Corbett. This consists of (1) the College of Arts and Sciences at Weihsien, (2) the Gotch-Robinson Union Theological College at Tsingchowfu and (3) the Union Medical College at Tsinanfu. Plans are in progress for concentrating the work of all departments at the capital, Tsinanfu, where the combined schools will probably be at work soon after 1915.

The University was established by the Presbyterian and English Baptist Missions and is governed by a Council subject to the control of the home Boards.

**Arts College.**

The College of Arts and Sciences was formed by a union in 1904 of the former Tengchow College and the Tsingchowfu High School of the English Baptist Mission. It is the aim of the College, "to give a liberal education of a distinctively Christian character to young men, chiefly from Christian families." In 1911-12, there were 296

students in the College, with 375 in 1912-13, all of whom, with few exceptions, are baptized church members. A class of 75 was graduated in December, 1913.

**Theological Seminary.**

The Gotch-Robinson Normal and Theological College originated in the Theological Training Institute, opened in 1885 by the English Baptist Mission. It became a union institution in 1905, taking the place on the Presbyterian side of theological classes taught at Chefoo, Tengchow, Weihsien and Ichowfu. The College has two departments, theological and normal, with a Bible Institute Class for Christian workers. The first in 1912-13 had 18 students, having in 1912 graduated 10 men. The Normal School enrolled 145 students, with 15 graduates. Nineteen men were under instruction in the Bible Institute department.

**Medical College.**

It was in 1906 that the Union Medical College was established, following on twenty years of medical teaching in classes at Ichowfu, Tsinan, Tsowping and Tsingchowfu. The formal opening of the new "Arthington Fund" college building took place in 1911. Seven years of medical training are required prior to graduation. In 1912-13 twenty seven students were in attendance.

Two special forms of educational and philanthropic work merit attention, the School for Chinese Deaf Children at Chefoo and the Self-Help Industrial School at Yihsien.

**Chefoo School for the Deaf.**

In 1887 Mrs. Charles Rogers Mills of the Presbyterian Mission founded a school for deaf children in Tengchowfu. Except for two years in the nineties after which it was moved to Chefoo, the institution has been continued with increasing success to the present day, and is now on a permanent basis. It is the first school of its kind in China and three teachers trained in its Normal Department have opened schools in other centers, one being in Korea. The property formerly held under trust deed by a local Board of Trustees was made over to the Board of Foreign Missions of the Presbyterian Church in 1912 and the school now belongs to the regular work of the Board, being supported in part by the interest on a small endowment fund tuition fees and voluntary gifts; the latter coming largely

from the deaf and their friends in Christian lands. It occupies a beautiful site at the East Beach, Chefoo, and the land buildings and appliances are valued at about \$7,000. Gold.

During these years about fifty children have been in attendance, coming from many different provinces of China.

The object of the school, "is to prove to the Chinese, not only the possibility, of the education of the deaf but also the benefit to themselves and to the State. "It aims to make itself felt as one more illustration of the love of Christ who forgot not one of these little ones."

#### **Yih sien Self-Help Schools.**

One of the difficulties met with in giving an education to Chinese boys rises from the fact that many desirable students come from families unable to pay even the cost of the boys' food while they are under instruction. The expense always has been kept as low as possible, but usually the missionaries have felt compelled to contribute from their own salaries toward the students' expenses.

To meet the need more effectively an attempt was made at Chefoo about a score of years ago to open a self-help industrial school. The difficulties in the way finally overcame the effort, and the self-help work was abandoned.

Beginning in 1904 a similar attempt was initiated in connection with the boys' school at Tsining. This, too, was eventually given up.

Definite action was finally taken by the Mission as a whole in 1912, aiming at satisfying the increasing need, the decision following the reception of a petition from the Shankiang Presbytery of the Chinese church. It was voted to open self-help industrial schools for the poor boys and girls of South Shantung.

In Feb., 1913, the new work was begun at Yih sien. During the first term fifty boys and twenty girls attended school in the mornings did manual labor in the afternoons and prepared lessons each evening. Lace-making was done by the girls, the boys engaging in gardening, rug-making, cloth-weaving and chair-making. The pupils came from Ichowfu, Tsining, Yih sien and Tenghsien, and were all so poor that they could not have paid the minimum fee in other schools of the Mission.

The report of the institution that summer so favorably impressed the Mission that at its meeting in Sept., 1913, it voted that "two schools of this type, one for girls and one for boys, be established at Yihsien." Since the meeting arrangements have been planned for, seeking a union in one or both schools with the Southern Presbyterian Mission in North Kiangsu province.

#### **Medical Work.**

The medical branch of the work, in the words of a member of the Mission, "has been of untold value in relieving suffering and breaking down prejudice. Hospitals and dispensaries adapted to Chinese ideas have been built in each of the stations and in these thousands of patients are treated each year. A small admission fee is charged at most of the dispensaries," the medicines dispensed usually being sold at a small charge where there is no admission cost. A considerable part of the expense has often been met by contributions from Chinese sources, also.

#### **Statistics.**

There were in the Mission in 1913 seven hospitals and dispensaries of men or for both sexes, with four others exclusively for women, beside those in connection with the Union Medical College in Tsinan. Treatments in the dispensaries during the year ending August, 1913, were as follows: Tengchow, 9,209; Chefoo, 4,601; Tsinan, men's, 11,315; women's, 9,314; Medical College, 27,010 (year ending 30 June); Weihsien, men's 8,984; women's, 4,000 (October to June only); Ichowfu, men's, 8,632; women's, 5,416; Tsining, men's, 11,519; women's 3,179; Yihsien, 13,963.

The total for the year was 117,142. Of these treatments about 60,000 were given to that many different individuals, who came from every corner of the various fields. Beside these, there were 2,130 men and women who spent from a few days to several months in one of the Mission hospitals.

#### **Evangelistic Work in Hospitals and Dispensaries.**

The coming of these tens of thousands of patients annually furnishes an opportunity for evangelistic work which is eagerly embraced. Each dispensary has its evangelist, who preaches to the patients as they sit in the

reception rooms, each waiting the time for the treatment of his disease. The two thousand inpatients in the hospitals come still closer than the outpatients into touch with the Gospel, through personal visits in the wards from evangelists, assistants and physicians, and from their own voluntary attendance on church services from Sunday to Sunday.

It is a custom in most stations to have a systematic following up by the evangelists of visits to dispensary and hospital. Patients who seem especially interested in Christianity are sought out in their homes and given further instruction. Not a few of the strong centers of Christianity in Shantung are the result of visits to Mission hospitals.

#### Literary Work.

The first missionaries were compelled to add to their other labors the preparation in Chinese of suitable text books for schools and tracts and Christian books for evangelistic work, including hymn books and Scripture translations. Such literary work has been continued by various missionaries down to the present day, two or three having for years devoted most of their time to it.

It is impossible fairly to calculate the value to the work of the books that have been put into Chinese from English by the missionaries, or written originally as Chinese books. Doubtless there are now in the Mission hundreds of church members who would never have heard of Christ had it not been for books and tracts purchased at markets and fairs.

For the sake of arousing and maintaining at home interest in the Mission's work, many books have been written in English, also. Among the Mission's literary workers, in either Chinese or English, may be mentioned the following :

Writers not now living : Mrs. M. B. Capp, Frank H. Chalfant, J. A. Leyenberger, C. W. Mateer, C. R. Mills, John L. Nevius, Mrs. Helen S. C. Nevius.

Living Writers : John Wherry, Paul D. Bergen, W. P. Chalfant, Hunter Corbett, Mrs. Mary Crossette, L. J. Davies, Miss Charlotte M. Hawes, W. M. Hayes, Dr. S.

A. Hunter, H. W. Luce, Mrs. Ada Haven Mateer, Mrs. Julia B. Mateer, Mrs. Madge D. Mateer, Robert M. Mateer, Mrs. A. T. Mills, Dr. James Boyd Neal, Gilbert Reid, Dr. C. K. Roys, Dr. W. F. Seymour, Mrs. Mary A. Seymour.

**Co-operation with the Chinese Church.**

In 1912 a distinct step forward was taken in regard to expenditure of Mission funds. Before that year it had been customary for each station to have the decision as to expenditures of the annual appropriation from the Board for missionary work. These appropriations were, of course, based on estimates prepared and passed on the preceding year by station, Mission and China Council.\* Except where they were informally asked for advice the Chinese had no voice in the laying out of funds for their fellow countrymen's evangelization.

In Sept., 1912, the Mission took action, substantially as follows: "We, members of the Shantung Mission . . . recognizing the progress towards self-support which the Chinese Church has already made and confidently expecting it ultimately to provide all funds for the prosecution of the Lord's work in China, are convinced that the time has arrived to invite its co-operation in determining how best to expend those appropriations from abroad which are designated for work among the Chinese people."

Co-operation Committees were accordingly elected in all the stations, composed of an equal number of Chinese and foreigners, the total number in any committee varying from six to fourteen. Power was given to each Co-operation Committee to decide on the expenditure of all funds in the station for evangelistic, educational and medical work (excepting the one item of drugs).

For the first year the Chinese members of the Committee were chosen by the stations, by church sessions and by Presbyteries. Beginning in October, 1913, these were all selected by the Presbyteries, the Committees thus becoming genuinely representative of the Board in America and of the Christian Church in China, on an equal basis.

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\*The China Council of eight members is composed of representatives of all American Presbyterian Missions in China. It meets in the autumn of each year at Shanghai. The Chairman, who devotes all his time to the work, is the Rev. J. Walter Lowrie, D. D.

Success attended the movement almost from its inception. It was reported by one station that "the carrying of financial responsibility decidedly increases the feeling of moral responsibility for the proper direction and control of the whole," and that the meeting together in committee clearly promoted good feeling between Chinese and foreigners. The amount of time required for the meetings and for consultation in connection therewith added considerably to the work of the missionaries, yet the good results obtained made this extra labor seem quite worth while.

**Historical Sketch of the Presbytery of Shantung.**  
**Condensed from Dr. W. O. Elterich's translation**  
**of the Chinese Minutes.**

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The Presbytery of Shantung, China, was organized at Chefoo, Dec. 4th, 1865, by Rev. Messrs. Charles R. Mills, Hunter Corbett and Calvin W. Mateer. They were all irregulars.

The following resolution proposed by Mr. Mills was adopted; "Inasmuch as presbyterial fellowship and oversight is obviously the privilege and duty of Presbyterian ministers, and since the General Assembly has by special enactment authorized the formation of presbyteries by foreign missionaries among the heathen on more liberal terms than those specified in the books, and,

"Whereas, three missionaries of the Presbyterian Board, in the Province of Shantung, China, namely, Rev. Charles R. Mills, of the Presbytery of Shanghai, dismissed by the only two remaining members of the presbytery with a view of entering into a new organization; Rev. C. W. Mateer of Marion, O., dismissed by the Presbytery of Ningpo; and, Rev. Hunter Corbett of the Presbytery of Clarion, Pa., dismissed without designating any presbytery, have, practically, been debarred the privilege of presbyterial connection for a more or less considerable period, and,

"Whereas, a native church of eighteen members has already been formed at Teng Chow Fu and the way is open to form one at Chefoo, therefore,

"Resolved, that the aforesaid ministers do proceed, in as orderly manner as possible, to constitute themselves into a presbytery to take such designation as may hereafter be agreed upon."

This preamble and resolution was unanimously adopted. Mr. Mills was elected moderator and proceeded at once to

constitute the presbytery with an opening prayer. Mr. Ma-teer was elected clerk. The Moderator delivered a sermon on Is. 50:4.

On motion the presbytery was called the "Presbytery of Shantung." The following memorial to General Assembly was adopted: "We, the undersigned, ministers in connection with the Prebyterian Church and missionaries to China, having, in accordance with the action of the General Assembly of 1848, in such cases provided, formed ourselves into a presbytery for the more orderly and efficient prosecution of the work of Christ's Church in this region: do hereby report our action,—with a copy of the preamble in pursuance of which the Presbytery was formed,—to the General Assembly and respectfully pray that our action may be duly recognized and legalized and that the name of the new presbytery be called the "Presbytery of Shantung" and that it be appointed to belong to the Synod of New York."

The above memorial was approved by the General Assembly and the organization of the presbytery legalized. The second meeting was on Sept. 9th, 1866, at Teng Chow Fu, when it was decided to have all transactions carried on in the Mandarin language both in speaking and recording.

At this meeting two elders were present, Wang Tswei, representing the newly organized church at Chefoo, and Lin Ching San representing the Teng Chow church.

Rev. C. R. Mills was called to become pastor of the Teng Chow church and was installed by Presbytery over the same.

The following year, 1867, the first church statistics were given, the Teng Chow church reporting a membership of 26, the Chefoo church 31, and the first "Narrative of State of Religion and Statistical Reports" was sent to the General Assembly. The following year, 1868, the Presbytery sent its first delegate to the General Assembly in the person of its first moderator, the Rev. C. R. Mills. D.D.

At the meeting in 1869, Rev. J. L. Nevius proposed the organization of a synod, and letters were sent to the

other four presbyteries in China; viz., Canton, Ningpo and Shanghai, requesting that delegates be sent to meet at Chefoo on the first Wednesday in August of that year.

As a result of this action, the first Synod of China was formed and the foundation laid for the present Presbyterian Church of China.

Another interesting transaction of this meeting of Presbytery was the reception of the first candidate for the ministry, Elder Lin Ching San and Rev. C. W. Mateer was appointed to supervise his studies.

Worthy of note is the fact that during these early years of Presbytery considerable attention was given to the preparation of Christian literature on topics concerning matters which affected the spiritual life and welfare of the church, such as, The Opium and Drink Evils, Infant Baptism, Sabbath Observance, Marriage and Funeral Rites, Concubinage, The Third Commandment, Perseverance, etc.

In the year 1871, three new churches were enrolled, those of Sa Ko and Liu Kia Ko, in the Pingtu district, and the church of Ning Kia, near Lai Chow Fu, and three more candidates for the ministry were received and a course of study for theological students prepared.

In 1873, the church of Kin Pai, near Lai Chow Fu, was organized and Yüan Ke Yin and Tsung Yüin Sheng were licensed to preach. In 1875 two more men were licensed to preach and three churches were organized in the Chi Me district by Dr. Corbett; viz. the churches of Yüan Chwang, Tung Kia An and Fu Kia Pu (Sha Kou). The same year a special meeting of Presbytery was held at Sha Kou for the purpose of ordaining the first native pastor, Yüan Ke Yin, and installing him over the churches of Sha Kou and Kia K'iu.

At the same time the Chi Me churches called Tsung Yüin Sheng as their pastor.

In 1883, 672 members were received and there were 127 preaching places.

In 1884, the war between France and China took place but it did not interfere with the progress of the work, the government issuing proclamations forbidding any interference with the Church.

In 1885, the act of an elder at Chinanfu, forging an official seal, brought blame and disgrace on the church.

In 1886, only 113 members were received and 128 were excommunicated.

In 1887, the Presbytery reported fifteen organized churches and 2200 members.

In 1888, the Presbytery reported seven candidates for the ministry who had finished a three years' theological course.

The year 1889 was marked by troubles with the Roman Catholics and by famine, but a thousand inquirers were reported, due largely to the famine relief work.

This same year a party of sixteen new missionaries arrived and in 1890 two new stations were opened,—I Chow Fu and Chiningchow; and five licentiates were ordained to the ministry.

The question of the support of these ministers was a most important one for Presbytery to decide. The individual churches were weak and not yet trained to support a pastor, and a scheme called "Yang Lien Ku," by which the contributions of all the churches were applied to the support of the native ministers and their families, was devised. The ministers were appointed as stated supplies to the churches giving the largest contributions. It was hoped that the churches thus receiving the services of these native ministers would make an effort to secure their permanent services by calling them to become settled pastors. This was eventually the result, and the scheme, having accomplished its purpose and usefulness, was dropped.

At this time another matter came up for the consideration of Presbytery. The work of the Presbyterian Mission and that of the English Baptist Mission at Ching Chow Fu began more and more to develop over the same

territory and embarrassments arose as to Church jurisdiction. At the meeting of 1891, the matter of territorial division came up for consideration and an amicable arrangement was reached.

Another matter of interest, which occurred at this time, was the appeal for pastoral supervision on the part of a considerable body of our church members who had emigrated to Shan Si on account of famine. The Presbytery appointed a commission to go to Shan Si to visit them. From their report it was evident that Presbytery could not exercise such pastoral care over these emigrants as was desired, so a pastoral letter was sent urging them to join the church bodies in their region, such as the C. I. M. and other missions. This advice they followed.

In 1893 the presbytery lost one of its oldest and most valued members, Rev. J. L. Nevius, D.D. The following year, the war between Japan and China occurred which in no wise affected the work of the church.

In 1895, the veteran, Rev. C. R. Mills, D.D., the first Moderator of the Presbytery, was called to his reward on high.

At this period, the bounds of the Presbytery practically covered the entire area of the Province, and it became evident that they were too extended, the annual meetings consuming valuable time and entailing considerable expense. From Chefoo, in the North-east, to Chining Chow, in the South West of the Province, is 1900 li (600 miles) and required a month or more of travel back and forth. It was, therefore, decided to divide the mission into East and West Shantung Missions. This was accomplished in 1896, the Presbytery of Chinan occupying the western half of the Province and taking in the centers of Chinan, Chining and Ichow Fu.

In 1898, the Presbytery of Wei Hsien was set off, thus confining the bounds of the Shantung Presbytery to the eastern half of the Province.

The year 1899 was marked by famine and drought, which affected the contributions of the church considerably.

The following year was the memorable one of 1900, which marked the greatest persecution which the Christian Church in China had ever received. It was the year of the Boxer uprising; missionaries were unable to itinerate; native Christians were intimidated, persecuted and imprisoned, notably so at Lai Chow Fu, where Pastor Ting Li Mei and others were imprisoned by the officials and beaten. Official proclamations were issued ordering all Church members to recant. The persecution, however, was not so severe in the eastern part of the Province as in the west. The church building at Ta Shin Tan was burned. By a strange fate, a man who headed a mob years ago in attacking Dr. Corbett, had the temerity to become a Boxer leader. He attacked some German soldiers and was promptly dispatched. While many of the native Christians suffered, there were but few martyr deaths in Shantung, and only a few recanted, and these outwardly only.

In some respects, the events of this year had a disastrous effect on the spiritual life of the Church, as some of the Christians sought opportunities to get revenge on their enemies and to extort money. One Church leader had to be put in jail for such practices. Gradually, however, the Church recovered its spiritual tone.

In 1904, Rev. Ting Li Mei and Elder Hiai Pao Kiei, two of our most earnest and consecrated men, were appointed by Presbytery to spend a year in visiting all the churches, unorganized congregations, and groups of Christians for the purpose of inquiring into the spiritual condition of the Church members.

This pastoral visitation proved very beneficial to the Church and prepared the way for the many revival meetings which were held later on, and were incidental to the visit of Dr. Howard Agnew Johnston. These meetings resulted in great blessing to the Church.

In 1906, a great honor was conferred upon the Presbytery in the choice, by the General Assembly for its moderator, of one of the veteran founders of the Presbytery, the Rev. Hunter Corbett, D, D., LL. D.

At the initiative of the Shantung Presbytery, a special meeting of the Synod of Northern China was held at Shanghai in order to take the step, approved of by the General Assembly, to cut loose from the same and to unite with the other Synods of China and thus help to form the Presbyterian Church of China.

At the meeting of 1907, several important matters were considered. One was the proposed division of Presbytery, in as much as it had again reached a large and unwieldy size. This action was deferred. Another was the establishment of regular and organized Sabbath School instruction under the supervision of Presbytery. Dr. W. F. Seymour, an elder in the Teng Chow Fu church, has been instrumental in preparing the S. S. Lessons in general use by the Sabbath School scholars and native Christians.

The main topic, however, which was considered by Presbytery was the evangelization of all the territory within the bounds of Presbytery. The Presbytery decided, with great enthusiasm, to take up the Forward Movement and to try to evangelize the more than fifteen thousand villages estimated to be within its bounds. A general evangelistic committee was appointed, and the territory divided into eight departments, with a sub-committee over each. This evangelistic campaign has been taken up with great vigor and energy by missionaries, native pastors and helpers and what is most gratifying, by the church members, men and women, old and young.

As one thus reviews the history of this presbytery, now more than forty years old and therefore the oldest presbytery in North China, one realizes that God's divine blessing has indeed rested upon it. Beginning with but three ministers and one church, confined at first to the north-eastern coast of the province, it steadily developed until its bounds practically were limited only by the boundaries of the province. From it arose the first Synod of China. It is the mother-presbytery of the Presbytery of Chinan, with its twelve churches and more than 1400 members; and of the Presbytery of Wei Hsien, which has 23 churches and over 4300 members. At present it reports eight foreign ministers, nine native ministers,

twenty-seven churches and 3312 communicants; and its church contributions during the last five years aggregated \$34,477.00 Mex. (or \$17,200, U. S. gold).

The Presbytery of Shantung has received honor and distinction by having enrolled among its members such distinguished names as,—the faithful and energetic Mills; the champion evangelist, Corbett; the distinguished educator, Mandarin scholar and Bible translator, C. W. Mateer, and associated with him, the leading native Bible translator, the Rev. T'so Li Wen; the educator and theological instructor, Hayes; the beloved physician, Hunter, and others. Thus, the Presbytery can contemplate with pride its workers and the work it has been able to accomplish under God's help in Shantung, and can look towards the future with bright prospects of still further usefulness.

### The Teng Chow Fu College.

Dr. and Mrs. C. W. Mateer, both having been educationists at home, came to China in 1863 with the idea of doing educational work. Four pupils were secured and a school opened Sept. 26th, 1864. The next day two more were added. To obtain pupils, they offered food, clothing, books and stationery free, on condition that the boys remain at the school for at least six years and indentures were written and signed to this intent. They decided to limit the number of boarders to six until they had formal sanction from the Board for establishing the school. This was given in May, 1864, directing that the number of boarders be increased to twelve; thus was the nucleus formed, which developed into the Teng Chow College. At the end of two years, the pupils numbered thirteen and the first boy was baptized.

Dr. and Mrs. Mateer shared, with the school, the rooms in the Kwan Yin Temple until 1867, when they moved into their new house. During the winter holidays, the rooms they vacated were fitted up to accommodate thirty boarders and the school divided into two departments. The partitions were all removed from the main temple, making a room 30×21 feet, which was used as an assembly room and for church services on Sunday.

That same spring, Miss Margaret Brown, afterwards Mrs. E. P. Capp, joined the Mission and took great interest in the school. In the summer, the raid of the Honan rebels occurred, causing great distress, and the school premises were crowded with seventy refugees. The excitement and the crowds interfered with the boys' studies and was followed by much sickness, but did not break up the school.

About this time, a step was made toward self-support by requiring the parents of all the new pupils to furnish their clothing.

From a history of the Boys' School, written by Mrs. Julia B. Mateer, in 1874, we cull the following:—"One of the boys, who had quarreled with his father, attempted suicide by taking opium. He refused to swallow the emetic Dr. Mateer wanted to administer until after a brisk application of the ruler, and considered himself badly treated not to have been allowed to die. Suicide was a course Dr. Mateer did not propose to have taught, and he felt that the boy must be punished, but how, was the question. At last, after the boy had been back in school a few days, he invited Mr. Mills to witness his public flogging before the whole school. It was an experiment, but most successful."

In referring to one of the boys, Wang Tswun Ling, whose time of indenture had expired, she says, "He did not turn out as bright as we had hoped, but he had fair ability. We wanted him to go on with his studies but he would not, and finally went to Shanghai where he got a place in the Mission Press and learned stereotyping. He made all the plates for the last edition of the Mandarin New Testament and for more than half of Williams' Dictionary."

At the close of 1869, the first "Prayer Circle" was formed by three of the Christian boys, which resulted in the conversion of three pupils, several became enquirers, and a much higher moral sentiment pervaded the whole school.

Previously the boys had all come from Chi Hia and Dzai Li, but in 1870 two were received from Pingtu. None came from the better class in the city, due to a solemn compact made by the literati never to attend the "Foreign



Rev. Tso Li Wen, Scholar, Preacher, Theologian,  
Mathematician, Maker of Text Books, Compiler  
of Language Lessons

This man, when he came to school, looked so unpromising that Mrs. Matcer felt like refusing him, yet he was the one who became Dr. C. W. Mateer's right hand man in all of his literary work, and by invaluable service well repaid the Church all that had been spent on him.



Pastor Lan Yü Hwoa

Lan Yü Hwoa had a nature susceptible to religious influence. He was first moved by the vandalism of the missionaries in destroying the idols in the Dong Da Tsi. That they were not struck dead in vengeance he wondered why; and, when he saw a family leaving for America he feared his chance to learn why might be lost; saying to himself, "Hadn't I better be quick," he hurried to Dr. Mateer for instruction.

Poor, with meager education, with indomitable will he eagerly worked his way through college. He was a member of the first Theological class and some years after his ordination preached a sermon on the ninth Commandment in which he said he had just come into a realization of what it meant to tell the truth. It was he who used, as an illustration of the work of the Holy Spirit the difference between the dead, black charcoal in the iron and the same charcoal fired and glowing.

Devil" School nor to allow their sons nor grandsons to do so. This bond was not broken until a short time before the school was moved to Wei Hsien.

In 1876, the first class of high school grade was graduated, and in 1882, on motion of Dr. Nevius, the school was recognized as a College, tho' it had been doing college work for some years.

During these early years, much of the actual running of the school fell to Mrs. Mateer. Dr. Mateer was busy making text books, preaching, itinerating, taking his recreation in a strenuous way, in "the shop," producing apparatus to use in the science classes, or things to make some one more comfortable, besides, spending two different periods in Shanghai in charge of the Press. He must have early impressed the Chinese with his exceptional ability, for Mrs. Mateer records this incident as occurring in 1865. She asked a pupil "Who made the sun?" "I do not know." "Could your big brother?" "No" "Could your uncle make it?" "No" "Could Mr. Mateer?" "Yes, probably, he could."

Mrs. Mateer's record gives a glimpse of the course of study:—"According to our original plan we have taught Christianity, western sciences and the native books. Of Christian books we have taught Mrs. Nevius' Catechism, the Trimetrical Classic, Peep of Day, Old Testament History, Pilgrim's Progress, and Evidences of Christianity. Of sciences we have taught Geography, Mental and Written Arithmetic, Grammar, and Natural Philosophy, and propose to teach the elements of Algebra, Geometry, Astronomy, and Chemistry. The native books are taught in the order and style of the Chinese schools.

"Our plan has been to have the boys learn Christianity and the western sciences in addition to their native books and still get on as fast in *Wenli* as they would in a native school. They have nearly or quite done it some years and could easily do it every year if the teachers were faithful. Though we keep all the Sabbaths, the natives say we have more school days during the year than the native schools. At the end of nine and a half school years, two boys were pronounced ready to compete at the literary examinations.

One was found to be legally disqualified. The other, Tso Li Wen, entered and passed the Hsien Kao and is now ready for the Fu Kao.

“Experience has modified many of our plans and opinions. It has taught us that six years is only half enough time to gain a moderate education. We now take no boy who has not been at school before for at least twelve years.

“We find that the sons of Christians are the chief dependence of the school, both because they are the best material and because we cannot get the others. As the people find out that we do all in our power to make Christians of all who came under our influence, and that many of the boys do become Christians, they came to be more and more shy of the Christian schools. Even now, interest in Christianity or extreme poverty, are almost the only motives that will induce a man to send his sons. We have found it unadvisable to have city boys as boarders. So far, we have not known one individual instance of the friends or relatives of the boys being brought under the influence of the gospel by means of the school. Instead of carrying home the good they get, as we naturally supposed they would, they only get it laughed out of them and their frequent visits home tend to harden them against Christian influences. On the other hand, we find that those who go home only once or twice a year do far more good and are more susceptible to good influences. We have found that the sons of opium smokers are very undesirable. Now and then one turns out well, but there is great risk.”

In closing the record written in 1874, Mrs. Mateer says “There are twenty-two boys now in school. Of these, seven are church members. Fourteen in all have been baptized, nine of whom are now in good standing. Thus have passed nine and a half years in the history of this school. It has been a time of sowing, and a kind of sowing which cannot produce its best fruits immediately. One great object of such schools is to raise up native ministers and Christian teachers. Another, and not less important object, is to disseminate sound learning and useful knowledge. Religion

has ever been the partner of sound learning. Science is the handmaid of religion. Only when they go hand in hand will religion make her greatest conquests and science her most rapid advances.”

During the next few years several foreign accessions were made to the staff, but none were permanent until 1882, when Rev. W. M. Hayes, and Mrs. Hayes came, an accession which proved of rare good fortune for the college as well as for Dr. and Mrs. Mateer. For almost twenty years they had borne the burden, practically, alone. Mr. Hayes was “the right man in the right place” and threw himself into the work with characteristic energy and devotion. On him fell the burden of shouldering the work and the odium of gradually cutting off all perquisites, until, about 1896, the tables were finally turned and a small tuition fee charged and obtained.

The course of study was gradually enlarged, always in the line of brain energizing subjects, such as Ethics, Physics, Astronomy, etc. and this entailed an amount of work on text books by both Dr. Mateer and Dr. Hayes that was phenomenal.

In 1897, the staff was again increased by the coming of Rev. H. W. Luce and Mrs. Luce,—another most happy addition,—and, in 1899, by Prof. Mason Wells. The latter withdrew, however, to take up evangelistic work,—a real loss to the teaching force.

Dr. Mateer’s work on the Mandarin Lessons, begun sometime about 1881, and, later the Bible revision work, more and more claimed his time, requiring long absences, so that the main work of superintendance and foreign teaching fell on his younger colleague, until Mr. Luce was able to share it.

When Dr. Mateer resigned the presidency, Dr. Hayes succeeded him, until he removed to Tsi Nan Fu to take charge of the Provincial College, when Dr. Bergen was appointed.

As the growth of the church tended toward the west, the students were largely drawn from that region, and the advisability of moving the college to Wei Hsien was discussed and finally decided favorably. The old temple at

Teng Chow Fu, with its temporary additions, was turned over to the station for a Boys' High School and the College found, in 1904, a new home at Wei Hsien, where it is known as the Shantung Union College of Arts and Science.

### **The Shantung Christian University.**

This institution is the direct outgrowth of the Teng Chow College, and the peripatetic classes in Theology and Medicine, which had been taught at the different mission stations.

In 1904, the English Baptist Mission joined with the American Presbyterian in higher educational work and a University was formed comprising four colleges,—the College of Arts and Science, now at Wei Hsien, the Gotch-Robinson Theological and Normal Colleges at Tsing Chow Fu, all three of which are to be moved to Tsinan, and the Medical College already at the capital. Later the Anglican Mission joined the union.

The institution is conducted under the auspices of the different Boards comprising the union, while the local control is exercised by a Council composed of three members from the Presbyterian Mission, three from the English Baptist Mission and the Bishop of the Anglican Mission, together with the heads of the four colleges.

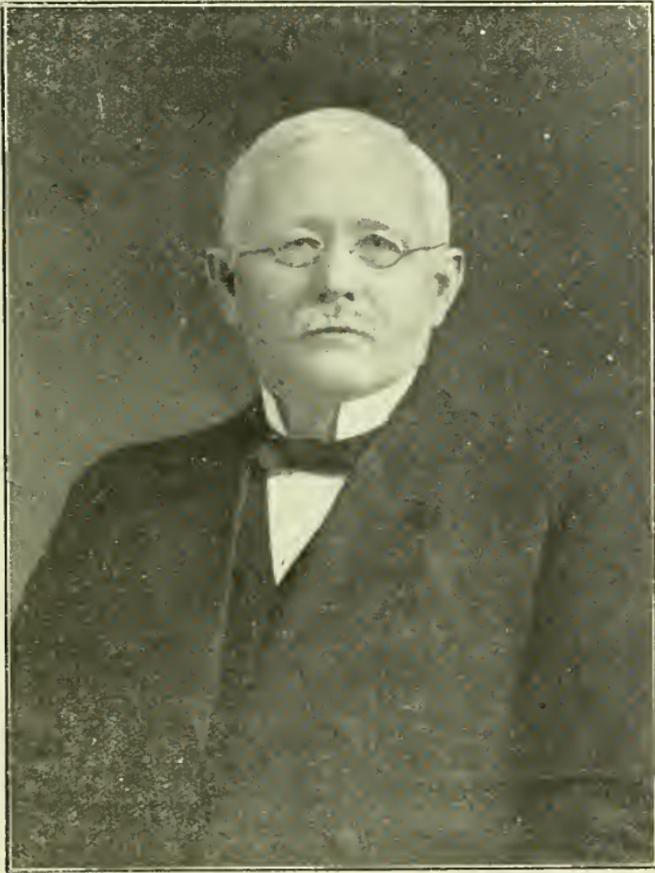
There are in Shantung over 25,000 Christians connected with the three missions now in the Union, with between six and seven thousand boys in Primary, Intermediate and High Schools from which the University draws its pupils. Other missions in the Province, which help to support the University with students, would add at least as many more.

We believe this is the first union in higher educational work to be consummated in China.

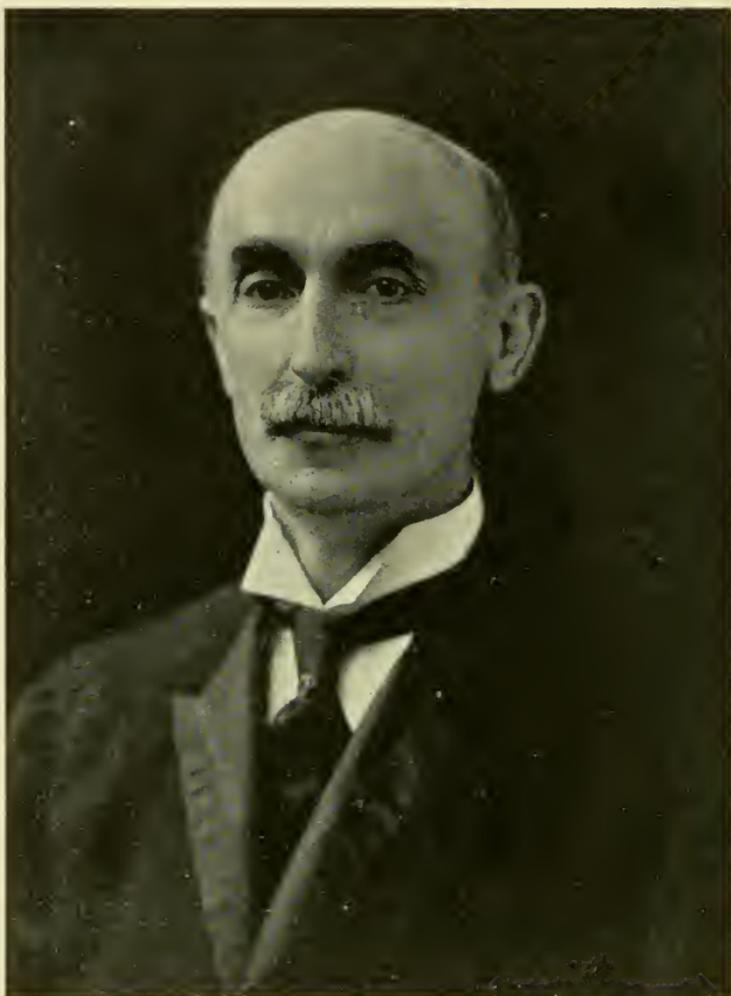
### **The College of Arts and Science.**

This institution was moved from Teng Chow to Wei Hsien in 1904, where a union was formed with the English Baptist Mission.

The fame of Dr. C. W. Mateer, and later, that of Dr. W. M. Hayes, as presidents of the college, the success of



Rev. Watson M. Hayes, D.D.



Rev. P. D. Bergen D.D.  
President of College of Arts and Science

its graduates, who had been sent into many of the provinces of China as teachers and evangelists, the text books prepared by both Dr. Mateer and Dr. Hayes, and other members of the faculty, had made the college widely known.

In all this work, they had been aided by such faithful lieutenants as Dzo Li Wen, Seng Fu Wei, Djang Feng Shang and others,—men who had grown up from boyhood in the Teng Chow College,—Chinese intellectual giants. In its removal from Teng Chow to Wei Hsien, it took with it a name and reputation for giving a thorough Christian and scientific education, as well as, what was unusual, for China, that of the scientific laboratory and “shop”, products of Dr. Mateer’s clever brain and skillful hands.

Succeeding Drs. Mateer and Hayes, as presidents, were Drs. Paul D. Bergen and William P. Chalfant, the latter still occupying the chair. The work of Rev. H. W. Luce for the college, both in China and at home, deserves special mention. Particularly happy has been the choice of the men from the other missions comprising the Union; and a word of praise is also due the Chinese professors, all graduates of the college.

The course of study covers four years with an optional fifth year for those wishing the M. A. degree: post-graduate work in Chemistry and English is offered.

Referring to the last printed report at hand, that of 1912, we find there are 364 students enrolled; of these fully 250 are Presbyterians.

The Teng Chow college graduated its first class of three men in 1876. From that date up to 1905, the time of the union, 175 men received the graduate title of B. A.; from 1904 to 1912 the Arts College gave diplomas to 121 men.

Step by step, against poverty and inclination, self-support has been pushed until the yearly fees paid aggregated, for 1912, nearly four thousand dollars.

The six literary societies formed to develop the art of public speaking and debating hold an annual literary contest and the athletic exercises culminate in a “Field Day.”

The religious life of the college is a vital issue and clusters around the morning and evening chapel exercises

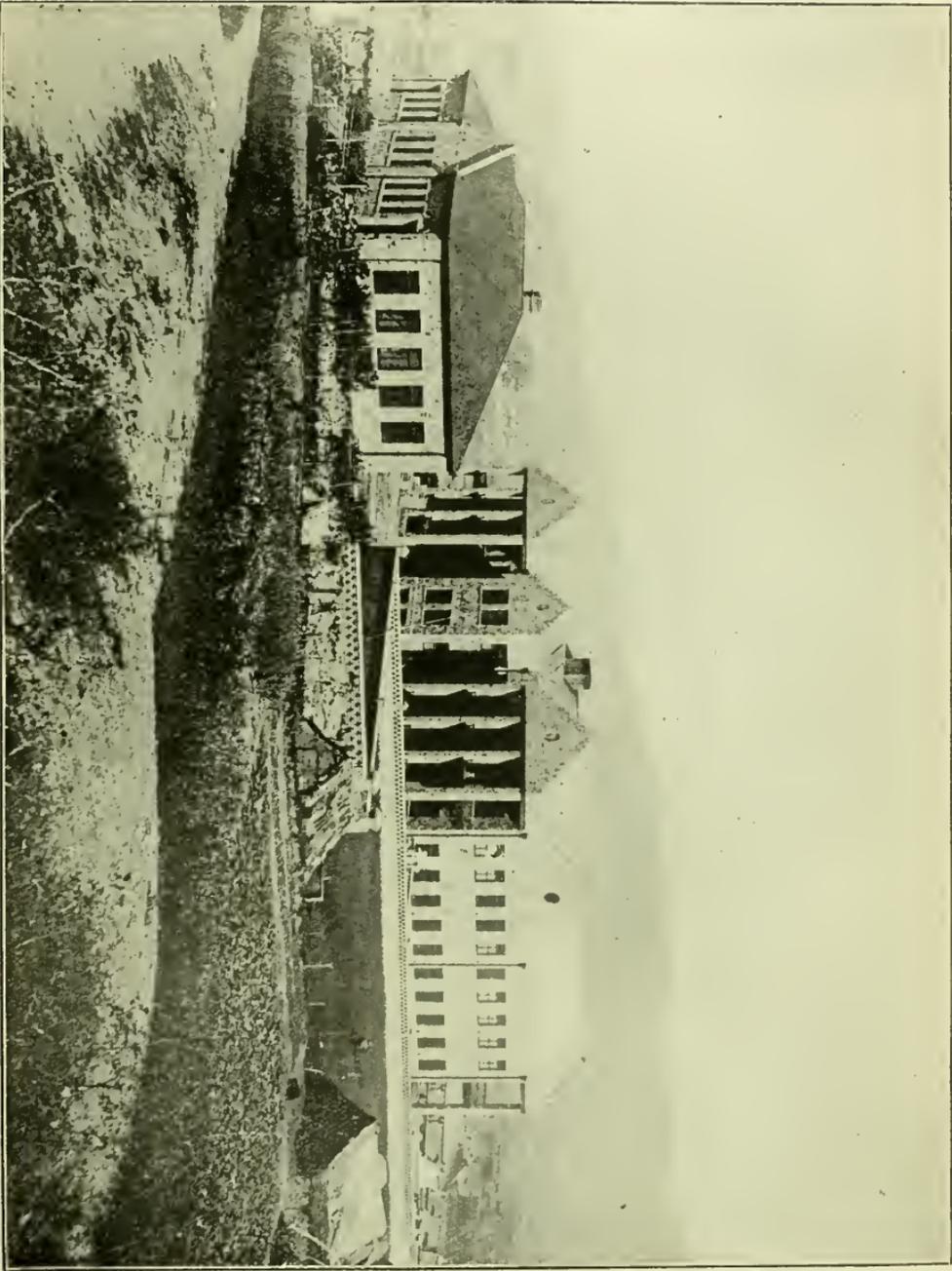
and the two Sunday services. The Y. M. C. A. has 250 members, and, with the Volunteer Band, furnishes evangelistic workers for the neighboring villages and city chapel. All of the eighteen men graduated in 1912 were Christians.

### The Medical College.

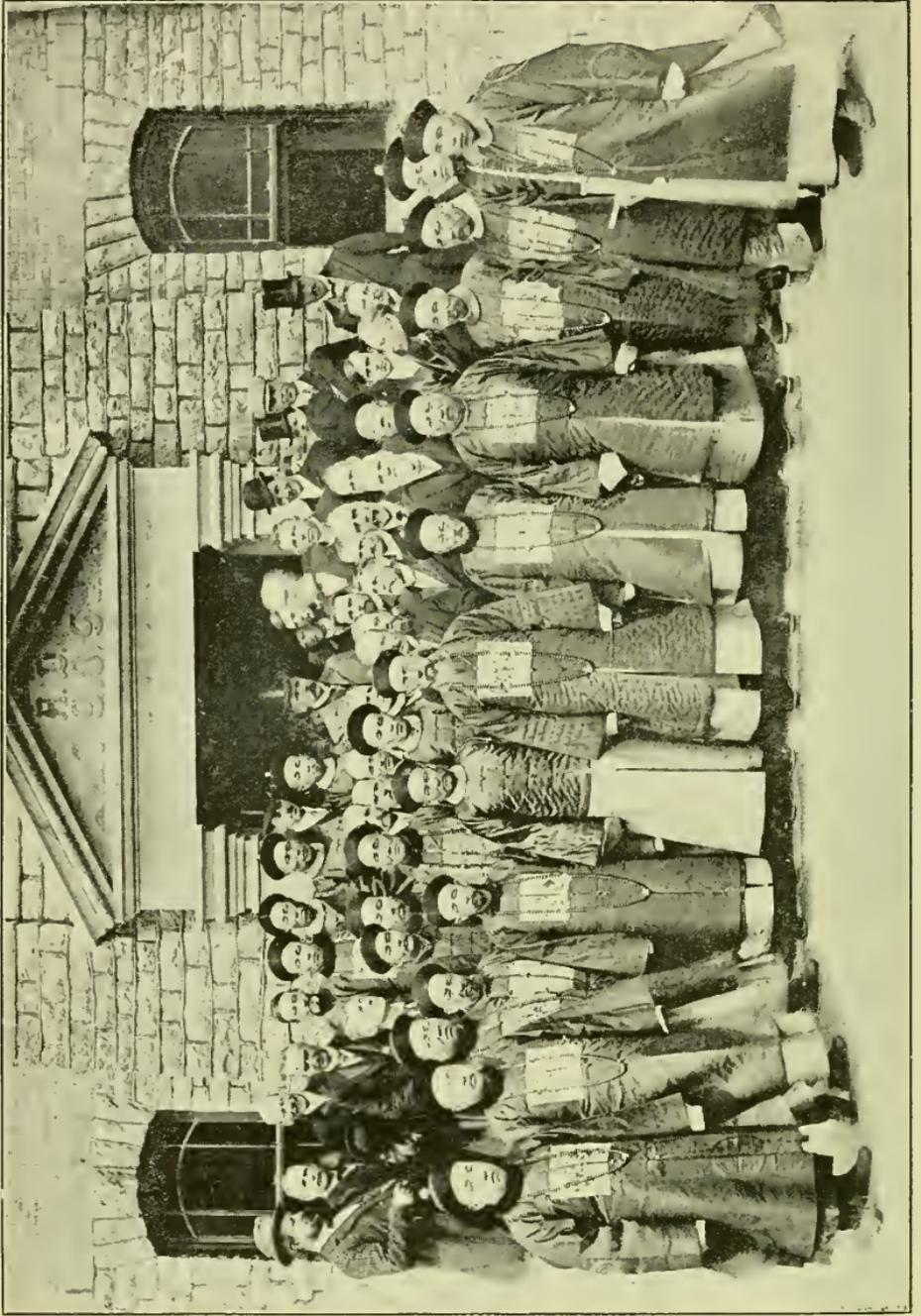
The Medical Department of the Shantung Christian University is the outgrowth of long, patient years of preparatory work. From the beginning, medical work has been given a prominent place in the mission, tho' often being done under great difficulties, and many times, of necessity, by amateurs. Teng Chow Fu was opened in 1861 but it was 1871 before the Board was able to send its first medical missionary to Shantung, and he stayed less than a year. Three others followed during the next twelve years with periods between the leaving of one and the arrival of the next of from one to four years. During these years Dr. C. W. Mateer and Mrs. Mateer, with their characteristic zeal and ability, studied medical books and did the best they could, which with God's blessing, was often better than they knew. From 1862 to 1865, Dr. D. B. McCartee was in Chefoo, and so within reach from Teng Chow Fu on a three to four days' call, or a two days forced journey by the patient. At other times, the services of the Port doctor and doctors of other missions could be obtained.

In 1883, Dr. James B. Neal and wife joined the mission and were stationed at Teng Chow Fu until 1890, when they removed to Tsi Nan. Dr. Neal came with the definite purpose of training young men in medicine and was exceptionally well prepared for the work, both in natural gifts and training. Persistently and consistently he kept the goal in view, and is now reaping the reward in seeing a class of seven young men, who after a five years' course of professional study, will receive their diplomas at the end of 1914.

Dr. Neal began with a class of five or six poorly prepared students, connected with the Teng Chow Fu College. They worked in inconvenient, illy lighted rooms at the Dong Da Tsi, a temple on the Great Street in Teng Chow Fu. Of equipment there was little, and the difficulties of teaching were increased by the lack of many necessary



Temple Hill Dispensary and Hospital



Tsinanfu Hospital Opening Exercises : The Governor Present.

things, especially skeletons and manikins which were tabooed for fear of riots. In the same way, much valuable teaching and training was done by others at the different stations, but all along it has been difficult to man the mission stations with doctors and nurses, sufficiently strong to do teaching. Some of the stations suffered in the beginning because of this, and valuable lives were sacrificed for the lack of medical care.

As the number of mission hospitals multiplied the demand for foreign trained native doctors increased, and, for over twenty years, peripatetic classes were taught at different centers, covering a course of four years, after which the students were placed in different hospitals for clinical training before certificates were given them. These men have had no trouble in obtaining government positions with good salaries.

In 1901, when the English Baptist Mission decided to combine their educational work with ours, a Medical College was a part of the scheme; but, owing to the lack of buildings, it was not actually opened until the spring of 1910, the formal opening occurring on April 17th, 1911. At this meeting, Sun Pao Chi, then Governor of Shantung, who had just made a generous gift to the institution of one thousand taels of silver, delivered an impressive speech. "Fresh from his struggle with the plague, he expatiated on the debt which China owes to Western medical skill. He laid special emphasis on the value of hygienic knowledge, which has been impressed upon the official mind by recent events. He said that all were beginning to see that the same principle applies to the public health that applies to the Yellow River floods and Central China famine,—prevention better than cure." (Quoted from Forsyth's "Shantung.")

The plans of the Medical College buildings, which are in the south suburb of Tsi Nan, were drawn by Dr. Charles K. Roys, of Wei Hsien; and in accordance with the original Basis of Union, the title is vested in the Baptist Missionary Society of London, which has furnished all buildings so far, except two; namely, one built from the contribution from Governor Sun and one by an American friend.

The present enrollment consists of forty-six students in five regular classes. The course covers six years of work of eight months each, the first of which is taken in the Arts College and they receive their clinical training at the hospital connected with the College.

There are five physicians on the staff, of which Dr. James B. Neal is Dean, and one nurse.

### Theological College.

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#### W. M. HAYES.

The first theological class in the early seventies was composed of a number of middle aged men who had only a Chinese education. The experiment was a failure. Some of them made good evangelists, but could not preach and were indifferent pastors. Old Confucian bottles did not make effective transmitting agencies for the new wine of Christianity.

The second class, composed mainly of Teng Chow College graduates, who had finished their college course, was begun in 1884, the leader of the class being the well known Rev. Tso Li Wen. This class was much more satisfactory—but the four leading men have all gone to their reward: Later, another class was formed, of men who had only had a partial college course, or none at all. This class was a failure,—of its members only one, I believe, is now working as an ordinary evangelist.

The third class was organized about 1895, composed entirely, I believe, of Teng Chow College graduates, and included such men as Revs. Ding Li Mei and Sung Hsi Shing. Though taught in a peripatetic fashion, at the different stations, as the missionaries could find time and place for the work, it was, never-the-less, very successful. The next class was organized in 1901, and instructed, until the spring of 1903, in the same way at Chefoo and Wei Hsien, with such assistance as the missionary force could give; it was suspended during 1904, but re-opened in 1905, as an intergral part of the Union Theological College

at Tsing Chow Fu, known as the Gotch-Robinson Theological Seminary. For a number of years after re-opening, it was dependent for its supply of students mainly on its preparatory department. Recently, the students from the College at Wei Hsien have shown a marked interest in spiritual things and fully half of our theological students now come, well prepared, from that institution. The present class numbers twenty-four and the class of 1914 graduated eleven men.

The years of experiment, both before and after the Seminary was regularly constituted, show that, with rare exceptions, men without the broadening influence of a college training, or its full equivalent, neither make good preachers nor good pastors.

#### **Shantung Provincial College.**

Immediately after the Boxer War, Yuan Shi Kai, at that time Governor of Shantung, realizing the important part that the literati had taken in that delusion, and knowing that the masses usually followed the literati, conceived the idea that, to avoid such catastrophes in the future, it was necessary to educate the so-called educated classes. As the first step in such an enterprise, he called a foreign educator to organize the first provincial College in China, at Tsinan, in 1902. After the usual opposition from officialdom and all those interested in maintaining the old regime, the College was opened in November of that year. In less than a month Gov. Yuan was promoted Viceroy of Chihli, and then, under reactionary, conservative governors, the real difficulties of the work began. The students, though mainly from the official classes, showed an earnest spirit in acquiring the new knowledge, and discipline was not difficult to maintain. Finally, when Gov. Chow Fu offensively sustained the action of the College Director in expelling a Christian student, because he would not join in the idolatrous Confucian worship, and Yuan Shi Kai declined to bring his influence to bear on a matter outside of his own province, the president and Christian teachers resigned in a body. The school rapidly declined in discipline and influence and was finally disbanded by the Chinese Government.

## V. Members of the Mission from 1861 to 1914.

### 1. Tengchow.

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. Samuel R. Gayley . . . . .	1861-1862	Died, Oct., 1862
Mrs. Samuel R. Gayley . . . . .	1861-1863	Removed to Ireland
Rev. J. A. Danforth . . . . .	1861-1861	Returned to America
Mrs. J. A. Danforth . . . . .	1861-1861	Died, Sept., 1861
Rev. John L. Nevius, D.D., LL.D.	1861-1871	Removed to Chefoo
Mrs. Helen S. C. Nevius . . . . .	1861-1871	" " "
Rev. Charles R. Mills, D.D. . . . .	1862-1895	Died, June, 1895
Mrs. Rose McMaster Mills. . . . .	1862-1874	Died, Feb. 3, 1874
Rev. C. W. Mateer, D.D., LL.D. . . . .	1863-1904	Removed to Weihsien
Mrs. Julia B. Mateer. . . . .	1863-1898	Died, Jan. 18, 1898
Miss Patrick . . . . .	1863-1870	Married
Rev. Hunter Corbett, D.D., LL.D.	1863-1864	Removed to Chefoo
Mrs. Hunter Corbett. . . . .	1863-1864	" " "
Rev. E. P. Capp . . . . .	1869-1871	Died, 1871
Mrs. M. Brown Capp. . . . .	1866-Mrs.	Capp died in the service
Mrs. M. E. Morrison. . . . .	1869-1870	
Rev. J. Fisher Crossette. . . . .	1870-1872	Removed to Weihsien
Mrs. Mary M. Crossette. . . . .	1870-1872	" " "
J. P. Patterson, M. D. . . . .	1871-1871	Returned to America
Mrs. H. F. Patterson. . . . .	1871-1872	" " "
Miss E. S. Dickey . . . . .	1873-1874	" " "
S. F. Bliss, M. D. . . . .	1873-1874	" " "
Rev. J. M. Shaw. . . . .	1873-1875	Died, Dec., 1875
Mrs. M. H. Shaw . . . . .	1878-1884	Returned to America
Rev. John Wherry, D. D. . . . .	1878-1879	Removed to Peking
Mrs. John Wherry. . . . .	1878-1879	" " "
Miss A. D. H. Kelsey, M. D. . . . .	1880-1882	Went to Japan
Horace R. Smith, M. D. . . . .	1881-1882	Returned to America
Miss Lillian Mateer. . . . .	1881-1883	Married member So. Baptist Mission
Rev. J. H. Langhlin. . . . .	1881-1882	Removed to Tsining
Rev. R. M. Mateer, D. D. . . . .	1881-1882	" " Weihsien
Rev. W. M. Hayes, D. D. . . . .	1882-1900	" " Tsinanfu
Mrs. W. M. Hayes. . . . .	1882-1900	" " "
Mrs. A. T. Mills (Mrs. C. R.) . . . . .	1884-1898	" " Chefoo
James Boyd Neal, M. D. . . . .	1887-1890	" " Tsinanfu
Mrs. James Boyd Neal. . . . .	1887-1890	" " "
Rev. George Hays. . . . .	1888-1890	" " Chefoo
Mrs. George Hays. . . . .	1888-1890	" " "
Rev. W. O. Elterich, Ph. D. . . . .	1889-1891	" " Ichowfu
Mrs. W. O. Elterich . . . . .	1889-1891	" " "
Rev. E. G. Ritchie. . . . .	1889-1890	Died, Sept., 1890
Mrs. E. G. Ritchie. . . . .	1889-1895	Married Mr. Lingle

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. Charles A. Killie .....	1889-1890	Removed to Ichowfu
Mrs. Charles A. Killie .....	1889-1890	" " "
Rev. J. A. Fitch.....	1889-1891	" " Weihsien
Mrs. J. A. Fitch.....	1889-1891	" " "
Miss Fannie Wight .....	1890-1890	" " "
Robert Coltman, M. D. ....	1890	Tientsin
Mrs. Robert Coltman .....	1890	"
Rev. S. B. Groves .....	1891-1894	Removed to Chefoo
Mrs. S. B. Groves .....	1891-1894	" " "
Rev. William Lane .....	1891-1893	" " Tsining
Mrs. William Lane .....	1891-1893	" " "
J. L. Van Schoick, M. D.....	1891-1892	Removed to Tsining
Mrs. J. L. Van Schoick.....	1891-1892	" " "
Miss Mary A. Snodgrass .....	1893	Tengchow
Walter F. Seymour, M. D. ....	1893	Tengchow
Mrs. Mary Ada Seymour .....	1894	Tengchow
Rev. John Prescott Irwin.....	1894	Tengchow
Mrs. Martha A. Irwin .....	1894	Tengchow
Miss R. Y. Miller .....	1895-1900	Married Mr. Owen, So. Bap. Mission
*Miss Margaret Grier .....	1895-1903	Removed to Chefoo
Charles Lewis, M. D. ....	1896-1898	" " Tsinanfu
Mrs. Charles Lewis .....	1896-1897	Died, June, 1897
Rev. Henry W. Luce.....	1897-1904	Removed to Weihsien
Mrs. Elisabeth Root Luce .....	1897-1904	" " "
Mason Wells .....	1897-1903	" " Chefoo
Mrs. Ada Haven Mateer (C. W.)	1900-1904	" " Weihsien
Ralph C. Wells .....	1902-1904?	" " "
Rev. Paul D. Bergen, D. D.....	1901-1904	" " "
Mrs. Paul D. Bergen.....	1901-1904	" " "
Mrs. Ida J. Emerick Wight .....	1901	Tengchow
Rev. C. P. Metzler.....	1903-1904	Returned to America
Miss Charlotte M. Hawes .....	1904-1906	Removed to Weihsien
Miss Margaret A. Frame.....	1910	Tengchow
Miss Alma B. Dodds.....	1910	Tengchow
Rev. Otto Braskamp.....	1911	Tengchow
Miss Christian J. Braskamp ...	1911	Tengchow
Miss Mary J. Stewart .....	1911-1913	Removed to Ichowfu

Seventy nine missionaries during fifty three years.  
Ten resident missionaries in 1914.

## 2. Chefoo.

D. B. McCartee, D. D. ....	1862-1865	Died, 1893
Rev. Hunter Corbett, D. D., LL.D.	1864	Chefoo
Mrs. Lizzie Culbertson Corbett ..	1864-1873	Died, 1873
Rev. John L. Nevius, D.D., LL.D.	1871-1893	Died, 1893
Mrs. Helen S. C. Nevius .....	1871-1910	Died, 1910
Rev. John Wherry, D.D. ....	1871-1871	Removed to Peking

\*Married Mr. Mason Wells.

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Miss C. B. Downing	1876-1911	Died, 1911
Mrs. Mary Nixon Corbett (Mrs. H.)	1875	Died, 1888
Miss Jennie Anderson	1878-1885	
Rev. J. A. Leyenberger	1879	Returned to U. S.
Mrs. J. A. Levenberger	1879	" " "
Rev. Gilbert Reid, D.D.	1882	Shanghai " "
Miss Ida Tiffany	1882	Married Rev. C. W. Pruitt, So. Bap. Mission. Died, 1894.
Miss Lisle Bainbridge	1883-1905	Died, 1905
Miss Windom Berry	1883-1884	Removed to U. S.
Miss Fanny Wight	1886-1890	Removed to Tengchow
Mrs. Harriet Southerland Corbett (Mrs. Hunter)	1889	<i>Chefoo</i>
Rev. George Hays	1890-1894	Returned to U. S.
Mrs. George Hays	1890-1894	" " "
Rev. Fred Jackson	1893-1894	
Rev. George Cornwell	1894-1909	Died, Aug. 25, 1909
Mrs. Mary Maud Cornwell	1894-1909	Died, Aug. 20, 1909
Rev. Stephen A. Hunter, M.D.	-1887	Removed to Weihsien
Mrs. Sarah Hunter	-1887	" " "
Rev. Paul D. Bergen, D.D.	1894-1898	Removed to Tsingtau
Mrs. Paul D. Bergen	1894-1898	" " "
Rev. L. J. Davies	-1899	" " "
Mrs. L. J. Davies	-1899	" " "
Rev. W. G. Elterich, Ph.D.	1897	<i>Chefoo</i>
Mrs. Anna M. Elterich	1897	<i>Chefoo</i>
Mrs. A. T. Mills (Mrs. C. R.)	1898	<i>Chefoo</i>
Mason Wells	1903	<i>Chefoo</i>
Mrs. Margaret Grier Wells	1903	<i>Chefoo</i>
Miss Effie B. Cooper, M.D.	1899-1908	Removed to Tsingtau
Miss M. L. B. Vaughan	1901-1904	" " "
William C. Booth	1903	<i>Chefoo</i>
Mrs. Elsie Harrod Booth	1903	<i>Chefoo</i>
Miss Grace Corbett	1905-1907	Married Mr. R. C. Wells, Weihsien
Miss Anita E. Carter	1906	<i>Chefoo</i>
Oscar F. Hills, M.D.	1907	<i>Chefoo</i>
Mrs. O. F. Hills	1907	<i>Chefoo</i>
Robert W. Dunlap, M.D.	1909	<i>Chefoo</i>
Mrs. A. Logan Dunlap	1911	<i>Chefoo</i>
Rev. Paul R. Abbott	1910	<i>Chefoo</i>
Mrs. Paul R. Abbott	1910	<i>Chefoo</i>
Miss Susie F. Eames	1912	<i>Chefoo</i>
Miss Helen B. Elterich	1913	<i>Chefoo</i>
Miss Adelaide Primrose	1913	<i>Chefoo</i>

Forty eight Missionaries during fifty-two years.  
Nineteen resident Missionaries in 1914.

### 3. Tsinanfu.

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. J. Scudder McIlvaine	.....1871-1881	Died Feb., 1881
Rev. J. Fisher Crossette	.....1876-1879	Died near Tientsin, at sea.
Mrs. Mary M. Crossette	.....1876-1879	Returned to America later Weih sien
Rev. John Murray	.....1876	<i>Tsinanfu</i>
Mrs. John Murray	.....1876-1902	Died, Oct., 1902
Miss Anderson, M.D.	.....1878-1879	
Rev. Stephen A. Hunter, M.D.	..1879-1887	Removed to Weih sien.
Mrs. Sarah Hunter	.....1879-1887	” ” ”
Rev. Paul D. Bergen, D.D	.....1884	” ” Chefoo
Mrs. Paul D. Bergen	.....1884	” ” ”
Rev. Gilbert Reid, D.D.	.....1885-1894	Shanghai
Rev. Wm. P. Chalfant, D.D.	.....1885-1890	Removed to Ichowfu
Mrs. Louise H. Boyd Chalfant	..1887-1890	” ” ”
Robert Coltman, M.D.	.....1885-1890	” ” Tengchow
Rev. Wm. B. Hamilton, D.D.	....1888-1912	Died June 2, 1912
Mrs. Clara Linton Hamilton	....1888-1889	” Jan., 1889
James Boyd Neal, M. D.	.....1890	<i>Tsinanfu</i>
Mrs. James Boyd Neal	.....1890	<i>Tsinanfu</i>
Isaac L. Van Schoick, M.D.	.....1891-1893	Removed to Tsining
Mrs. I. L. Van Schoick	.....1891-1893	” ” ”
Mrs. Margaret Ewing Hamilton (Mrs. W. B.)	.....1892	<i>Tsinanfu</i>
Rev. L. J. Davies	.....1892-1899	Removed to Tsingtau
Mrs. L. J. Davies	.....1892-1899	” ” ”
Miss Sarah A. Poindexter, M.D.	..1893-1896	Married Rev. R. H. Bent, Tsining
Rev. V. F. Partch	.....1895-1900	Returned to America
Mrs. V. F. Partch	.....1895-1900	” ” ”
Miss Mary L. Burnham, M.D.	....1897-1904	” ” ”
Rev. Calvin Wight	.....1897-1899	Died, 1899
Mrs. Calvin Wight	.....1897-1899	Removed to Tengchow
Charles Lewis, M.D	.....1895-1900	” ” Peking
Rev. Albert B. Dodd.	.....1903	<i>Tsinanfu</i>
Miss Emma Boehne	.....1903	<i>Tsinanfu</i>
Mrs. Mable Mennie Dodd (Mrs. A.B.)	.....1904	<i>Tsinanfu</i>
Caroline S. Merwin, M.D.	.....1905	<i>Tsinanfu</i>
Rev. William W. Johnston	.....1907	<i>Tsinanfu</i>
Mrs. Mary Harding Johnston	....1908	<i>Tsinanfu</i>
Charles F. Johnson, M.D.	.....1908	<i>Tsinanfu</i>
Mrs. Agnes E. Johnson	.....1908	<i>Tsinanfu</i>
William M. Schultz, M.D.	.....1909	<i>Tsinanfu</i>
Andrew A. Torrance	.....1910	<i>Tsinanfu</i>
Mrs. A. A. Torrance	.....1910	<i>Tsinanfu</i>

Forty missionaries during thirty three years.  
Seventeen missionaries in 1914.

4. Weihhsien.

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. J. H. Laughlin .....	1881-1891	Removed to Tsining
Mrs. Annie Laughlin .....	1881-1891	Died in the work
Rev. Robert M. Mateer, M.D. ....	1881	<i>Weihhsien</i>
Mrs. Sadie A. Mateer .....	1881	Died in the work
J. M. Matheson, M.D. ....	1884-1886	Returned to America
Mrs. Jennie A. Laughlin (Mrs. J. H.)	1885-1891	Removed to Tsining
Rev. S. A. Hunter, M.D. ....	1887-1889	" " "
Mrs. Sarah Hunter .....	1887-1889	" " "
Rev. J. A. Leyenberger .....	1887-1891	
Rev. Frank H. Chalfant, D.D. ....	1887-1914	Died, Jan., 1914
Mrs. Jennie M. Chalfant .....	1887	<i>Weihhsien</i>
Miss Emma Anderson .....	1887-1891	
W. R. Faries, M.D. ....	1889-1902	Returned to America
Mrs. Pricilla Faries .....	1889-1902	" " "
Miss Mary Brown, M.D. ....	1889-1900	" " "
Miss Emma F. Boughton .....	1889-1901	" " "
Rev. J. A. Fitch .....	1889	<i>Weihhsien</i>
Mrs. Mary Fitch .....	1889	<i>Weihhsien</i>
Mrs. Madge D. Mateer (Mrs. R. M.)	1889	<i>Weihhsien</i>
Mrs. Mary M. Crossette .....	1890-1909	Returned to America
Miss Fannie Wight .....	1890-1892	Died April, 1898
Miss Charlotte Hawes .....	1896-1900;	<i>Weihhsien</i>
	1904	
Miss Margaret Bynon, M.D. ....	1902-1911	Returned to America
Ralph C. Wells .....	1903	<i>Weihhsien</i>
Miss Mary Moore .....	1903-1906	Married, removed to Tientsin
Rev. Calvin W. Mateer, D. D., LL.D. ....	1904-1908	Died Sept. 1908
Mrs. Ada Haven Mateer .....	1904	<i>Weihhsien</i>
Rev. Frank E. Field .....	1904-1907	Removed to Tsining
Charles K. Roys, M.D. ....	1904	<i>Weihhsien</i>
Mrs. Mabel M. Roys .....	1904	<i>Weihhsien</i>
Miss Edna Parks, M.D. ....	1898-1905	Married, Rev. Alex Waite, Tsining
Miss Margaretta Franz .....	1902-1909	Removed to Yihhsien
Mrs. Grace Corbett Wells (Mrs. R. C.)	1907	<i>Weihhsien</i>
Miss Grace Lynch .....	1907-1907	Died. 1907
Miss Grace Rowley .....	1910	<i>Weihhsien</i>
Miss Louise H. Keator, M.D. ....	1912	<i>Weihhsien</i>
Miss Majory Rankin .....	1912	<i>Weihhsien</i>
Rev. Delbert L. Coleman .....	1913	<i>Weihhsien</i>
Miss Marie E. Woodward .....	1913	<i>Weihhsien</i>
L. H. Heimburger, M.D. ....	1913	<i>Weihhsien</i>

Forty missionaries during thirty three years.

Seventeen missionaries in 1914.

**Shantung Christian University Present Members.**

(Missionaries not Included in Lists of the Station.)

*1. Arts College, Weihsien.*

<i>Name</i>	<i>Date of Arrival</i>	<i>Present Address</i>
Rev. Paul D. Bergen, D. D.....	1883	<i>Weihsien</i>
Mrs. Paul D. Bergen.....	1883	<i>Weihsien</i>
Rev. William P. Chalfant, D. D..	1913	<i>Weihsien</i>
Mrs. Ada G. Chalfant.....	1913	<i>Weihsien</i>
Rev. Henry W. Luce.....	1904	<i>Weihsien</i>
Mrs. Elisabeth R. Luce.....	1904	<i>Weihsien</i>
Hoface E. Chandler.....	1908	<i>Weihsien</i>
Mrs. Chloe E. Chandler.....	1908	<i>Weihsien</i>
Mr. Samuel J. Mills.....	1911	<i>Weihsien</i>
Rev. J. J. Heeren, Ph. D.....	1911	<i>Weihsien</i>
Mrs. Edith W. Heeren.....	1912	<i>Weihsien</i>
Carl S. Rankin.....	1912	<i>Weihsien</i>
Edward T. Lazear.....	1913	<i>Weihsien</i>
Mrs. Edward T. Lazear.....	1913	<i>Weihsien</i>

*2. Theological College, Tsingchowfu*

Rev. Watson M. Hayes, D. D....	1904	<i>Tsingchowfu</i>
Mrs. Watson M. Hayes, D. D....	1904	<i>Tsingchowfu</i>

**5. Ichowfu.**

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. W. P. Chalfant, D. D.....	1890-1900	Returned to America
Returned.....	1904-1909	Removed to Tsingchowfu
Mrs. Louise Boyd Chalfant.....	1890-1900	Died June 7, 1903
Rev. Charles A. Killie.....	1890-1900	Removed to N. China Mission
Mrs. Liouse Kille.....	1890-1900	" "
Rev. W. O. Elterich, Ph. D.....	1890-1897	Removed to Chefoo
Mrs. Anna M. Elterich.....	1890-1897	Removed to Chefoo
Charles F. Johnson, M. D.....	1890-1907	Removed to Tsinanfu
Mrs. Agnes E. Johnson.....	1890-1907	Removed to Tsinanfu
Miss Anna Larson, M. D.....	1892-1897	Died Dec. 25, 1897
Rev. Wallace S. Faris.....	1896-1905	Removed to Yih sien
Mrs. Allen Asper Faris.....	1896-1905	Removed to Yih sien
Miss Emma E. Fleming, M. D....	1898-1909	Returned to America
Returned.....	1912	<i>Ichowfu</i>
Rev. Thomas N. Thompson.....	1901-1905	Removed to Tsining
Mrs. Mabel Hall Thompson.....	1902-1905	Removed to Tsining
Rev. George A. Armstrong.....	1902-1912	Returned to America
Frederick Fouts, M. D.....	1905-1911	Returned to America
Mrs. Nellie C. Fouts.....	1905-1911	Returned to America

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. Paul P. Faris.....	1905	<i>Ichowfu</i>
Mrs. Helena A. Faris.....	1905	<i>Ichowfu</i>
Mrs. Ada G. Chalfant (Mrs. W.P.)	1907-1909	Removed to Tsing-chowfu
Miss Margaret Faris. ....	1909	<i>Ichowfu</i>
Rev. Harry G. Romig.....	1910-1912	Removed to Yih sien
Mrs. Lucy A. Romig.....	1910-1912	Removed to Yih sien
Miss Louise H. Keator, M. D....	1911-1912	Removed to Weihsien
Rev. Roy M. Allison.....	1912	<i>Ichowfu</i>
Mrs. Edith M. Allison.....	1912	<i>Ichowfu</i>
Kenneth K. Thompson.....	1912	<i>Ichowfu</i>
Mrs. Bernice A. Thompson.....	1912	<i>Ichowfu</i>
Miss Elizabeth Small.....	1913	<i>Ichowfu</i>
Miss Mary J. Stewart.....	1913	<i>Ichowfu</i>
Benj. M. Harding, M. D.....	1913	Temporary supply to Yih sien
Rev. George F. Browne.....	1913	<i>Ichowfu</i>
Mrs. Irene Cowan Browne.....	1913	<i>Ichowfu</i>
Miss Maria M. Wagner.....	1913	<i>Ichowfu</i>

Thirty four missionaries during twenty-four years.  
 Fourteen missionaries in 1913.

### 6. Tsining.

Rev. Stephen A. Hunter, M.D....	1890	Returned to America
Rev. J. H. Laughlin.....	1892-1905	" " "
Mrs. J. H. Laughlin.....	1892-1899	Died, 1899 " "
Rev. William Lane.....	1892-1897	Died
Mrs. William Lane.....	1892-1897	Returned to America
Mrs. Mary Lane.....	1892-1897	Died
Rev. R. H. Bent.....	1893	Returned to America
Mrs. R. H. Bent.....	1895	" " "
I. L. Van Schoick, M. D.....	1892-1898	Returned to and died in America
Mrs. I. L. Van Schoick.....	1892-1898	" " "
Miss H. B. Donaldson, M. D....	1893-1895	Married Mr. Grier, Hsuehchowfu
Miss Jennie M. Hill, M. D.....	1895-1899	Married Rev. R. Mitchell, Can. P.M.
Miss Anderson.....	-----	
Charles H. Lyon, M. D.....	1900	<i>Tsining</i>
Mrs. Edna M. Lyon.....	1902	<i>Tsining</i>
Rev. H. G. Romig.....	1901-1909	Removed to Ichowfu
Mrs. Lucy A. Romig.....	1901-1909	" " "
Rev. James Waite.....	1904-1907	Returned to America
Mrs. James Waite.....	1904-1907	" " "
Rev. Alexander Waite.....	1904-1907	" " "
Mrs. Edna Parks Waite.....	1904-1907	" " "
Rev. T. N. Thompson.....	1907	<i>Tsining</i>
Mrs. Mable Hall Thompson.....	1907	<i>Tsining</i>
Rev. C. M. Eames.....	1907	<i>Tsining</i>

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. Frank E. Field .....	1907	<i>Tsining</i>
Miss Susie Eames .....	1909-1912	Removed to Chefoo
Miss Sarah Faris .....	1912	<i>Tsining</i>
Miss Irene Cowan .....	1913-1914	Ichowfu: married Rev. G. F. Browne

Twenty eight missionaries in twenty four years.  
Seven missionaries in 1914.

### 7. *Tsingtau.*

Rev. Paul D. Bergen, D.D. ....	1898-1901	Removed to 'Tengchow
Mrs. Paul D. Bergen.....	1898-1901	" " "
Rev. L. J. Davies .....	1899-1909	Returned to America
Mrs. L. J. Davies .....	1899-1909	" " "
Miss M. L. B. Vaughan .....	1904-1913	" " "
Rev. Carl P. Metzler.....	1901-1903	Removed to 'Tengchow
Rev. Charles E. Scott .....	1906	<i>Tsingtau</i>
Mrs. Clara Scott.....	1906	<i>Tsingtau</i>
Rev. W. M. Hayes, D.D. ....	1910	Members of station, but residing in
Mrs. W. M. Hayes.....	1910	<i>Tsingchowfu</i>
Miss Effie B. Cooper, M.D. ....	1908	<i>Tsingtau</i>
Rev. Thomas H. Montgomery....	1909	<i>Tsingtau</i>
Mrs. Thomas H. Montgomery....	1909	<i>Tsingtau</i>
Kenneth K. Thompson .....	1911-1912	Removed to Ichowfu
Mrs. Bernice A. Thompson .....	1911-1912	Removed to Ichowfu
Paul C. Cassat .....	1913	<i>Tsingtau</i>
Rev. C. C. Van Dusen, Jr. ....	1913	<i>Tsingtau</i>
Miss Helen Christman .....	1913	<i>Tsingtau</i>

Eighteen missionaries in fifteen years.  
Ten missionaries in 1914.

### 8. *Yih sien.*

Rev. Wallace S. Faris .....	1905-1907	Died May 13, 1907
Mrs. Ellen Asper Faris.....	1905-1907	Returned to America
Rev. C. H. Yerkes.....	1904	<i>Yih sien</i>
Mrs. Helen Eckard Yerkes .....	1904	<i>Yih sien</i>
W. R. Cunningham, M.D.....	1904	<i>Yih sien</i>
Miss Margaret Faris.....	1905-1909	Removed to Ichowfu
Miss Margaretta Franz.....	1908	<i>Yih sien</i>
Rev. Roy M. Allison .....	1911-1913	Removed to Ichowfu
Mrs. Edith M. Allison .....	1911-1913	" " "
Rev. H. G. Romig .....	1912-1913	" to 'Tenghsien
Mrs. L. A. Romig .....	1912-1913	" " "
William E. Winter.....	1912	<i>Yih sien</i>
Mrs. William E. Winter .....	1912	<i>Yih sien</i>

<i>Name</i>	<i>Term of Service</i>	<i>Later Address</i>
Rev. Ralph G. Coonradt . . . . .	1912	<i>Yih sien</i>
Benjamin M. Harding, M.D. . . . .	1913	<i>Yih sien</i>

Fifteen missionaries in nine years.  
Eight missionaries in 1914.

**9. Tenghsien.**

Rev. Harry G. Romig . . . . .	1913	<i>Teng sien</i>
Mrs. Lucy A. Romig . . . . .	1913	<i>Teng sien</i>

Two missionaries in 1914.

## VI. THE STORY OF 1913, TOTAL IN FIGURES.

The following table presents statistics of the Mission's work, by stations, for the year ending November 30, 1913, together with totals for 1912 and 1913:—

NAME OF STATION	When Established	Outstations	Missionaries	Ordained Preachers	Total, Chinese Workers	Organized Churches	Unorganized Group of Believers	Communicants	Added During Year	Children Baptized	Sunday Schools	S. S. Membership	Kindergartens	Primary and Intermediate Schools	High Schools	Total Number Schools	Pupils, Boys	Pupils, Girls	Pupils, Total	United with Church from Schools During Year	NATIVE CONTRIBUTIONS IN MEXICAN DOLLARS					Total
																					Local Expenses	Missions	Education	Medical	Other Causes	
1. Tengchow	1861	47	11	2	81	4	45	1,062	184	5	30	1,455	1	72	2	31	478	211	689	48	554	32	2,659	793	60	4,068
2. Chefoo	1862	30	20	9	92	9	30	1,261	100	13	21	933	1	17	2	23	580	144	724	84	2,448	84	1,826	1,450	...	2,532
3. Tsinan	1871	29	15	7	70	6	23	1,056	103	20	23	1,000	1	36	2	39	480	113	593	10	620	84	1,826	1,450	...	3,980
4. Wehsien	1883	170	18	13	154	29	30	4,998	410	63	10	1,500	67	2	71	1,886	461	1,847	140	3,550	200	10,000	804	100	14,544	
5. Ichowfu	1890	4	13	2	63	6	21	1,199	228	42	1	172	20	23	2	23	214	142	356	23	562	30	1,119	612	31	2,354
6. Tsingtau	1892	50	8	7	71	2	48	1,375	129	12	2	164	21	24	2	24	250	132	382	15	184	15	1,061	1,061	7	2,331
7. Yihstau	1898	175	10	6	140	16	44	2,196	240	75	95	1,805	71	3	72	745	315	1,060	58	5,370	438	2,308	53	1,130	9,299	
8. Yihstien	1905	0	7	1	44	...	15	176	42	...	1	120	15	16	223	34	257	8	224	8	830	82	8	8	8	1,150
9. Tenghsien	1913	6	2	1	44	...	15	176	42	...	1	120	15	16	223	34	257	8	224	8	830	82	8	8	8	1,150
Total 1913	...	520	140	24	715	72	256	13,320	1,496	230	173	7,149	3	274	14	299	4,356	1,552	5,905	302	13,31	889	19,803	4,918	1,336	40,258
Total 1912	...	392	83	24	659	69	223	12,411	923	229	135	4,777	2	221	15	239	2,636	1,148	3,784	104	8,198	1,217	12,266	2,924	1,734	26,339

### Medical Summary for Shantung Mission.

Hospitals, . . . . . 10  
 Beds . . . . . 283  
 Inpatients . . . . . 2,018

Dispensaries . . . . . 11  
 Individual Out-patients . . . . . 59,773  
 Out-patients visits . . . . . 102,043

Total expenses, including assistants, Mex. . . . . \$11,679

Receipts in fees, gifts, etc. . . . . \$5,010