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Series: I. Correspondence
Box / folder: 8 / 105
Folder label: General Correspondence:
From: Brooks Clark, Alice Edgar, Marguerite Everham, Marlin D. Farnum
(of American Baptist Foreign Mission Society)

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515063
Circular

Seen by
Johnnears M.B. 1st.
Boegea A.E. 1st.
Mr. Worley O.C.T.
Sherman B.
McGlashan 40
Bakers
Corrigan
Please return to Frederick's
Campbell

John St.
Adams
Lewis, M.B.
Jeffrey
Dear Brooks,

You probably have found out somehow or other that I have not stood with my Mission in opposition to the Board. It would hardly be worth while to tell the history of my thoughts in regard to Central China, but perhaps I might say that while I have not at any time presumed to say that I knew the facts about Hanyang, I have felt that I could weigh the evidence, and the evidence produced by Speicher et als. didn't seem to me as convincing as it evidently did to them.

Very likely you have seen a letter written to Huntley recently by some members of our Mission asking him for an account of what had been done in Hanyang recently. I am writing in a different strain, to ask you as a friend whether certain things that I have heard are true, and if not, what apparent basis of truth gave rise to them; and if they give wrong ideas, how those ideas can best be corrected.

The letter which Mr. Gould sent down and asked to have circulated in our mission, thereby, as I understand making it a public document, says certain things about you and Huntley, chief of which are 1. that you denied the native churches the right to hold a council, 2. that when it was already determined by the churches to hold a council you endeavored to induce certain churches to commit themselves in advance to a course contrary to what the council would be expected to follow; 3. that after the council you attempted to override its decision; 4. that you, Brooks, preached a sermon on "Jesus tempted of the Devil" and distinctly accused the members of the church of being in league with the devil because they attempted to frustrate the wishes of the missionaries that the churches should give independent decision of the question of transfer, without respect to the wishes of the other churches; 5. that instead of conserving the initiative and independence of the churches you and H. come before a church, preach a sermon of "call no man common or unclean" and say "After this Sunday this place will be closed", and then present them with three alternatives for immediate decision.

Now that is an amazing thing for two Christian gentlemen such as I knew on the Tenyo Maru to be doing, and I find great difficulty in believing it to be true as stated. And as I am not enough of a guesser to read through the lines, I thought I would write to you and ask you to tell me the facts about that council business, and what policy you are following with the Hanyang churches.

Mr. Gould also makes some statements about dismissing preachers and closing chapels, and I should be interested to know how much of this you found it advisable to do, and if there were any special reasons for special cases.

Mr. Gould also makes some rhetorical statements about how you are preaching about the non-essentials of the Baptist faith, and minimizing the differences for which Baptists stand. These things depend so largely on the personal equation that I give very little weight to any such statements, but I would be glad to have you tell
me if you care to what sort of views you may have expressed to give
Mr. Gould a chance to say this with an appearance of truth.

Our conference meets on Dec. 29, and the Hanyang question
is likely to be discussed quite freely at that time in private,
whether it is mentioned in the Conference sessions or not. If I
could know just what the facts about these matters are, I might
be in a position to put in an occasional word which would explain
what is going on in Hanyang in a different point of view from that
of Mr. Gould. As one of the youngest members I don't have a very
loud voice in the discussions of conference, but I might be able
to do something if I had the facts. So if you feel like answer-
ing these questions of mine, I should be glad if you would do it
before Conference.

................
Sincerely yours,
(signed) E.S. Hildreth.
Dear Hildreth,—To be published in the New East for February.

In reply to your letter of the 5th, first of all let me say that we have no personal quarrel with Mr. Gould or with others mentioned in this letter. Before reading this please read our letter to Messrs. Foster Ashmore and Baker. I will not repeat.

1. We did not deny the native churches the right to hold a council. We urged them to wait until we had first visited the local churches. This was the request of the Board as per letter of July 27. "We suggest that the meetings be held with the local churches...." Arrange a tour...." A conference with each congregation is far better than a meeting with a few representatives. "After the local churches have been visited a general meeting of delegates from all the churches may be advisable". These were our instructions on this point and we simply announced them to the Chinese.

In this connection, however, it ought to be said that we told the Chinese that we expected to call a representative meeting later as suggested by the Board. The Board did not want a few to decide for the many.

At the first meeting with the Hanyang Central Church 34 men attended. Five out of the eight who spoke (and all spoke who desired) favored cooperation with another society. The other three speakers that that would be disloyal to Mr. Adams, but did not say they that independence or self-support possible.

At the second meeting 41 men attended. Each had been met outside the gate and told that if he voted in favor of cooperation he would be regarded as a traitor. The opposition to cooperation had been gun to manifest itself because after the first meeting a messenger from Kuling from a former missionary of our society had announced, as reported, to a select few at a secret meeting that: Huntley was chiefly responsible for the withdrawal, the Board was divided on the question, well-to-do church members in the U.S.A. did not wish the withdrawal, that the Board said their decision was final, if the churches would hold off their decision, funds would be provided, former missionaries would be returned and new missionaries sent here.

It is doubtful if two members in the whole 580 believe real self-support is possible within any reasonable number of years. The members frankly do not want that. Many of them would like support thru Gould because they believe that then funds would be flush and controll
At this second meeting six speakers as arranged at the secret meeting above referred to, spoke favoring delay and opposing cooperation. After them two members spoke strongly favoring cooperation. The meeting was asked to appoint a committee to work out a plan of self-support. After much wrangling a committee of five were appointed, four of whom were preachers in mission employ and dared not refuse to act.

At the third and last meeting with this church 19 men attended. They unanimously declared their unwillingness to cooperate with another mission, rather strange after so many had publicly spoken in favor of it ("there's a reason"). They also voted unanimously that they could not be independent and self-supporting. At this meeting it was hinted more than once that funds were expected from other sources. We stated that diverted from churches in the U.S.A. could not be considered as real self-support by our Board.

At this meeting Miss Croll advised their writing a letter and sending it to each member of the Board. She advised their calling a meeting of delegates against the wishes of the Board. She also counseled delay and that they should meet without the presence of Huntley and myself, and that their letter should not be shown to us. In all this she was doubtless doing as Gould advised.

As we urged that the committee should have lay members and be larger it was increased to ten, the additions being all of those opposed to cooperation. It was part, not all, of this committee of the Central Church that called the "Council". It is hard to trace it, but evidence indicates that Gould paid the "delegates" expenses.

2. We left for the outstations and the meeting was called in our absence, and unknown to us until after our return. This answers charge #2. We were really taken by surprise when we learned that the meeting of delegates had been called.

Dr. Huntley and I attended the "Council" at their invitation, tho before attending we stated that we did so only as visitors, as we did not recognize the council as regular. One of the delegates from our other church in Hangyang city stated publicly in the meetings that he came at the request of the preacher, not chosen by the church. At Kia Yu there was not only no business meeting to appoint delegates, but the church as such did not even know about it, nor have they received any report from their "delegates". The "delegates" from at least two other churches were not properly chosen.
In a word the council looks like a dictatorial body to get introduced to some of the leaders in the various churches and mostly with those who could be induced to follow him. He was present in Hanyang during the "Council" and lived in the same building where the "delegates" were accommodated. He was pointed out as the "Good Samaritan" who would furnish the cash. This meeting was also apparently intended to bring intimidation and threats against any church or members who might favor cooperation. It did nothing constructive in way of self-support. It wrote one letter (Chinese style) to Boston asking them to reconsider. It sent a second letter prepared after Gould's arrival (in abrupt foreign style) and of which he was probably the leading composer. This letter was full of abuse, distrust, and bitterness vs Huntley and myself. The "Council" discussed and passed the first letter in the forenoon of their second day, and the second letter in the afternoon of the same day. And this the letters are entirely different in spirit.

Regarding the "council" it should be remembered that we had communicated to our churches early in August that the Board's decision to leave this center was final, and that the churches would soon be called upon to decide whether they desired to prepare for independence and self-support or whether they would join another society. Before any foreigner arrived they had a meeting of delegates from all the churches. But they got nowhere.

In Nov. 1913 the eight churches promised $320 for a year, and an increasing amount each year after. They have not raised $100 of this amount and give as their excuse that they were counting on most of it coming from the foreigners, but many of these have gone elsewhere. They do not even promise $200 for this new year.

Mr. Gould does not confine himself to facts. Last summer he prepared a lengthy document purporting to come from our Hanyang missionaries. It was preposterous in its plans and statements and among other things recommended that the Board accept the large piece of land offered by the gentry of Hanyang, and also the valuable piece of property adjoining ours offered by the Iron Works. I asked him when these properties had been offered and to whom. He said, "Ahem!" They have not been "exactly" offered, but that is no reason why we should not ask them to do so. Later when he had a letter of mine from Boston to which he knew he had no right, he denied having it. I insisted that Mrs. Adams said he had it when I had asked her to return it, and then he pulled it out of his pocket.
could ask Beaman to come here under the guise and be in plans opposed to the Board. Beaman wrote that he could not as that would be dishonest. The most charitable view I can take is that he is a monomaniac.

3. Since the "Council" we have taken no advanced step in the negotiations. We only did at Chia Keo our place on the Hankow side, what we had already announced we would do before the "council" met.

5. As to not conserving the initiative and independence of the local church, it is the Gould clique, not Huntley and myself who fail to do this. We have sought to get spiritual results by spiritual means. They have used intimidation, threats, secret meetings, physical violence and the hope of plenty of foreign filthy lucre as their methods of thwarting independence.

At Chia Keo I preached from Acts 10:34-11:18, urging the members to follow the leading of the Spirit even tho He led them as He did Peter to courses different from what we would have chosen. I called attention to the fact that the gift of the Spirit to these gentiles was proof enough to Peter and those at Jerusalem who at first opposed him, that these uncircumcised "outsiders" should be welcomed into church membership and fellowship. I stated that God converted me just as thoroughly in the Wesleyan as in the Baptist Church. Was this not proof that they also are members of the church of our Lord? I urged them to do that which would be most acceptable to their Lord and to have greater interest and love for the lost for whom Jesus died that, for their own "face". If this be preaching about the non essentials of the Baptist faith make the most of it.

Alternatives to the Chiao Keo Church. We had made no recommendation to the Board re Chiao Keo but had felt all the year that the Board having decided to leave we should not long continue there, where we were within two blocks of the Wesleyan Church. Last Dec. H. and I visited Chiao Keo. Aho we were renting a building for $25.70 per month had a preacher there drawing $15 a month and a "colporteur" who was drawing $12 per month, there were only 8 members present at the regular Sunday service. We were told that sometimes over 10 members came, and that the church had a total membership of over 20.
Later when we got at the church roll we found 85 persons received to date.
Of this number 16 had died or were expelled. After careful work we found
that 5 were entirely unknown and 5 more very distant non-residents.
That leaves 42f. But less than ten of these usually attend services.
Remember we had not sent any recommendation to Boston re all this.

But under date of June 25 Dr. Franklin writes: "I am of the
opinion that the Board will make some recommendation with reference to
centralizing the church work on the field, and also with reference
to appropriations for native workers, which will be on a sliding scale
with a view to the Chinese assuming full responsibility in the near
future." On July 8 the Board reduced the appropriations for evangelistic
educational work etc. from $5500 to $3250, although I had sent in a request
for appropriations on the scale of the preceding year. The covering
letter stated: "The reduction in the item for evangelistic work is made in
the expectation that there will be some concentration of work, and also
that the Chinese will provide for a larger proportion of the expense
than in the past." In the letter of July 27: "The churches will be
asked to contribute more largely for their own support. Beginning at
once they will be expected to contribute more largely, and still more
largely another year. It will be necessary to concentrate at a few
central points and give the central churches responsibility for the
pastoral care of those in some of the small nearby outstations."

Some months ago we removed the colporteur from Chiao Keo, and
put another preacher there thinking he might be able to make a better
start. We removed to the home of one of the members where in previous
years the church had met, and there was a convenient room. This greatly
reduced the rent. But now we felt that we should carry out the suggestions
from Boston, especially as the attendance had not increased, and the books
showed that they had not contributed a cash for some years to any part
of their support.

We gave three alternatives: 1. Join with the Central Church.
It only costs a ten cash piece to cross the river and the walk they would
have is not long to the Central Church. 2. Continue their worship there
provided they would become responsible for the rent. In that case we
offered to send our theological student from the Griffith John instit-
tution to conduct their service each Sunday till he graduates. 3. Join
with the Wesleyans.

They stated that they had attended communion and other services
at the Wesleyan Church and had been well received, that the church was
convenient and the doctrine nearly the same. They said there was no difficulty, but that they wished to wait and that they desired the student preacher above mentioned. We agreed and said "after this month" not this meeting "we assume no further responsibility for your rent." That was Nov. 8th.

Mr. G. was present at this meeting escorted by a former cook of Mrs. Adams just returned from Nanking. G. knows very little and got his information from his escort to Miss Crowl, who was not present. Reports passing thru prejudiced media are naturally inaccurate.

We have closed down no work, not even Chiao Keo where we are still furnishing the preacher, tho Mr. G. is reported to be paying the rent.

Dismissal of Workers. On our return in Sept. our helpers were all told of the cut in the appropriations, and that the Board expected the churches to greatly increase their contributions. That unless this was speedily done or cooperation with some other society was soon in prospect, we should have to dismiss some of our men. The middle of Sept. we told some of our leaders that we thought the time had come when we must begin dismissals, and proposed dismissing the "colporteurs" first. These "colporteurs" by the way have not sold a $1 worth of books for over a year and claimed that it was not possible to do so. We were advised to wait till we returned from the outstation trip. The latter part of Oct. we dismissed the two "colporteurs". As they were poor and had dependant families we gave them rent thru Nov. and part of Dec. and full salary for both Nov. and Dec.

We also dismissed one preacher. He had graduated in June and with the change of plan for Chiao Keo there was no place for him. His father is well to do so we only paid him half salary for Nov. We told all these men that if they desired we should be glad to help them secure places with other societies. In the case of the preacher we offered to write to Honan and Chekiang in case he preferred a Baptist Church. Exclusive of the salaries and rent of these men we exceeded our appropriations considerably in both Oct. and Nov, and will again in Dec.

Mr. G. showed his "loving heart" by taking these men into his employ, and the preacher at an increase of $3 per month. They claim that he has paid them for Nov. In that case they have received double.

Let me give another instance of the way G. is "preserving the initiative and independence of the native church". At my last outstation
trip in Dec. at one place where we rent an ancestral hall for a chapel. The preacher wanted us to put 100,000 cash into fixing it all up fine. I asked him how much they expected to give toward the expense. He said "we are all poor here and cannot give anything." Now this place the small is a very busy place and has the reputation of being a place where all the men in business make good money. We have no agreement that should we put that money into the hall the clan would continue to rent to us. They could turn us out. They would have their place renovated at our expense and we should have no redress. I pointed out to the preacher that with the reduced appropriations and in view of withdrawal we could not go in for luxuries. He replied "very well, all I have to do is to write a letter and at once I will have 200,000 cash." (referring to money expected from Gould as per "Liu Shao Tang". See our previous letter to S. China.)

Sermon by Glary. Of course I did not accuse the members of being in league with the devil etc. That is all untrue. I did preach a sermon on the Temptations of Jesus. It was after the threats, physical violence etc. had been used by the few to coerce the many. It was after the telegram mentioned in our other letter had been sent unlawfully using the name "Baptist Mission". The Committee had admitted that they no right to do this, but one member of the com. had excused it on the plea "we did not want the churches to fall into the hands of the Devil". My sermon was in outline as follows.

Introduction. God tests us to reveal to us our weakness or to prepare us for greater work, as we test machinery, or as the recruiting office tests volunteers.

1. The temptation to change stones into bread was to use his power to do that which showed lack of trust in God, and refusal to follow His will. Let us not use our power to do that which is displeasing to God or shows lack of faith in Him.

2. To cast himself from the temple before the Jewish leaders seemed a shortcut to the salvation of the world. It seemed a manifestation of faith, but it was really a lack of faith in God's wisdom and in His plan of world salvation.

Illustration. Saul. "Obedience is better than sacrifice." 3. Not a temptation to actual bowing down, but to use worldly means for spiritual ends. Acceptance of Satan's "help" in establishing the Kingdom of Heaven.

Application. We are being tempted now. Let us clearly understand that Satan's "help" will not help us in serving God.
The doctrine "do evil that good may come" and "to do a great right do a little wrong" are of the devil.

In conclusion let me say that it is not a matter of conscientious scruples vs a pedobaptist society with our members here. Liu Shao Tang, I am glad to say claims that he has reported his first letter is a second letter trying to undo the wrong in his first. (Quoted in our previous letter). He has said if only our Board had announced to the churches that they are leaving and turning over their work to the Wesleyans, and that they hoped that the members would support them as they have our society, and increasingly in the future, that not a member would have objected. The preacher at the Shuang Kiao, our other Church in Hanyang city, has also said practically the same thing. Our preacher at the Central Church is a very timid man and has said that he is willing whichever the church decides, tho he has told us privately that they must cooperate with another society unless foreign support continues. Three other preachers have publicly announced that self-support is impossible and that independence is bound to wreck the work of over 20 years, and that they would resign at once should their church vote. The remaining two preachers led their churches in the unanimous vote favoring cooperation with the Wesleyans.

In the December number of the Chinese Recorder, Dr. Hewett urges native church independence and self-support, and rightly. But we should slowly and carefully withdraw the props and support, and above all first properly teach and train our church members. Very little teaching and training of church members has been done here in recent years. The only apparent way of "Conserving the work of over 20 years" as urged by our Board is for the churches here to receive this teaching and training from another strong society. It is not a thing to be wrought in one year or two.

Pray for us that we and our church members here may be led to know His will and knowing it to do it.

Sincerely yours,

I. Brooke Clark

[Signature]

George A. Sturley
My dear Sister, All of your
friends are very sad at the
thought that your dear daugh-
ter, Edith, has had to re-
turn to the hospital.
After the high hopes for her recovery after the first opera-
tion, it is a shock to realize
that you and your husband
are again going through the
worry and suspense we
have thought were over.
May the New Year bring
you clearer prospects of a
quieter life and lighter hearts.

Faithfully yours,
Edith J. Edgar.
Writing . . . designed and donated by Mai-Thu to benefit UNICEF. United Nations Children's Fund.
Financed by voluntary contributions, UNICEF helps millions of children everywhere. Proceeds to UNICEF,

Exercice d'écriture . . . dessin offert par Mai-Thu à l'UNICEF (Fonds des Nations Unies pour
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para la Infancia), que ayuda a millones de niños en todo el mundo. El producto de la venta de estas
tarjetas se destina al UNICEF.
My dear friend:

I need to write so many more letters than I possibly can that I am sending you this in place of the long personal letter I should like to write you. I have been in America over ten months and the days have simply flown. I landed in Los Angeles and visited my sister in Long Beach, then my sisters in Seattle, and arrived in Chicago October first. I spent three months with my sister here and then left for New Orleans where I took three six-weeks courses in the Graduate School of Medicine of Tulane University. My travels since then sound like those of a presidential candidate. I visited Swatow missionaries, the Cowles family in Birmingham, Alabama, then my beloved relatives in Jacksonville, Florida, then a dear friend in Washington, D.C., Miss Kittitz and Miss Miller of Swatow in Philadelphia, also Doctor Alice Chang, more relatives and our Woman's Board officers in New York, and Doctor Marion Stephens and Miss Evelyn Stephens in Cincinnati. I was in Chicago for a few days when I left for our Northern Baptist Convention in Kansas City. Since then I have visited Carmans at Des Moines, two days at Rochester, Minnesota and then a delightful week-end at the Minnesota World Wide Guild house party in St. Paul.

Just now I am back in Chicago for a few days when I leave for summer assemblies at Winona Lake and Lake Geneva, also the Illinois W.W.G. house party at Lake Geneva. There are also many friends both in Chicago and down state whom I still want to see. Then I want to pack up and go out west again, for I sail on the S.S. President Taylor from Los Angeles, September seventh, and from San Francisco the eleventh. I am returning this time to our hospital at Kiyang, which is thirty-five miles up the river from Swatow. My address will be Kiyang via Swatow, South China. This hospital is closed now, as there has been no doctor, Chinese or American, located there for nearly two years. It is the only hospital among millions of people. For over a year Miss Katharine Bohn heroically carried on dispensary work with the aid of a fine Chinese nurse, but the latter died last Christmas time, so even the dispensary had to be closed and Miss Bohn is temporarily doing country work: Besides Miss Bohn, the other American residents of Kiyang are our missionaries Mr. and Mrs. E.H. Giedt and their three small sons.

I feel that I have so much for which to praise and thank the Lord during this furlough. I enjoyed every minute of my stay in New Orleans, the visits with relatives and friends, speaking in the churches and elsewhere, and especially the spiritual life in my own church in South Chicago which I think is one of the nearest spots to heaven on earth of which I know. Then there have been so many new friends made whose inspiring personality will help me in the years ahead at Kiyang.

Many many people have been praying that there may be sufficient doctors found for these two hospitals at Swatow and Kiyang. The one at Kiyang is closed, and Doctor Velva V. Brown is caring on alone at Swatow. It is a terrible responsibility to be working alone facing all the problems that stores of specialists with millions of dollars worth of equipment have here at home. Neither hospital has running water or electricity, both so very essential to medical work. Our Book of Remembrance asks us today to pray for the "Medical Workers of South China," especially that physicians will be moved to volunteer for service in China, where the ranks of medical missionaries have been seriously depleted in recent years. How happy I am to tell you that our W.A.B.F.M.S. are sending out Doctor Marion Stephens, her sister a nurse, Miss Evelyn Stephens, and an experienced Chinese doctor, Doctor Alice Chang. The latter will probably be located in Kiyang. We need still more doctors, especially men, both Chinese and American. So please keep on praying, that both hospitals may be adequately staffed, and that we may trust God to provide needed equipment.

You probably have wondered what the Chinese characters printed across this paper mean. One fourth of the people of the world revere the name of Sun Yat Sen, the man who wrote them about twenty years ago when China became a republic. Translated into English they mean, "The revolution is not complete. We must all work together to accomplish it." All over China in tens of thousands of places we find these words painted on walls and printed copies hanging in school rooms. This first president of China well understood the difficulties which rapidly changing China most experience. We Christian people know that China's greatest need is Christ. Doctor A. C. C. Chang, Principal of Kak Kuang Academy, Swatow, has said, "Without Christianity there cannot be a strong new China." As we pray we realize that the evangelization of China is not complete, Christ's task for us is not complete. In God's power we must all work together till we accomplish it.

Ever sincerely yours in His service,

MARGUERITE EVERHAM
Mr. and Mrs. E. L. Hobbett
76 High Street
Rockport, Mass.
U. S. A.
My dear friends,

How glad I am to be sending you my Christmas Greetings from China, and to tell you that the Chinese Christians are carrying on in a splendid way and need your love and prayers more than ever before.

In spite of the fact that Swatow has had four mayors and large armies going and coming this past year, the work of this hospital has gone on without interruption. The buildings have been calcimined throughout and rearranged. We have taken in a new class of seven nurses. They are adopting a pretty uniform of light blue trimmed in white this week. Preaching services are held twice a day and many other kinds of Christian work done. There has been no opposition to us. I beg of you to pray that if ever there is an anti-Christian movement against the hospitals as there was against the school last year that we may “take up the whole armor of God, that we may be able to stand in the evil day”.

Just now there is a former official and his wife in the hospital. They are lovely young people, well educated, whom you would be pleased to know. They are learning to pray and are reading the Bible. Please pray that they may become earnest Christians. Pray that after they leave here they will have Christian friends who will help them.

All our work is increasing except that we have fewer outcalls to the country villages. This is partly because there are more Chinese doctors, but more because the people are afraid of robbers. The other night a large group of men and boys were bringing us home from a case each one carrying a farm implement. As we started walking a narrow path over a lonely hill somebody said he was afraid. We were led by a half grown boy carrying a bamboo torch. “Afraid” said he, “afraid” of what? The robbers will think we are officials come to catch them. And when we came home to our own village they said the people were afraid of us because they saw this outlandish torch and thought we were a band of robbers!

China desperately needs more prayer and more Christian work. One fourth part of the world’s population coming into a knowledge of civilization without a saying knowledge of Christ is not safe for the rest of the world. Please pray that this year in China there may be great revivals so that the people may truly give “Glory to God in the highest”, and have “Peace on earth, good will to men”.

Ever sincerely your missionary,

[Signature]

Swatow, China, Nov. 25, 1927.
7315 Dorchester Avenue
Chicago, August 5, 1931

My dear friend:

During the past month the plans for my return to China have been changed. For awhile it seemed that I must delay, and it was difficult for me to write because I didn’t have anything definite to say. I thought the delay was a trial of faith, and can thank the Lord that in this testing time I have had no anxiety, and that prayer has been answered and difficulties removed.

My passage has been changed to the S.S. President Jefferson, sailing from Seattle September 5th, in order to accompany Dr. Alice Chang, the young Chinese doctor who is going to our work in South China. In the same cabin will also be Miss Ada Larson, of West China, and another young Christian Chinese woman. I shall leave Chicago in about two weeks, spend perhaps a week in Long Beach, California, and then go up to Seattle for my sailing.

Traveling at the same time on the S.S. President Hoover from San Francisco will be Dr. Marion Stephens, Miss Dorothy Campbell and Miss Evelyn Stephens, the latter two both nurses. Thus five doctors and nurses will soon arrive for work in our South China Mission. Some will work in Swatow, and myself and probably Dr. Chang will go to that closed hospital in Kityang. Please pray that the coming of all of these medical missionaries will be the means of opening hearts and homes now closed to the Gospel of our Lord Jesus Christ. May they hear the Master say “I stand at the door and knock.” May they open these doors and accept what He says, “I am the door: by me if any man enter in he shall be saved.”

Miss Ernid Johnson of our mission will also be with those on the S.S. President Hoover. We five missionaries are all traveling the new “Special Class” way, which permits enough saving to the Board to pay for the passage of the Chinese doctor. Please especially pray for this young Chinese woman that she will be a blessing to the work of the Kingdom in South China.

Though I will regret there will be many difficult days ahead, of course I am happy to be returning to the work and people I love. I wish I could visit more with my many friends, but I can’t be in two places at one time, and I believe God wants me over there. My address will be Kityang via Swatow, South China.

Ever sincerely, your missionary,

Marquerite Everham.
AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

VALLEY FORGE • PENNSYLVANIA • AREA CODE 215
CABLE ADDRESS: AMBAPRES, NORRISTOWN, PENNSYLVANIA

February 8, 1963

Mrs. E. S. Hildreth
Brooklyn, Connecticut

Dear Mrs. Hildreth:

I am writing to acknowledge receipt of the extremely interesting and valuable material you have recently forwarded to the American Baptist Foreign Mission Society. How thoughtful of you to send it to us. It is a remarkable testimony to the high regard in which your husband was held by the Chinese community. As I read the translation of the inscription on the monument I was both moved and inspired. The young Chinese living in Holyoke who made the translation has made an unusual contribution in having written down the characters in order and placing alongside the English equivalent. Personally I find this extremely interesting because due to my residence in Japan for thirteen years I am fairly familiar with the Chinese characters. Although as you know the characters are read differently in Japanese from Chinese, nevertheless in so many cases the meanings are quite similar.

Then to have copies of the inscription as it appeared on the monument is a very valuable item for our collections here. It now appears probable that in due course we will have a Mission House at Green Lake. Undoubtedly this material which you have thoughtfully sent in will occupy a prominent place. Having the photograph of the group gathered around the monument is a very wonderful thing for the record.

We do appreciate your forwarding this material to us. I am calling it to the attention of other members of the staff so that they will be familiar with it and also receive the same inspiration as has come to me.

Sincerely yours,

Marlin D. Farnum
Secretary for Overseas