VOLUME III
THE MID-CHINA AND THE NORTH KIANGSU MISSIONS
OF
THE PRESBYTERIAN CHURCH
IN
THE UNITED STATES
1899-1911
* * *

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1901

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- Miss Janet Carmichael, (see above, p. 69) M.C.
- Rev. H. Maxcy Smith, (see above, p. 47) M.G.
- Miss M. B. McCollum (Mrs. J.W. Bradley) N.K.

1902 Loss: Miss Emma McKnight M.C.

1903

Added --
- Miss Florence Smith Rodd (1903-1906) M.C.

Losses --
- Mrs. Mamie McCollum Bradley (d. Sept. 10) N.K.
- Rev. James E. Bear, Sr. (d. Oct. 9) N.K.

1904

Retired from the Field, Jan. 1
Mrs. James E. Bear Sr.

Added --
- Miss Flora Alderman (Jan. -- d. May, 1904) M.C.
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- Miss Janet Carmichael M.C.
- Miss Ellen Emerson, (d. Dec. 28) M.C.

1905

Added --
- Dr. and Mrs. Randolph Tucker Shields M.C.
- Miss Margaret Jones (Mrs. H.M. Smith) M.C.
- Miss Rida Jourolmon M.C.
- Miss Agnes V. Innis (d. July, 1906) M.C.
- Rev. and Mrs. Addison A. Talbot N.K.

1906

Added --
- Miss Catherine Williams (Mrs. A.A. McFadyen) N.K.
- Rev. and Mrs. Palmer C. DuBose M.C.
- Miss Josephine Woods N.K.
Lossees --
  Miss Belle Smith  M.C.
  Mrs. John W. Davis (d. March 10)  M.C.
  Miss Agnes V. Innis (d. July 1)  M.C.
  Miss Florence Rodd (m. Rev. H.V. Castle)  M.C.

Wedding -- within the Mission
  Dr. J. W. Bradley to Miss Agnes Junkin

1907
Added --
  Rev. Warren H. Stuart  M.C.
  Rev. and Mrs. Charles F. Hancock  N.K.
  Rev. John Walker Vinson, Sr.  N.K.
  David Todd Stuart, M.D.  M.C.
  Miss Carrie Lena Moffatt  M.C.
  Mr. and Mrs. H.B. Van Valkenburgh  M.C.
  Miss Annie Chestnut  M.C.
  Miss Jessie D. Hall  N.K.

1908
Added --
  Miss Annie R.V. Wilson  M.C.
  Miss Gertrude Sloan  M.C.
  Dr. and Mrs. Allen C. Hutcheson  M.C.
  Miss Esther Morton  N.K.
  Rev. and Mrs. Oscar V. Armstrong  N.K.
  Miss Ida McKay Albaugh  M.C.
  Miss Elizabeth Corriher, R.N.  M.C.
  Mr. Hugh McCutchan  N.K.
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  Miss Mary Thompson  N.K.
  Rev. Orvil F. Yates  N.K.

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  Rev. Warren Stuart to Miss Annie Chestnut

1909
Added --
  Rev. George P. Stevens  N.K.
  Miss Ellen Baskerville  N.K.
  Miss Charlotte Thompson  N.K.
  Rev. and Mrs. J.Y. McGinnis (re-enrolled)  M.C.
  Miss Annie Wilkinson  M.C.
  Miss M. Dickinson Roe, R.N.  M.C.

Lost by death --
  Dr. David Stuart (Nov. 6)
1910

Added --
Miss Russella Elinore Lynch
Rev. and Mrs. Lowry Davis
Rev. and Mrs. Andrew Allison
Miss Kitty McMullan
Dr. and Mrs. William Malcolm
Rev. Lyle Moffett
Rev. Francis A. Brown
Miss Sallie McGavock Lacy
Rev. and Mrs. Donald W. Richardson
Dr. and Mrs. R. M. Stephenson

Losses --
Dr. Hampden Wade DuBose (d. March 22)
Rev. and Mrs. J. T. McCutchan
Mr. and Mrs. Van Valkenburgh

1911

Added --
Rev. and Mrs. Robert J. McMullen
James Potter Mooney, M.D.
Miss Mildred Watkins
Rev. Cecil H. Smith

Rev. and Mrs. J. C. Crenshaw
Miss Mada McCutchan
Miss Nellie Sprunt

Losses --
Mrs. R. M. Stephenson (d. April 26)
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1906
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School land bought; Paxton residence
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1907
The Hancocks arrive; Miss Chang Ss-mei; Mr. Li
South Gate Church organized; West Gate Chapel
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1908
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  Routine evangelism
  Property bought for medical work
  The Henry Woods return in October

1903
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  Two Dispensaries (T.K.P., Hwaian). Hospital in November
  Henry Woods; literary work; bought property in Hwaian

1904
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  Medical work successful
  First day school opened
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1905
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T.K.P.
Miss Ellen Baskerville, R.N., arrived in March
The Morgans move to Haichow in December
Report on Station work
Girls' Boarding School organized, Miss Hall

Hwaianfu
Report on activities
Land bought for a hospital

The Famine of 1909-1911 and the Work in this Field

1910
T.K.P.
Rev. L.M. Moffett and Miss Sallie Lacy join station
Report on Station work
Dr. Woods seeking more land for the hospital

Hwaianfu
Dr. and Mrs. Malcolm arrive, inadequate equipment
Rev. and Mrs. Hugh White temporarily there
First two converts received into the Hwaian Church
1911
T. K. P.

Miss Nellie Sprunt arrived in October
Regular evangelism goes on in spite of famine
Medical work -- statistics
Orphanage and Boys' School -- Mr. Graham
Girls' School -- Miss Hall

The Revolution -- evacuation

Hwaianfu
Personnel changes and problems, and the work
Revolution in Hwaianfu -- no evacuation

Tsingkiangpu -- Hwaianfu Statistics
Why was the growth of the church in this field so slow?

SUTSIEN STATION, 1902-1911

1900-1901 Personnel Notes

1902
The work in Sutsien; Medical, evangelistic, school
The Division of the country field: Chencialou, Kwanhu

1903
Death of Mrs. Bradley, September 10

1904
Personnel changes
Misses Agnes and Jeanie Junkin arrive in September

Property changes
Hospital property bought. Church rebuilt
New school property

Reports on the School and Evangelistic Work
Inquirers -- their motives?
Itineration -- Suining; Chencialou and Kwanhu

Roman Catholics in the Sutsien area

1905
Local disturbances in May
Report on new property: School and Hospital

1906
Personnel notes
Misses Johnson and McRoberts ill with smallpox
Dr. Bradley marries Miss Agnes Junkin
Evangelistic Work, encouraging
Kwanhu; Christian teacher, small school
Chenchialou: Elder Meng; church organized

School growing - now 38 students

1906-1907 Rain, floods, approaching famine

1907, The Famine was on

Personnel notes
Rev. J. W. Vinson arrived in February
Mrs. Patterson broke her leg - her dispensary closed

Sutsien Church organized in June 53 members
Dr. Bradley and Dr. Yang
Girls' Boarding School begun in March - Mrs. Bradley

1908

Personnel notes
The Bradleys on health furlough
Rev. J. W. Vinson marries Miss Jeanie Junkin
Mr. Hugh McCutchan arrived Christmas Day

Work of the Station
Evangelistic work: Outstations and their evangelists
Medical work; Dr. Yang in Dr. Bradley's absence
Educational; Boys' and Girls' Schools

1909

Personnel notes
Rev. George P. Stevens arrived January
Patterson and Junkin, sickness and accident
The Vinsons transferred to Haichow in December

Work of the Station, full report for 1909
Evangelistic: Suining, Kwanhu, Chenchialou, Yaowan
Medical: looking forward to new hospital
Educational: Boys' Day Schools and Girls Boarding Schools

1910

Mr. Stevens to Hsuchoufu
Riots, floods and famine
New Hospital and Boys' School compound - buildings
Misses Johnston and McRoberts

Kiangpei Presbytery organized.

1911

Famine, fever, financial handicaps
Miss Mada McCutchan arrives for Girls' School
Work of the Station--

Brief Background history of Sutsien - Missionaries
Revolution -- evacuation of the station

Sutsien Station Statistics, 1904-1911

HSUCHOUFU STATION, 1903-1911

1901, Fall. Personnel, resumption of the work

1902
Personnel
Julia Farrrior Sanford Memorial School approved
Dr. Rankin reports on the work

1903
Dr. Moore on health furlough in December
Evangelistic activities
Educational -- School's first year
Medical -- two doctors, inadequate facilities
Mission meeting at Hsuchoufu

1904
Personnel
Dr. Bradley helping out. Dr. McFadyen assigned
Mr. White sick -- in Kuling
Graftons transferred from Chinkiang to Hsuchoufu

Report on the work of the Station

1905
Personnel, as in 1904
Work of the Station
New Church dedicated
Medical work -- Drs. Grier and McFadyen
Boys' School growing -- become a "college"?

1906
Personnel
Whites -- health furlough (Oct. 1906-Feb. 1908)
Dr. McFadyen marries Miss Catherine Williams

Work of the Station
Evangelistic
Christians support two evangelists. Inquirers' class
The city church "organized"
Medical -- property bought for a hospital
Rains, floods, famine hamper the work
The School -- new building completed. Plans for 1907
1907
Griers go on furlough, July. School closed
Work carried on by Graftons and McFadyens
Famine relief; special evangelistic services
Large Inquirers' class

1908
Personnel
Whites and Griers return. Miss Mary Thompson arrives Dec.
Work of the Station
Evangelistic; Division of the field; work growing
Medical; Dr. McFadyen, Statistics
Educational; Orphanage opened - Grafton

1909
Personnel
Miss Bernice Murray came to teach missionary children
In fall - Rices transferred to Hsuchoufu
Miss Charlotte Thompson arrived
Division in the City Church
Mission's Committee reports
Successful solution -- new assignment of work
White's country evangelism successful
Hsuchoufu and the presbyteries; Chiang Pei organized

1910
Personnel changes, Fall 1910
Rices return to Haichow
Whites transferred to open Yencheng
Stevens and the Armstrongs transferred to Hsuchoufu
Work of the Station
Evangelistic; Stevens and Armstrong
Medical; Statistics; money for Woman's Hospital
Educational:
Boys' Boarding School -- new dormitory to be built
Orphanage -- new buildings - residence and chapel

1911
No personnel changes
Work of the Station
The Famine of 1910-1911. Relief, crowded hospitals
Educational:
Boys' School -- 92 enrolled
Girls' School started in February - Misses Thompson
Orphanage
Evangelistic:
Country work -- Stevens
City Church, 160 members, new building needed

Tientsin-Pukou Railway
Revolution, 1911. Station evacuated in December

Statistics, Hsuchoufu Station, 1904-1911

Hsuchoufu Station and Polygamy

Issue raised by report of polygamy in the Congo Church
Assembly of 1904 - deliverance on polygamy
Dr. Laws makes new complaints
1907, Dr. Laws indicts Rev. Mark B. Grier
Action of Assembly of 1908

The Second Mrs. Wu, by Agnes White Sanford

New Stations Opened after 1902

TAICHOW STATION, 1908-1911
Efforts to open Taichow, 1905-1908

1909
The City and Mr. Caldwell's work there

1910
Personnel possibilities; disappointments
Work of the Station
Rev. F. A. Brown studying the language
Caldwell, preaching, building on new property

1911
Spring, famine relief -- Suchien area
August: Mission transfers Brown to Hsuchoufu
Caldwell moves to close station; disapproved

HAICHOW STATION, 1908-1911

1908, Station "opened" by the Rices in December. The city.

1909
Rices unable to buy property
Mission in August moves Rices to Hsuchoufu for a year
December, Morgans and Vinsons at Taichow
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1911
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Difficulty in buying property
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II. Southern Presbyterian Mission, 1867-1899
III. Mid-China Mission Station Fields, 1910
IV. Stations of the Southern Presbyterian Missions, 1911
ABBREVIATIONS USED IN THE FOOTNOTES

AR  The Annual Report of the Executive Committee of Foreign Missions of the Presbyterian Church, U.S. to the General Assembly meeting that year.

AR, NP  The Annual Report of the Board of Foreign Missions of the Presbyterian Church, U.S.A. to the General Assembly meeting that year.

Bi-M  The Bi-Monthly Bulletin published by the two China Missions of the Presbyterian Church, U.S.

HCMC  Latourette, History of Christian Missions in China.

MCM  Minutes of the China Mission, Presbyterian Church, U.S.

MGA  Minutes of the General Assembly, Presbyterian Church, U.S.

MGA, NP  Minutes of the General Assembly, Presbyterian Church, U.S.A.

Min. Dir.  The Ministerial Directory, 1861-1941, published by the Presbyterian Church, U.S.

Miss.  The Missionary, published by the Presbyterian Church, U.S.

Miss-Sur.  The Missionary Survey, the successor of the Missionary, published by the Presbyterian Church, U.S.

MMCM  Minutes of the Mid-China Mission of the Presbyterian Church, U.S.

MNKM  Minutes of the North Kiangsu Mission of the Presbyterian Church, U.S.
PREFACE

The Scope of our Projected Work. We began with the idea that after an introductory volume on the background of the mission work in China of the Presbyterian Church in the United States, (Vol. I, The China into which our Missionaries went, and Our Presbyterian Heritage in China), we would be able to sketch in some detail the work of the Southern Presbyterian Church in China in three additional volumes. (See the Preface of our Volume II). Our Volume II, the work of the undivided Mission, 1868-1899, ran over 600 pages.

As we began our third volume, we realized that with the growing complexity of the work of the two Missions, -- The Mid-China and the North Kiangsu, -- it would be impossible to complete the story in two volumes. We saw that the period from the division of the Mission in 1899 to the Communist take over in 1950, the story would inevitably fall into at least six interesting periods; 1899-1911, 1912-1922, 1922-1928, 1928-1937, 1937-1946, and 1946-1950. The probability is that each of these periods would take a volume if the story is sketched with the detail used in the first three volumes, for the period 1899-1911, (Vol. III), has run about 600 pages. How many of these volumes we will be able to complete, we do not know, but we believe the work is worth continuing on the present scale, even if we personally, in the providence of God, are not able to complete the story.

The Nature of our Project. As has been said in the Preface to Volume II, we are not writing a manuscript for publication, but one which will be
microfilmed for distribution. Our purpose is to collate and document the available source material on the mission work of the Southern Presbyterian Church in China. We are quoting copiously from the printed sources so that the student may have the material before him. We have refrained, more or less successfully, from interpreting or commenting on the factual material, although we realize that our selection of material for the record may be open to question.

The value of a project like this, with its wealth of detail, depends on whether the facts are made readily available. For that reason we are preparing two approaches to the content of the volumes -- a detailed table of content at the beginning, and a detailed index at the end of the volume, with many cross references in the footnotes to material in the previous volumes or in the volume under consideration.

Volume III, 1899 to 1911 sketches the story of the divided Mission -- Mid-China and North Kiangsu, in their development before the Revolution of 1911. The table of contents will give an idea as to how the material has been organized.

Source Materials. In this period the Missionary (Miss.), succeeded in 1912 by the Missionary Survey (Miss-Sur.), is still an important source, but decreasingly so as it ceases to be a strictly foreign missionary magazine.

The Annual Reports are still useful as more or less adequate surveys of the year's work. (Some years they are very sketchy or are lacking entirely.)

The printed Minutes of the two Missions become increasingly important,
especially for the material in their appendices. For comments on the scope of
the Mid-China Minutes, (MMCM) see below, page 291; for the North Kiangsu
Minutes, (MNKM), see below page 490.

A new and very valuable source of information is the Bi-Monthly Bulletin
of the two China Missions. This "New Series, Vol. I, No. 1" started with
November-December, 1905. Dr. P.F. Price, the first editor, wrote at the
end of this first volume, (p. 148):

This issue completes Volume One, covering a period of a year and two
months. It has been our aim to embody in it the history of our mission
work in China for that period and also to indicate the more important
questions that have confronted us, and to outline very briefly the progress
of events in the whole China field so as to put our work, as it were, in
the proper setting. Insofar as the Bulletin is a history of mission work
it is of permanent value....

If we had had a full and unbroken record of our work for the past forty
years the historians who are so in demand now would not find so much
difficulty in gathering their materials.

This Bulletin, (referred to as Bi-M., Vol --), by direction of the Missions,
aimed to publish a letter from each station each issue, in addition to giving a
forum for the discussion of common problems, etc.

Maps of the China Mission Fields. By accident, Maps I and III listed
for Volume II, page ii, were omitted in the binding of the Volume. They
are included in this Volume, pages 543 and 544, where they are numbered
I and II.

Two additional maps for the two missions, 1899-1911, are included
in this Volume III, pages 545 and 546.
THE MID-CHINA AND THE NORTH KIANGSU MISSIONS

BACKGROUND OF THE STORY OF THE TWO MISSIONS

The Division of the China Mission, September, 1899

As we have seen (Volume II, p. 557f) the China Mission, after several years of discussion, voted at the September, 1899, Mission Meeting to divide into two Missions, to be called "Southern Presbyterian Mission of North Kiangsu" and "Southern Presbyterian Mission in Mid-China," and the two groups were directed to convene during the sessions of the Mission and organize.

Organization of the Two Missions

Both groups met on September 12, 1899, for organization, and their first Minutes are of some interest:

Minutes of the Mid-China Mission

Provisional Organization
(Afterwards ratified)

Shanghai, China
Sept. 12, 1899
8:15 p.m.

The members of the Southern Circuit of the China Mission of the Southern Presbyterian Church, being convened at the call of the senior member, Rev. J. L. Stuart, the meeting was opened with prayer.

Rev. J. L. Stuart was elected temporary Chairman.
Rev. P. F. Price was elected temporary Secretary.

The following resolution was adopted:

Resolved, That this conference having no official status, there be a tentative and provisional organization, subject to the approval of the Executive Committee of Foreign Missions of the proposed division of the Mission.

Rev. W. H. Hudson was elected Treasurer.

The Secretary was instructed to notify the Executive Committee of the election of the foresaid Treasurer.
Mr. Stuart was elected Chairman and Mr. Price Secretary.

It was ordered that the Secretary be instructed to request the China Mission to turn over the records of the whole Mission to the Southern Division. (This was afterwards agreed upon by the China Mission, on condition that full copies be made for the Northern Division.)

It was Resolved, That the name adopted for this Mission be, "The Southern Presbyterian Mission in Mid-China."

The meeting was adjourned to meet September 14, at 8:15 p.m.

Minutes, Annual Meeting, 1899
Shanghai, China
Sept. 12, 1899

By order of the China Mission, Rev. S.I. Woodbridge, the senior member of the Northern Circuit, present at the Mission meeting, called together the members of that Circuit.

There were present Messrs. Bear, Graham, Patterson, Grier, Junkin, Moore, J.B. Woods, Rice and Woodbridge.

Mr. Woodbridge was elected Chairman. Dr. J.B. Woods was elected Secretary, pro tem.

Dr. H.M. Woods was elected Treasurer. Dr. J.B. Woods was elected alternate Treasurer.

Mr. Woodbridge was elected Permanent Secretary, with Mr. Junkin as alternate.

On motion, a committee consisting of Messrs. Grier, Bear, Graham, and Patterson were elected to revise the Constitution and report to the next regular meeting.

It was Resolved, That the name of the Mission be, "The NORTH KIANGSU MISSION of the Southern Presbyterian Church.

It was ordered that the next regular meeting be held at Kuling on the third Friday in August, 1900, but that the time and place of the meeting may be changed by Circular Letter before the 15th of May.

---

2 Minutes of the Mid-China Mission, 1899-1900, (Vol. I, No. 1), Shanghai: American Presbyterian Mission Press, 1900, pp. 1-2. These Minutes are hereafter referred to by MMCM and the year.
The Treasurer was instructed to take proper steps to put the financial business of the Mission on a sound basis.

The Secretary was instructed to inform the Executive Committee in Nashville of the election of officers.

The meeting was adjourned to meet at the call of the Chairman.

Prayer.³

Both Missions met on September 14 to appoint the necessary Committees to carry on the work of the Missions. At this meeting the Mid-China Mission also appointed a Committee on the Revision of the Manual.

The division of the Mission was approved by the Executive Committee at its meeting on December 5, 1899.⁴

The Roll of Missionaries in each Mission. The first official intimation to the Church of the division was given in the roll of missionaries published in the December, 1899, Missionary.⁵ It is as follows, and will give us a point of reference for the personnel of the two missions at this time.

### MID-CHINA MISSION

**Hangchow, 1867**

Rev. G. W. Painter
Rev. and Mrs. C. N. Caldwell
Rev. and Mrs. George Hudson
Miss E. B. French
Miss Emma Boardman
Miss Ellen Emerson
Miss Mary S. Mathews
Miss E. C. Davidson
Miss Venie J. Lee, M. D.

**Kudin, Lingwu District, 1894**

Rev. and Mrs. J. L. Stuart
Sinchang, 1892
Rev. and Mrs. P. F. Price
Miss Rebecca E. Wilson

³Minutes of the North Kiangsu Mission, 1899-1900, Shanghai: American Presbyterian Mission Press, 1900, p. 1. These Minutes are hereafter referred to by MNKM and the year.
⁴MMCM, 1899-1900, Circular Letter No. 10, p. 4.
⁵Miss., Vol. 32, p. 572
Soochow, 1872
Rev. Dr. and Mrs. H.C. DuBose
J.R. Wilkinson, M.D.
Mrs. J.R. Wilkinson
J.W. Bradley, M.D.
Miss S.E. Fleming
Miss Belle Smith
Miss Addie M. Sloan
Miss Emma McKnight
Miss Nettie DuBose
Mrs. M.P. McCormick
* Rev. and Mrs. J.W. Paxton
Danville, Va.
* Rev. and Mrs. J.W. Davis
Wooster, Ohio

Kashing, 1895
Rev. and Mrs. W.H. Hudson
W.H. Venable, M.D.
Mrs. W.H. Venable
Rev. and Mrs. J.M. Blain
Miss Elizabeth Talbot

Kiangyin, 1895
Rev. and Mrs. R.A. Haden
Rev. Lacy L. Little
Rev. and Mrs. J.Y. McGinnis
George C. Worth, M.D.
Mrs. George C. Worth
Mrs. Anna McG. Sykes

NORTH KIANGSU MISSION

Chinkiang, 1883
Rev. and Mrs. S.I. Woodbridge
Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. James E. Bear

Chu Chow Foo, 1897
Rev. Mark B. Grier
L.L. Moore, M.D.
Mrs. L.L. Moore
* Mrs. M.B. Grier, M.D.
Greenville, Pa.
* Rev. and Mrs. Hugh W. White
Bedford City, Va.

Whi-an-fu, 1897
James B. Woods, M.D.
Mrs. James B. Woods
Station not yet known

Su-Ch'ien, 1894
Rev. B.C. Patterson
Mrs. B.C. Patterson, M.D.
Rev. W.F. Junkin

Comments on this Roll of Missionaries.
The * before the name of a missionary indicates that the missionary was on furlough.

Dr. and Mrs. James B. Woods, listed under Hwai-an-fu, had not been
able to move there on account of Dr. Edgar Woods' departure. They were still at T.K.P.

Four on this list should not be counted when the comparative strength of the Missions at the time of the division is considered. Dr. and Mrs. Edgar Woods left the field in the summer of 1899 on account of health, not to return.

Miss Bissett and Miss Venie Lee, M.D. did not reach China till December, 1899. Thus there were actually 67 missionaries to be divided between the two missions. At the time of the division in September, 1899; 45 missionaries were in the Southern Circuit and 22 in the Northern. There were 17 voting members (men) in the Mid-China Mission -- thirteen ministers and four physicians. Of the 28 ladies, 11 were single. The North Kiangsu Mission had 12 voting members, (men) -- two physicians and ten ministers. The ten ladies were married -- two of them (Mrs. Patterson and Mrs. Grier) being physicians.

The Fields of the Two Missions. The story of the development of the two missions must be viewed in the light of the nature of the two fields in which they worked.

The Mid-China Mission Field was compact. It lay within a radius of 100 miles from Shanghai. Water, (and later, railroad), communication between the stations was easy and quick. Culturally and economically it was far superior to North Kiangsu. Theoretically, at least, it should be easy to build up self-supporting churches under able Chinese leadership.

It was an area long worked by the various Missions, and by 1900, self-supporting churches under Chinese leadership were being developed. The close
contact with other denominations in the same area made questions of comity
and cooperation live ones. Denominational lines in Christian work tended to
be less strictly insisted upon. Union institutions, staffed by members of
various denominations began to grow up.

The North Kiangsu Field was much larger and was socially and econom-
ically less developed. Chinkiang was included in this field as the "port of
entry" to the country north of the river, although it shared many of the
characteristics of the Mid-China stations. From Chinkiang north you entered
a pioneer field. It was 120 miles by canal from Chinkiang to Tsing-Kiang-pu,
and 60 miles further to Suchien. The canal travel was slower and in the winter
time very difficult. Chu Chou-fu (Hsuchoufu) was 80 miles cross country to
the northwest from Suchien. "Call meetings" of the mission were almost out
of the question, and the stations were more independent in their activities and
policies. The people were poor, and self-supporting churches were late in
developing.

Except in Chinkiang, the missionaries were not faced with the problem of
comity and cooperation, and where they were drawn into Union institutions,
like Nanking Seminary, many of them were inclined to insist upon adherence
to a strict Presbyterian standard of judgment on those teaching in these
institutions. North Kiangsu, therefore, will not feel the need for, and will be
less inclined to enter many cooperative Christian efforts. However, a sharing
in many of these will become inevitable over the years.

The Story of the Two Missions will not be easy to sketch, for the
missionaries and their activities increase. Institutional work -- schools and
hospitals -- will develop. The ecumenical ties, at least for Mid-China will
multiply and deepen. At the same time, both Missions are related to the same Executive Committee, with its policies and problems, and both will be affected by the situation in China.

It seems wise, therefore, to carry the story of the two missions in parallel sections in successive time periods so that they may be related to their common historical background. It also seems wise to make these time periods comparatively brief, about a decade each, where some justification can be found for treating the period as a unit. The units we have selected are: October 1899 to September 1901; September 1901 through 1911; 1912-1922; 1922-1928; 1928-1937; 1937-1946; 1946-1950. At the beginning of each section we will try to give some justification for cutting it off as a unit.

I. THE INTERLUDE, October, 1899 to September, 1901

The Interlude was due to the Boxer uprising of 1900. After the division of the China Mission in September, 1899, both groups went back to their stations to resume their work in comparatively peaceful conditions. They carried on this work with a degree of success until the late Spring of 1900 when the antiforeign risings, especially in North China, necessitated the evacuation of our missionaries, some sooner, and some later, but all were out of their stations by the 6th of August, 1900. There was no return for permanent residence until about December, 1900, and all could not return then. By the late Spring of 1901, the missionaries on the field had pretty well returned and taken up the work. However, about one-third of the force was on furlough, and did not get back until the Fall of 1901. Those returning to their stations found the situation quiet, property undamaged, and the Chinese Christians loyal. The work could be taken up pretty well where
it had been laid down in the Spring of 1900. It was only late in 1901 that the two missions could enter into uninterrupted work and make constructive plans for their missions. Hence, the evacuation of 1900 was in a real sense an "interlude" in the work.

The work of the Missions before the Evacuation.

We will sketch the work, first for Mid-China, and then for North Kiangsu, taking it station by station.

**Mid-China Mission, October, 1899 to summer, 1900**

**Hangchow Station**

**Personnel.** Mr. Stuart reported:

At the beginning of the year all the members of the station and all the native helpers were present and engaged in their work as usual.

Miss Davidson had returned from her furlough, accompanied by Miss J.V. Lee, M.D. 6

---

6 Miss Jane Varenia ("Venie") Lee, M.D. was born in Pennsylvania. She wrote of herself in 1926:

A year at a "Female College," six years of teaching in country schools, three years at the University of Nashville, (receiving the degree of Licentiate, 1891, on Instruction, and Bachelor of Arts, 1892), two years to teaching in a normal school, Huntington, W. Va., followed by five years of teaching in my Alma Mater while pursuing my studies in the medical department of the same, finished my home education, and in the autumn after receiving my M.D. degree (1899), I came with Miss Ella Davidson to the Hangchow Girls' School.

After six months there (Christmas, 1899 to July 7, 1900), the Boxer troubles took us all to Shanghai for eight months. From there I went to Kashing till Dr. Venable returned from furlough, and then three months in Kiangyin because of Dr. Worth's absence, then again to begin work in Hangchow School, only to be transferred after six months to the Hospital in Kashing with Dr. Venable, where I enjoyed three years uninterrupted medical work. At the end of this time I reluctantly shifted again, obeying the imperative call to the Hangchow Girls' School, where I remained until 1914. From there I came to the Luola Murchison Sprunt Academy, in Kiangyin where I still remain in joyful service,
The foreign staff consisted of Rev. G.W. Painter, Rev. and Mrs. C.N. Caldwell, Rev. and Mrs. G. Hudson, Misses French, Emerson, Davidson, Boardman, Mathews and Lee, M.D....

The work moved without change until the first part of March, when Mr. Hudson and family left on furlough. Six weeks later the Chinese pastor's father, under mental depression, committee suicide in his own house, and, as it seemed to reflect on his son's filial conduct, it was thought advisable for him to resign his charge. This followed so closely on the departure of Mr. Hudson that it seemed necessary for Mr. and Mrs. Stuart to move into the city [from the Lingwu District] and take charge of the church. The pastor [Mr. Dzen] was transferred to their work, and the people seem to be much pleased with him.

The Lingwu District now drops out as a "Mission Station."

Shortly after these changes were made the trouble in the north became more serious, and by the last of June we advised Mr. Caldwell to take his family to Shanghai and secure a house for the accommodation of the station in case the trouble reached us. The other ladies of the station left in July, and Messrs. Painter and Stuart left with all other foreigners on the 6th of August....

The Stuarts' 25th Wedding Anniversary was celebrated on October 15, in Hangchow.

Minister Conger's Visit to Hangchow. The United States Minister to China, Mr. Conger, accompanied by the consul-general at Shanghai and some others made a visit to Hangchow on October 19. They toured the city, met the American residents at the mission compound and visited the girls' school.

Dr. Stuart adds:

The girls were much interested and much gratified to see the great man from America. It is a matter of great wonder to the Chinese to see our great man going about in the same way as ordinary people, and wearing clothes like an ordinary missionary! It is the first time that a minister from our country has ever visited Hangchow, so far as my memory goes, and it goes back 31 years now.

regarding the education and Christianization of girls in China, the most important and delightful work in the world. (China Investment, p. 64)

The Work of the Station before Evacuation. Dr. Stuart wrote in the 

Annual Report:

Mr. Painter devoted himself mainly to the work of itineration, visiting many cities, towns, and villages north of Hangchow within a radius of sixty miles....he also devotes part of his time to the country near our stations of Sinchang and Kashing.

Mr. Caldwell has charge of the street chapel in the large and important northern suburb and the work of which it is the center.

Mr. Hudson had charge of the Great Peace Bridge chapel and the work connected with it.

Miss French dispensed medicine in connection with three street chapels on different days, and while the patients wait for their turn in the chapel, there is always some one there to teach them and urge on them the acceptance of the Gospel.

Miss Davidson had charge of the girls' boarding school, and was bending her energies to working it up to a still higher degree of excellence.....

Miss Boardman, being released from the care of the boarding school, had taken up her old work at the Great Peace Bridge Chapel, where she had a day school and a very interesting work among the Christian women and also in the homes of the children and women in the neighborhood.

Miss Mathews had charge of a similar day school and the work in the homes and the neighborhood of the north suburb.

Miss Lee was busily engaged in the study of the language, and was also taking charge of the sick in the school and among the foreigners of the station, and giving instruction in music and attending to the calisthenetic drill in the school.

The native staff consisted of the pastor, two native preachers, two Bible women, four day school teachers, and three assistant teachers for the girls' school....

The Lingwu work was under the special care of Mr. and Mrs. Stuart. They spent their time in visiting and instructing Christians and inquirers living in about thirty villages, scattered over an area of five by ten miles. Two of the farmers acted as lay evangelists two days each week, employed by the Christians, and services were held in three different centers on Sundays.

The boarding school for the children of the Christians was supported by their bearing one half of the expenses.10

10 For the Lingwu school, see our Vol. II, p. 517
It seemed a kind providence that the Hangchow pastor was free to take the place of Mr. and Mrs. Stuart when they felt compelled to move to the city...11

**Persecution at Kuding, April, 1900.** In the June, 1900 Missionary, Mr. Stuart has an article on Missionaries and the Chinese Courts, in which he gives several cases of injustice done to Chinese Christians, in which he had successfully appealed for justice to the Chinese officials, although

The policy of our mission from the beginning has been to avoid appeals to officials unless it seemed absolutely necessary in self preservation.12

Writing a week later, April 16, he tells of a persecution of some of the Christians in Kuding (in the Lingwu field) who had refused to pay about ten cents each to help finance the idolotrous theatricals in their community.

One inquirer was beaten and kicked until he could not move without great pain; another had been tied to a pillar about 15 hours, and the preacher had been suspended by queue for five or six hours, when a man, moved with pity, loosened it so he could stand on his feet, but some bystanders were so provoked at this act of humanity that they pushed him into the canal.

On hearing of the persecution, Mr. Stuart went to the official asking that justice be done. After some delay, the Christians were released, and $35.00 was paid for actual damages and losses. Mr. Stuart adds:

It is a matter of thankfulness to note that under this persecution not one of the inquirers denied his faith, or faltered in acknowledging himself a Christian, though they have been inquirers only a few months.13

**Kashing Station, October 1899-July, 1900**

**Personnel.** The W. H. Hudsons, the Venables, the Blains and Miss Talbot.

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11 AR, 1901, pp. 39-40  
12 Miss., Vol. 33, p. 267  
13 Ibid., pp. 313-314
Work of the Station. Medical Work. Dr. Venable gave the mornings to the clinic, performing operations in the afternoon. Writing on December 9, 1899, he said: "Last year I treated 9,000 patients, and twice since Mission Meeting (Sept. 1899) the number has run up above 1,200 a month.  

School Work. The little day school that has struggled so long for bare existence found a new home and a new name. The "Axson Academy," for many years located at Hangchow, has come to Kashing, and the first building, erected by the generosity of the Independent Presbyterian Church of Savannah, Georgia, is now known as "Axson Hall." The teacher, his family, the students (just ten in number), rejoice and work in comfort. 

The evangelistic work goes on in connection with the dispensary and school. In addition we are doing some outstation work. A new, foreign-built house boat, purchased at a low price in Shanghai, has been refitted, and now waits to take us to the outlying districts... 

Sinchang Station, October, 1899-July, 1900  

Personnel. The Prices and Miss Rebecca Wilson. 

Work of the Station. During the first half of the year, until July 5, 1900, Mrs. Price had the full number of patients, visiting Bohyuan, our regularly established outstation, once a week. Evangelistic work was also being extended to Dan Chiu, nine miles north of us, and to Dong Hsiang and Ah Zah to the southwest, the latter place being twenty-one miles away. 

Miss Wilson, besides being engaged in the diligent pursuit of the language, was also able to relieve her sister in many ways and help in the active work....
Soochow Station, October, 1899-July, 1900

Personnel. In north Soochow, the Davises and the Paxtons were on furlough. Dr. Wilkinson's health was bad, and the hospital was closed from the fall of 1899 to the middle of February, 1900. Dr. Bradley was studying the language. The others in north Soochow were Mrs. Wilkinson, Mrs. McCormick, Misses Fleming, Smith, Sloan and McKnight. Miss Belle Smith, with the permission of the Mission, went on furlough in May, 1900. In south Soochow the DuBoses and their daughter, Nettie, carried on the work.


The Work of the Station. The Annual Report said that the station was blessed with two pious, active, efficient, studious native pastors, who are instant in season and out of season. One of these is especially gifted as a teacher of the Bible, and the other is an eloquent preacher to the heathen.

Sibley Home was built under the direction of Dr. Wilkinson on a lot adjoining the hospital, and Miss Fleming also built a commodious house with rooms for holding women's meetings, and a large school room which is used as a chapel on Sabbath afternoons. Mrs. McCormick is matron of the hospital, assists in the daily clinic, and holds a meeting for the women.

Dr. Wilkinson, although forced to close the hospital for a while, continued the training of his two medical students. In February, 1900, having recovered, he reopened the hospital. Mrs. Wilkinson assisted in the weekly prayer meetings for the women, and taught a singing class once a week.

19 AR, 1901, p. 43
20 For an account of the wedding, see Miss., Vol. 33, p. 327
21 AR, 1901, p. 44. See also Miss., Vol. 33, p. 388.
Miss McKnight labors among the women from two to four miles from the hospital, and is very kindly received at the villages, where she visits the same homes every week.

Miss Sloan visited 53 towns and villages (some of them many times) ...... She also regularly taught the patients in the wards.

The first six months of the year... Mrs. DuBose went daily to the Yang Yoh Hang chapel, where she attended service and afterwards held a woman's meeting in the rooms adjoining.

During the winter Dr. DuBose carried on daily services... With the spring came the opening of three chapels by the people themselves, in the lake country southeast of Soochow, and the invitation to the missionaries to come and preach. The chapels were furnished with sittings and lamps, and supplied with hymnals by the inquirers, which numbered about 100. Several classes came to the city chapel to study. Both he and the native preacher gave every Sabbath to the towns.

Kiangyin Station, October, 1899-July, 1900

Personnel. The following paragraph from the Annual Report sums up the personnel at the beginning of the period:

The year that has just past was begun with a force of nine adult foreigners, eight of whom were recognized as active workers. The Hadens, Mr. Little, the Worths, the McGinnises, and Mrs. Sykes.

One of our number whose name is not on our roll of missionaries, was nevertheless most active in works of kindness and deeds of sympathy, and her presence was a sweet benediction to all who knew her. We refer to Mrs. Mary McGinnis, the "mother of missionaries," whose sphere of active service has been transferred to the home on high, whose works still follow her on earth.

Work of the Station. Unfortunately, the Annual Report gives us no definite information about the work of the station in the nine months before evacuation, as all of these missionaries went to the United States in May to

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22 AR, 1901, p. 45. Miss Sloan, writing on June 20, shortly before evacuation gives a last minute glimpse of the work at that time. (Miss., Vol. 33, pp. 463-464.

23 AR, 1901, p. 46. For Mrs. Mary McGinnis, see also our Vol. II, p. 372. She died in Memphis, Tenn., on Oct. 2, 1900. (China Investment, p. 169)
August, 1900.

The Fifth "Native Conference" met in Kiangyin on April 6, 1900, and Mr. Price gives an interesting account of Kiangyin and the Conference. We have in part:

The conference met on Friday morning, April 6. Rev. J. L. Stuart, the chairman, preached on Matt. 9:36-38, making a timely appeal for prayer for workers, especially Chinese workers, in the vineyard. Rev. W. H. Hudson was chosen chairman, and Mr. Sen of Sinchang and Mr. Wang of Kashing as clerks.

The first morning session was taken up with reports from the various fields of work. These reports showed many encouraging signs.

The total statistics are most gratifying. Added during the year, 94; number of inquirers, 188; total communicants, 414; native contributions, $500. It will be noticed that the increase in church membership within the past year was 33 per cent.

On the Sabbath day, after a sermon on the "Constraining Love of Christ," the Lord's Supper, administered from the hands of Mr. Sydenstricker, was distributed by five Chinese elders to a large body of communicants.

The variety of dialects [six] is a striking feature of the conference. Yet with all these differences there is no special difficulty among the Chinese and those who know Chinese, in understanding each other...

The North Kiangsu Mission

Chinkiang Station. October, 1899-July, 1900

Personnel. Mr. Woodbridge left Chinkiang for furlough in June, 1900, and Mr. Sydenstricker was given the occupancy of the Woodbridge house on the hill after June, 1900. Thus the personnel at the station before evacuation: the Woodbridges, the Sydenstrickers and the Bears.

Work of the Station. Mr. Woodbridge had charge of the work at the

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25 MNKM, 1900-1901, p. 2, Circular letter of Jan. 1, 1900
South Gate till he left. Mr. Bear carried on the West Gate chapel work, conducted regular services at the village of Lung-Wang Miao, seven miles south of the city, and spent sixty-seven days in itineration, north and south of the River. Mr. Sydenstricker continued his chapel work near the river side till the latter part of the winter, when it was closed so that new work might be opened. He continued the chapel at Kwachow, north of the River. In this period two new outstations were opened—Tan-yang and Lu-tsen, both south of Chinkiang on the canal.

A resume of our work and field at the Chinkiang station gives us about the following: we have now seven regular preaching places, four of which may be called outstations. We have Christians or inquirers, or both, at nearly all of these places. We have four natives, who regularly almost daily, preach the gospel. We have an itinerating field that extends 200 miles south and north of Chinkiang which we regularly visit, preaching and distributing books wherever we go. We have about 30 communicants and about 50 inquirers.26

Tsing-Kiang-Pu Station, October 1899-June, 1900

Personnel. The Henry Woods, the Grahams, the James Woods, Mr. Rice and Miss Bissett. Rev. Archibald D. Rice, reached China on September 9, 1899, and Tsingkiangpu on September 29, where he began his study of the language.27 Miss Emma Bissett reached China December 13, and her station at T.K.P. on January 16, 1900. She was studying the

26 AR, 1901, p. 48
27 Ibid., p. 50

Rice, Archibald Dean—b, nr Ferris, Texas, Aug. 23, 1872; f, A.W.R.; m, Kate Crabtree; w, Emma Bissett, China, Sp. 00; AusC, AB, 96; Louis PTS, 99; L&O, 99, Dallas Pby; fm. China, 99- Tsingkiangpu, 99-07; Haichow, 08--|--19; d, Haichow, typhus fever, May 31, 19. (Min. Dir., 1867-1841, p. 605)
The Work of the Station. The following information is from the Annual Report:

The people's treatment of the missionaries during the past two years has been very different from what it formerly was; very little reviling is heard on the streets, and the Sunday services are better attended. All during the year Mr. Graham has gone to Hwaianfu with Dr. James Woods two days in the week. The people there seem to have a kindly feeling towards them. The warmest native friends that they have are two gentlemen of the official class who live in this city.

Mr. Graham also assisted Dr. James Woods in his medical work in TKP. Nothing further is told us about the medical work.

Dr. Henry Woods continued his Bible revision work—currently he was engaged in editing the gospel of Mark. He also took part with Mr. Graham in the evangelistic work, locally and to some degree in the field.

Miss Emma Bissett was born in Clarkesville, Tenn., Sept. 7, 1867. She arrived in Shanghai, Nov. 14, 1899. In the Boxer year Miss Bissett with several other ladies refugeed in Japan. While there she was married to Rev. A. D. Rice, whom she had met previously.

Mr. and Mrs. Rice labored eight years at TKP, and when the mission opened a new station at Haichow, 100 miles further in the interior, they volunteered for that work...

In their work Mr. and Mrs. Rice were self-denying and fruit-bearing missionaries and since Mr. Rice's departure by sudden death while still in active work, Mrs. Rice has been nobly carrying on both in missionary work and in the care and training of four children... (China Investment, pp. 63-64)

Note the difference in arrival date, Annual Report and China Investment. The first is to be preferred.
In the spring of 1900 he helped to start and carry on a regular prayer meeting and preaching service at a town called Hsu Chia Tsuang, the home of Dr. James Woods' writer who had become a Christian. With Mr. Graham he made a trip to Funing in March, 1900. Mr. Graham said that his work was just the routine evangelistic work. The ladies carried on work among the women.

In a letter written June 17, (three days before the trouble started), Miss Bissett told something of the social life of the station—the weekly Monday night socials and the occasional picnics for the children and adults.

Suchien Station, October, 1899-June, 1900

Personnel. In October, 1899 the Pattersons and Mr. Junkin were at the station. Dr. and Mrs. Charles S. Terrill, new missionaries, reached Shanghai on January 8, 1900 and Suchien in early February. The end of April Mr. Junkin brought his bride, Mrs. Nettie DuBose Junkin to Suchien, and a week later the Pattersons started on furlough.

Work of the Station. Mr. Patterson starts his report with this statement:

29 This trip to Funing is described in the Miss., Vol. 33, p. 365. For Funing, see our Vol. II, p. 403-457.

30AR, 1901, p. 50 31Miss., Vol. 33, pp. 408-410


33AR, 1901, p. 52.
The general aspect of the work is, perhaps, as bright as it has been before. The crowds of inquirers have left off coming. There are yet a few in scattered places who may be called friends of religion. In spite of the rising antiforeign feeling in the neighboring province of Shantung, our missionaries have been well received in Suchien, all the year.

The Scotch ladies Misses Johnson and McRoberts, laboring independently, located at Su-chien, have identified themselves very closely with our station there and have done much good among the women. 34

Mrs. Patterson reported progress in medical work up to May 1. The report continues:

After the Pattersons left, Dr. Terrill, with the help of the interpreters, kept the dispensary open for several weeks. But this work proved too much for his failing strength. Mrs. Terrill began to help Mrs. Patterson in the dispensary very soon after reaching Su-chien. Dr. Terrill suffered many days of pain in the spring. In June he and Mrs. Terrill left for the South, seeking medical help. The doctors later ordered him home. 35

Mr. Patterson and Mr. Junkin carried on the local and country


35 AR, 1901, p. 52.

The Death of Dr. Terrill. The Missionary (Vol. 33, p. 559) has this sketch of Dr. Terrill and his death:

The medical department of our China Mission has lost a valuable member in the death of Dr. Charles S. Terrill, which sad event occurred at Tridelphia, West Virginia, Monday, Oct. 22, 1900. Only in December last had Dr. and Mrs. Terrill joined the China Mission, being stationed at Su-chien. As this station is to the north, near the border of Shantung Province, where the Boxer trouble originated, it became needful for our little force at that place to repair to Shanghai early in the summer.

Already in poor health, the hurried trip, full of discomforts, was a severe tax on Dr. Terrill. It was deemed best that he go to Japan, where had the ablest and best medical attention. But successive attacks of appendicitis greatly prostrated him, and pulmonary trouble developed. When there seemed to be little or no hope, Mrs. Terrill undertook the long journey home with her husband. In extreme weakness he reached his father's home near Tridelphia only two weeks before he passed away.
evangelistic work. At Kwanhu one young man was baptised and at Suchien six were received, three men and three women. Mrs. Junkin was busy learning the northern Mandarin.

Chu-Chow-Fu Station (Hsuchoufu), October, 1899-June, 1900

Personnel. Rev. and Mrs. Hugh White were on furlough. Mrs. Grier was also on furlough, returning to Chu-Chow-Fu in May, 1900. Dr. and Mrs. Moore and Mr. Grier were on the field until their evacuation. Mrs. Moore wrote a long letter describing their trip from Su-chien to Kuling in the summer of 1899. Then after mission meeting in Shanghai, she describes the 26 day trip from Shanghai to Chu-Chow-fu, which they reached on October 12. On February 13 while they were alone at the station, their little son, Linford, died of smallpox.

Mr. Grier has this to say about his own activities:

A large part of my time since last mission meeting has been taken up in traveling. My first undertaking was to transport 3,000 of Oregon pine from Shanghai to Chu-chow-fu to build a dwelling house. This was intended, in the first instance, to be taken along the Grand Canal nearly the whole distance. But after having passed Suchien some distance, the water proved too low, and this lumber had to be loaded on ox-carts and taken overland for a distance of about 70 miles. The entire trip took 38 days.

This is a severe blow to the mission of North Kiangsu, all of whose members held Dr. Terrill in warmest esteem. He and his wife had made a very fine impression on his fellow workers, who grieved to see them leave, fearing at the time it was a final departure. The sympathies of a wide circle, and indeed, of all of our church, will go out to Mrs. Terrill (nee Charlotte Hazlett, of Wheeling) in this hour of her sore bereavement.

Dr. Terrill had been in the East previously, having for a short period (1886-1888) been an independent missionary in Persia. He was educated at Washington and Jefferson College and at Wooster (Ohio) Medical College. He died in his thirty-fifth year, having taken rank before going abroad, as a young physician of great promise. (Miss., Vol. 33, p. 559)
In November Mr. Grier again came to Shanghai to meet Mrs. Grier, but learned there that she would not be out till spring. However, as reinforcements were soon expected for the northern stations, Mr. Grier waited for them, visiting in the meantime, our southern stations, and afterwards accompanied Miss Bissett to T.K.P. In this trip up the canal they were much delayed by ice in the canal.

Mr. Grier returned to Shanghai again in April, and took Mrs. Grier up to Chu-Chow-fu, reaching their station in May. They had scarcely gotten comfortably settled, intending to remain all summer, when the "Boxer" trouble arose, and they had to leave their station to seek a place of safety.39

The Work of the Station. Dr. Moore carried on the medical work through the winter and spring. March and April were the busy months with 3,000 patients. From 50 to 75 per cent of his patients were eye patients. Mrs. Moore spent her afternoons talking to the patients and helping in the dispensary.

While in Chu-Chow-fu, Mr. Grier gave his time to the work of the station, superintending a day school, making the necessary preparation for building a dwelling house, conducting Sunday services, etc. Mrs. Grier had scarcely started in teaching the women, Christian and inquirers, when it became necessary for them to leave.40

The Boxer Uprising, 1900. Evacuation.

The Broad Background. In our brief sketch of the China into which our missionaries went we have spoken of the Boxer uprising in its wider historical setting.41 The foreign aggression on China led to reactions on the part of the Chinese. One was the futile attempt of the young Emperor to remake China by "paper reforms." This led to the take over of authority by the Empress Dowager to crush out the reforms and drive out the foreigners. To effectuate the latter, she encouraged the secret societies,

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39AR, 1901, p. 53
40AR, 1901, p. 53
41See our Volume I, p. 16.
especially the "Boxers" to attack and kill the foreigners.

The Events Leading to the Attack on the Legations

It is our purpose now to sketch briefly the events of the first seven months of 1900 so that we may view the evacuation of our missionaries in the light of these events. Latourette gives a good summary of much of this background, and for convenience we will quote from him:

The initial mutterings of the storm were heard in 1899. The then Governor of Shantung was a bitterly anti-foreign Manchu, Yu Hsien, who encouraged the I Ho Tuan in their preparations. To these bands the Westerners gave the name Boxers, from I Ho Ch'uan, or "Righteous Harmony Fists," and from the gymnastic exercises which were practiced by the various units.

The groups soon adopted the mottoes Pao kuo, mieh yang, "Protect the country, destroy the foreigners;" Li Kuo, mieh yang, "Establish the country, destroy the foreigner;" and Pao Ch'ing, mieh yang, "Protect the Ch'ing (dynasty), destroy the foreigner." Into these groups came many rowdies, and disorderly secret societies joined them. . . .

Anti-foreign bands, some of them I Ho Tuan, some of them members of the Ta Tao Hui [Big knife society] were protected by Yu Hsien, and by the close of 1899, they were persecuting Christians, unrepressed by the provincial authorities.

The legations brought pressure on Peking, and in December Yu Hsien was replaced by Yuan Shih-k'ai. Before the new governor could restore order, on the last day of the year, 1899, Brooks, of the Society of the Propagation of the Gospel in Foreign Parts was killed about fifty miles south-west of Tsinanfu . . . 42

At Peking reactionary counsels were gaining strength, and although the legations protested against the anti-foreign agitation that was now so widespread, in January an edict was issued, which, while

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42 For Sydney Brooks' murder, see "Another Martyr in China" Miss., Vol. 33, p. 154
pretending to deal with the situation, gave encouragement to the Boxers. 43

Moreover, Yu Hsien was received at court as a hero, and in March, 1900 was appointed Governor of Shansi.

In February and March fresh steps were taken against the reformers, and throughout the late winter and spring the Boxers increased in Chihli, Tientsin was threatened by them . . . the last of May a number of railroad engineers had to fight their way as they fled from Pao-tingfu to Tientsin.

In June the buildings of the Presbyterian Mission in Weih-sien, Shantung, were destroyed by a mob; the anti-foreign Li Ping-heng was appointed Viceroy of Chihli, and on his way North to assume office slaughtered over a thousand Roman Catholics in Hochienfu, the center of the Jesuit mission in Chihli; two English missionaries were killed a few miles northeast of Paotingfu, and the plant of the American Board at Tungchow, just outside of Peking was burned and many Christians were killed only a few hours after the foreigners had made their escape to the capital . . .

By the early part of June the situation in the North had become so serious that an attempt was made to throw additional foreign troops into Peking. On June 10 an international body of about 2,000 left Tientsin, but its advance was blocked and with great difficulty it made its way back to Tientsin. The foreign community at Tientsin was in jeopardy, and on June 17, the Taku forts, commanding the approach to the city from the sea, were taken by a storming party made of six nationalities.

43 Price, in his article, "Crisis in China," speaks of another such edict, issued in June:

Even an imperial edict as late as June 6, which edict will no doubt become history, justifies the Boxers in the following language: "Of late years, however, with the constant increase of Western Churches throughout the country, and the consequent overwhelming numbers of converts joining them, men of evil character have stealthily gained a footing in their ranks, making it difficult, under the circumstances, for the missionaries to distinguish the good from the bad among the converts. As to the I-ho, (Patriots and Champions of Peace) Society, this society simply trains themselves for purposes of self-protection and to defend their homes and villages from attack, etc." (Miss., Vol. 33, p. 402.)
By the Boxers and the Court these attacks by foreigners were interpreted as wanton assaults. The Empress Dowager, swayed by bitterly anti-foreign and bellicose advisers, regarded the capture of the Taku forts as a declaration of war. In spite of the moderate councils of her old friend Jung Lu, and the wishes of the Emperor, she gave every encouragement to the Boxers, and on June 24, an imperial decree ordered the killing of the foreigners throughout the Empire.

On June 19, the Tsungli Yamen, two days after the Taku forts had been stormed, notified the foreign ministers, that because of the demands of the admirals that the forts be given up, China was at war with the countries they represented, and that they and all their nationals must quit the capital within twenty-four hours. On June 21 appeared the formal declaration of war.

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44 It is commonly said that this "kill the foreigners" edict was issued secretly, and perhaps the date of its promulgation cannot be definitely fixed. Usually it is referred to, but no date is given. Latourette, on the basis of authorities I have not been able to consult, definitely dates it on June 24. It was certainly issued about this time, but from the movements of the missionaries June 24 seems a little late. I have found the following bit of evidence in the Chinese Recorder. Mr. J. Percy Bruce in an article on the "Massacre of English Baptist Missionaries and others in Shansi," says:

On June 21st (or 22nd) Mr. Farthing wrote a letter to Mr. Dixon, which the latter translated to the evangelist Chao, then in Hsinchow, in which he said the Tai-yuen-fu telegraph clerk had told him that there was a secret edict from the Empress-Dowager, which had come by telegraph, that all foreigners were to be killed. "I do not know," the letter continued, "whether this is true or not, but Dixon, if it is true, I am ready and do not fear; if such be God's will I can even rejoice to die." (Chinese Recorder, Vol. 32, p. 133)

If this is correct, the date of issue of the edict would seem to be about June 20 or 21.
On June 20 Baron von Kettler, the German minister, while on his way to the Tsungli Yamen, was murdered by a Manchu bannerman, and the ministers decided not to trust a Chinese guard or to leave the city.

That day began the siege of the foreigners... the foreign communities and some of the Chinese Christians held out until August 14th, when a strong force collected by the powers succeeded in fighting its way through from Tientsin and captured the city...

The killing of Christians, Chinese and foreigners, went on in many places during the summer of 1900, especially in Chihli and Shansi provinces.

Latourette sums up the total losses as follows:

The total loss of Roman Catholic missionaries was reported to be five bishops, 31 other European priests, 9 European sisters, and two Mariest. The exact number of Chinese Catholics who were killed or who died from privation is unknown, but it was probably in excess of 30,000.

The number of the Protestants who perished is somewhat uncertain. Of the foreign missionary body what seems to be the best figures gives the number of adults as one hundred and thirty-four, or one hundred and thirty-five, and of children as of 52, or 53, a total of 186 or 188. Of these, slightly more than a third were under the China Inland Mission and its associated societies. The total Chinese Protestants killed is still more uncertain, but one set of figures gives it as 1,912 including three Mongols. The young Christian churches had paid a high price for their faith.

Rev. P. F. Price writing from Sinchang on June 19, "The Crisis in China" gives a good sketch of the "the flames that have burst forth and set North China in a blaze." He goes on to say,

The disturbances thus far seem confined to the provinces of Chihli and Shantung, on the north, and Szechuan and Yunnan in the west.

45 Latourette, HCMC, pp. 503-506.
46 Latourette, HCMC, pp. 508-517.
48 Ibid., p. 516.
In the good providence of God, our stations, which are in Kiangsu and Chehkiang are quiet so far as we know . . . 49

The Evacuation of the Southern Presbyterian Missionaries. Dr. Chester viewed the possibility of such an evacuation as an imminent possibility, and on June 14 he wired Dr. Henry Woods and Rev. P. F. Price "to take steps to insure safety." The next week he borrowed funds and cabled them to Shanghai to be used if needed. 50

The story of the subsequent evacuation of the stations is not clear. Except in a case or two the missionaries published little or nothing about their evacuation or their subsequent stay in Shanghai or elsewhere. In some cases the evacuation was probably due to the urging of the consular authorities, although such urging is seldom mentioned. In other cases the local or general situation was the deciding factor. June 21 seems to have been the first crucial date. It is true that the Empress had declared war on that date, but was there also a definite rumor of the secret edict to kill the foreigners abroad? Perhaps, but we have no definite evidence.

We will take up the evacuation of the stations, starting with those in North Kiangsu.

Chuchowfu. A line in the Annual Report from Dr. Moore says, "Leaving Chu-chow-fu, June 21, we came safely and quickly to Chinkiang, without any accident or special dangers by the way."51 We suppose the "we" includes the Moores and the Griers, and they would go to Chinkiang by Tsing Kiang Pu.

49Miss., Vol. 33, pp. 401, 404.
50Central Presbyterian, Vol. 35, No. 26 (June 27, 1900).
51AR, 1901, p. 54
Suchien. Dr. and Mrs. Terrill and the Junkins were at Suchien. Because of health the Terrills went south in "June," the date not given. 52

It would seem probable that the Junkins accompanied them, and also that the time was late in June, although this is not stated.

Tsing Kiang Pu. We have a little more information on the evacuation of this station. Mrs. Rice (nee Emma Bissett) later told of the evacuation of the ladies from TKP. She wrote:

About the middle of June we began preparing to go to Kuling to spend the hot months; on the morning of June 21 the gentlemen of our station told us that we must leave for Shanghai the next day, as placards were posted around setting the next Sunday as the day to murder us all, and destroy our home... Mr. Rice was detailed as our protector. We had a quiet but terribly hot trip down the canal, and reached Shanghai in safety. The rest of the gentlemen / Henry Woods, James Woods and Graham/ remained at Tsingkiang until a mob gathered around the place. They succeeded in getting a guard of soldiers to escort them to a boat, and soon joined us at Shanghai... 53

We cannot trace Dr. Henry Woods' movements. It seems that he did not stay with the other two men, for Mrs. James Woods, (in a letter leaving Shanghai, June 30), said:

Dr. James B. Woods and Rev. James R. Graham were still in Tsing Kiang pu, waiting to see the Griers through that place, and were then to join their families. 54

Leaving Chuchowfu June 21, the Griers and Moores should have reached T.K.P. in a couple of days. If so, Graham and James Woods stayed on.

The last news note we have on their evacuation is from Dr. James Woods:

52 Ibid., p. 52
53 Miss., Vol. 32, pp. 74-75. Cp. Dr. Henry Woods dispatch of June 20 (Miss., Vol. 33, p. 408)
54 Central Presbyterian, Vol. 35, No. 30 (July 25).
On the 30th of June we were told that we must leave at once. The officials could not protect our lives any longer, but said they would protect our property or replace it if destroyed. Mobs gathered before our house on the night of June 29, but were dispersed by the prompt action of the authorities. That night / June 29 / the highest officials in the city received by telegraph an edict from Peking to drive out and exterminate all foreigners. The local officials acted with consideration and urged our quiet departure, hoping that we would return when peace was restored. 55

Chinkiang. The Woodbridges left Chinkiang, starting on their regular furlough. They sailed from Shanghai on June 23 on the S.S. Coptic, and arrived in San Francisco on July 16. 56 On arrival, he was interviewed by a reported for the New York Sun. The following account of the interview was published. To say the least, he was inaccurately reported.

The Rev. S.I. Woodbridge, a Presbyterian Missionary who has been in Chinkiang on the Yangtse river for the past fifteen years, arrived on the Coptic today from Shanghai, with his wife and six children on furlough. He expects to return to Chinkiang when the present troubles are over. Chinkiang is known as the Chicago /[]/ of China . . . The population of the city consists of 300,000 Chinese and about 6,000 /[]/ foreigners.

The city, as well as all the other cities and towns along the Yangtse, were greatly excited and on the verge of an uprising when Mr. Woodbridge left Chinkiang on June 19. In fact a day had been fixed for the destruction of all property, and the murder of the foreigners themselves, and Mr. Woodbridge believes that by this time a terrible fate has met those foreigners who failed to heed his warning, and flee from the impending massacre. 57

55Miss, Vol. 33, p. 436. From this it would appear that the wire to kill the foreigners did not reach T.K.P. until June 29, and yet it was on a main telegraph line south. Why the urgency of leaving on June 21? 56His sailing date is given in the Chinese Recorder, Vol. 31, p. 378. The other two dates are from the interview. 57Mr. Woodbridge's information would be based on what he had heard before he left Chinkiang on June 19, and on what he gathered in Shanghai before he sailed on June 24.

He is reported as saying that the people in the Yangtse valley are on the verge of rising against the foreigners, and that a date had been fixed for their destruction. He does not speak of an "edict." We noted above that Latourette had fixed the date of the Empress' "kill the foreigner" edict as
"It would be difficult to estimate the number of foreigners along
the Yangtse River," he said today. "There are literally thousands
of missionaries in the great valley, and further in the interior.
Nearly every one of them has a family, and I hope the missionaries
have at least sent their families to Shanghai. Just before I left
Chinkiang I telegraphed to 200 Presbyterian missionaries to
wait no longer, but to get down to Shanghai as quickly as possible." 58

The fate of all in the Yangtse valley hang on the words of two viceroy's.
One of them in Chen/Chang/Chih Tung at Hankow, and the other
is Liu Kun Yih at Nanking... 59

June 24, the day the Woodbridges sailed.

The Chinese Recorder, (Vol. 31, p. 378) under the date on June 26
has this notation:

The relieving forces enter Tientsin, and bombardment ceases.
Chinese officials report the ministers in Peking still unharmed on
the 20th; but no certain news can be had. The allies left Tientsin
for Peking on the 24th.

--Panic prevails in many parts of Central China among the masses
of the people. Thousands of Chinese leave Shanghai daily for Ningpo,
Soochow, etc., while great numbers are coming to Shanghai from
the country. The panic in the river ports is less marked. Rumors
are rife, also, throughout the interior that churches are to be
burned, missionaries and converts to be killed, etc.

58 This is an interesting statement. The 200 is evidently an exag-
geration. The Southern Presbyterian Church only had 71 missionaries on
its roll. Did he telegraph to all Presbyterians? What was the urgency
to do so on or before June 19? We have seen that the up-country stations
were undisturbed until June 21. Did Woodbridge's telegram cause the
exodus on June 21? There is no reference in any of the available material
to a telegram from Woodbridge. Would the missionaries have gone if
they had received one from him? Dr. Chester wired Dr. Henry Woods
and Mr. Price to "take steps to insure safety."

59 Mr. Price in an article written in Shanghai, July 9, 1900, "The
Crisis in China" said, "a viceroy is a Governor-general having control of
the military forces in two provinces." The Viceroy, therefore, having the
power, could exercise some control over the Provincial Governors.

Mr. Price also had this to say about the background situation and
the stand of the viceroy's in Central and South China.

..... Following shortly upon the news of the relief of Tientsin,
came the news of the repulse of Admiral Seymour's columns,
which after a most gallant attempt, had to return to Tientsin with
Up to the time I left Chinkiang no outrages had been committed, but the Chinese were becoming ugly, those in the city being more worked up than those in the outlying districts. All the immense traffic on the Yangtse had become paralyzed, and there was every indication that the foreigners were about to be attacked.

Dr. Worth, grandson of ex-Governor Worth of North Carolina has a house and hospital in Kiangyin, and was ordered by the natives to leave. His property was to be consigned to the flames. If he stayed he was to be murdered.

All through the Yangtse valley from Shanghai up, these orders have been given to foreigners, and a day had been fixed for carrying out the threat. I do not know what the date was, but there is not the slightest doubt that the Chinese will do as they threatened in these things.

American Consul Martin telegraphed for a gunboat just before I left Chinkiang, but it is not likely that one can be sent, as all had gone to Taku. This leaves the situation very bad at Chinkiang.

Shanghai, the greatest port in China, is by no means safe. The protection there is entirely inadequate. Hundreds of young men, 62 killed and 228 wounded, the wounded having endured intense suffering. The news of Admiral Seymour's defeat spread through the country and was magnified among the Chinese into a great defeat of the foreigners, which news added an element of extreme danger to the situation. And worst of all it became known at that time that a secret edict had been issued from Peking which encouraged a general uprising against the foreigners without discrimination throughout the empire.

Had not God in his providence interposed at this juncture, very few of us might have been left to tell the tale. But just here an important announcement was made:

"The Viceroys of all Central and South China have made an agreement among themselves, and have communicated it formally to the foreign Consular body in Shanghai, that they will maintain order and protect foreigners in their treaty rights, regardless of the situation in Peking. In return for this assurance the foreign powers will confine the fighting to the north ...." (Central Presbyterian, Vol. 35, No. 33, p. 7, August 15).

Latourette (HCMC p. 507) speaking of the Viceroy's decision, added: Moreover the imperial order of June 24th, "whenever you meet a foreigner you must slay him," was altered probably at the cost of the heads of the responsible officials -- so that the word "slay" was made to read, "protect."
especially Americans, were forming themselves into volunteer companies when I left Shanghai...60

This interview helps us to understand the rumors and fears and tension in the Yangtse Valley at the end of June and the beginning of July. We wish more of the missionaries had given us insight into their situation at this time.

We started to speak of the evacuation of Chinkiang station, Mr. Woodbridge did not "evacuate." He started on furlough on June 19. We do not know when Mr. Sydenstricker and his family left the station. Perhaps it was about June 25 when some of the up-canal families came through on their way to Shanghai. At any rate the Sydenstrickers were in Shanghai by June 30 when Mrs. James Woods' letter left that port.61

The Bears remained in Chinkiang at least until July 18. They probably went to Shanghai about July 22.62

60 Central Presbyterian, Vol. 35, No. 30, p. 9  61 Ibid., p. 1  62 See below, page 41 for the telegram giving the location of the missionaries on July 18, and page 42 for the letter of July 19 from the British Consul.

The compiler of this account was seven and a half at the time of the evacuation, and has some vivid memories of some things. Unfortunately, the chronology of the events is not what he remembers.

He remembers, while in Chinkiang, one night when his mother put some dark clothes by his bed and a little bundle, and told him that if it became necessary to escape in the night, to put on the dark clothes and take the bundle with him. The plan was that if a mob came from the city they were to go to some friendly folks in the valley at the foot of the hill on which they lived.

How long this continued he does not remember, but he does remember vividly the family in Shanghai having to camp for some time in a classroom of the Anglo-Chinese College, the room being divided by sheets into bedroom and living room.
We now turn to the evacuation of the Mid-China Stations.

Kiangyin. Mr. Little and Mrs. Sykes sailed on furlough on May 19, leaving the Worths, Hadens and McGinnises at the station. The Worths left Kiangyin on June 23. The Missionary stated:

The papers contained dispatches announcing that our six missionaries from Kiangyin reached Shanghai safely on July 2.

They evidently left under some kind of pressure. Dr. Woodbridge in his interview stated that Dr. Worth "was ordered by the natives to leave."

The Missionary adds this note:

Dr. Worth and family had to leave in haste, as trouble seemed impending, and they are in Shanghai.

We would take it that the three couples left at the same time (June 23) and for the same reason. Why it took them until July 2 to reach Shanghai, we do not know. Perhaps they were in Shanghai on July 2.

Soochow, Kashing, Sinchang. Definite dates for the evacuation of Soochow, and Kashing have not been found. Mr. Price, writing from Sinchang on June 19, said:

Our stations are quiet, and should danger come, our missionaries, while anxious to hold their own, and stand by the native Christians, will be disposed to do nothing rash . . .

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63 Chinese Recorder, Vol. 31, p. 324. Mr. Little said he left Kiangyin on a "special visit to the home land" in the latter part of May. The other members of the station were also absent from China, so he returned to Shanghai on October 27, and was glad he did, as the opening for work came. (Miss., Vol. 34, p. 72)

64 A news note in the Central Presbyterian (Vol. 35, No. 34, p. 9) says:

Dr. Worth and family arrived in Charlotte last week. Dr. Worth left his station on June 23, and came by Shanghai and Japan.

65 Miss., Vol. 33, p. 344.

66 Ibid., p. 408

67 Miss., Vol. 33, p. 404.
The Soochow missionaries in residence on June 19 were the DuBoses, the Wilkinsons, Dr. Bradley, Mrs. McCormick, Misses Fleming, Sloan and McKnight.

At Kashing were the W. H. Hudsons, the Venables, the Blains and Miss Talbot. At Sinchang, the Prices and Miss Rebecca Wilson.

The following news notes came from Mr. Price, "doubtless about June 20." 68

Soochow. Dr. Wilkinson took the ladies and children at the hospital to Shanghai, and Dr. Bradley was holding the fort, in and outside the city. Dr. Wilkinson expected himself to return. Have no direct word from Dr. DuBose, but he seems to be there all right.

Kashing. Captain and soldiers have called at the Mission, and told the brethren there that they had 300 soldiers near by, and were ordered to protect them. Mr. Hudson and Mr. Blain each take their families to Shanghai this week, they expect to return. Friendly proclamations have been issued at the request of the missionaries. Many rumors current.

Sinchang. The local officials responsive. Proclamations have had a noticeable effect, and things quiet at this writing.

Mr. Blain was in Kashing on June 29. 69 The Annual Report said that Sinchang was evacuated on July 5, when "the missionaries had to leave unexpectedly for Shanghai." 70

Hangchow. Fortunately we have some good correspondents at Hangchow, and can follow their fortunes more accurately. We can, therefore, make a guess as to what motivated the moves made in the neighboring stations.

68 Miss., Vol. 33, p. 408. "About June 20" is the editor's guess. Our guess is that they were written a few days later as they include the note that Dr. Worth had left his station (June 23).

69 Ibid., p. 389

70 AR, 1901, p. 43. Mr. Caldwell sent a telegram on July 2 urging the missionaries to leave for Shanghai, (see below, page 38 Mrs. Stuart's letter of July 2).

Dr. Francis Wilson Price wrote me that in his father's letters is the statement that they went to Shanghai on July 2, and then he (P. F. Price)
June 27. Mr. Painter wrote on that date:

Our poor Christians, knowing of the dreadful sufferings among their northern brethren, are in extreme fear that they too are to suffer like things in the near future. They are undecided whether we had better leave them to their fate, or remain and suffer with them. Perhaps a majority of them think that they would be safer if we would go. Anyway, the pressure is strong to have us dismiss the girls' school here and let the pupils go from our premises. Of course, this is a hard question for us to decide. We feel loath to leave them, but fear if trouble arises we might only increase their danger. So we shall probably do this; send all the girls gradually away, and then send our ladies off also, in several installments, to Shanghai, and then, when it seems inevitable that trouble will come, we men will do the best we can to get away.

We feel very grateful to the Committee for the generous interest shown in their cablegram, and promise not to rashly expose ourselves if we can avoid it, though it will be exceedingly hard to know what to do. Never did we, as a mission, need advice, guidance and manly courage more than now... 71

On July 12, Mr. Painter wrote from Hangchow, and the Missionary said he gave

A very graphic account of the state of unrest and anxiety through which all the members of our mission there were passing at that time, and for more than a week past.

There were rumors and counter rumors, telegrams and cablegrams, orders from the Committee to insure safety, from missionaries in Shanghai to come at once, and from the United States officials warning them of the danger. It is easy to understand what a state of suspense our little band of missionaries must have been in. At last it seemed absolutely necessary to send most of the ladies immediately to Shanghai, and only Mrs. Stuart, Miss French remained with Mr. Stuart and Mr. Painter... 72

Mrs. Stuart wrote a long letter, "Anxious Days in China," covering the events in Hangchow from July 2 to July 17. We will give chronological extracts from the letter.

71 Miss., Vol. 33, p. 390 72 Ibid., p. 436

returned to Sinchang for a few days. The Kashing group, he thought, went to Shanghai at the same time.
July 2

A telegram came from Mr. Caldwell in Shanghai, saying "All come, -- urgent." The Northern Presbyterians also received a telegram saying, "All the missions must leave Hangchow." However, the British Church Mission Society had received no word, and the British Consul, returning to Hangchow that day, said there was no special cause for alarm when he left Shanghai the day before. Mrs. Stuart continued:

A strange, undefinable terror took possession of each one of us though there was no outward expression .... We ladies met for consultation and prayer, and then separated to attend to the duties arranged. It was evident that the call must not be disregarded, and this meant some quick preparations to leave.

The decision reached that night was for all the ladies but Mrs. Stuart and Miss French to leave the next day. Miss Davidson dismissed the school early the next morning, and by four o'clock, July 3, the ladies started on their trip.

July 9.

Just a week today since we received that dreadful telegram, and we hope not to have a repetition today.

Everything is very quiet and peaceful in the city so far as we can hear, and the orders given to protect foreigners are more and more stringent, so we feel that we are as safe here now as anywhere, unless some sudden change occurs from the attitude of the officials in the Yangtse Valley, including those of our own province of Chehkiang.

We realize, however, we have been in great danger, far greater than we realized at the time, for the Governor of the province has been very undecided as to his course in the present crisis, and while his mind was "in the balance," our lives were also "in the balance." He is known to have received the edict from the throne ordering all foreigners to be put to death, and his own feelings were not averse to such proceedings; but he was induced in some way to give in his allegiance to the Federation of Viceroyals, etc., and the murderous order was withheld. At the time it came, it was whispered about among the natives, but we heard so many dreadful reports, that we felt quite undecided what to believe.

It was no wonder that Mr. Caldwell felt impelled to call us all to a place of safety, as soon as he felt sure of the edict, and we quite justify him for his prompt action, though we who remain are very glad we did not go ....

73 Dr. Stuart, writing on July 17, adds this comment on Caldwell's telegram:
We are all quiet here yet, but have a feeling that a volcano is only slumbering under us to break out sooner or later, we know not where. We go to bed with the feeling that something may arouse us in the night, and we get up wondering what news the day may bring to us .... We are all well, happy, and busy, for duties come up every day in connection with the work. We do not work among the heathen, or given any occasion for arousing an attack, but I get several hours a day among the Christian women, who are glad to have me come and read with them.

Last Sunday [July 8] all our services went on as usual, all the Christians being in their places, Mr. Painter administering the Lord's Supper at one chapel. The day schools are all going on without interruption, though the teachers are very much frightened at times, all being Christians. Such is the state of things now, but any day a change may come.....

July 11. -- My letter is forming itself into a diary, but I add a little each day until the mail goes ....

We dare not plan for anything ahead... [she speaks of the girls' school]. The new building is just completed and looks nice. With all the changes and improvements now made, the girls' school was about to start out on a new career of usefulness, more promising than ever before ....Is it all to be a prey to looting and burning, and are we not even going to make a beginning in it? I dare not look forward to even a month ahead.

July 12. -- A prayer meeting with the Christian women, followed by an English prayer meeting at Bishop Moule's "when a little company of 14 of us still remaining in the city were very closely drawn together in prayer and conference." They found their sister mission, the C.M.S., in great trouble, for the news had just come that all the mission property in an adjoining district had been burnt.

We had to wait two days for an explanation of the telegram, and on Wednesday Mr. Caldwell's letter came, saying that Dr. J.Y. Allen, whose opportunities for knowing are exceptionally good, had told Mr. Garritt, that he knew there was a secret decree to kill the foreigners, and that the Governor of Hangchow was not to be relied upon.

This explanation was a great relief to us. We had imagined all kinds of danger, but we felt that the danger from the secret edict was now a thing of the past. There was no doubt that we had been in great danger before the Governor had decided to join the other governors, but after he had taken that step, we felt comparatively safe.... (Christian Observer, Vol. 88, No. 33, p. 11)
Last week, after the alarming news received here, the bishop sent a courier advising the foreign missionaries there consisting of a gentleman, wife, and child, and two ladies to come to Hangchow. It was none too soon for the disorderly element was already beginning to manifest itself in the shape of throwing stones into the compound, using bad language, etc., daily growing more bold and offensive. When the foreigners left the house it was in the midst of jeers and threats, accompanied by stones thrown at the chairs, though fortunately none was hurt in the passage to the boat several miles away. The following day the house was looted, and everything moveable destroyed. Yesterday all the helpers with their families came to Hangchow in great distress, having been driven from their homes and their things destroyed. The Christians are all in great danger, and it is feared that a general persecution will follow.

It is not supposed that the "Boxers" have appeared there, but a secret society of ruffians is taking advantage of the unsettled state of things to loot and destroy, perhaps having some grudge against the Christians.

As this district is only across the Tsiendang River from us, we feel that the danger is coming nigh to us, and the tales of these refugees will not be very quieting to our Christians in the city. Still, we have renewed assurances of protection from the Governor, and we do not think that the occasion has yet come for our leaving.

This morning five of our Christians from Linwu came in to see how we are getting on, and gave us a most encouraging account of the work in their district. Alarming rumors and threats had been very prevalent, but they had not deterred anyone from attending services on the Sabbath. The three congregations had been assembling regularly, and all the inquirers were holding out without loss of interest...

Tuesday, July 17. All quiet so far. Mr. Caldwell returned to Shanghai yesterday after a stay of six days with us... The news yesterday seemed so discouraging that we decided to send by him several trunks of valuables, such as winter clothing, bedding, etc., belonging to different parties, as they could take so little when they went. We may send more as Shanghai seems to be the only place of safety in China now, but there are conditions which would make that far from safe. We are still here because we do not think the time has come to leave. We are not rash or tempting Providence, but we do not feel that we are in special danger.

There are ten missionaries in the city besides our party of four, two consuls, a postmaster, a number in the customs; so we think we can stay as long as they do. We are busy and cheerful, and so thankful for every day we can stay. We continually pray for the peace of the country in which we dwell, for in the peace thereof we shall have peace. 74

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74 Miss., Vol. 33, pp. 459-463. See also Painter's letter of July 12.
(Miss., Vol. 33, p. 436.)
Location of the Missionaries on July 18. On July 19 the Executive Committee released for publication the following cablegram with their interpretation of its meaning:

Shanghai, July 18:—Stuarts, French, Painter, Bear at stations. Quiet. Remainder in Japan, Shanghai, or en route.

Interpreted the full meaning of the cablegram is as follows:

Rev. J. L. Stuart and wife, who have been in China for thirty years, are at Kudin, a small interior station, a day's journey by canal boat, north of Hangchow. Rev. George Painter and Miss E. B. French are at Hangchow, one hundred and fifty miles southwest of Shanghai; Rev. J. E. Bear and wife are at Chinkiang, a large city on the Yangtze, where it is crossed by the grand canal, some two hundred miles northwest of Shanghai. These six were therefore at their stations on July 18th.

The Southern Presbyterian Church has a total of 71 missionaries in China. Of this number, Rev. George Hudson and wife, of Galveston, Texas; Rev. Lacy L. Little of Little's Mill, N. C.; Mrs. Anna Sykes, of Columbus, Miss.; Miss Belle Smith, of Columbiana, Ala.; Rev. John W. Paxton and wife, of Danville, Va.; Rev. John W. Davis and wife, of Salisbury, N. C.; Rev. Hugh White and wife, of Bedford City, Va.; Rev. B. C. Patterson and wife, of Barterbrook, Va.; and Rev. S. I. Woodbridge and wife, of Columbia, S. C.; fifteen in all, are now away from China on furlough.

This leaves fifty, besides the children, who are by the cable just received, reported to be safe in Shanghai or Japan . . .

It is known by cable to his family in Wilmington, N. C., that Dr. George Worth, formerly stationed in Kiangyin, is in Yokohama, Japan.75

Hangchow, After July 18. We have further word from the Hangchow missionaries which will throw light on them and on the general situation.

Mrs. Stuart wrote again, this time from Shanghai, on August 9, sketching the events following her letter of July 17. She said:

75 Central Presbyterian, Vol. 35, No. 30, p. 9

We note that Dr. Rankin was wrong about the Stuarts being in Kudin. They had already moved to Hangchow.
You see I have shifted my base since I last wrote, and many things have been crowded into the intervening time. We hoped that the comparative quiet after the first exodus from our station would continue for some time, perhaps, we might even be allowed to stay all summer, but these hopes were suddenly cut short by a letter from the British consul one morning a little over two weeks after the other ladies had gone, saying that he advised the British ladies all to go the next day, and he thought we should do well to follow their example.

We found out afterwards that he was only carrying out a general plan of all the consular body in Shanghai to withdraw all women and children from the interior as far as practicable, so that in case a demonstration of the allied forces up the Yangtse River should be thought advisable, there would not be this drawback.

Miss French and I at once prepared to leave the next evening, and again we went through the same perplexing problems, what to take and what to leave...

It was thought best for all the gentlemen to remain for awhile, and by our leaving the little party at our place was reduced to two, --Mr. Stuart and Mr. Painter with a few natives.

It was a sad parting, for we were leaving them, it seemed, to perils, certainly to loneliness, and the malarial influences of a mid-summer in Hangchow. The Christians were again sorely tried, though we had no time to see many of them, and there were tender partings from them, none of us knowing what might befall on either side. Most of them said that it was right for us to go, as our chances for escape, in case of a sudden uprising would be very few. Still, they were very much comforted to know that the two gentlemen were going to remain, and we were glad for their sakes.

The latter held out for two weeks and three days after we left, when the resident British consul advised all the gentlemen to leave, as the responsibility to the native officials would be lessened...

The Date of the Consul's Message was July 19. Mr. Bear wrote to a Staunton, Va. newspaper on November 26, 1900, about his evacuation from Chinkiang, which fixes the date.

I have a good, substantial mission house built back about a mile from the foreign settlement on the hill, cut off from the river and foreign

76 Miss., Vol. 33, pp. 503-504
community by a Chinese fort of 500 soldiers, anything but pleasant. Nevertheless, we stood our ground until all the ladies and children were ordered by the consuls, July 19, to go to Shanghai for safety. I returned, however, in October, and my family a month or two later, as we saw there was no further probability of danger. 

The Bears, probably, went down to Shanghai on about July 21, and the ladies in Hangchow who, according to Mrs. Stuart, "two weeks and three days" before the men left on August 6, would also have gone to Shanghai on July 21.

Dr. Stuart and Mr. Painter remained in Hangchow after the ladies left on July 21. Dr. Stuart wrote on August 1:

Mr. Painter and I are still at our station, and we hope to remain longer yet, though we do not know what day the summons may come from our Consul in Shanghai, or what day the temper of the people may indicate that it will no longer be safe for us to trust them. We are thankful for every day we can remain with the Christians, for they need our protection and all the comfort we can give them. The people are constantly saying that the time to kill the foreigners and destroy the chapels and the dwellings and murder the Christians will soon come, and they are kept in a state of anxiety, but our presence among them is reassuring. In any local matters of persecution we can still appeal to the officials who have solemnly pledged themselves to protect us and them, but if we were not here, it would fare roughly with them, we fear.

But we are not alone in this city. The venerable Bishop Moule, seventy years of age, and three other members of the Church Mission, and a member of the Northern Presbyterian Mission, the British and the Japanese Consuls, are all in the city, and there are several members of the Chinese customs still in the foreign settlement. And the Roman Catholic priest and four or five nuns are very near neighbors to us. There are proclamations all about guaranteeing our safety and the people seem about as friendly as ever . . .

Yesterday we had good congregations in our places of worship, but only those who are pretty well identified as Christians attend services now. This indicates that this will be a time of sifting and testing the Christians . . .

77 From a clipping in a scrapbook on James E. Bear, Sr. in the archives of Union Theological Seminary Library. See page 76 below for the return to Chinkiang.

78 Central Presbyterian, Vol. 35, No. 38, p. 3
Stuart and Painter left Hangchow on August 6. Stuart wrote from Shanghai on August 8:

All the members of our mission are in from their stations . . . Mr. Painter and I were very loath to leave Hangchow . . . Mr. Sang, our most reliable helper, came to see us and began to advise us that the time had come to leave. He said that he feared the disorders that had developed in the other parts of the province, would gradually reach our city . . . While he was yet speaking a messenger came from the British consul residing in the city, in which he advised us that Bishop Moule and the other British missionaries and himself had decided to leave the city on the following Monday or Tuesday . . . 79

After a conference with the other missionaries, they all decided to leave on Monday 6th and they reached Shanghai on the 7th.

"The Gu-chow Massacre. The immediate cause of the evacuation was news of the massacre of some C.I.M. missionaries in the southern part of the province on July 21-24, 80 and the possible repercussions from this event.

Mrs. Stuart, in her letter of August 9, said:

The immediate cause of alarm at this time was an uprising of a sect of vegetarians in the lower part of the province. They had attacked a neighboring city, slaughtered the prefect and his family, and then massacred all the foreigners there, consisting of a missionary, his wife and two little children, besides three single ladies, and a party of four outside the city, making nine in all besides the children.

This city is called Gyin-chow, and is the one occupied by Mr. Stuart about thirty years ago, the first station opened after Hangchow by our mission. He lived there alone for two years, when it was decided to abandon the place so out of the line of our work. The house he lived in was taken over by the China Inland Mission, which has carried on the work there ever since. As these good missionaries were personal friends, we feel that this massacre has come very near us, and our hearts are very sore over it. 81

These vegetarians are said to belong to the same band which murdered the Stewart family in Kucheng five years ago. They have been brooding

79 Christian Observer, Vol. 88, No. 38, p. 8  
81 Dr. Stuart wrote on Aug. 8: "By the time this reaches you, the news of the horrid massacre of (probably) nine persons in Ku-chow or Gu-chow, where I lived for three years, will have reached you..." (Christian Observer, Vol. 88, No. 38, p. 8); for Gu-chow see our Vol. II, p. 76f.
over their punishment then, and treasuring up their wrongs until the present state of unrest seemed a favorable time to take revenge. 82

They are said to be remnants of the old T'aipings, whose mammoth rebellion about forty years ago nearly overthrew this dynasty. They gather strength by setting free those in prison and drawing into their ranks the riffraff of the towns and those out of work and generally discontented. It is reported that a large part of these discontented people are on their way to Hangchow, in which case the gates of the city would be shut, and all communication cut off, which made it the more desirable for the foreigners to leave. 83

The Missionaries During the Evacuation, 1900

Evacuation overcrowds Shanghai. With the influx of evacuees Shanghai quickly became an overcrowded city, and accommodations were scarce and expensive. Dr. Terrill wrote on June 30:

Some of us are at the Mission Home, kept by Mr. Edward Evans, the remainder being scattered here and there. Just now it is almost impossible to secure lodging in Shanghai, so many of us are obliged to go to Japan for health and safety. Multitudes of missionaries of different denominations and nationalities are crowding into the city. 84

Mr. Sydenstricker wrote on July 6:

The cheapest board we could get was $6 a day, (that is in Mexicans, equal to $3 in gold), with such miserably poor fare that we could scarcely stand it, even for a short time. 85

Consul Goodnow advised all who were able to go on to Japan, Miss Bissett reported when she reached Shanghai on June 29. 86 As late as August 1 the Executive Committee published the statement:

The cost of living in Shanghai is great, and it is hoped that all of our missionaries will repair to Japan ... 87

82See our Vol. II, p. 267
83Miss. , Vol. 33, pp. 504-505.
84Miss. , Vol. 33, p. 429
85Ibid., p. 388
86Ibid., p. 429
87Central Presbyterian, Vol. 35, No. 31, p. 1
Missionaries who Refugeed in Japan. Comparatively few missionaries went to Japan, as far as the records show. A few first went to Japan, and then on to the United States. The following spent the summer or longer in Japan: Misses Bissett, Sloan and Mr. Rice; the Griers; the Moores; and the Junkins. Perhaps there were others.

Wedding -- Rice-Bissett. Miss Emma Bissett and Rev. A. D. Rice of the China Mission were married in Kobe, Japan, on the 27th of September. They had been obliged to leave their station at Tsing-Kiang-pu, and spent the summer in Japan, returning to Shanghai in October ...

Missionaries on Furlough. In addition to the fifteen mentioned in the "interpretation" of the cablegram of July 18, (see above, page 41) -- at least eleven more went to the United States in 1900 and before the mission meetings in 1901. They were the Worths, in late June, 1900; the McGinnises, July 9; the Hadens, August 11; the Venables and Miss Boardman, September 29. North Kiangsu Mission voted by circular letter to allow Mrs. Henry Woods and family to go on furlough the fall of 1900, Dr. Woods going the next spring.

The Sydenstrickers sailed on July 8, 1901.

Notes:
88 The Terrills and Worths went to Japan and then on to the United States (Miss., Vol. 33, pp. 428, 566; and Central Presbyterian, Vol. 35, No. 34, p. 9).
89 Miss., Vol. 33, p. 428.
90 Miss., Vol. 33, p. 560 and Vol. 34, p. 42. Mr. Grier was teaching in a Japanese school and said he would remain until the way was opened to return to China. This was approved by a Circular letter of the Mission (MNKM, 1899-1900, p. 4). We suppose Mrs. Grier was with him, although her name is not mentioned.
91 MNKM, 1899-1900, p. 5. Moore was absent from Mission Meeting in September, "detained in Japan."
92 Miss., Vol. 33, p. 566. Junkin wrote from Arima, Japan, on Sept. 10 that he and his wife were returning to Shanghai that week.
93 Ibid., See also Vol. 34, pp. 12 and 76 for this wedding.
94 They sailed for the U.S. from Japan (see our footnote 64 above).
95 These all went by Mission action, and their sailing dates are from the Chinese Recorder, see Vol. 31, pp. 434, 488, 535.
96 MNKM, 1899-1900, p. 4 (Sept. 15). The Chinese Recorder does not give the sailing dates.
Rebuilding the force on the Field. The August, 1901 Missionary said that nearly half of the China mission force was then in the United States, and the Executive Committee was taking steps to return the missionaries to the field. Let us note this rebuilding in 1901.

Two New Missionaries arrived in Shanghai on August 17, 1901, Rev. H. Maxcy Smith and Miss M. B. McCollum.

Missionaries returning from furlough in 1901 arrived in Shanghai as follows: September 28, the George Hudsons, the Woodbridges, the Paxtons, and the Hadens; October 7, the Venables; October 27, the Pattersons and the Hugh Whites; November 25, the James Woods -- sixteen in all.

Missionaries visiting Manila. In the fall of 1900 three missionaries, Mr. W. H. Hudson, Dr. Wilkinson and Mr. Painter visited Manila, going by way of Amoy and Canton. Both Hudson and Wilkinson wrote briefly about their visit to Manila, and they returned to Shanghai by the end of the year.

Mr. Painter went on to Australia. He overstayed his leave, and asked the Mission at its September, 1901, meeting to excuse him. They referred his...
request to the Executive Committee in Nashville.\textsuperscript{103} Evidently it was granted.

In the Executive Committee Minutes of November 15, 1901, we find the following:

A letter from Rev. G. W. Painter gave an account of his work in New Zealand and Australia during the time of the enforced idleness of our China Mission, and the Committee expressed appreciation of his labors in those fields in seeking to have the Presbyterian churches there establish missions in China.\textsuperscript{104}

Mr. Painter returned to Shanghai from Australia on October 2, 1901.\textsuperscript{105}

The Missionaries in Shanghai soon settled down to keeping house, as boarding was too expensive. We noted on page 12 above that Hangchow station had sent Mr. Caldwell down to Shanghai to rent a house for those who would have to leave. Mrs. Stuart, writing from Shanghai on August 9, said:

Now a word about our present quarters. As the expense of living, particularly boarding, is almost doubled by coming to Shanghai, the mission rented a number of empty houses, and several families clubbed together, occupying one or two rooms according to the size of their families, either eating separately or together as it seemed convenient. We have a room in the third story of a house occupied by the Caldwells, Sydenstrickers, Miss Boardman and Mr. Painter. The Haden family have been with us for two weeks, but are leaving tomorrow for the home land. Just now there are 17 in the house besides two babies, which makes quite a lively crowd. We all eat together, having brought our servants with us. The furnishing of the house is unique -- what we brought with us from home, mostly trunks and bedding, supplemented by a few articles bought or rented as the need is suggested, making a rather motley array, certainly not artistic. But we are learning how few things in this life are really necessary, and we are very thankful to be so well off in our refugee state.

So many of our fellow missionaries have suffered the loss of all things, besides being set upon by an angry mob, beaten, cut with knives, and threatened with things worse than death, that we feel our loss and inconvenience as nothing. We do not lack for any good thing, and in fact would feel that we were having a "summer outing" were it not for the anxiety that weighs upon us as to what is before us and China . . .

We all feel that Shanghai is as safe as any place in China, and with

\textsuperscript{103}MMCM, 1901, p. 57 \textsuperscript{104}Miss., Vol. 34, p. 643
\textsuperscript{105}Chinese Recorder, Vol. 32, p. 578
nineteen fine gunboats in front of the city, we ought to be protected, but the "volcano" may burst out at a most unexpected point, and we may still have to move on ... 106

Mr. Price wrote a long letter describing "Shanghai, A City of Refuge," introducing the stranger to the various aspects of Shanghai life, good and bad.

He has this to say about the activities of our missionaries there:

We have never had a regular work in Shanghai, though for some years Mr. Caldwell resided there as our treasurer and agent, and did evangelistic work.

It was during enforced residence there that our people became most interested in the work of that great and important city, and did a little something to help it along. Our Northern Presbyterian friends, between whom and us there is true cordiality, gave us every invitation and opportunity to assist them in their work, as did also members of other missions, and happily the dialects were of no hinderance. Besides work among the Chinese, a number of our people interested themselves in work among the sailors ... 107

Mrs. Blain tells about the work among the sailors:

Soon after going to Shanghai last summer, a number of the refugee missionaries began to help in the work among the sailors that is regularly carried on in this great port. In addition to the services held in various places on shore, several evenings in the week, parties were organized to go out to many of the ships and hold meetings on board. Among the ships thus visited regularly were the U.S.S. Oregon, Helena, Castine, Princeton; H.M.S. Hermione, Pique, Alacrity, Rosario, and Linnet.

You may know that in our navy there are no chaplains on board any of the ships except the flagships. One of our sailors told me that there had not been a religious service on board his ship since he first boarded here, two years ago, until they came to Shanghai, and another said he had not had one word spoken to him about his soul in years until he came to Shanghai. When you remember that there were at one time not less than 5,000 sailors and marines there at one time, you will see that there is a great work waiting for some hands to undertake ... 108

106 Miss., Vol. 33, p. 505  107 Miss., Vol. 34, p. 310  108 Ibid., p. 315. See also Brockman, "Revival Among Sailors in China," Ibid., p. 364
Mrs. McCormick writes of the "Days of Waiting in Shanghai."

... Many of us feel that most of our leisure time must be given to studying the Chinese language. Some of us have been attending prayer meetings daily ... We now have a week of meetings appointed, three meetings a day.

Last Friday night we had a social gathering of all the Presbyterian missionaries in China, the meeting was at the Union Church lecture room. I think there were nine missions represented; short addresses by many of the men, vocal and instrumental music and light refreshments were furnished by way of entertainment. Many of us were proud because we were Presbyterians ... 109

Dr. DuBose was engaged in the work of writing volumes of the "Conference Commentary" in Chinese. He completed Psalms and Samuel and was taking up Proverbs and Song of Solomon. 110 Dr. Henry Woods was also continuing his work in translating the Bible. 111

As we will soon see, many of the men from the more accessible stations were soon making short visits back to their stations, and so were keeping in touch with their work.

Matters of Wider Interest. In this period questions of common interest were discussed and some ecumenical meetings were held.

The Missionaries and the Boxer Uprising, -- were they responsible for it? This charge was evidently made, and the missionaries felt that it was necessary to answer the charge. Two replies at least were made by Southern Presbyterians. One was by Mr. Hugh White, "The Crime of the Missionaries," who declared that the missionaries were unjustly blamed for the faults of others. 112

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109Ibid., p. 70 110Miss., Vol. 33, p. 566
111Central Presbyterian, Vol. 35, No. 42, p. 9
112Ibid., Vol. 35, No. 33, p. 2
Dr. H. C. DuBose, on invitation, read a paper before the Shanghai Missionary Association, meeting in November, 1900 on the subject, "Are Missionaries in any way Responsible for the Present Disturbances in China?" He argues that the missionaries were not responsible, and then lays the blame squarely on the Empress Dowager.113

In September, 1900, there was a Joint Conference of the Foreign Mission Boards in the United States and Canada having work in China. Three important matters came before this Conference. The first was, Should the Missionaries be Recalled? The unanimous judgment of the Conference was that a general recall was "neither necessary nor expedient," but that the missionaries refugeeing in the East should remain "in anticipation of the early resumption of the work."114

The second question before the Conference was that of **Indemnity.**

After full discussion, vote was taken upon the motion that (a) when the government shall ask for information as to the objects to be included in claims for indemnity, such claims should not include suffering, loss of life or interruption of work, but only the actual value of destroyed or injured property and the extraordinary expenses incurred in consequence of the troubles; and (b) in exceptional cases, for loss of life which has destroyed the means of support for wife and children.

On motion the question was divided. The first part (a) was carried unanimously, one delegate not voting; and the second part (b) was adopted by a vote of twelve to seven, one not voting.

It was unanimously voted that claims for indemnity should not be presented by individual missionaries directly to the civil authorities, but only through their respective boards, and that it was inexpedient to

113 This address was first published in the Chinese Recorder, Vol. 31, pp. 606-616; later in the Miss., Vol. 34, pp. 61-69.
114 Miss., Vol. 33, p. 495. Mr. Little, while on his short furlough, wrote an article published in the Aug. 1, 1900 Central Presbyterian (Vol. 35, No. 31, p. 9) advising that our missionaries be not ordered home, both because of the expense, and because of the hope of an early return.
appoint an interdenominational committee to collate and present these claims, but that each board should act for itself.\textsuperscript{115}

The November, 1900, \textit{Chinese Recorder} had several articles on the question of Indemnity, pro and con. The first of these was by Bishop Moule. His position was, for property damage, missionaries had a perfect right to claim compensation, but it would not be good policy to press such claims. He continued:

\textbf{Indemnity, or compensation for life lost} in anti-Christian riots, or even by direct action of the officials, is another question. Money in exchange for human life, Christian life, can never seem to me either equitable or politic. Punishment, capital punishment of the principals, wherever they be got hold of is, I think, both just and politic, but not the exaction of a pecuniary fine. If sympathy with children and other relatives, bereaved by the death of the martyr, be alleged as a reason for demanding such indemnity, is it not rather the church's duty to provide for those whose bread-winner has fallen in her service, and so avoid the dubious expedient of subsidizing them with "the price of blood?"\textsuperscript{116}

There is no record of the missionaries of the two missions meeting together to discuss indemnities, but they must have done so from this communication from the Executive Committee, April 4, 1901:

A communication was received from the China Missions on the question of asking indemnities for extra expenses incurred in Shanghai and in Japan, amounting to $4,435.63, on account of the troubles. The Missions recommend that no indemnity be asked, and this recommendation is heartily endorsed by the Executive Committee.\textsuperscript{117}

A third matter of importance came before the Joint Committee of the Foreign Mission Boards (see above page\textsuperscript{51}), that of Comity. The following resolution was adopted:

It is the judgment of this conference that the resumption of mission work in those parts of China where it has been interrupted would afford a favorable opportunity for putting into practice some of the principles

\begin{itemize}
\item \textsuperscript{115}Miss., Vol. 33, p. 495
\item \textsuperscript{116}Chinese Recorder, Vol. 31, p. 540
\item \textsuperscript{117}MNKM, 1901, p. 9; See Miss., Vol. 34, p. 206. See also below, page 65, note 145.
\end{itemize}
of mission comity which have been approved by general consensus of opinion among missionaries and boards, especially in regard to the overlapping of fields and such work as printing and publishing, higher education and hospital work, and the conference would recommend the subject to the favorable consideration and action of the various boards and their missionaries. 118

There is nothing new in principle in this resolution, but it was timely, and we will see that conditions in China made its practice increasingly possible.

Several ecumenical gatherings were held in Shanghai in these days of waiting, in which our missionaries took part.

The General Missionary Conference proposed for 1901 was postponed indefinitely at a meeting of the Committee on Correspondence which had charge of arrangements for the conference. 119

A Meeting to Appeal to the Home Governments was held on September 7, 1900. Four hundred missionaries were in attendance. Resolutions were adopted asking that the governments "secure a thorough and lasting settlement of the present difficulties in China," and offering some suggestions to that end. 120

Mid-China Mission heard a verbal report from Mr. Price on these resolutions, and "passed a vote of thanks to Mr. Price for his part in the work of that Committee," which had evidently prepared the document. 121


Mission Actions of Interest, 1900. The two missions met in annual meeting in Shanghai in the fall of 1900. In addition to the regular meeting, some actions were taken by circular letter or, in the case of Mid-China, at call meetings. Some of these actions, regarding the movements of missionaries have already been noted. Some of the business was routine and of no great value, but some actions are worth recording.

Mid-China Mission held a series of brief called meetings in Kiangyin during the "native conference" in April. The following are the minutes for April 10, 1900 meeting:

The Mission was convened at 1:30 p.m. and opened with prayer by the chairman.

The following resolutions were unanimously adopted: "In view of the correspondence that has taken place between the Rev. J. Y. McGinnis and his Presbytery,

Resolved, That, whilst in no sense encouraging Mr. McGinnis to continue preaching the doctrine which his Presbytery has enjoined him not to preach, we hereby advise him to labor outside the bounds of our regularly established work and there preach the Gospel of Christ until his Presbytery or the Executive Committee of Foreign Missions shall have decided upon his case.

Resolved, That the Secretary be requested to forward copies of this action both to the Executive Committee of Foreign Missions, and to the Presbytery of Memphis, together with any explanations which may be necessary."

The Mission then adjourned with prayer by Mr. Hudson.123

It seems wise to turn aside from Missions actions to follow this case to its conclusion.

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Mr. McGinnis and Memphis Presbytery. At the meeting of Memphis Presbytery on Feb. 8, 1900, two communications from Mr. McGinnis were

123 MMCM, 1900, p. 8
read, one addressed to the Presbytery and the other to the members of the Executive Committee.

The following letter was adopted, and it was ordered that one copy be forwarded to the Rev. J.Y. McGinnis in response to his communications, and one copy to the Executive Committee of Foreign Missions.

To the Rev. J.Y. McGinnis, Kiangyin, China.
Dear Brother:

The Presbytery of Memphis hereby informs you that it has received and has this day carefully considered your communications, one addressed to "The Brethren of the Memphis Presbytery," under the date of October 25, 1899, and the other under date of Nov. 1, 1899, addressed to "The Members of the Executive Committee of Foreign Missions," in which communications you affirm that you now hold and teach certain views, which you did not hold when you were ordained to the Gospel Ministry.

These views, as you now hold and teach them, relate first to the Doctrine of Sanctification, especially to that phase of this doctrine now commonly known as "Sinless Perfection in this life," and second, to what is popularly known as "Divine Healing."

The letter then describes McGinnis' view on sinless perfection which is practically the same as that of Dr. M.H. Houston, whose case was still dragging on before Louisville Presbytery. 124

Second, from your statements concerning what is known as "Divine Healing" we ascertain that while you used to preach that God's natural method of healing the body was by the use of means known to the science of medicine, which method is attended with more or less pain, delay, and uncertainty. You now hold and teach that Christ's Gospel of healing is painless, immediate and certain, that this healing of the body is secured in answer to penitent, believing prayer, as against the use of means, and that the use of medical science in mission work hinders rather than helps the cause of Christ.

Presbytery's letter goes on to say that they believed they had fairly stated his views, and that it was their conviction that his teaching on

124 See our Vol. II, pp. 490-506. Price, China Investment (p. 41) said that in part it was through "the influence of Dr. Matthew Hale Houston" that Mr. McGinnis went to China. We guess Dr. Houston's thinking on sanctification may have had an influence on him.
Sanctification and Divine Healing were out of accord with the Standards and
with Scripture.

Therefore, the Presbytery of Memphis cannot permit you as a member
of this body, to continue to teach in its name and by its authority
these views.

Presbytery then said three courses of action seemed to be open to him:
first, he could withdraw from the Presbyterian church; second, if he could
not change his views, he could ask Presbytery at its next meeting to divest
him "of office without censure. This would put an end to the matter ...."
Third, he could force Presbytery to come to a decision by a judicial trial.

The Presbytery would greatly regret to have this last issue forced
upon it, and sincerely hopes that some other course may be chosen
by you.

Of course, above all others which it would earnestly and affectionately
entreat and desire you to take would be to abandon the views and
teachings referred to as inconsistent with the Word of God as
interpreted in our Standards.

Of the three courses of action suggested above, the Presbytery urged
him to take the first -- transfer to another denomination. But while he was
still on the roll of the Presbytery he was not to teach these views. Presby-
tery asked him to lay before it his reply at the next meeting in April, 1900.125

Seemingly Mr. McGinnis did not give his reply to the April meeting
of Presbytery.126 However, having left China on July 9, he appeared before
the Presbytery at its September 1900 meeting, and his case was put in the
hands of the Judicial Committee. We will give just enough to show the out-
come. The Judicial Committee placed before him the pertinent sections of

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125 Minutes (printed), Memphis Presbytery, Volume containing Minutes,
126 Ibid., p. 139
the Standards on the subjects under discussion, and asked him if he accepted them. In each case he said, "No." These questions were repeated before the open meeting of Presbytery, and again Mr. McGinnis rejected the statements in the Standards. Thus showing himself to be at variance with the Standards, Presbytery

deposed him from the office of the ministry in our Church without process, and he no longer has any authority from the Presbyterian Church in the United States to perform any of the functions of the Gospel Ministry. 127

He was 'assigned membership in the Alabama Street Church or any other church in our communion within whose bounds he may reside.' 128

The McGinnises now drop out of sight for a while, but they went back to China, and worked outside the bounds of the Mission. 129 In 1909 he was at Tungshiang with Mr. Price, and from there two communications were sent to the January 1910 meeting of Memphis Presbytery asking that Mr. J. Y. McGinnis be restored to the full work of the ministry. Memphis

Presbytery Minutes state:

1. From Tungshiang Station, China, Rev. P. Frank Price, Secretary, under the date Oct. 21, 1909.

2. From Mr. J. Y. McGinnis, Tungshiang, Che Kiang, China, explanatory of and concurring in, but not requesting the above, under date Oct. 20, 1909.

In view of the above communications, the following resolution was unanimously adopted:

Resolved, That in view of the action of the General Assembly of 1893 . . . touching the ordination of a "missionary in a foreign field by a commission of ordained missionaries," the Presbytery of Memphis hereby requests the following missionaries of or near

127 Minutes, Memphis Presbytery, p. 224 128 Ibid., p. 229 129 See below, pp. 135-136 for this work
Tungshiang Station, viz., Rev. P. Frank Price, Rev. H. M. Smith, Rev. W. H. Hudson, Rev. W. H. Venable, Rev. H. C. DuBose, D. D., and Dr. J. R. Wilkinson to constitute themselves into a commission to take the proper steps to restore Mr. J. Y. McGinnis to the full work of the ministry, if the way be clear; that the Stated Clerk forward with this resolution to the above missionaries a full statement of the facts of the case leading to the deposition of J. Y. McGinnis and involved in the actions taken by the Presbytery to the present time; that these missionaries be urged to exercise the utmost care in their examination of Mr. McGinnis, to ascertain whether or not his views are thoroughly in accord with our Standards, and to restore him to the full work of the ministry only upon condition that their examination shows his views to be in entire accord with our standards; and, further, that these missionaries report to this Presbytery the result of their action in the premises.  

The action of this Commission, restoring Mr. J. Y. McGinnis to the ministry was reported to the Presbytery at its April, 1910 meeting, approved by them, and Mr. McGinnis was enrolled as a member of the Presbytery in good and regular standing.  

The names of "Rev. and Mrs. J. Y. McGinnis" reappear on the published list of missionaries in the July, 1909 Missionary.

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Rev. James E. Bear, (Sr.) and Lexington Presbytery. For the sake of completeness and comparison it seems worthwhile to insert here the correspondence of Mr. Bear with Lexington Presbytery concerning his view of Divine Healing.

Mr. McGinnis had written his Presbytery in October, 1899, giving his views on Sanctification and Divine Healing and his Presbytery on Feb. 8, 1900, had disapproved of his position and forbade his teaching them. On

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131 Ibid., Regular Meeting, April 12, 1910, p. 26
132 Miss., Vol. 42, p. 384
the strength of this, Mid-China Mission in April, 1900, advised him to
labor outside the bounds of the Mission.

Mr. Bear also held what some of his brethren thought to be "peculiar
views" of Divine Healing, and said he was "unpresbyterial." How much
criticism there was we do not know. North Kiangsu Mission took no action
on the matter, but as Mr. Bear wrote Dr. White, the Stated Clerk of
Lexington Presbytery on Dec. 14, 1900, he laid his views before Lexington
Presbytery "to stop the mouth of Alexander the coppersmith."

Our information is from the Minutes of Lexington Presbytery, meeting
at Beverly, W. Va., September 5, 1900. The record is as follows:

A communication from Rev. J. E. Bear of China was referred to the
Judicial Committee ....

In the afternoon the report was taken from the docket. Some slight amendments were made in the phraseology of the report. Rev. B. Craig Patterson made some statements which threw some light on the matter in hand.

The report of the Judicial Committee was again read before Presbytery. After a very earnest discussion of the motion, Presbytery directed Rev. B. C. Patterson to offer a prayer that God would clear the mind of the Rev. J. E. Bear of the errors into which he had fallen and the report was approved.

The following is a copy of the letter and the report of the Judicial Committee:

Chinkiang, China, May 21

To the Members of Lexington Presbytery,

Dear Brethren:

I think it best to briefly lay before you my view on what is commonly
called Divine Healing. Not because I think that they in any way con-

133 See below, page 62, the last paragraph in Mr. Bear's letter.
134 See below, page 63
I do assure you that on Sanctification and all fundamental doctrines, my views differ in no respect from what we all hold the Confession of Faith to teach. In other words, I have the same views today on these subjects as you approved in me the day you ordained me 13 years ago.

But as to Divine Healing, it has from my Seminary days seemed to me that the only fair interpretation of such passages as the latter part of Mark 16, John 14:12, James 5:14, and many other passages that might be cited, taught it.

But I held back from accepting it sooner because I did not see what I considered sufficient evidence that God was willing, ordinarily, to heal at the present day without the use of medicines.

But when God's word states a fact are we not safe in receiving it whether we see the evidence or not? Is it not an undisputed fact that of the "Heroes of Faith" the miracles were the result of their faith and their faith the result of miracles? But I am not writing to argue the case before you. I simply wish to state my position.

The Chinese climate has been very trying on me, and for over eleven years I faithfully tried what medicine and dieting could do for me. About 18 months ago I decided to throw myself entirely on the Lord, and He has not failed me. Both myself and my wife, who about eight months ago took the same stand, are today in better health than we have been for some years.¹³⁶

¹³⁶My father contracted sprue, an intestinal disease, early in his work in China. At that time it had not been identified. The medicines prescribed for him did not help. It was only toward the end of his life in China that sprue was identified, but no certain cure was then known for it. Doctors told him if he went to the United States he might live a few years longer; if he stayed in China, death would come sooner. He is quoted as saying that God had called him to China, and he felt no call to leave.

He said my mother had taken the same stand on medicine. I feel sure she honored his decision to throw himself on the mercy of God, and she may at that time have agreed to stop the use of medicine. However, this did not last as far as the children were concerned for we took quinine for malaria at least.

It was the summer, I believe, of 1902 that I was seriously sick in Kuling, most probably with amoebic dysentery. I remember visits of the doctors. My understanding is that they came to the place where they could do nothing for me, and I remember father one day bringing in a small group of his missionary friends and their praying over me and anointing me with oil. I took a turn for the better and got well. Was it a coincidence, or was it the prayer of faith? At any rate, if my memory is correct in the order of events, the prayer came after medicine had failed.
I have decided the question simply for myself. I believe it is the privilege of all of God's people to come to Him for the healing of the body as truly as for the healing of the soul.

But with those who differ with me in this belief, I have no contention, and whether medicine is from the Lord or not, I do not attempt to decide for anyone.

In preaching to Chinese Christians I plainly tell them that where I believe it is our privilege to come directly to the Lord for healing, the majority of Christians, who are just as conscientious and jealous for the glory of God as I am, think that medicine, if available, is the ordinary means given us by God, and should therefore be used.

But in respect to James 5:14, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." These words in my opinion are so clear a direct command, and it is so utterly impossible for me to believe that by "elders of the Church" is meant doctors of medicine, or that prayer in the pulpit or private, such as is now customarily offered for the sick, fulfills the spirit of this command, that I do not feel that in God's sight I am faithful to His word if I do not teach the Christians under my charge that when one of them is sick, the first thing for him to do is to call for the elders of the church to come and pray with him, anointing him with oil in the name of the Lord. That if he does not do this, that in my judgment he is clearly and willfully disobeying God's command. If, after complying with the command, he wishes to call a doctor and take medicine, he may do so, as God's word says neither yea or nay on this point.

You, Brethren, live in a land of Bibles, all your church members are supposed to know what the Bible teaches, and you may therefore feel that you may let this passage alone.

But in this heathen land when a converted Chinese comes sincerely desiring to know the truth, and asks me what this passage means, dare I say: Well, in my heart I believe it means exactly what it seems to say, we and the churches ignore it now, and you, therefore, may safely ignore it? Would I not thereby be bringing myself under the denunciation of our Lord, "Whosoever therefore shall break one of the least of these commandments and shall teach men so, shall be called least in the Kingdom of Heaven."

Now to sum up that you may see clearly what I wish to lay before you:

1. I hold to all the great doctrines of the Bible as set forth in our Standards as firmly and as sincerely as any of you do.

2. In sickness, I believe God's word teaches that we have the privilege of coming to him direct for healing, without the use of medicine. But
I by no means assert that those who look upon medicine as a means given us by God for our healing, and use it accordingly, are sinning in doing so.

3. I believe that James 5:14 is a command that is as binding upon Christians now as in the days when the Epistle was written, and that unless I so teach, I am unfaithful to God's word.

As there are some who think that in holding the above views I am unpresbyterian, I desire to submit the question to you who ordained me and sent me out here. If in your judgement these views are contrary to the word of God as set forth in the Standards of our Church, and if in so teaching I am violating my ordination vows, I have no right to claim to be here as your representative.

Praying that the Holy Spirit may guide you to a right decision in this and all other matters that shall come before you at this meeting, I am

Yours fraternally, 
James E. Bear

The Judicial Committee recommends the following answer to the communication of the Rev. Jas. E. Bear, a member of this Presbytery, now a missionary in China.

1. That his views, as stated in his paper, do not require that judicial proceedings be instituted against him for holding views contrary to the Standards of the Church, the Confession of Faith bearing no special testimony of the subject.

2. That his interpretation of the passages cited is not sound for the following reasons:

a. It is contrary to the common belief of the Churches of Christendom.

b. It assumes the existence of the promise of miracle working power in the Church.

c. It contravenes the common sense and Scriptural principle, that the divinely appointed means must be used by man to accomplish ends. There is no reason in experience or in the word of God, to believe that the healing of the disease is an exception to this principle.

d. It is a well known fact that the doctrine of "divine healing" brings the religion of Jesus into reproach wherever it is held by those who bear his name.

Not frequently persons are held responsible in the courts of the country for loss of human life, by putting this doctrine into practice.
3. It is the judgment of this Presbytery that any minister of the Gospel in any country, weakens his influence as an interpreter and preacher of God's word, by teaching the doctrine of divine healing.

Signed, A. H. Hamilton E. H. Palmer
C.S.M. See Wm. M. McAllister

On receiving the Presbytery action, Mr. Bear wrote to Mr. White, the Stated Clerk on December 14, as follows:

Shanghai, China, December 14

Dear Bro. White:

Thank you for your kind note and the enclosed action of Pres. which came to hand some two weeks ago.

I sent that letter not because I had any idea that Pres. would agree with me in the matter, but as old Bro. Bird of Williamsville quoted at Pres. in Harrisonburg, as you may remember, "to stop the mouth of Alexander the coppersmith," and also because I felt it but right that Pres. should know of my belief in these matters.

I can most truthfully say that these views have not in the least degree "diverted my thoughts from the main things of the Gospel." On the other hand it has caused me to preach all those great doctrines: Faith, Repentance, Justification, consecration, sanctification, with more earnestness than ever before.

I have come to the conclusions I have, not from choice, but from an irresistible conviction that they are the teachings of Scripture, and as such, I cannot but hold to them, be the consequences what they may. I am sure that none of you have prayed more earnestly that I be delivered from erroneous beliefs than I have. It has not been as a well man that I have come to these conclusions, but as a sick man, as Patterson will testify. I have tried medicine with faith in God's blessing it, and I have tried the Lord alone, and praise to his name, He has done alone what was not done with the use of medicine.

We now return to the 1900 Mid-China Mission Actions. At a called meeting of the Presbytery of Shanghai, the following action was taken: "Resolved, That the doctrine of divine healing is not in accordance with the teachings of Scripture, and that any minister who teaches the same weakens his influence as an interpreter and preacher of God's word."

137 Letter of J. E. Bear to Mr. W. C. White, Dec. 14, 1900. (Letter filed with material on Rev. J. E. Bear, Sr. in the archives of Union Theological Seminary, Richmond, Va.)
meeting on August 14, 1900, two actions of interest were taken: (1) Mr. Price and Mr. Bear (he consenting) were asked to attend to the affairs of Kiangyin Station in the absence of the members of that station. (2) In regard to A Record of Missionaries, it was voted:

That the Secretary be authorized to keep a record of the items of arrival, departures, marriages, birth of children, or death, as the case may be, of each missionary, and that new items be kept each year and read, corrected and approved in the same manner as are the minutes or circular letters.138

House Rent in Shanghai was fixed at a meeting on August 22, as follows:

Resolved that while the situation which necessitates absence from stations remains unchanged, the amount allowed each person for house rent in Shanghai, shall not exceed $20.00 a month.139

Called meetings were held on August 24, 25, and 27 "to consider certain matters specified in the call," what matters we are not told. However, the actions on the third day had to do with furloughs, furloughs for the Venables and Miss Boardman being approved, and certain others laid on the table.140 Perhaps furloughs and the question of the recall of missionaries were the center of the discussion.

The Annual Meeting, September 1 -- 1900, was attended by the following: Stuart, DuBose, Painter, Caldwell, Price, Venable, W.H. Hudson, Wilkinson, Blain and Bradley. The following ladies also attended: Mrs. Stuart, Mrs. DuBose, Mrs. Caldwell; Mrs. Price, Miss Davidson, Mrs. Venable, Miss Fleming, Mrs. Hudson, Miss Boardman, Mrs. Wilkinson, Miss Talbot, Mrs. McCormick, Mrs. Blain, Miss McKnight, Miss Mathews, Miss Wilson and Miss Lee, M.D. These are doubtless all of the Mid-China missionaries remaining in China.

138 MMCM, 1900, p. 11. For the roster of missionaries to date, see pages 40-42
139 Ibid., p. 12
140 Ibid., p. 13
Routine business, of course, was carried on -- reports of building and other committees; personal reports, the preparation of estimates for the next year, etc.

The Revision of the Manual absorbed much time at this meeting, and when adopted, 200 copies were ordered printed.

Station Treasurers were appointed, to whom the Mission Treasurer was to remit funds monthly. This was to lighten the burden of the Mission Treasurer.

On Sept. 6, Mid-China Mission met in joint conference with members of the North Kiangsu Mission, but nothing is said about the purpose or result of the conference.

The Mission voted for Mr. Maxcy Smith to locate at Sinchang, "with a view to consolidating in Kashing, or opening a new station, if the way be clear."

Putting the reports of the Extension and the Building Committees together, we learn the following:

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141 An interesting action on these personal reports, taken near the close of the meeting, is as follows:

It was ordered that the personal reports be returned to the writers, and that the committee appointed to make an abstract of them, be discharged (p. 21 of Minutes).

Perhaps this helps to account for the lack of any record of the personal experience of the missionaries in this evacuation period -- they did not publish them, and perhaps thought it was not wise to say too much on the subject. See Mrs. Blain on her not writing, Miss., Vol. 34, p. 262.

142 MMCM, 1900, p. 37  143 Ibid., p. 26  144 Ibid., p. 19

145 MMCM, 1900, p. 22. Perhaps the question of indemnity for expenses was discussed at this joint meeting. See above, page 52 on indemnity.

146 Ibid., p. 29

147 Ibid., p. 29
Sibley Home, plans approved, home built, costing about $250, more than the amount received from the sale of the old home. A school house in connection with the Home, costing about $950 from a private source was also approved.

The Women's Ward at Kashing hospital completed at cost of $700.

Axson Hall, Kashing, completed, special gift of about $400.

Blain's residence approved, no money paid out as yet.

Girls' School building, Hangchow, completed.

This 1900 copy of the Mid-China Minutes was well edited by the Mission secretary, Mr. Price. In addition to the minutes and reports, one will find the list of officers and committees, the estimates for 1901, list of Mission real estate, with values, etc. attached, the roster of missionaries, statistical report, the succession of Mission chairmen, and an index.

On September 15, Mr. Price at the instruction of the Mission, wrote a letter of appreciation to the Executive Committee for their acts of kindness and thoughtfulness. He said the health of the missionaries in Shanghai was good. He added:

There is no present hope at all of getting back to our work. We are living in the midst of uncertainty.148

The North Kiangsu Mission handled some furlough plans by circular letter before the annual meeting, and also approved the $20.00 Shanghai rent allowance.149

The Annual Meeting (1900) of North Kiangsu Mission convened on October 11 and adjourned on October 13. The following men were present:

148Miss., Vol. 34, p. 13  149MNKM. 1899-1900, pp. 3-4
H. M. Woods, Sydenstricker, Bear, Graham, Junkin, and Rice. Messrs. Woodbridge, Patterson, Woods, (J. B.), Terrill, and White being absent on furlough, and Messrs. Grier and Moore being detained in Japan.\

At the meeting, reports were heard, estimates made, committees were appointed. Only two or three actions are worth noting. Mr. Sydenstricker saw to it that the transfer of the Woodbridge house to him was clearly set forth.\

The Revised Manual was discussed, amended and adopted.\

Dr. Bradley was unanimously invited to consider a call to work at Suchien, and Mid-China was asked to release him.\

The Secretary was instructed to write the Terrills, expressing sympathy, and the Mission's regret at losing them as co-workers.\

The Return to the Stations. Work to September, 1901.\

The "Return" vs. prior Visits. The Stations, where it was possible, were visited by the men during the period of the evacuation. By "return" we mean when families could again take up residence in the stations. In this section we will sketch the visits made before the "return", tell of the return, and then sketch the work done until the Mission Meeting of 1901.\

We will see that the return to the stations, like the evacuation, was governed by the location and local circumstances. Some were able to return and resume the work earlier than others.\

Mid-China Mission.\

Soochow was the first station to be reoccupied. The Annual Report, 1899-1900, p. 5. Transfer approved by the Executive Committee at December meeting, 1899 (Miss., Vol. 34, p. 14).
speaking of Dr. DuBose, said:

In the summer and early fall he came to Soochow about every three weeks, remaining from one to ten days at a time, till the latter part of November, when the consul gave permission to himself and wife to return to their home.\(^{155}\)

Miss Sloan had visited Soochow early in December, and found everything as she had left it. She moved from the hospital to the Sibley Home.

She adds:

But still better than untouched homes was the inspiring service with the little handful of Christians who have so bravely taken care of those homes when for so long a time they daily thought their lives were in danger. They gave us \(\frac{\text{who went with her?}}{\text{a most hearty welcome}}\) and begged us to remain; but all think it unwise for the ladies to do so before peace is declared ... We have lost our splendid Chinese nurse during the recent troubles, and I presume that I will have to help Dr. Wilkinson when the new hospital is open again ... \(^{156}\)

Dr. Wilkinson returned from Manila to Shanghai shortly before Christmas, and on December 31 took his family, Mrs. McCormick and Miss McKnight back to Soochow, with a view to opening the hospital in a week.\(^{157}\) Miss Fleming and Miss Sloan did not come till March 1, since Miss Fleming had a severe attack of grippe. The clinic opened on January 7.\(^{158}\)

Miss McKnight, writing from Soochow on April 2, said:

The number of patients in the hospital and clinic is gradually increasing since the Chinese New Year ... \(^{159}\)

Misses Fleming and Sloan have moved into their new Sibley Home. Miss Fleming is busily engaged in fixing the yard and getting the odds and ends finished. She opened her school yesterday.\(^{160}\)

\(^{155}\) AR, 1901, p. 45  
\(^{156}\) Miss., Vol. 34, p. 115  
\(^{157}\) Ibid., see letters of Miss McKnight and Dr. Wilkinson  
\(^{158}\) Miss., Vol. 34, p. 314  
\(^{159}\) See Mrs. Wilkinson's letter, Miss., Vol. 34, p. 411.  
\(^{160}\) The school opened April 1, with a few students (AR, 1902, p. 37).
Miss Sloan has the spiritual welfare of the hospital patients in her care, and besides this, she spends much time in the country teaching the women . . .

Mrs. Wilkinson, besides the training of five little missionaries, keeps up her singing class, and takes an energetic interest in the Christian women's prayer meeting.

As usual, Mrs. McCormick is busily engaged in her matronly duties. Her home is open for foreigners who come for medical advice. The medical students are rapidly developing into most useful helpers . . . 161

Miss McKnight was busy visiting in the villages, working among the women. 162

Miss Janet Carmichael, a Scotch woman, a trained nurse, and a graduate of the Lying-in-Hospital of London, who had been assisting him / Dr. Wilkinson / since April . . .

was appointed by the Executive Committee in September, the engagement to take effect from May 18, 1901. She had been a member of the China Inland Mission. 163

Both the Davises and Paxtons were still on furlough, so Dr. DuBose was the only ordained man at the station, and held the communion services in North Soochow as well as at Yang Yoh Hang. He commented on the fact that the room used for services at the hospital was getting too small, and a church building was probably needed. His Yang Yoh Hang chapel was also crowded. 164

161 The Annual Report (1902, p. 36) said:

Another feature of the work at Soochow is the training of a class of medical students, numbering six intelligent young men, who give promise of great usefulness. There also are two young Chinese women in training as nurses. All of these young people are Christians.

162 AR. 1902, p. 37
163 Miss., Vol. 34, pp. 399 and 445. For some reason, Dr. Price did not include Miss Carmichael in his China Investment.
164 Miss., Vol. 34, pp. 366, 412
The work about Soochow has developed wonderfully. Dr. DuBose has been led to many towns and villages south of the city... He has seven chapels, and his congregations are large and earnest. From 125-150 attend regularly... Mrs. DuBose's work among the women has also been blessed...

Mrs. DuBose conducts a flourishing day school in Soochow, with forty-five children in all, seven girls among them, each child paying something--ten to twenty cents per month. 165

Kiangyin was the second Mid-China station to be reoccupied. Mr. Little had returned from a brief furlough on October 27, 1901.

Wedding. On October 31 Mr. Little married Miss Ella C. Davidson in Shanghai. 166

The Littles were now the only members of the Kiangyin station on the field. The Hadens did not return until September, 1900, and the Worths until November, 1903. The McGinnises were now off the mission roll.

A letter written by Mrs. Little on January 31 gives us practically all the information we have on the station. She said:

The forts at Kiangyin are the strongest on the Yangtse and since the beginning of the past summer the flower of the Chinese fleet has been anchored here. But during Mr. Little's visits in November and December, he was most courteously received by the naval, military and civil officials, and it was indeed a happy day when the consul gave permission for us to come here to live--the first instance, as far as we know, in which his permission has been obtained for a lady to return to any place other than the open ports. 167

We planned to leave on January 8, but I was so unfortunate as to have an attack of grippe, and our departure was thus delayed until the 15th. We came up by one of the river steamers, and awoke on the morning of the 16th to find the day dark and bleak, with a steady downpour of rain and a fierce, cold wind...

165AR, 1902, pp. 34 and 37. 166Miss., Vol. 34, p. 42.
167The "Open ports" in our mission area were Chinkiang, Hangchow and Soochow.
The sun came out as we were crossing the city, and it was bright and beautiful when we reached our home at 1 p.m. Everything has remained quiet, and the people have been uniformly kind and courteous . . .

Perhaps most of our readers will remember that Kiangyin is one of our newly opened stations, and that for the past two or three years the work here has been most encouraging. The Christians were subjected to the trial of much threatened persecution during the summer months, and a few of them have grown somewhat lax about Sabbath observance, but not one has denied his Master . . .

Sunday after our arrival Mr. Little held two public services in the chapel here, and last Sunday we went to Nonzah, a market town five miles from the mission premise, where Mr. Little has been holding services for some years . . .

We miss the other members of our station, and are hoping that they and others may join us in the autumn . . .

The Annual Report has only this line on Kiangyin: "At Kiangyin, while the church has suffered some loss, there are twenty seeking the truth."

The Gü-chow (Chuchow) massacre, (see above, page 44) delayed the opening of the three stations in Chekiang province, -- Hangchow, Kashing and Sinchang. The case was not yet closed. Mr. Blain, writing from Kashing on January 5, said:

The government of this province has a number of people under arrest as having been implicated in the massacre at Chuchow. The English consular authorities have, I understand, sent out an ultimatum demanding the execution of certain officials at Chuchow and the punishment of certain others. Waiting for the settlement of this affair has kept missionary families from moving into the interior of Chekiang Province.

Mrs. Blain writes me today that Mr. Stuart and Bishop Moule still favor waiting a while. I think, however, there is every prospect

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168 Miss., Vol. 34, pp. 213-215
169 AR, 1902, p. 34
of our getting back to Kashing and Sinchang by the first of February . . . 170

It was not till February 28, 1901, that our missionaries were able to return to these three stations. That the men had made repeated visits to their stations is indicated by this note in the Annual Report:

. . . Those whose stations were near by, as Soochow, Sinchang, and Kashing, made frequent visits of many days to their posts--even going as far as Hangchow and Kiangyin. 171

Hangchow. Mr. Stuart made a trip to Hangchow in late December, the only one, I believe, we have reference to. On his return he gave a most satisfactory account of the Christians, and said he had received five into the church. 172

On March 12 he wrote:

You will see by the heading that we back at home again. We reached here on February 28, and all the members of our station are on the ground except Mr. Painter, who is in Australia, and Miss Lee, M.D. who is in Kashing, where she is much needed to take the place of Dr. Venable . . .

I wrote you in a previous letter that the case of the Chuchow massacre had been transferred to Peking, and that, therefore, the British consul has withdrawn his objection to the return of the missionaries, so all are back, both British and American, and everything is as peaceful as could be desired. 173

The thing that surprises me most is the indifference of the people on our return. They sometimes look a little surprised, and sometimes say, "It is good to see them all back again," but the general rule is to take no special notice of us, and to take our presence as a matter of course.

171 AR, 1902, p. 33
172 Miss., Vol. 34, p. 140
173 This "previous letter" was not published in the Missionary, and we have not found it elsewhere.
But the Christians were very glad to see us, and for the first few days after our return, we were kept busy in receiving them as they came to welcome us back again.

There is so much to be thankful for. Not the least injury has been done to any of the property, and not one of the Christians has fallen away, though we are sorry to see that some of them have grown cold in their Christian life. A few have joined the class of inquirers, but no additions have been made to the communicants.

The news from the country which a delegation from the Lingwu district brought in to us shortly after our arrival, was most gratifying. They told us that the services had been kept up at the three places of worship without any intermission, though they often heard the people threatening to disturb them and tear down the houses where they met. I am happy to say that there were sixteen additions to the communicants in the Lingwu district. Mr. Dzen, the former pastor here, seems to be getting on very successfully with them.

Mrs. Stuart wrote on May 30 about the work in Hangchow. She sent a picture of the new school building and one of the Chinese teachers in it. She said in part:

... I believe this is the first time I have written since our return to Hangchow, though it is now nearly three months since we re-opened the school. We have now over fifty in the boarding school, including a number of day scholars who live nearby, the children of Christians who prefer to come this way.

We consider the "situation" in China anything but promising. From all we can hear the Empress Dowager, with her head eunuch, and two of the most conservative of her ministers--familiarly called here the "Triad of Tigers," are still in power, and prepared to resist everything in the shape of reform.

Let me now turn to a more pleasing subject, and one bearing more directly on our work. On yesterday the regular bi-monthly communion service was held here, and we had the great pleasure of seeing three of our school girls received in the church by baptism. Eight were examined, also an elderly woman, but it was thought best for the others to wait. Two persons were restored to communion who had been under discipline for over ten years, and it was a real pleasure to welcome them back.

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174 Miss., Vol. 34, pp. 259-61; cp. Ibid., p. 366
Other work is going on as usual, so far as our little band can keep going the interests of about twice our number.

Mr. Stuart and I are starting out tomorrow to visit the Lingwu district . . . 175

The Annual Report tells us that Miss French had a clinic every week at three points, and that Miss Emerson had a day school with 30 pupils, "whom she looks after personally, visiting their homes, teaching their mothers and others in the family." 176

Sinchang. Mr. and Mrs. Price and Miss Wilson probably "re-occupied" Sinchang on Feb. 28, 1901, when permission was given the Chekiang missionaries to return to their stations. The only information we have is from an undated letter of Mr. Price, written probably in January:

Our missionaries are all gradually getting back to their work. In Chekiang Province, and especially in Shanghai, we have been hampered more than in Kiangsu, on account of the delay in the settlement of the Chuchow massacre. The consuls urge delay . . .

None of us in Chekiang have brought our families back. Mrs. Price made a visit of several days with me awhile back, leaving the little ones in Shanghai.

I have been down on an average of once a month during the troubles. The church and school, and to some extent, the dispensary work, has gone on without a break during all the time since July.

I have spent much of my time and energy in China on teaching native preachers, and Mrs. Price on teaching her Bible women, and if we would only take the results of the past half year we would be amply repaid. These natives have stood faithfully, and have been a bulwark of strength, and one of our men held the fort at Kiangyin while all the foreigners were away, and is still with Mr. Little. None of our Christians have gone back on account of persecutions . . .

175Miss., Vol. 34, pp. 360-364  176AR, 1902, pp. 36 and 37
The mission by a generous majority, voted Mr. Smith to this one-
man station, and we are very grateful for it. 177

The Annual Report adds two bits of information:

In the Sinchang field Mr. Price reports a prosperous year, in spite
of difficulties. He has given much time to itinerating, and has
opened one new outstation.

The industrial school at Sinchang has had a good year—turning
out good carpenters and tailors. Most of the boys are Christians,
and those who show aptitude for literary education will be trans-
ferred to more advanced schools when they are prepared for it. 178

Kashing. Mr. Blain must have visited Kashing earlier, but the
first reference we have to a visit is in a letter of January 5; in which he
wrote:

Miss Talbot, Mr. Hudson and I came up here a week ago today.
Mr. Hudson and Miss Talbot, however, returned on Wednesday,
and I am here alone for awhile. Everything is very quiet and
the people are orderly. 179

In February or March Mrs. Blain wrote from Kashing to a friend
in America:

We left here on June 29, 1900 and February 28, 1901, found all
our station back in Kashing, except, of course, our absentees
in America. To help make up this deficiency we have borrowed
Dr. Lee from the Hangchow station until Dr. and Mrs. Venable
return. 180

Now, just a few lines about the condition of things here. Every-
thing is so quiet, so natural, that we find ourselves wondering,
if it was not all a bad dream, this eight months absence. On the
street the people are quite as friendly as before.

177 Miss., Vol. 34, p. 173. For Mr. Smith, see above, p. 47
178 AR, 1902, pp. 34 and 37
179 Miss., Vol. 34, p. 139. Cp. page 172, a letter from Blain to
Venable, dated Jan. 4
180 The Venables were on furlough. At the station were the Blains,
the W.H. Hudsons and Miss Talbot.
The Christians seem glad to have us back, and enter heartily into plans for carrying on the regular work and for opening up new lines...

Mrs. Blain goes on to speak of the work:

The dispensary was open daily under Dr. Lee assisted by two medical students. Preaching to the patients goes on as before.

Good crowds attend the Sunday afternoon services. The station house boat purchased last year has been fitted up, and it is hoped that a great deal of itinerating can be done during the spring. 181

Last Sunday was our regular communion service. Every church member except one was present. One applicant for baptism was examined. . . . 182

Mr. Blain writing on April 23 tells about a union service in Kashing, where the church invited the members from Sinchang and Boh-yien (an outstation of Sinchang with about 30 members,) to attend, with goodly numbers representing each place. He also speaks of the school:

Our Boys' school here, which was recently established by the mission, has ten boarders, all of them from Christian families. Two of them are church members and three are applying for baptism. With our present building "Axson Hall," which was built by the Independent Church of Savannah, we cannot take any more boarders. . . . 183

North Kiangsu Mission - Return to September, 1901

Chinkiang was the first of the North Kiangsu stations to be reoccupied. A letter from Mr. Bear read at the December 4, 1900 Executive Committee meeting said that he and Sydenstricker were living and working at Chinkiang, and everything was peaceable and quiet.

He reported that none of the Christians connected with Chinkiang station had denied their faith on account of recent troubles; that

181Mr. Hudson (in an undated news note published Sept., 1901, said he had opened a new outstation at Vongkagyao, ten miles southeast of Kashing [Miss., Vol. 34, p. 428].
182Miss., Vol. 34, p. 262
183Ibid., pp. 367-368
the property had been carefully preserved by the officials at Chinkiang. The families of Messrs. Bear and Sydenstricker are still in Shanghai. 184

The Bear family (and we suppose the Sydenstrickers) evidently returned to Chinkiang the third week in December, 1900. Mrs. Rice was with the missionaries at Chinkiang when Mr. Rice went up the canal on January 1, 1901, and she remained there till March 6. 185

The Sydenstrickers went on furlough in 1901, sailing on July 8. The Woodbridges did not arrive in Shanghai till September 28. 186

A few lines in the Annual Report is all that we have on the work of the station:

...The work was not affected by the troubles in the north, and the native Christians have remained faithful. The attendance at the services has been encouraging, and the number of hopeful inquirers is larger than before.

In the neighboring city of Tan Yang is a promising work, in charge of a young native evangelist...

The itinerating work south of Chinkiang is very inviting, and large unoccupied fields are beginning to inquire and call for help... The report gives special praise to the native evangelists for faithful and efficient work. 187

The Reoccupation of the Stations north of the River. The three stations north of the river were the last to be re-opened. Chuchowfu was not re-

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184 Miss., Vol. 34, p. 15

In an unpublished letter to Dr. William C. White of Lexington Presbytery dated December 14, (1900), Mr. Bear wrote:

"I am now on the way to Shanghai to bring my family back to Chinkiang. Mr. Sydenstricker and I have been up there since October 17th, and everything has been perfectly peaceful..." (This letter is filed with material on Rev. James E. Bear, Sr., in the archives of Union Theological Seminary in Virginia.)

185 Miss., Vol. 34, p. 264. See below, page 80


187 AR, 1902, p. 40
opened until the fall of 1901, as the missionaries were out of China. Mr. Graham, writing on May 13 from Tsingkiangpu tells us:

Today I received a letter from an English speaking Chinese Christian in Chuchowfu. He reports all is quiet there, and our natives doing well. In the absence of the missionaries he is acting as pastor, so far as his duties as telegraph manager will allow. This young man is exercising a very fine influence in his community . . . 188

Tsingkiangpu and Suchien go hand in hand, the following letters will tell the story. The first trip north was made two weeks before Christmas.

Writing from Soochow on December 29 Mr. Junkin said:

By permission of our Consul, Mr. Graham and I took a flying trip to Tsingkiangpu and Suchien. He told us to come immediately back. We went and returned in 13 days. It was a most satisfactory trip in every way. The Christians have held out nobly, though awfully threatened. Our homes have not been molested. The roads are comparatively quiet, and I think it will be quite safe for the gentlemen of the mission to return, at least for a while. The Consul talks more hopefully than I have ever heard him, and gives his consent to this plan.

Therefore Mr. Rice and Mr. Graham expect to go to Tsingkiangpu, and Dr. Bradley and I to Suchien where we expect to remain till the first of March, at which time we hope Mrs. Junkin can join us. I trust we can all be at work in the spring; and if the atmosphere continues to clear, as it now promises, I see no reason why the ladies may not return to most of their stations . . . 189

Writing from Tsingkiangpu on January 10, Mr. Junkin in the first half of his letter again tells about that first trip in December. In speaking of the general situation, he wrote:

Great credit is due Viceroy Liu. The Chinese praise him as the man to whom is due thanks for maintaining order in this province. I had no adequate conception before of his power. There are very many secret society men, the Great Knife Society, in reality Boxers, in all this northern part of the province. They have been kept from uprising. The fact that this has been a year of bountiful harvests in this section has been another explanation of the difference between these and other parts. We owe our thanks too, to the local mandarins, who have rigorously carried out the orders of their superiors. 190

188 Miss., Vol. 34, p. 175
190 Ibid., p. 176
189 Miss., Vol. 34, p. 114
Mr. Junkin then tells of their second trip. They left Chinkiang on January 1, 191 arriving at Tsingkiangpu on the 9th, 1901.

I write this letter (Jan. 10) from Tsingkiangpu. Mr. Graham and Mr. Rice of this station, and Dr. Bradley and myself of Suchien, arrived here yesterday. The consul has given his consent to our coming back to remain some weeks without our wives. We hope to remain till the last of February, when we trust we will be able to bring the ladies up with us... Mrs. Junkin remains for the present in Soochow, studying with a Suchien teacher.

Dr. Bradley and I leave here tomorrow for Suchien.

We already see indications of the coming awakening. We were told at Suchien the other day of people who were even now talking of coming to church because of the victorious foreigners... 192

Suchien. We now have no more letters from Junkin about Suchien. The Annual Report includes the fall work as well as the spring, and it is difficult to put your finger on what happened before Mission meeting.

Dr. Bradley evidently opened the clinic, and Mr. Junkin did the city evangelistic work and a good deal of itinerating. Mrs. Junkin evidently arrived some time in the spring, perhaps about April. 193

Tsingkiangpu. Mr. Graham wrote from Shanghai on February 27:

Mr. Rice and I were at Tsingkiangpu about six weeks. We found everything quiet and going as usual. In accordance with the consul's advice, I refrained from any aggressive work, but kept up the regular services and did the usual work among the Christians and inquirers. I did not attempt to open the street chapel or the dispensary.

Things were so quiet and the people were so friendly that I came away fully expecting to take my family back with me. But rumors of a punitive expedition on the part of the allies have led the consul to advise against it, though he is allowing our brethren of the southern stations (between here and Hangchow) to return. If I do not take my family back, I shall myself return March 1st. 194

191 Miss., Vol. 34, p. 264 192 Ibid., p. 177 193 AR, 1902, p. 41 194 Miss., Vol. 34, p. 198
Mrs. Rice takes up the story at this point. She writes from T.K.P. on March 17:

Home again and rejoicing in the fact, albeit, with rather a guilty feeling, as I came in the face of the Consul's advice to the contrary. Mr. Graham went to him in regard to bringing Mrs. Graham and the children back; he would not listen to the proposition at all. That is not unreasonable where there are little ones. But as there are only two us I felt that I must come back with Mr. Rice. . . . We did not consult the consul, but just came . . .

We left Chinkiang (where I had been since Mr. Rice came to Tsing-kiangpu, January 1) on Wednesday, March 6 . . . We did not arrive till Tuesday of the following week . . .

She described the trip up and said that in T.K.P. they were living in the house formerly occupied by Dr. James Woods. They were hoping that Mrs. Graham would be back by the first of April. 195

Perhaps Mrs. Junkin and Mrs. Graham came north about that time. Dr. DuBose, writing on March 15 from Soochow said that he had visited the Governor of Kiangsu Province at Chinese New Year, and was received very courteously. He asked the Governor if Mr. and Mrs. Junkin (his daughter) could return to their station in North Kiangsu.

He answered in the affirmative, and said that if I would let him know when they wished to go, he would give special orders for their protection. On the strength of this the Consul-General has given his permission for them to return, and by implication, to all the ladies of the North Kiangsu Mission. 196

The next letter we have is from Mr. Rice, written August 9 from T.K.P. in which he tells of the examination and baptism of two men and

195 Miss., Vol. 34, pp. 264-265
196 Miss., Vol. 34, p. 262. The date of this letter, March 15, is probably about the time the Consul gave his consent. So, by the time the men came down for their wives and returned, the date of "reoccupation" would be about the first of April.
two women and the service which followed in which 17, including foreigners, communed. 197

Mrs. Rice wrote from Chinkiang on August 28. She told about a feast which she and Mrs. Graham attended early in the summer. The summer had not been over hot, "have had only a few days hot enough to melt the candles." During June and July it rained constantly and everything molded. About August 20 she was threatened with a serious attack of illness, and it was thought best for her to go where a physician was available, and that meant Chinkiang, 150 miles to the south. In Chinkiang they were living in a vacant house on the Methodist compound. She ends by saying:

The woman's work has been very interesting all through the summer. I hope when I go back in the fall, to take up the work fully, though, even after eighteen months of hard study, I feel I am poorly prepared to do so. . . 198

The Annual Report (1902, p. 40) may be consulted for the year ending December 31, 1901. Much of what is said applies to the period after mission meeting.

This now brings to a close our survey of the Interlude Period, October, 1899 to September, 1901.

II. MISSION EXPANSION IN THE LAST DAYS OF THE EMPIRE, 1902-1911

A Limited Study. We recognize that for the advance of the Christian Mission in China the real unit of study should run from the Boxer Uprising to about 1922. Latourette states it this way:

In general, however, especially in the first two decades after 1900, the missionary had free course. Never before in the entire history of the Church had so large a body of non-Christians been physically and mentally so accessible to the Gospel . . . 199

197 Miss., Vol. 34, pp. 511-512
198 Ibid., pp. 509-511. At the end of the letter is "Tsing-kiang-pu," but it was evidently written from Chinkiang.
199 HCMC, p. 533
In these years, 1902-1922, China was open to things Western. Christianity was thought to be the explanation of Western civilization and its power, so Christianity must be carefully considered. It was not until about 1920-1922 that questions began to rise about the value of Christianity, questioning which led to open and violent criticism in 1922.

However, for the sake of convenience, we are now taking the first decade of the century for study, and there is some justification for that. The climate under the dying days of the Empire was not that of the early days of the Republic. Each decade will have its special characteristics.

The Background of the Period, 1902-1911

In China, from the Empire to the Republic. Following the Boxer Uprising, a Protocol was signed in 1901, followed in the next few years by new peace treaties with the various nations. The Empress and her court returned to Peking. The early apprehensions of the missionaries that the Empress would still stir up trouble, were not justified. New treaties were made with the Western Powers, and these also covered the question of Christian missions in China.

The American Treaty (October 3, 1903) in addition to repeating the toleration clauses in the document of 1858, contained permission for American missionary societies "to purchase or lease in perpetuity as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes." This was the first explicit treaty guarantee of that privilege to Protestants, but it simply sanctioned what had come to be the established practice.

What was more important, the Empress, having learned by hard experience, came back to put herself at the head of a reform movement.

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200 HCMC, p. 525
201 See above, page 73, Mrs. Stuart's letter of May 30.
202 HCMC, p. 525
However, before constructive steps could be taken the Russo-Japanese War broke out (1904) over the refusal of Russia to withdraw her troops from Manchuria. Russia was defeated—the first time a white nation had been defeated by a colored nation. The peace treaty, stopping Russian aggression, really gave Japan a hold on Manchuria. 203

In 1905 the Empress abolished the old civil service examinations, and established a Ministry of Education which was to open schools teaching both Western and Chinese subjects. Other reforms followed. 204

With a view to introducing a constitutional form of government, two "foreign" missions consisting of a number of imperial princes, were sent abroad to study the various systems of constitutional government. The result was that in 1906 the Empress promised a constitution as soon as the people could be prepared for it. Provincial assemblies were decreed, to be followed in due time by a national assembly. 205

The Empress-Dowager and her nephew the Emperor both died on November 15, 1908, and a child of two years, the nephew of the Emperor, came to the throne under the title Hsuang T'ung. His father, Prince Ch'un became Regent. 206

Growth of Republican Principles. Not withstanding the adoption of liberal policy by the Empress Dowager, there was a growing feeling that no real reform could be accomplished while the Manchu Dynasty held the throne. Republican principles were circulated secretly, and numerous attempts at revolt broke out in different parts of the country. 207

Dr. Sun Yat Sen, who as far back as 1895, had attempted to raise the standard or rebellion in Canton, and who in consequence had been forced to flee the country, appeared in Japan, and was active in organizing revolutionary societies among the young Chinese students. 208

The Provincial Assemblies met in October, 1909, and the Regent wished to postpone the calling of a national assembly. But the country was not satisfied with his plan.208

Railroads were to be extended by the National Government, but the Provinces wanted to control them, as they did not trust the national government in raising large sums of money.209

Growth of Public Opinion. "Missionary, and not least medical missionary effort, the opening of foreign trade with distant points in the interior travellers, the introduction in some parts of the railway, the establishment of a cheap, effective postal service, modern schools, the reform decrees of Kuang Hsu, the more recent pronouncements of the Empress Dowager, the immense growth of the press, the comparative freedom of its utterance, the doings of the Provincial Assemblies all had combined, without perhaps changing the people, to accustom them to the idea of change." In addition there was the stimulus of the Russo-Japanese War, and lastly there was the growing influence of the student class who had been educated abroad.

All of these things help us to understand how China was being prepared for serious revolution. The idea was gaining ground that the only way the country could be saved from threatened destruction was by the expulsion of the Manchus.210

The Revolution broke out prematurely at Wuchang on October 11, 1911, and spread over the country. Hanyang was taken on November 27; Nanking on December 2. The Republic was declared on January 1, 1912, and the little Emperor abdicated on February 12.211

Certain Social and Economic factors in China fostered the spirit of rebellion and helped to hasten political change.

In 1905 certain happenings drew foreign editorial comment. In July of that year a mass meeting in Shanghai protested the proposed

208 Pott, pp. 203
209 Idem.
210 Ibid., p. 204
211 Ibid., pp. 204-210
Chinese Exclusion Treaty by the American Government, and called for a boycott of American goods. 212

Anti-foreign Riots. On October 27, 1905, five missionaries were killed at Lien-chow in South China. 213 On December 18, 1905, rioters in Shanghai attacked a great many foreigners, but none were killed.

Commenting on these Shanghai riots, Dr. Woodbridge said:

One cause of the disturbance is mock patriotism. I do not think the law abiding folk are engaged in the trouble, but even they have been stirred up by the native press. There is much crude philosophy about "freedom" and "sovereign rights" going the rounds. Young China especially wants to leap with a bound into a position which Japan holds . . . 214

Of the Chinese Press, Dr. Price, writing early in 1906, said:

A strong, but uncontrolled force in the changes that are rapidly taking place around us is the native press. The editors of these papers are, as a rule, intelligent, capable, patriotic and anti-foreign. It is in the last characteristic that the danger lies. The anti-American boycott, the negotiations with Japan concerning Manchuria, and latterly, the Mixed Court dispute, involving the question of British rights in Shanghai, have become, each in its turn, the occasion for rabid tirades against the respective governments concerned . . . 215

Student agitations were beginning, led by those who had studied in Japan. Again Dr. Price says:

Young China, which is at the bottom of all of these disturbances, is giving the Chinese officials about as much trouble as they are giving the foreigners . . . The students form cliques and order strikes and make demands, and being in many cases of prominent families, those in charge are often powerless in their hands. 216

Dr. Price gives an example of this in the city where he was then living:

212 Chinese Recorder, Vol. 36 (1905) p. 429
213 Ibid., pp. 650-51
214 Miss., Vol. 39, p. 121
216 Bi-M., p. 16
On Christmas Day /1905/ at Dong-shang, which was a holiday in the government school, students from that school, backed, as it afterward appeared, by certain influential gentry, went into the Taoist temple and tore down some of the idols, throwing them into canal... declaring that the idols ought to be torn down, and the temple turned into a school. Twenty-nine of the principal men of the place have come forward, assuming responsibility for the act, saying the boys are not to blame. The district Magistrate, to whom appeal had been made, is powerless... 217

We have only one instance given of student trouble in our mission schools in this period. This was in Kashing in October, 1909. Mr. Blain wrote:

In October we had a pretty strenuous three or four days. The punishment of a boy for a misdemeanor precipitated a rebellion, which resulted in the dismissal of 17 boys, and all of them, except one, boys who have been in school several years. That there are some Chinese parents who have good "horse sense", however, is proven by the fact that, at this writing, eleven of the youths have returned to school; all of them making due apology and taking the punishment that the management has decided to inflict... 218

We will hear more of student agitation and of the boycotts which they promoted in the later decades.

Naturally, there was alarm in America on the news of the Lien-chow and Shanghai riots, but as Dr. Woodbridge assured the committee, they were only local troubles, not forerunners of a general anti-foreign outbreak. 219 In the midst of rather general social economic stress and unrest, our missionaries in central China experienced no real danger. There were riots, especially in 1910, but they were largely economically based, and were directed against the authorities, or those who had food. 220

217Bi-M., Vol. I, p. 16  
218Ibid., Vol. III, p. 310  
219Miss., Vol. 39, p. 157  
220In April, 1910 in anti-foreign Hunan, food riots turned into anti-foreign riots:
Economic-based riots in Central China. The first of these to affect one of our stations was at Dongshang (Tung-hiang) on January 8, 1908.

Putting together information we have from Mr. Price, Dr. Venable and Mr. Blain, the situation was as follows. Mr. Blain wrote from Kashing in February:

There have been serious troubles in this prefecture and throughout this entire section in both Chekiang and Kiangsu Provinces for more than two months. Poor crops and heavy taxes (now reduced by the government), have been in large measure responsible for the existing state of affairs. Highway robbers and pirates have taken advantage of the unsettled state of the country to make depredations in every direction, attacking individuals, private residences, shops, boats, villages, and some large market towns ... 221

Dr. Venable, also writing from Kashing on January 14 said:

On January 7th we got news that the town of Hsia-shih, twenty miles from Kashing, had been attacked and the steam launch and railway company's offices and the Roman Catholic chapel had been demolished. The Protestant chapel was not touched. It seems that the attack was made by a large band of people, who did it as a protest against paying their taxes.

The next day this same band attacked T'ung-hsiang / Dong-shang/, twenty miles from Kashing, razed the magistrate's yamen to the ground, and set fire to some of the buildings on the Protestant Mission Compound. Fortunately the missionaries had been warned in time and had got on a boat and rowed outside the city ... 222

Anti-foreign riots, caused by a scarcity of rice occurred in Changsha, Hunan, beginning April 14 and lasting some days. The stations of the China Inland Mission, the Wesleyan, Norwegian, United Evangelical, and London Missionary Societies were destroyed, and the Governor's Yamen and other places of business were burnt. The foreigners were obliged to seek safety on the various boats in the river. No lives of missionaries were lost ...

All foreign women and children in Yochow were sent to Hankow.

In the riots in Ninghsiang, 30 miles northwest of Changsha, the sufferers were Norwegian missionaries, whose station was burnt down, and they themselves had to flee for their lives. At Yiyang, both the Wesleyan and Norwegian Missions were destroyed. (Bi-M. Vol. IV, p. 68) 221 Miss., Vol. 41, p. 163 222 Ibid., p. 117
Mr. Price, writing from Dongshang immediately after the affair, said that a wealthy Chinese gentleman had warned the missionaries of the possible danger, so they escaped. He continued:

The mob went first to the yamen of the local magistrate and demolished it, leaving a wreck of broken timbers and tiles. They then divided into detachments, some going to the homes of wealthy families, some to well-known shops in the city, battering down doors and destroying everything they could lay their hands on. A detachment came to the mission compound. They evidently mistook it at first for the government school, which is next door... They finally broke in and made straight for the main building... The school building with all its furnishings, and all of the school books and the boys' effects; the six dwelling houses of the Chinese assistants and everything in them, including even clothes and bedding, and a part of the chapel disappeared in the flames...

When the missionaries returned, the town people came to express their sympathy and sorrow, and the officials offered to pay indemnity for the loss. The Executive Committee approved the acceptance of the indemnity, if it were only for the damage done, and about $8,000 Mex. was spent on rebuilding and repairs.

The year 1910 was a famine year, and a series of riots broke out in central China. On January 26, due to "hard times and taxes" a second riot broke out in Dongshang by the poor demanding to be fed. Again the yamen was burnt, but no mission property was touched.

In April at Tsingkiangpu there was an attack on a flour mill, because it had stores of wheat and the price kept on rising.

In the same month at Haichow famine refugees became riotous and robbed the bean and flour mills.

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223 Miss., Vol. 41, pp. 115-116
224 Ibid., Vol. 41, p. 188; Bi-M., Vol. 3, p. 219
225 Bi-M., Vol. 4, pp. 43, 59
226 Ibid., Vol. 4, p. 69
227 Ibid., p. 72
About the same time, Caldwell wrote from Taichow:

We have had several riots hereabouts, and there is no telling what will happen if the situation does not improve very soon.

There has been a very serious time here over the taking of the census which was made more serious by the rains which kept the people from work. The rumor went out that the census was being taken for the benefit of the foreigners, and to aid them in the division of the country among them, these lists of families being sold to the foreign powers for $5 a family. The people rebelled at the taking of the lists... they began to beat the gongs and gather in clans together to stop it... Things looked very bad at one time... I decided to take the risk and remain, and am glad I did so, as everything seems to be quiet... (after several hundred soldiers were sent in). 228

Junkin writing from Suchien on May 5 said they had had some bad grain riots. 229 Speaking of the situation Mrs. Bradley wrote:

The rice riots south of the Yangtse became wheat, grain, and cornstalk riots in this district. This has been a hard year, with a scarcity of food everywhere, and the authorities have done nothing to relieve the distress. The wine distillers and flour mill owners bought up the wheat when it was cheap, thus causing the excessive high prices that had disturbed the poor... 230

Mr. Patterson wrote the sketch of the work in North Kiangsu for this period and commenting on the riots mentioned above, said that "for the first time the foreigners were not the object of popular hate." 231

The Famines of 1906-1907 and 1910-1911. Back of much of the popular unrest and rioting was hunger. Famines were nothing new in China. Dr. Woodbridge said there had been 59 famines in the past 100 years. 232 But there was more wide-spread rioting in connection with the famine of 1910-1911 than had been noted before that time.

228 Bi-M., Vol. 4, p. 80 229 Ibid., p. 92
230 Miss., Vol. 43, p. 498 231 Bi-M., Vol. 4, p. 113
232 Ibid., Vol. II, p. 53
In North Kiangsu the famines were sometimes due to drought, but more often to floods. Dr. Morgan, in an interesting article on "Famine Relief in China" based in part on the famine of 1906-1907, but including also the later famine, has this to say about the North Kiangsu terrain:

Picture yourself a perfectly flat country where you can walk for days without seeing any rise and fall of the land than is occasioned by the banks of a canal or dykes thrown up along the old bed of the Yellow River. Picture to yourself the Grand Canal, fed by large lakes in Shantung, running from north to south through this whole area, and numberless smaller canals and small rivers cutting through the country in every direction. Nowhere does the land elevation rise more than ten or twenty feet above sea level.

The houses are of mud in this land of mud and water, and, as you might readily infer, the people exist in a very primitive style and live, literally, from hand to mouth even in the most prosperous times.

It was early in June /_1906_/ when the rains began. Wheat and barley, the early crops, were less than half harvested, and in the terrible downpour of rain that continued for many days, most of this grain was destroyed. There was no opportunity to plant any of the later crops. For sixty days during the floods of 1906 and for many days during the great flood of 1910, the sun was not seen. Day and night the downpour continued. The land was one vast lake. Just when the rains were at their worst, some small official in charge of the locks controlling the flow of water from the large Shantung lakes into the Grand Canal, became frightened at the rise of the water in the lakes, and opened wide the gates of the locks! The terrible results can best be imagined. A great wave of water rushed down the Grand Canal into all its tributaries, breaking the banks, deluging anew the whole water cursed land.

In November the water was still standing over all the land, and it was not until January that a journey could be undertaken without the aid of a boat ... 233

The Famine of 1906-1907, according to Mr. Patterson, was "the worst that has been known in the memory of the oldest inhabitant." 234

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Starting in the fall of 1906 it grew progressively worse until the new
harvest in June 1907 was reaped. Extracts from the Bi-Monthly Bulletin
will help to give a word picture of the situation, although words cannot
describe the actual need and suffering. On October 10, 1906, Mr. Price
wrote an editorial on "Flood and Famine in North Kiangsu," saying,

There is only one item, --Want! Famine! It is on us with its
savage fights, it anaemia, its sickening langour, and its fevers. Perhaps there are ten million souls in the area affected. When
the wheat was lost, fears were expressed over and over again, till we grew callous and thought that it was probably not so bad
after all, as farmers complain after every harvest.

Then the July rains rotted the growing corn (maize). The land
was ploughed in August, and hope of an autumn crop of corn,
beans and potatoes encouraged the people. Two weeks later the
whole face of the country was again flooded, and much more than
half of the later crops were destroyed. Even at this time of
writing the lowlands have again become so flooded that it will be
very late before the wheat can be sown in it, if at all. This, of
course, has raised the price of cereals two or three times the
normal market rates . . .

The January-February Bulletin quotes from a letter of Dr. James

The want and the high prices have not been equalled for two
generations. Old men of 70 had not seen such prices and such
failure of crops. The people were carefully saving potato leaves;
the dried leaves are boiled with a handful of crushed grain and
eaten. The people are refugeeing in great numbers . . . They
are going hither and thither. Many are being sent back from
Chinkiang and Yangchow, and are congregating here . . .

Mr. Junkin wrote for Suchien on December 2,

Crowds have been coming to our compound today under the im-
pression that we had begun to "fang" -- distribute -- rice and
clothes . . . The fact that we distributed several thousand dollars
(Mexican) here in the famine eight years ago has never been forgotten,
and has given us a good name . . .

236 Ibid., Vol. II, p. 6
237 The Famine of 1898-1899, see our Volume II, pp. 539-40.
We expect to take entire oversight of all the money sent through the Missionary Committee, whose headquarters are in Chinkiang, Rev. T. F. McCrea, Treasurer; we are also engaged to help all we can in the distribution of the funds sent through the Central China Famine Relief Committee, headquarters at Shanghai. So our hands, minds and hearts will be full. The sights that daily meet our eyes are heart-rending. Pray for us and for these miserable people. 238

On January 11 a special correspondent sent to Tsing Kiang Pu by the North China Daily News wrote in part:

I have now counted forty-eight camps, averaging from 1,000 to 1,200 families each. I estimate the total number of refugees at 450,000 of whom 30% show signs of distress, 10% of acute distress. Money only is being doled out by the officials. Throughout the whole country the roads are thronged by rice and food peddlers with the refugees, bargaining with them. The women and children for miles are grubbing for roots, grass and every conceivable thing that might serve for food or fuel. In the camps one sees people eating mixtures of cooked leaves, grass and twigs with a little cereal and rice . . . 239

There were 40,000 refugees in Nanking. 240 Relief of the famine refugees was being carried on in Chinkiang. The need up country for workers was great and Mr. Caldwell had already gone, and Mr. Paxton planned to go later. 241

Dr. Henry Woods wrote from Hwaianfu on February 20:

I have just returned from a four and half days' visit to the flooded country west of this city, to enroll the destitute in the villages and give tickets for flour distribution. Messrs. Espy, Hall and Burgess, who kindly volunteered in Shanghai and were sent up by the Relief Committee, accompanied me and rendered valuable assistance . . . We went out a second time on the 2nd of the Chinese Year and had good success, enrolling 953 families, comprising over 6,000 people, old and young . . . 242

Mrs. Junkin wrote from Suchien on February 23:

Three hundred men have been employed for some time, at 100 cash a day, to improve roads, etc. Another set of three hundred will

238 Bi-M., Vol. II, p. 14  
239 Ibid., Vol. II, p. 27  
240 Bi-M., Vol. II, p. 27  
241 Ibid., pp. 29-30, 47.  
242 Ibid., p. 55
begin work next week. Money has been received to employ about 600 more in a country district 40 miles north of Suchien.

Flour, sent from Shanghai, enables us to give relief to the most desperate cases—actually starving—in two of the 52 divisions belonging to the Suchien hsien.243

In April, Dr. DuBose and Messrs. Haden, Smith and Warren Stuart were in North Kiangsu helping with the relief. Messrs. Little, Moffatt, L. Stuart and Price were planning to go later.244

Mr. Sydenstricker and Mr. Warren Stuart were helping in Suchien.

Mr. Sydenstricker wrote of his "Month in the Famine Field." He said in part:

The extreme wretchedness of very many of these unfortunate people it is impossible for us to describe in words. Often the thought would recur: These are human beings possessed of the same nature as we have, capable of enjoyment and suffering as we are, but oh, how low they have sunk! One at times almost wished they had died in the early days of the famine, rather than endure these months of horrible starvation, perhaps after all, only to succumb at last . . .

The amount of property destroyed is incalculable. The cows and donkeys have nearly all died and have been eaten. Apparently not one in ten remains, perhaps much less. One seldom saw a hog among the famine people and the dogs and cats had fared sadly. Chickens were more common, but thousands of these were brought down and sold in the autumn and winter.

On the average barely half a crop of wheat was sown last autumn, and a late spring has retarded its growth. There will still be many sufferers after the scant harvest is ripe. In this relief work one often met with the most pathetic cases, some of which it was not possible to help. Finally, after three and a half weeks of actual labor on the famine field I came away with great reluctance, pressed by other heavy duties and responsibilities and thoroughly exhausted.245

Mrs. James Woods wrote on April 23:

243 Idem.
244 Ibid., p. 65
245 Bi-M., Vol. II, pp. 81-82
Any notes sent now from T.K.P. could only give reports of famine relief work, as almost all the regular mission work has been given up to leave our time free for work among the famine sufferers.

We have this week eleven stations for distributing flour and sorghum seed sent by the Shanghai Famine Committee; each station having one foreigner and several competent Chinese in charge. At nearly all of these places we have relief works of one kind or another, draining out old canals, building dykes, making new or mending old roads.

The number of those supported varied from week to week as the works are completed and started anew. During the week ending April 20th about 181,500 were being fed from these relief stations.

Mrs. Henry Woods wrote from Hwaian on April 25:

All regular mission work is crowded out by the pressing needs of the famine. This famine work is a good influence in favor of Christianity; is a good object lesson. It is both gratifying and touching to have one of the gentry come to Dr. Woods and say: "You are helping us in this way, although we boycotted America. I am one of those who took part in the boycott."

On June 12 Mr. Grier wrote from Hsuchoufu:

... A bountiful harvest has just been reaped, flour has dropped from 90 cash to 30 cash a catty, prosperity is returning, and the great famine of 1907 is a matter of history.

Mrs. Junkin wrote from Suchien on June 10:

The famine is at last over in this section, and wheat is being harvested -- good wheat, too, and seemingly abundant. It has been an awful, awful thing, this famine, yet we feel that it has not been an unmitigated evil. Many have heard the Gospel who in ordinary times would not have heard it.

Not only had the Gospel been preached to many in these difficult days, but as we shall see when we take up the work of the stations, new openness and interest was manifested by many in the months that followed the famine.

_Drought, Flood and Famine, 1910-1911_. The year 1909 was a near famine year, at least not as bad as what followed. By June the northern end
of Kiangsu had already suffered from an eight month's drought, and in some places there was also an epidemic of anthrax, killing thousands of the cattle. Vinson wrote from Haichow on Nov. 1, 1909:

This is a rather hard year for the whole Haichow district. First, the drought almost entirely destroyed the wheat, and then later the floods partially destroyed the other crops. Famine prices prevail. Many have left their homes and gone south. The winter will doubtless bring much suffering to the poor people.

Paxton wrote about Christmas from Chinkiang that thousands of famine refugees had fled to that city. Thousands were camped around the city of Haichow in April, 1910, and a riot had attacked a flour mill. In Tsingkiangpu the poor people were besieging the rice shops and stores. Caldwell wrote from Taichow on April 28:

Since my last letter to the Bulletin my principal occupation has been watching it rain. I have never seen so much of it at this season of the year in all the years I have been in China .

More serious though than even the interruption of our work, is the probable effect on the poor people if these rains do not stop soon. Already the price of food stuff is out of sight. We have had several riots herabouts.

Mrs. Morgan wrote from Haichow on June 22, 1910:

... Two important things have happened here. One was that summer came, and with it good weather for several weeks, so that the wheat ripened fairly well. So many people were so afraid of rain that they did not wait for their wheat to fully ripen. Perhaps it was wise, for the rains have come. At least half of the wheat was harvested, however, and that means that the people will be better off than they were last year when the early floods, after a long drought, ruined the whole crop.

The November-December Bulletin, 1910 stated:

The dire necessity of our North Kiangsu territory is appalling. In addition to the strain of regular missionary work, our brethren in this field are confronted with the most heart rending famine conditions which drain the sympathy and sap the strength.

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250 Bi-M., Vol. III, p. 275  
251 Ibid., p. 275  
252 Ibid., p. 324  
253 Ibid., Vol. IV, p. 7  
254 Ibid., p. 70  
255 Ibid., p. 73  
256 Ibid., p. 80  
257 Ibid., p. 118  
258 Bi-M., Vol. IV, p. 129
Mr. Grier wrote from Hsuchoufu on January 19, 1911:

Famine conditions prevail here now, and while the distress is not as general as in 1907, still there is a great deal of suffering. We have asked the Shanghai Famine Committee to make us a grant of funds for relief work, but they have replied that their funds do not warrant it at present. Mr. Stevens has gone to assist Mr. Junkin in that work near Sutsien, to be absent till China New Year.  

On March 3 Lyle Moffatt wrote from Tsingkiangpu:

The famine conditions seem to be very critical, and thousands must starve if no help comes to them, while many are famishing and dying now. This is a great question with us, and should we be able to get funds for them, we feel compelled to go into relief work. We are now building a large three-roomed Chinese house to be used as a beggar hospital, and give relief to as many of the sick ones around the city as possible. The rice kitchen in the city is doing a thriving business, feeding over 5,000 starving people every morning. We have helped these and the beggar halls as much as possible.  

The March-April, 1911 Bulletin said that the *Chinese Christian Intelligencer* had received in Famine Relief funds about $1,000 for Chinese Christians since January 1.  

On April 26 Mrs. Shields wrote from Nanking:

A call for more workers for famine sufferers came a few days since. Five more Seminary students and eight medical students volunteered to go and left early this morning. About a month ago five Seminary students went to help in the famine relief work, and they, with five missionaries from Nanking, are still helping. We are expecting Rev. Lacy Moffatt today en route to the famine region, and Dr. Shields will go if necessary.  

The next day (April 27) Miss Talbot wrote from Tsingkiangpu about the heart-rending scenes. She said in part:

The Shanghai Committee could only promise to feed 25,000 in this section, which is only a drop in the bucket. The gentlemen have decided to give this in the four most destitute sections in the surrounding country. The officials will not allow it to be given out in the city, as it would draw in a still larger crowd. Messrs. Yates, Moffatt and Talbot have been out for about three weeks giving out tickets. Messrs.  

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259 *Bi-M.*, Vol. IV, p. 213  
White, Hancock, Sibley and Schlosser came and helped them out part of the time. They go from house to house giving tickets to those they think will starve without assistance. If there were enough to give all who really needed help, the strain on both body and mind would be easier... 263

Mr. Graham added this word on famine relief:

I hope it is needless to say that the giving of money and supplies in such neighborhoods, absolute impartiality was shown between Christians and non-Christians, except in the case of money sent by our own church people for the relief. But this time it did not amount to a great deal in the general sum. 264

On April 26 Mr. White wrote:

... A telegram from Tsingkiangpu called on this station for famine workers. Mr. Yates and I thought that it was in our line of duty, even if it did take us away from the mission.

The time spent in famine inspection was hard, because we would start out after an early breakfast; each of us missionaries with a Chinese writer and guide; tramp all day at double quick time, dine probably of a half-dozen hard-boiled eggs, with possibly a roll if we had not forgotten or lost it, and get in by, or after, dark tired and hungry.

It was trying because of the responsibilities and difficulties. When the great mass of the population were living on mulberry leaves and elm-bark meal, it was no easy work to glance into a house and tell on the spot whether the family were starving or not. And yet, on our decision human life depended. The difficulty was increased by the efforts of the writer and guide to influence us in favor of their friends. In all too many cases it was evident to the eye that there was actual starvation. The sunken cheeks, the sallow color, and sometimes the yellow-green complexion, I suppose from living on leaves and bark, and the bloated faces, all too often told their own tale... 265

Miss Mary Thompson wrote from Hsuchoufu on May 17:

...I never even imagined such suffering and misery. At home, after the famine of a few years ago, we read about the famine, but nobody can form any conception of what it really means for a whole section of country to be without food, until he has seen it for himself...

The famine fever is very prevalent now, and every day, several men and women come to the hospital begging to get in... We are so thankful that the plague, which was coming our way so rapidly a few months ago, seems to be arrested in its progress southward... 266

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263 Bi-M., Vol. IV, p. 247
264 Ibid., p. 272
265 Ibid., p. 238
266 Ibid., pp. 273-274
Junkin in his personal report to the Mission in Kuling said:

From the middle of the winter the famine relief occupied most of my time and consumed my strength, till the wheat harvest in June ... 267

The Mission gave him a welcome on arrival, for he had had a long siege of famine fever in the early summer. 268

_Economic Misery and the Revolution, 1911._ In the September-October, 1911 Bulletin, Dr. Price wrote:

As we write these lines, the political outlook in China is anything but promising. The Mandarins appear to be all at sea in dealing with the many vexing questions that continually crop up with cumulative vexation and difficulty. There are rebellions in Canton, Szechuen and Kansu. Floods and famines are ever present. The Yangtse is a vast moving lake, thousands of acres of arable land in its fertile valley are under water and crops are ruined. 269

It is against this distressing background that the Revolution broke out prematurely in October, 1911. 270 It is in a decade like this that we must now view the advance of the Christian Mission by our Church.

In the United States. The Financial Background is important for the understanding of the decade. One reading the Mission Minutes will notice time after time the report that authorized construction, for which money had been approved was not begun or completed during the year because of lack of funds. On the other hand one is amazed at the way the work expanded, and new buildings were built. The explanation is that in this period there was amazing expansion, and in their optimism, over-expansion. More money was authorized to be spent than was given.

The expansion of the work is indicated by these figures: The number of missionaries of the Presbyterian Church in the U.S. increased from 168 in 1901, to 309 in 1911. 271 The number of China missionaries grew from _

267 Bi-M., Vol. IV, p. 316  
268 Ibid., p. 300  
269 Ibid., p. 284  
270 See above page 84  
271 Miss., Vol. 34, p. 528 and Vol. 44, p. 492
total of 70 (43 in Mid-China and 27 in North Kiangsu) in 1901, to a total of 133 (72 in Mid-China and 61 in North Kiangsu), in 1911. 272

In 1901 the total receipts for Missions was $164,883.00. The Committee reported to the General Assembly of 1912 that the total receipts for the church year were $501,412.60. 273 The reason for the increasing giving in this period was due to the new methods of promotion.

The hopeful authorization of a "Twentieth Century Fund" by the Assembly of 1899 to raise $200,000 in the year ending March 31, 1900, was acknowledged a failure in 1900. 274 A memorial from Dr. DuBose urging the appointment of a second secretary to stir up interest was deemed "inadvisable ... at this time." 275

The Committee in its report to the Assembly of 1901 emphasized the need for more funds. It said:

...We have therefore come to the parting of the ways, when we must either have an increase of income or cease to plan for further extension of our work. As one means of obtaining the needed increase the Executive Committee would respectfully suggest...the advisability of the appointment of a Field Secretary for Foreign Missions...His work would be to visit the churches as invited, give information of the work and its needs, give special attention to vacant and noncontributing churches, but only engage directly in the work of raising funds when authorized or requested to do so by the authorities of the local church. . . 276

The Assembly authorized the Committee "to secure such help as may be necessary," and left the matter of the salary of the Secretary entirely to the Committee. 277

272 Miss., Vol. 34, p. 528 and Vol. 44, p. 492
273 AR., 1902, p. 8 and AR., 1912, p. 8
274 MGA, 1899, p. 415 and AR., 1900, p. 10. See also Chester, Behind The Scenes, pp. 37-39.
275 MGA, 1900, p. 622 (10) 276 AR., 1901, p. 15
277 MGA, 1901, p. 35
The Assembly of 1902 elected Rev. W. R. Dobyns, D. D., Field Secretary of Foreign Missions; but he did not accept, and no suitable man was found to fill the position.

The Forward Movement. The Executive Committee now took the initiative and launched the Forward Movement in May, 1902, which was given extended coverage in the April, 1903 Missionary. Three missionary candidates, J. L. Stuart, L. I. Moffatt and J. F. Preston were sent over the church with a two-fold purpose,

...to establish a more intimate relation between the local church and the foreign field; to encourage and secure systematic and increased financial support.

The venture was successful and the General Assembly of 1903 adopted the following:

The General Assembly express its profound satisfaction with the work known as "The Forward Movement," and gratefully acknowledges its indebtedness to Messrs. J. L. Stuart, L. I. Moffatt and J. F. Preston for their vigorous and generous labors. The work has hardly a parallel in the modern church for aggressiveness, wisdom, economy and success. In view of the remarkable providence that has marked the prosecution of this work, the Assembly defers for the present the election of a Field Secretary, and directs the Executive Committee to continue the forward movement among our churches and to secure the services of these young brethren for another year. If, for any good reason, the movement must be abandoned, the Executive Committee is authorized and instructed to elect a field Secretary as soon as a capable man can be found.

In December, 1904, Messrs. Stuart and Moffatt sailed for China, and on January 9, 1905, Rev. James O. Reavis was elected Co-ordinate Secretary.

Each year a group of missionary candidates worked with Dr. Reavis, and the Forward Movement reached its peak in 1910 when 888

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278 MGA, 1902, p. 283
279 AR, 1903, p. 9
280 Miss., Vol. 36, p. 205
281 MGA, 1903, p. 475. See also Chester, Behind the Scenes, pp. 39-40
282 AR, 1905, pp. 203, 205
churches were making definite pledges to foreign missions.283

The Layman's Missionary Movement was begun in 1906. Dr. John R. Mott declared this movement to be "in some respects...the most significant development in world missions during the first decade of the present century."284 It was an interdenominational movement which was welcomed by our church.

The Assembly of 1907 adopted the following from the Standing Committee report:

Your Committee believes that the General Assembly should take a broader view of the work of World Evangelization than has yet been seriously entertained by us. We heartily welcome the Layman's Missionary Movement, and recommend to the General Assembly the adoption of the overture of the Executive Committee touching this matter, as follows:

The Executive Committee would respectfully overture the General Assembly to adopt a Missionary Platform for our Church, containing the following declarations:

1. It is the judgment of the General Assembly, that, according to the distribution of territory agreed upon by the different Boards and Committees, the number of human beings in non-Christian countries, for whose evangelization our Church is responsible, is approximately 25,000,000 souls, being distributed as follows: ...China 12,000,000

283Miss., Vol. 43, p. 214
284John R. Mott, Five Decades and a Forward View (New York: Harper & Bros., 1939), p. 30. Mott's Chapter II is on the Layman's Movement. See also, Chester, Behind the Scenes, Chapter XI.
285It would seem that a questionnaire had been sent out either from the Executive Committee or the Layman's Movement, asking the missions at their 1907 Meetings to estimate the population of their field for whose evangelization they were responsible. Mr. Junkin's estimate for North Kiangsu was 10,000,000 (Bi-M., Vol. II, p. 113).

Mr. Grafton reacted to what he called "Mathematical Evangelism." He said: "A glance at the questions sent us this year reveals their conception of the duty of the Christian to the un-Christian peoples, and their manly systematic preparation 'to shape and shoulder the load.'" He also felt that Junkin's estimate was "on a most widely exorbitant basis," far too large. (Bi-M., Vol. III, p. 66). Others took up the discussion, pro and con. (See III, 256, 257, 293.)

It would seem that the Executive Committee had reduced their original estimate for North Kiangsu from 14,000,000 to 8,000,000 and for Mid-China from 5,000,000 to 4,000,000, thus the 12,000,000 in the overture to the General Assembly (Bi-M., Vol. III, p. 293). See also Miss., Vol. 43, p. 302.
2. It is the judgment of the General Assembly that the number of foreign missionaries necessary to accomplish the result of giving the Gospel to these 25,000,000, within the present generation, is not less than 800, and that the number of trained native workers to be used at the same time should not be less than 5,000. This would mean for our denomination an increase of our present force about fourfold.

3. It is the judgment of the Assembly that it will not cost less than $1,000,000 per annum to support the above named workers and their work, and we, therefore, declare it to be, in our judgment, the duty of the Church to begin at once the effort to bring its foreign mission offerings up to this point.

To this end we earnestly call upon every individual church of our denomination to adopt the following missionary policy, which we believe to be laid down for us in the Word of God.

(1) Every true Church of Christ is, by virtue of its organization as a Church of Christ, a missionary society, each member of which is under solemn covenant to the Head of the Church to help in the fulfillment of our commission to give the gospel to all the world.

(2) It is the duty of those who have the proper gifts and qualifications, and who are not providentially hindered, personally, to obey the command of the head of the church to "go" on this mission. It is the duty of those who may be lacking the necessary qualifications for the work, or who are providentially hindered from going, to have a share, by their gifts and prayers, in supporting the work. For this purpose every Christian who does not personally go, is scripturally bound to give systematically, proportionately and cheerfully, in support of the cause.286

A section follows this Missionary Platform on "Our Missionary Methods," and it suggests among other things that the Church should give to foreign missions about $4 per member.

The Forward Movement and the Layman's Movement ran on side by side, the Forward Movement seeking to enlist support, and the Layman's Movement through state and regional conferences to stir up interest and educate the people.287 A church-wide conference was held in Birmingham in

286 MGA, 1907, pp. 50-51
287 See the section given to the activities of the Layman's Movement in the index of the Missionary for 1910 (Vol. 43, p. 632)
February, 1909\textsuperscript{288} and another in Chattanooga in February in 1912.\textsuperscript{289}

It was inevitable that these two movements would overlap in part in their work, especially in the seeking of gifts. The Annual Report for 1910, speaking of the two movements, said:

The central feature of the policy advocated by the Layman's Movement is the establishment of a Missionary Committee in every church, whose special function it shall be to make an every member canvas in each church for personal subscriptions to the cause.

This is also the central idea of our Forward Movement work, and the pressing of this work by the Layman's Movement will make it possible to realize at least approximately, much more quickly than could otherwise be realized, the ideal of the enlistment of every church and every member of the church as helpers in the work.\ldots

Another valuable outcome of the educational campaign of the Layman's Movement is the discovery of increasing numbers of men who are able and willing to assume the support of missionaries individually, and sometimes to make large individual donations to our equipment fund.

We are convinced that the greatest providential movement in our day on missionary lines is the assumption by each of the different branches of the Church of Christ of a definite task in world evangelization.\ldots\textsuperscript{290}

\textbf{The Every-member Canvas} had proved so successful for raising funds for foreign missions, that the 1910 Assembly decided to use it for all the causes of the church.\textsuperscript{291}

In an article in the January 1911 Missionary the Executive Committee writes to its "Forward Movement Churches, --Shall our Missionary Movement be Abrogated, and the Forward Movement Abandoned?" Churches that had been enrolled in the Forward Movement began to drop off as they entered the Church's every member canvass plan, from 888 in 1910 to 808 in 1912.\textsuperscript{292}

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\textsuperscript{288}Miss., Vol. 42, p. 224 \quad \textsuperscript{289}Miss-Sur., Vol. I, pp.323-25 \quad \textsuperscript{290}Miss., Vol. 43, p. 214 (italics theirs) \quad \textsuperscript{291}MGA, 1910, p. 22 \quad \textsuperscript{292}Miss., Vol. 43, p. 214 and AR, 1912, p. 7
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separate canvass for foreign missions, an option allowed by the Assembly's action:

We now desire earnestly to appeal to you not to abandon the separate canvass for foreign missions which you have already made, and on which alone we can depend to maintain the work which has been undertaken on faith of the subscriptions thus secured...\(^{293}\)

We readily sense the Committee's fear that if foreign missions be lumped with all the other causes of the Church, the driving enthusiasm for foreign missions would be lessened, and less money would flow into the Committee's treasury. Whether these fears were justified or not, we will have to see in our study of the next decade. However, we may say that the great enthusiasm for missions fostered by the Student Volunteer Movement and the Layman's Movement had about reached its peak, and the First World War will bring in a new climate.

Over-expansion and Over-spending. There is another side of the financial background we must note. The optimism of the period led to over-expansion and overspending.

This is made evident in the Report for 1903 where a table is given showing that in 1902 and 1903 about $4,000 more dollars were spent than received.\(^{294}\)

The amount spent is not made evident after that, but the increase in giving over the year before is emphasized in the Reports.\(^{295}\) However, in the report for 1907 we find the following:

It will be seen from this statement, that notwithstanding the encouraging gain in our receipts, the cost of the work has grown more rapidly than our income. During the whole of the year we have been compelled to carry a heavy loan in the bank, and at times, when our bank loan reached the limit of our line of credit, we were still unable to furnish the Missions promptly with the funds appropriated for their work.

\(^{293}\)Miss., Vol. 44, pp. 15-16 (italics theirs).  \(^{294}\)AR, 1903, p. 7  
\(^{295}\)E.g., Miss., Vol. 37, p. 210
New missionaries were sent out only when their salaries were pledged by individuals or churches, and their outfit and traveling expenses provided by contributions given especially for that purpose.

Notwithstanding this conservative policy, it is impossible to keep the increase in expenditure involved in sending out new missionaries within the limits of these special contributions, for the reason that homes and equipment must be provided for them, and many unforeseen contingent expenses are liable to be incurred. In this way deficits have been accumulating for several years which now amount, as the above financial statement shows, to a debt upon our treasury of about $20,000...296

The report for March 31, 1912 said the indebtedness had reached $104,568. 297

Dr. Chester, in the September 1911 Missionary, discussed the debt, how it grew and why. In the years 1907-1911 he said there were two chief causes for growth. First, what happened in these years; 130 new missionaries were sent out; a large proportion of gifts were designated to special objects; and unpaid pledges. Second, in spite of the fact that the Assemblies knew of the rising debt, they continued to urge expansion.298

In the Annual Report for 1912 Dr. Chester deals with this last reason.

With some knowledge of the state of the treasury, he said:

The General Assembly of 1911 authorized a special Korean campaign to secure twenty-one additional missionaries for Korea...

As a result of the Layman's Convention recently held in Chattanooga, a movement is on foot in which this Assembly will be asked to endorse the sending out of at least 20 additional reinforcements to the African Mission during the present year...299

A financial crisis was in the making, but the decade 1901-1911 was characterized by enthusiasm and optimism which saw no limit to what might

296 Miss., Vol. 40, p. 212
297 AR, 1912, p. 9
298 Miss., Vol. 44, pp. 448-450. See also Chester, Behind the Scenes, pp. 114-15 for some thoughts on the Layman's Movement and the financial situation.
299 AR, 1912, p. 9
be done in the China field, and the missionaries at times felt frustrated when
the funds were slow in coming in for approved objects. But by 1912 the
General Assembly felt that the financial situation was so serious that a change
of leadership was necessary and Dr. Smith replaced Dr. Chester as Executive
Secretary.

The Executive Committee Secretaries, 1901-1911. Rev. Samuel Hall

Chester, D.D., succeeded Dr. Houston as Executive Secretary in 1893, and
continued in that position until the election of Dr. Egbert Smith in 1912. Dr.
Chester was then made Secretary of Foreign Correspondence, the office he
held until he retired in 1926.

Rev. James O. Reavis, D.D., was elected Co-ordinate Secretary in

1905, with the special responsibility of promoting the Forward Movement. He
resigned in 1911. 300

Rev. Egbert W. Smith, D.D., was elected Co-ordinate Secretary in

1911 and Executive Secretary in 1912. 301

Dr. David Cyrus Rankin was elected Assistant Secretary in 1888. When
that office was abolished in 1893, he continued on the staff as Editor of the
Missionary. 302 The Committee in October, 1901, gave Dr. Rankin leave of
absence to visit the mission fields in the Orient. 303 Dr. Henry Francis Williams,

300 Dr. Chester, in his Behind the Scenes, (especially pp. 29-50; 127-
128), tells about his administration in this period and also about Dr. Reavis.
For Dr. Reavis' election see also Miss., Vol. 38, pp. 36-37.
301 Miss., Vol. 44, p. 331, for his election as Co-ordinate Secretary.
The MGA., 1912, does not list either the name of Dr. Chester or of Dr.
Smith in the index. The only indication of Dr. Smith's election as Executive
Secretary is on p. 59, where the Executive Secretaries were listed.
302 Miss., Vol. 35, pp. 353-54; Chester, p. 26
303 Miss., Vol. 34, p. 543
pastor of the Westminster Presbyterian Church in Nashville, Tennessee, agreed to substitute for Dr. Rankin as Editor of the Missionary in his absence.\textsuperscript{304}

After visiting the work in Japan, Dr. Rankin reached China in time for the Mid-China Mission Meeting (September 5-12, 1902).\textsuperscript{305} He then visited the Mid-China and North Kiangsu Stations.\textsuperscript{306} Mr. Sydenstricker, writing from Chinkiang, said:

I write this note at the request of Dr. Rankin, who is lying at Mr. Bear's recovering from an attack of cholera. He reached us here from a tour of our northern stations on October 30. He was with us for four days, and then went down to Shanghai, intending to work his way from there to Korea, via North China, if practicable.

Dr. Rankin left Chinkiang for Shanghai, where he received some money which made it possible for him to visit Nanking and Hankow. On his way up the river he was taken with a severe attack of cholera, and was brought back to Chinkiang, where he gradually regained his strength. He wrote from Shanghai in November: "I go next to Korea, landing at Chemulpo, visiting Pekin en route. After a month in Korea I hope to reach Kobe, Japan, by Christmas..."\textsuperscript{307} He died of pneumonia at Pyengyang, Korea on December 27, 1902.\textsuperscript{308}

Dr. H. F. Williams was elected to take Dr. Rankin's place as Editor of the Missionary, and served in that capacity until he was elected Educational Secretary in 1912.\textsuperscript{309}

In 1908 Dr. Williams made a trip to the Orient. He arrived in Yokohama October 5, and after a brief visit to Japan, he went on to Korea for a month.\textsuperscript{310} From Korea he went on to Shanghai, stopping by Port Arthur, Chefoo, 

\textsuperscript{304}\textit{Miss.}, Vol. 35, p. 357 \quad \textsuperscript{305}\textit{MMCM}, 1902, p. 99

\textsuperscript{306}Dr. Williams said that Rankin in private letters often expressed regret that he was not able to write up his trip for the Missionary. Doubtless he hoped to do so later. He did write two "editorials" on the Kudin field (\textit{Miss.}, Vol. 35, p. 546; Vol. 36, pp. 65-66). A private letter expressed
and Tsingtao by the way. Leaving Shanghai he visited the Mid-China stations, Hangchow to Nanking, and attended a called meeting of the Mission at Hangchow.

On this meeting he commented:

I was especially impressed with the discussions on cooperation in union school movements. Without going into further details of the meeting, I am glad to testify that our missions have careful supervision, that the policy is conservative and that the members of the mission, as a rule, have comprehensive views of the field.

The statements of the needs of the field and the reports made to the home churches, through the Executive Committee and otherwise, are so conservative that they do not adequately tell the story of what has been accomplished, the difficulties to be overcome, and the cares and responsibilities of the work . . . 311

His Mid-China tour was interrupted by his trip up the canal. He speaks of his visits to Chinkiang, Hwaian, Tsingkiangpu, Suchien and Hsuchoufu. He did not get to Haichow and Taichow. 312

At the beginning of the two articles on his China tour is the statement:

Never before were missions in China so prosperous; never in that Empire have the fruits of missions multiplied so fast; never was the welcome extended by the people to the missionary so pronounced; never were the Chinese so eager to learn what he could teach. 313
He concluded his articles with the statement that he left the fields with a deepened sense of joy and depression; joy that the Lord had done so much.

But is there not just cause for a sense of depression -- not for what cannot be done, but for what is not done. The call for equipment and reinforcements is not being adequately met; there are many important centers to be occupied, and there are many millions of souls for whom our church is responsible that have never heard the gospel... 314

**Personnel Changes, 1901-1911**

In this section we will sketch, year by year, the changes in the China missionary force -- the new arrivals, weddings, withdrawals, and deaths.

1901. We have already spoken of the new missionaries added before September, 1901; Miss Carmichael in May; 315 Rev. H. Maxcy Smith and Miss M.B. McCollum (Mrs. J.W. Bradley), both whom arrived in Shanghai on August 17. 316

1902. Miss Emma McKnight went on furlough and did not return to China. (See MMCM, 1903, p. 126).

1903. Miss Florence Smith Rodd, of New Orleans, La., arrived in Shanghai on November 1. 317 She was an M.A. of Sophie Newcomb Woman's College. 318 Four of her sisters also went to the mission field; two of whom were Aline (Mrs. John L. Stuart) and Kate, (Mrs. Lacy Moffett). 319

Miss Rodd was assigned to Hangchow for evangelistic work among the women. 320 On July 25, 1906 she was married to the Rev. H.Z. Castle of the Church Missionary Society at Hangchow. 321

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314 Miss., Vol. 43, p. 67.  
315 See above, page 69.  
316 See above, page 47.  
318 Miss., Vol. 36, p. 491.  
320 MCMM, 1903, p. 156; Miss., Vol. 38, p. 224.  
Mrs. J.W. Bradley died on September 10, 1903. Dr. Price wrote:

Mrs. Mamie McCollum (J.W.) Bradley (1901-1903) spent a little more than two years in China, but it was said of her that in that short time her kindness and gentleness had won the affection of many Chinese for her, and they expressed great sorrow at her loss. She was taken with cholera while on a boat going from Chinkiang to Sutsien, and died in a few hours, on Sept. 10, 1903. The whole mission was shocked by the sad intelligence of her sudden death. 322

Rev. James E. Bear, Sr., died on October 9, 1903. Mr. Sydenstricker wrote:

The Rev. J. E. Bear died at Hsuchou-Fu, October 9, 1903. He had gone to that city to attend the annual meeting of North Kiangsu Mission. We left our station at Chinkiang on September 28 together, to attend this meeting. I had been suffering from a short attack of malarial fever before leaving home, and on the way to Tsingkiangpu the fever returned with more violence, and I concluded that it was not wise for me to continue the journey. Mr. Bear pressed on, and arrived at Hsuchoufu safely and attended the meetings until he was too weak to be up.

Mr. Bear has not been strong for a year, and rapidly growing worse during the past few months. When the malarial fever attacked him, he had no reserve strength to resist it, and soon succumbed. He was aware that he was undertaking this journey to Hsuchoufu at some risk, but simply said: "I must be about my Father's business," and started on the journey hopefully and cheerfully. 323

Mr. Bear felt his duty to remain on the field as long as he was able to do full work. When the time came that he would be even partially laid aside, it was his plan to return to the States. He was actually engaged in work till the day before his death and thus literally "died in the harness," as was his wish.

Perhaps the most prominent feature of his Christian character was faithful, earnest devotion to his calling of preaching the gospel, and this in the face of extraordinary difficulties, difficulties which few of us have to meet, difficulties that would have sent many a man from the field years ago.

It is just sixteen years since meeting him at Shanghai, on a return journey from our annual meeting held at Hangchow, I brought Mr. Bear to Chinkiang and introduced him to the station. He spent his whole mission life at this station. For the last seven or more years he has

322 China Investment, p. 169. See above, page 47. See also Miss., Vol. 37, p. 82
323 See above, note 136
been associated with me as a colleague. He was to me more a brother than a colleague. Each of us fell naturally into the lines of work for which he seemed best suited. Mr. Bear to itinerating over our wide and destitute field, and I to training and teaching at our station and out-stations. But we often joined hands in the work, especially at the central station.

I am left alone at this station with a growing and difficult work on hand. Who will come and fill the gap thus made? 324

1904

Mrs. James E. Bear, Sr., retiring from the work, sailed from Shanghai on January 1, 1904 that she might enter her children in the "Home and School" at Fredericksburg, Virginia. 325

Miss Flora Alderman arrived January 1 and died May 22, 1904. 326 She was a trained nurse from Wartrace, Tennessee, later residing in Nashville, Tennessee, where she was a member of the Westminster Presbyterian Church. 327 She evidently made a profound impression on all in her short life on the field. She died from a severe attack of malaria fever. 328 Dr. Wilkinson wrote:

Miss Flora left us on Sunday, May 22, about 1:30 a.m. I am dazed, lost! I cannot understand this Providence ... Her beautiful character, lovable disposition, consecration to her work, her love for these poor people, and craving for their salvation, can but leave its impress on all of our minds for good. Her love for the students, both boys and girls, young men and young ladies, was a joy to me. Her influence over them in such a short time was wonderful ... 329

324 Miss., Vol. 36, p. 576. Dr. Sydenstricker also wrote an In Memoriam for the Chinese Recorder, Vol. 34, pp. 557-58.

For Mr. Bear's death and burial see Miss., Vol. 36, pp. 534 and 566. In a box in the U.T.S. Library archives, "J.E. Bear, Sr." are a group of letters written to Mrs. Bear by China Missionary friends at the time of Mr. Bear's death.

325 Chinese Recorder, Vol. 35, p. 108; Miss., Vol. 37, p. 28
326 China Investment, p. 169 327 Miss., Vol. 37, p. 332
328 Ibid., p. 396 329 Ibid., p. 339
Dr. P. F. Price, speaking of her, said:

This is the shortest term of any member of our Mission, but in this short time she had won all hearts at the Elizabeth Blake Hospital, where her brief and efficient service was rendered, and when relentless disease terminated her work, the students of the hospital request the privilege of showing their appreciation of her character by acting as pallbearers at her funeral, and later erected a monument to her memory on the hospital lot.  

Eleven more missionaries (in addition to Miss Alderman) arrived in 1904, four in September, and seven in December. They are:

Rev. and Mrs. Thomas Buie Grafton arrived in Shanghai on September 4, 1904, accompanied by Misses Agnes and Jeanie Junkin. Dr. Price sketches Mr. Grafton as follows:

Thomas B. Grafton was born at Union Church, Miss., on June 20, 1878, the son of Dr. and Mrs. C. W. Grafton. Thomas' father, who had for more than 50 years been the pastor of one country church, was Moderator of the General Assembly of Orlando in 1916...

Mr. Grafton was three years at S.W.P. University, and graduated from Louisville Seminary in 1904 with the degree of B.D. ...

Mr. Grafton was married to Miss Letty Taylor in 1903, and Mr. and Mrs. Grafton arrived in China in the autumn of 1904. Mrs. Grafton, after a life of devoted missionary service, and a long and wasting illness endured with much patience, died on February 13, 1925.

Mr. Grafton's first work was itinerating in the Suchowfu field, in strictly pioneer style. His most strenuous year was in famine relief work in 1907.

After the evangelistic work followed a long period with the orphanage, "the most fruitful period of my life..."

Mr. Grafton's last ten years have been spent in evangelistic work in the Haichow field...

He was married on June 7, 1925, to Miss Mary Barclay Woods...  

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330 China Investment, p. 169. See Dr. Davis' warm appreciation of Miss Alderman (Miss., Vol. 37, pp. 394-96).
331 Chinese Recorder, Vol. 35, p. 540
332 China Investment, p. 65
Miss Agnes Tinsley Junkin arrived in Shanghai on September 4 with the Graftons. Dr. Price in his sketch said:

She was born in the manse of New Providence Church, Rockbridge Co., Va., May 2, 1875. She lived in the country till about 5 years of age, when the family moved to Houston, Texas, where her father held a pastorate. She joined the church there in 1887.

Miss Junkin attended a private school taught by her older sister until she went to Philadelphia in 1892, where she continued her studies ...

Miss Junkin sailed for China in the summer of 1904 in company with her sister Jeanie, who was afterwards Mrs. J.W. Vinson, and they became members of Sutsien Station, where her brother, Dr. W.F. Junkin, was already laboring.

On September 7, 1906, Miss Junkin married Dr. J.W. Bradley of Sutsien Station. Her home and work has always been in that station. ...

Miss Jeanie DeForest Junkin came to China with her sister Agnes in 1904 for work at Sutsien. On April 30, 1908, she married Rev. John Walker Vinson. Dr. Price says of her:

Mrs. Vinson combined the steady qualities of a sturdy Presbyterian stock with a winsome, attractive personality. She gave to China and the Chinese 19 years of service, first as a single missionary, and then as wife, mother and missionary ...

Mr. and Mrs. Vinson moved to Haichow in December, 1909, and were pioneers in that great and needy field. Here they labored together for 14 years. Mrs. Vinson finished her work and the Lord called her home on March 25, 1923.

Lorenzo Seymour Morgan, M.D. arrived in Shanghai, December 15, 1904.

He was born on a farm four miles from Galva, Illinois, August 15, 1875. He was one of a family of eight children. His father and mother were active members in the Methodist Episcopal Church...

He went to the Galva High School, from which he graduated. After teaching a country school for a year, he went to Knox College, Galesburg.

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333 China Investment, p. 66 "Mrs. John Wilson Bradley"
334 Ibid., p. 76. For Mr. Vinson, see below, page 125.
335 Ibid., p. 174
336 Ibid., p. 76
337 Dr. Price says the Morgans arrived January 1, 1905. I am here following the Chinese Recorder (Vol. 36, p. 54) dating of arrivals in Shanghai.
1904

Illinois. While at Knox he became a volunteer under the World's Student Volunteer Movement, and came to regard medical work in China as the divinely appointed field for his life effort.

Mr. Morgan entered Johns Hopkins Medical School, from which he graduated in 1904 with the degree of M.D., immediately receiving an appointment to go to China under the Executive Committee . . .

Mrs. Lorenzo Seymour Morgan, M.D. Ruth Bennett was born in Morton, Ill., Sept. 20, 1877. She attended the public schools of Morton, Peoria and Chicago.

She took her A.B. from the University of Illinois in 1899, and her medical degree from Johns Hopkins College, Baltimore, Md., 1904...

She was married to L.S. Morgan, M.D., on June 29, 1904, and Dr. and Mrs. Morgan sailed for China in November of the same year. They labored first at Tsingkiangpu and later at Haichow, where they conducted the only hospital in a large and needy region . . . . 338

Rev. and Mrs. John Leighton Stuart, Shanghai, December 28, 1904.

John Leighton Stuart was born in Hangchow, China, June 24, 1876, the son of Dr. and Mrs. John Linton Stuart . . .

He received the degree of B.A. and B. Lit. from Hampden Sidney and B.D. from Union Theological Seminary . . .

After graduating from the Seminary, Mr. Stuart was a representative of the Forward Movement of the Executive Committee of Foreign Missions. 339

He was married to Miss Aline Rodd on November 17, 1904. Rev. L. L. Moffatt and Miss Kate Rodd were married at the same time. In addition to these two, there were two other sisters of the same family who went to the mission field, one to China / Miss Florence Rodd / and one to Africa. 340

Mr. and Mrs. Stuart sailed in December, 1904. He was assigned to Hangchow and took up the country evangelism in the field opened up by Dr. Matthew Hale Houston and continued by his parents, Dr. and Mrs. John L. Stuart. 341

338 China Investment, pp. 68-69
339 Miss., Vol. 36, p. 151 for the "Forward Movement."
340 See above, page 109, Miss Florence Rodd. Also below, page 115
341 Mrs. Lacy I. Moffatt.
341 The Lingwu District, later from place of residence, called the Kudin field. See Index, our Vol. II, "Lingwu District."
1904

He continued in this work until 1914 [sic., should be 1908], when he was called to the New Testament Department in Nanking Theological Seminary. Again in 1919, he was called to the Presidency of Peking University (Yenching) a union institution with which our church has no official connection . . .

He is a member of East Hanover Presbytery, Virginia, and an associate member of the Mid-China Mission. 342

Rev. Lacy Irvine Moffett, Shanghai, Dec. 28, 1904. Dr. Price gives an interesting sketch of Mr. Moffett in his China Investment (p. 67) which may supplement the following facts:

Moffett, Lacy Irvine--b. Churchville, Va., Feb. 10, 1878; f, Rev. Alexander Stuart M; m, Carrie Lena Crawford; w, Kate Hall Rodd, New Orleans, La.; Nv. 17, 04. WestmCMo, 95-97, DD; Cnt1UKy, 97-98, BA; LouisvPTS, 98-00; UTSlVa, 00-02, BD; L&O, 02, Transyl Pby; spec. rep. "Forward Movement," 02-04; fm, Soochow, China, 04-08, Kiangyin, 08--. 343

Mrs. Lacy Irvine Moffett. Kate Hall Rodd was born at New Orleans, La., January 8, 1882, daughter of John E. Rodd and Florence Smith. Her father was an elder in the Prytania Street Presbyterian Church of New Orleans, and both parents were deeply interested in Christian work. The influence of the home is illustrated by the fact that in addition to herself, three of her five sisters have also become missionaries.

Miss Rodd attended the Home Institute and Normal School, of New Orleans, La., and the Sophie Newcomb College . . .

She was married to Rev. L. I. Moffett on November 17, 1904, and Mr. and Mrs. Moffett sailed for China in December of the same year . . . 344

Dr. Price wrote in 1926:

Dr. Moffett also has five sisters on the mission field; Miss Carrie Lean Moffett, Kiangyin, China; Mrs. R. J. McMullan, nee Emma H. Moffett, Hangchow, China; Mrs. J. C. Crenshaw, nee May Craig Moffett;


343 Min. Dir., 1861-1941, p. 507

344 China Investment, p. 68
1904

Chinkiang, China; Mrs. F. R. Crawford, nee Martha Paxton Moffett, Kashing, China, and Miss Natalie Crawford Moffett, Hangchow, China.\(^345\)

Archibald Alexander McFayden, M. D. arrived in Shanghai on December 29, 1904.\(^346\) Dr. Price has this sketch of him:

Archibald A. McFadyen was born at Raeford, N.C., April 17, 1877. His father, Neill N. McFayden, and his mother, Sarah McLauchlin, were of Scotch ancestry. . . At the age of 11 he united with the Bethel Church of Fayetteville Presbytery. He entered Davidson in the fall of 1895 and graduated with B. A. degree in 1899. He received his M. D. degree from North Carolina Medical College in 1903. Dr. McFayden engaged in private practice at Duke, N. C. until October, 1904.

He wanted to go to Africa, but Dr. L. L. Moore having resigned from the China work, Dr. McFayden was sent to replace him at Suchowfu. He was ordained an elder in the Davidson Church, October, 1904, and was sent by that church to China, reaching the field December 1 \(\text{sic}\), 1904.

On January 1, 1906, Dr. McFayden was married to Miss Catherine Williams of Lindon, N. C. at the Missionary Home in Shanghai. During the revolution of 1913, Mrs. McFayden developed kala-azar, and died for an intercurrent attack of pneumonia, January, 1914.\(^347\)

Dr. McFayden was married again, June 1, 1916, to Miss Helen Howard of Morganton, N. C. at Soochow, China.\(^348\) Since coming to China Dr. McFayden has been in charge of the Men's Hospital at Suchowfu . . . \(^349\)

Four More Losses to the Mission in 1904 (in addition to Mrs. Bear and Miss Alderman).

Dr. and Mrs. L. L. Moore, "by reason of continued ill-health" were given permission to go to the United States on furlough.\(^350\) They sailed from Shanghai January 1, 1904, \(^351\) and could not return to the field.

\(\text{China Investment, p. 68}\)
\(\text{Chinese Recorder, Vol. 36, p. 54 (Dr. Price, China Investment, p. 66, gives Dec. 1 as the date of arrival. The Recorder listing is to be preferred here.)}\)
\(\text{For Miss Williams, see below, page 120. The Chinese Recorder gives Jan. 10 as the date of the marriage. A mistake, see Bi-M., Vol. I, p. 33, "New Year's Day." For her death, See China Investment, p. 171}\)
\(\text{For Miss Howard, See China Investment, p. 100}\)
\(\text{China Investment, p. 66}\)
\(\text{Chinese Recorder, Vol. 35, p. 108. Cp. MNKM, 1904, p. 16, Cir. Let. of Nov. 14, 1908}\)
\(\text{MNKM, 1904, p. 16}\)
Miss Janet Carmichael, who was helping Dr. Wilkinson in the Elizabeth Blake Hospital resigned, effective March 30, 1904. Evidently there was a sharp disagreement between her and Dr. Wilkinson which was brought to the Mission as she was asking to transfer to another station. The problem seems to be the question of accepting money from non-Christian Chinese for medical work which would not then be entirely in the control of the Mission. We will have to return to this problem when we take up the story of the work.

The Mission seemingly had a great deal of sympathy for Miss Carmichael, but when she finally wrote a circular letter of resignation, the Mission approved it, and recommended that an appropriation be given her for her travel to her home, Glasgow, Scotland. The Executive Committee accepted her resignation and thanked for the "help she has given to the work at critical times and in difficult positions," and extended their "best wishes for her personally . . . "

Miss Ellen Emerson was accidentally killed on Dec. 28, 1904. Dr. Price writes of her:

Miss Ellen Emerson (1888-1904) first served one term at Tsingkiangpu, then was at home for several years. On her return she served another term at Hangchow. In each place she rendered diligent and faithful service. She again returned to the homeland, fully intending to return to this field, but the Church at home and the Mission in the field were shocked to hear of her sad death from a violent accident. She fell from a street car, which she was just entering, and died the next day from the effect of a concussion of the brain, Dec. 28, 1904.

352 See above page 69  
353 MMCM, 1904, p. 250  
354 See MMCM, 1903, pp. 131-34, 150; 1904, pp. 188, 189, 192, 196, 197, 200. See below pages 237, 241-242.  
355 MMCM, 1904, p. 196  
356 Ibid., p. 200  
357 China Investment, p. 169; See Miss., Vol. 38, pp. 35-36 for Dr. Edgar Woods on the accident. See also Index, Vol. II for Miss Emerson.
1904-1905

Thus there were twelve additions to the China force in 1904, including Miss Alderman; and there were six losses, Miss Alderman, Mrs. Bear, Dr. and Mrs. Moore, Miss Carmichael and Miss Emerson.

1905

Seven new missionaries were added to the China roll in 1905. There were no losses in this year.

Dr. and Mrs. Randolph Tucker Shields arrived in Shanghai on January 28, 1905. The following information is drawn from Price's China Investment. Dr. Shields was born near Natchez, Miss., Dec. 7, 1877. He graduated from Washington and Lee University in 1898, and received his M.D. in 1901 from the medical school in Richmond, Va. Two years were spent in New York hospitals.

He returned to Natchez, Miss., to practice medicine in 1903, but the call to the mission field became so strong that he offered himself as a foreign missionary and was appointed to Mid-China in 1904. He was married to Miss Ella Randolph Page of Winchester, Va., in December, 1904 and they sailed from San Francisco on December 8 of the same year.

Dr. Shields was assigned to Tunghiang Station where he and Mrs. Shields lived for three years, learning the language and making their beginning in missionary work. Then Dr. Shields was assigned to Soochow and taught medical students in Elizabeth Blake Hospital. Dr. and Mrs. Shields remained there one year, when he was transferred to the Union Medical School, Nanking, later the medical department of the Nanking University. Dr. and Mrs. Shields lived in Nanking for seven years. In 1917 he was assigned to the school of medicine.

Miss Catherine Williams arrived in Shanghai on December 21 and married Dr. A.A. McFayden, Jan. 1, 1906, so she will be included among the 1906 additions.

Miss Mattie Fish's name appears on the roll of missionaries of the Mid-China Mission with the date of appointment, May 14, for three years, 1905, 1906, 1907. (See the minutes for those years, pp. 325, 68 and 141). Her name is then dropped and she never appears on the rolls in the Missionary. 

See China Investment, p. 70 for more on Mrs. Shields
Miss Margaret Jones married Rev. H. Maxcy Smith on Feb. 21, 1905. Dr. Price writes:

Margaret Jones was born at Teaswater, Canada, on December 25, 1876. When she was quite young her parents moved to Kennesaw, Nebraska. Miss Jones graduated from Hastings College, Hastings, Nebr. with the degree of A.B. She volunteered for foreign service and was sent out by the Northern Presbyterian Board as a missionary to China in 1901.

Miss Jones labored in evangelistic work in Hangchow until her marriage in February, 1905, to Rev. H. Maxcy Smith.

Mr. and Mrs. Smith lived first in the Tunghsiang field, and after its consolidation with the Kashing field, they removed to Soochow...

Miss Rida Jourolmon, then in China, was appointed a missionary on April 14, 1905. Dr. Price said:

Rida Jourolmon was born in Knoxville, Tenn., daughter of Joseph H. and Minerva B. Jourolmon. She was educated in the schools of Knoxville, and afterwards taught school for fourteen years in the same city...

Miss Jourolmon first came to China in 1901 for her health. Having regained her health, she shared for eleven months in the evangelistic work among the women at Kiangyin Station, and the Station then requested her appointment, which was made on April 14, 1905. She continued in this work until her retirement in 1927.

Miss Agnes Violet Innis, arrived in Shanghai on September 8, 1905.

Miss Innis was born in Glasgow, and her original connection was with the Church of Scotland. On coming to this country eight years ago, she entered a training school connected with Dr. A.J. Gordon's church, and in that way became identified with that church.

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361 China Investment, p. 69  
362 Chinese Recorder, Vol. 36, p. 158  
363 China Investment, p. 70  
364 She tells about this in Price's sketch in the China Investment, p. 71  
365 Miss., Vol. 38, p. 382; China Investment, p. 71  
1905-1906

It was discovered that Miss Innis knew the Shorter Catechism by heart. In correspondence concerning her appointment she expressed her desire in case she was appointed, to be received into some church in our connection, which was of course, proper and necessary, and she was received on her arrival in Nashville, as a member of the First Presbyterian Church... 367

Miss Innis... came to the field on September 19/sic/, 1905, to take the place left vacant by the death of Miss Alderman, nurse in the Elizabeth Blake Hospital. She seemed to be just the one to occupy that place for many years to come, as she entered so readily and efficiently into the work. But after rendering most satisfactory service for a number of months, a serious disease, probably of long standing, was suddenly developed, and after a brief but brave struggle for life, she succumbed on July 1, 1906... 368

Rev. and Mrs. Addison Alexander Talbot arrived in Shanghai with Miss Catherine Williams on December 21, 1905. 369

Talbot, Addison Alexander--b Jackson, Miss, Dc 2, 1877; f, Charles Henry T; m, Leonora Hann; w, (1) Katherine Gay Bird, Shelbyville, Ky, Sp 15 (d, Dec 1, 37); (2) Cassie Lee Oliver, Tsinngiangpu, China, May 10, 39; CntlUky, 02, BA; LouisvPTS, 02-05, BD; L&O, May 10, 05, W. Lex. Pbr; fm, Tsinngiangpu, China, 05-- 370

Dr. Price's sketches (China Investment, pp. 71-72) add some personal information which may be of interest. Mrs. Talbot was born near Shelbyville, Kentucky, November 4, 1880.

1906

Miss Catherine Williams, who had reached Shanghai on December 21, 1905, was married to Dr. A.A. McFadyen on January 1, 1906 by Dr. S.I. Woodbridge. The groom had been delayed on his trip down the canal, so did not arrive until December 31. 371

367 Miss., Vol. 38, p. 457 368 China Investment, p. 170. See below P. 123
369 Both the Chinese Recorder (Vol. 37, p. 62) and the Miss., (Vol. 39, p. 133) give Dec. 21 as the date of arrival. Strangely, the Bi-Monthly Bulletin (Vol. II, p. 33) said they arrived on Dec. 19, and the Talbots went on to Kashing on Dec. 21.
370 Ministerial Directory, 1861-1941, p. 701
371 Bi-M., Vol. II, p. 33
Rev. and Mrs. Palmer Clisby DuBose arrived in Shanghai on February 20. The Directory summarizes the facts about Mr. DuBose as follows:

DuBose, Palmer Clisby--b, Shanghai, Kiangsu, China, Oc 31, 1880; f, Rev. Hampton Coit D; m, Pauline E. McAlpine; w, Elizabeth Capers Zemp, Camden, S.C., Jan 4, 06; DavC, 98-02, BA; T, Liberty, SC, 02-03; ColTS 02-05, BD; L, Ap, 0, May 11, 05; Charl Pby; fm, Soochow, Ku, China, 06-31; res, Camden, SC, 31--(inf, 36--)--39; d, Dc, 17, 39.

Mrs, DuBose, --Elizabeth Capers Zemp, born in Camden, S.C., August 20, 1884, was the daughter of Eugene Capers and Mary Blakeney Zemp. She joined the Methodist Church, age 13. She was a special student at the Columbia (S.C.) Methodist College, and was appointed to China in November, 1905. She married Mr. DuBose on January 4, 1906.

Miss Josephine Underwood Woods, the daughter of Dr. Henry Woods, arrived in Shanghai on December 27, 1906. She was born at Chinkiang, China, Nov. 18, 1886. She graduated from Mary Baldwin College with an A.B. in 1906. Hwaianfu was her field of labor. Dr. Price, in his sketch, continues:

Miss Woods, with a love for the Chinese people second to none, a knowledge of the language from childhood, and a happy adaptability to conditions, has been fitted to take part in various kinds of work which, owing to the facilities of a small station, she has been called upon to carry--city work for women, dispensary and clinic work, famine relief, school work, and country itineration.

These were the four additions to the China force in 1906. However, with the DuBoses came Miss Edith Duffie, who was assigned by the mission to Hangchow. It is not said, but she was probably a teacher of the missionary children in that station.

372 Chinese Recorder, Vol. 37, p. 174
373 Ministerial Directory, 1861-1941, p. 196
374 China Investment, p. 73. See also Dr. Price's sketch of Palmer DuBose
375 Chinese Recorder, Vol. 38, p. 62
376 China Investment, p. 74
377 Miss., Vol. 38, p. 582; MMCM, 1905, p. 295. At that time the teachers of missionary children were not counted as "short-term missionaries"
1906

There were four losses to the mission roll in 1906, one by resignation, two by death, and one by marriage.

Miss Belle Smith resigned from the Mission, effective Dec. 31?, 1905.\textsuperscript{378}

The circumstances seem to be these. Miss Smith had gone on furlough in 1900,\textsuperscript{379} returning to her work in Soochow in December, 1902.\textsuperscript{380} In 1905 there was a disagreement between Miss Smith and the Soochow station about her appropriations, and she appealed to the Mission. After consideration, the Mission passed certain resolutions, the substance of which were: (1) A station has a right to withhold appropriations, but the Mission disapproved of the way Soochow Station had done it. (2) The Mission approved of certain appropriations for her. (3) A Committee was appointed to review the facts at issue and try to get the Station to adjust the matter.\textsuperscript{381}

It would seem that the issue was not satisfactorily settled, for on October 31, Miss Smith sent out a circular letter asking the Mission to consent to her accepting a call to work in Shanghai. The Mission action, not finally approved until Feb. 26, 1906, is as follows:

Resolved, 1. That the Mid-China Mission hereby gives its consent to Miss Belle Smith's accepting the call to take part in "Rescue Work" in Shanghai.

Resolved, 2. We approve our treasurer paying her salary as already appropriated up to the end of December, 1905.

Resolved, 3. That we request the Executive Committee ... to appropriate the money needed for her salary as rescue worker for the first six months of 1906, \textit{viz.} $250 Gold.\textsuperscript{382}

and were just incidentally mentioned.

\textsuperscript{378}MMCM, 1906, p. 67, Roll of Missionaries.  
\textsuperscript{379}See above, page 16  
\textsuperscript{380}Miss., Vol. 36, p. 19  
\textsuperscript{381}MMCM, 1905, p. 293  
\textsuperscript{382}MMCM, 1906, p. 7. (Circular letter #30) This "Refuge" was for slave girls (Miss., Vol. 39, p. 358), and was later called the "Door of Hope."
Mrs. Alice Smucker (John W.) Davis died on March 10, 1906. Dr. Price sums up her story very well: 383

She came to China as a single lady in another Mission, but when she joined our Mission by marriage, she cast in her lot among us, and labored earnestly in our station in Soochow for a number of years. The care of her children required her to remain in the homeland on her second furlough / 1894 / and she spent several years in superintending their education. When her son had already returned to China and had joined his father, and she was preparing to return with her daughter, it seemed a very mysterious Providence that stopped her just on the eve of her departure and called her to the heavenly home instead. She died in Mecklinburg County, N.C. where she had gone to recuperate her health, on March 10, 1906, and her body was interred in Elmwood Cemetery, Charlotte, N.C. 384

Miss Agnes Violet Innis died in Soochow, July 1, 1906, after less than a year on the field. 385

Miss Florence Rodd married out of the mission on July 25, 1906.

She married Rev. H. Z. Castle of the Church Missionary Society of Hangchow. 386

There was one marriage within the China Mission which we must note:

Miss Agnes Tinsley Junkin to Rev. John Wilson Bradley, M.D., Sept. 7, 1906. The wedding took place at the Missionary Home in Shanghai and was performed by the bride's brother, Rev. William F. Junkin. 387

383 For Mrs. Davis, see Index of our Volume II.
384 China Investment, p. 166.

Her son, John K. Davis, returned to China in late 1904, (Miss., Vol. 37, p. 583), but not as a missionary. He taught English in a wealthy Chinese family for a year or two, but had to give up the position on account of eye trouble. (Bi-M., Vol. I, p. 104; Vol. II, p. 120.) He later entered the U.S. diplomatic service (Stuart, Fifty Years, p. 117).

Her daughter, Alice, after her graduation in the spring of 1906, came back to China to live with her father (Miss., Vol. 39, p. 414).

See also Dr. DuBose's "In Memoriam" for Mrs. Davis, (Miss. Vol. 39, p. 560).

385 See above, page 120; Miss., Vol. 39, p. 416.
386 See above, page 109; Miss., Vol. 39, pp. 415, 515.
387 See Bi-M., Vol. I, p. 142 for Dr. Morgan's account of the wedding. For Dr. Bradley, see Vol. II, p. 538; for Miss Agnes Junkin, see above, page 113.
There were ten additions to the force in China in 1907, six for Mid-China and four for North Kiangsu.

Rev. Warren Horton Stuart arrived in Shanghai January 7, 1907. 388

The Ministerial Directory gives this sketch:

Stuart, Warren Horton--b, Ningpo, China, Dec 8, 1879; f, John Linton S; m, Mary Louise Horton; w, Annie Pauline Chestnut; Winston-Salem, N.C., Nov. 18, 08; UVa, 96-00, BA, MA; UTSVa, 02-05, BD; inst. Heb. and Hoge Fell, UTSVa, 05-06; Teacher's Col, CoU; UTSNY; BibS, 22-23; YaleU, 30-32, PhD; L, May, 05, O, Nov, 06, E Han Pby; fm, China, 07-27; Gen. wk, 07-10, prof, Rel, Hangchow Coll, 10-22, pres, 16-22; prof, OT, Nanking TS, 24-27; prof, Bib and Rel Ed, ATS, 27-28; prof, Bib, FloMacC, 28-30; prof, Bib and Hist, D & EC, 32-34; prof, Bib & Rel Ed, EmpoC, 34-38; p, Springfield Ch, Sykesville, Md, 39--. DD, HSC & SWPU, 20. 389

Rev. and Mrs. Charles Frederick Hancock arrived in Shanghai on February 4, 1907. 390 The Ministerial Directory gives the following background sketch of Mr. Hancock:

Hancock, Charles Frederick, --b, Jacksonville, Ark, Nov3, 1877; f, Albert Green H; m, Lucy Antonette Williford; w, Mary Louise Penick, Austin Tex Sp, 20, 06; ArkC, 97-01, BA; T; AusPTS, 02-05, BD; UTex, 03-05, BA, 25-6, MA; PTS, 05-06, BD; stu, PrU, 05-06, CoU, 18; L, Sp 22, 05, Durant Pby; ss, Madill and Marietta, Okla, 05; O, Oc 2, 06, Mdn Pby; ss, Lockhart, Tex, fall, 06; fm, China, 07-22. 391

Dr. Price continues the story:

Cosmopolitan in training, Mr. and Mrs. Hancock had, after language study, a varied missionary experience, taking part in the work of several stations, latterly in Yencheng.

They were compelled to go home once or twice on account of Mrs. Hancock's health, but their hearts were always in China. They have now retired from foreign mission service.

Mrs. Charles Frederick Hancock, Mary Penick was born in Mooresville,
1907

N. C., May 9, 1880, and was educated in Texas, at Austin High School, Stuart Seminary, and the University of Texas.

Miss Penick was appointed a missionary in the spring of 1906, and was married to Rev. C. Fred Hancock the following September ... 392

Rev. John Walker Vinson, Sr. arrived in Shanghai with the Hancocks on Feb. 4, 1907. 393 The Ministerial Directory gives the following sketch of Mr. Vinson:

Vinson, John Walker--b, Winnsboro, SC, Dc 28^, 1880; f, John V; m, Mary Elizabeth Brice; w, Jeanie deForest Junkin, Haichow, China, Ap 30, 08 (d, Mch 25, 23); AusC, 99-03, BA; AusPTS, 03-06, BD; L&O, Ap, 06, Dallas Pby; fm, Sutsien, China, 07-09; fm, Haichow, 09-31; killed by bandits in China, Nv 3, 31. 394

David Todd Stuart, M. D. arrived in Shanghai, March 5, 1907. 395 He died in Soochow on November 6, 1909. Our best source of information about Dr. Stuart is in Mr. Blain's article on his death, from which we draw the following:

David Todd Stuart was born in Hangchow, China, April 7, 1878. At nine years of age his parents, our veteran missionaries, Rev. and Mrs. J. L. Stuart, took him to America where he stayed with relatives in Mobile, Ala., during his childhood days. 396

Later he went to Pantops Academy, Charlottesville, Va., and afterwards to Hampden Sydney College, where he graduated in 1898. His medical course was taken at the University of Virginia ...

Later he settled in Paducah, Ky., where he began the practice of his profession. In June, 1904 he was married to Miss Nellie Kirk, of Roanoke, Va., but his happiness was brief; the young wife was taken from him in less than a year. This blow crushed him completely, and his mother went all the way from China to stay with him.

As a youth he had no desire to return to China as a missionary. It was this great sorrow that turned his attention to the mission field ...

392 China Investment, p. 76
393 China Investment, p. 76. Note this sketch of Mr. Vinson. For his wife, Jeanie Junkin, see above, page 113.
396 See Stuart, Fifty Years . . ., pp. 16, 17, 29.
On coming back to China, in March, 1907, he was compelled, because of the absence of Dr. Wilkinson from the field, to take up the duties of the Elizabeth Blake Hospital almost immediately ... 397

On March 6, 1909, Dr. Wilkinson and Dr. Stuart had been busy in the hospital until a late hour in the afternoon, when the latter decided that he would go out for a little recreation in the neighborhood, taking his gun along in hopes of some sport. He was in the habit of taking his exercise in this way. As he left the compound he called to one of the ladies that he would bring her a pheasant. As he did not return at supper time, Dr. Wilkinson grew uneasy and went in search of him, finding his body at the foot of a high grave mound. He had slipped and fallen down the steep incline, the gun being accidently discharged in the fall. The load had penetrated his side, and resulted fatally ... 398

Miss Carrie Lena Moffett arrived with the Stuarts on March 5, 1907. She came of a missionary-minded family:

Miss Moffett's mother wanted to go to a foreign mission field before she was married, and so wrote to Dr. John Leighton Wilson, who was then Secretary of Foreign Missions. Single ladies were not being sent out at that time, so she was not able to go. In 1894 her father and mother, Rev. and Mrs. A. S. Moffett, volunteered to go to Brazil and were actually appointed by the Committee of Foreign Missions, but were not sent out because they withdrew in favor of a younger missionary. Their children, however, were brought up to be foreign missionaries, and six of them are now in China ... 399

Carrie Lena Moffett was born at Round Hill Manse near Winchester, Va., on August 9, 1882, the daughter of Alexander Stuart Moffett and Carrie Lena Crawford ... She was educated in Church schools, Elizabeth Aull Seminary at Lexington, Mo., and Bellewood Seminary at Anchorage, Ky. She received her diploma from Bellewood in 1897 ...

Miss Moffett was appointed as a missionary to China on Oct. 9, 1906 ... and landed at Shanghai on the 5th of March, 1907.

Miss Moffett was assigned to Soochow to work with Miss S. E. Fleming in the Girls' School there. In January, 1911 she was transferred to Kiangyan to teach in the Girls' School and the Woman's Bible School ... 400

397 Miss., Vol. 43, pp. 22-23
398 Ibid., p. 22. For Dr. Stuart, see also Miss., Vol. 43, p. 72.
399 See above, p. 115
400 China Investment, p. 77
Mr. and Mrs. H. B. Van Valkenburgh arrived in Shanghai October 18, 1907. About all we know about them is as follows:

Mr. Van Valkenburgh, Jr., and Mrs. Van Valkenburgh, (nee Miss Bulah Williams) were expected to arrive in Shanghai on October the 17th. Mr. Van Valkenburgh was until recently Secretary of the Y.M.C.A. in the University of Georgia. They are to locate at Kashing, where Mr. Van Valkenburgh is to labor in connection with the school and college under the care of Mr. Blain.

Mr. Van Valkenburgh has been invaluable during the erection of the new buildings, but his most important work is in the classroom and laboratory where his influence among the boys in the interest of good hard work and straight Christian living is an important factor in their lives.

Mr. Blain writes on Nov. 7, 1910:

I am sure all the mission will sympathize with us in the loss of Mr. and Mrs. Van Valkenburgh. They have been ordered home on account of Mrs. Van Valkenburgh's health. They have both been doing excellent work in teaching...

The roll of missionaries in the Minutes carried their name until 1912, as they were evidently hoping to return. They must have resigned in 1912 or 1913.

Miss Annie Chestnut arrived in Shanghai, November 17, 1907.

The following facts are from Dr. Price:

Miss Annie Chestnut was born in Goldsboro, N. C., July 8, 1884. She attended the schools in Wilmington, N. C. and afterwards, North Carolina College for Women at Greensboro.

She received her appointment as a missionary in July, 1906, and sailed for China in October, 1907. She learned the language at Kashing.

On November 8, 1908, she was married to Rev. Warren H. Stuart, and went to join him in his work in Hangchow...

\[401\] Chinese Recorder, Vol. 38, p. 634. Mr. Van Valkenburgh was evidently a layman, and Dr. Price's "Rev. and Mrs. H. B. Van Valkenburgh" is an error. (China Investment, p. 164).

\[402\] Bi-M., Vol. II, p. 120

\[403\] Ibid., Vol. IV, p. 139

\[404\] Bi-M., Vol. IV, p. 156

\[405\] Ibid., Vol. IV, p. 139

\[406\] China Investment, p. 78, "Mrs. Warren Horton Stuart."
1907-1908

Miss Jessie Dalziel Hall, October, 1907

Jessie D. Hall was born at Wilmington, N. C. on December 5, 1881.... After finishing high school, Miss Hall attended Wellesley College, Boston, Mass., where she took the degree of A.B. in 1905. She had intended going to a medical college, but was persuaded by our Foreign Mission Secretary to come to the field without further preparation except a few weeks at Bible Teachers' Training School, New York City, and two summers at Banner Elk, N. C. . . .

Miss Hall sailed from Seattle on the S. S. "Minnesota," Sept. 13, 1907 . . . 407

She was advised by North Kiangsu Mission to locate at Tsingkiangpu, 408 for work among the women and girls.

1908

Fourteen new missionaries were added to the roll in 1908, six to Mid-China and eight to North Kiangsu. There were no losses during the year.

Miss Annie R. V. Wilson arrived in Shanghai, February 2, 1908. She was born in Longview, Texas, August 3, 1871. Her parents later lived in Richmond, Virginia. She was admitted as the first woman student [special?] to Union Theological Seminary. She sailed for China January 7, 1908 to answer a call to help Miss Emma Boardman in her work among the women in Hangchow and the outstations. To this she gave her life.409

Miss Gertrude Sloan was appointed March 10, 1908. She had come to China in October, 1907, to visit her sister, Miss Addie Sloan of Soochow, and while there was appointed by the Committee.410 Dr. Price said in part:

Miss Gertrude Sloan was born February 1, 1881, in Caldonia, Mo. She was of strict Scotch-Irish parentage, the daughter of several generations of Presbyterian elders. Her schooling was had in the Belleview Collegiate Institute in Caldonia and in the Synodical Female College, Fulton, Mo.

407 China Investment, pp. 77-78. 408 MNKM, 1907, p. 16
409 China Investment, p. 78 410 Miss., Vol. 41, p. 188; Bi-M., Vol. II, p. 120
Miss Sloan came to China in October, 1907, as a voluntary worker, and began at once to study the language. In March, 1908, she became a member of the Mid-China Mission, and was stationed at Soochow. 411

Dr. and Mrs. Allen Carrington Hutcheson arrived in Shanghai October 30, 1908. Dr. Price's sketch is as follows:

Allen C. Hutcheson was the son of J.C. Hutcheson and Mildred Carrington, and was born in Houston, Texas, Jan. 23, 1882. He attended two preparatory schools in Virginia...

He graduated from the University of Virginia in 1901 with the degree of B.A. and from Columbia, New York in 1905 with the degree of M.D.

He was married to Miss Straussie McCaslin in 1908, and Dr. and Mrs. Hutcheson reached China October 30 of the same year. They spent the first year in China in the home of Rev. and Mrs. P.F. Price, Tung-hsiang, Chekiang. He moved the next year and took up the work in the Kashing Hospital, where Dr. and Mrs. Hutcheson continued to work until the spring of 1917, when Dr. Hutcheson was transferred to Nanking to work in the University Hospital, in charge of the Surgical Department. He has been superintendent and Surgeon of the University Hospital since 1920...

Dr. Hutcheson returned to the U.S.A. in 1927 and in December resigned to take up medical work in Houston, Texas.

Straussie McCaslin was born in Bethlehem, Indiana. Her education was at the University of Missouri, Columbia, Mo., and the Boston Normal School of Gymnastics, Boston, Mass. She was married to Dr. A.C. Hutcheson on August 24, 1908... 412

Miss Esther Morton was appointed by the Committee on November 9, 1908. She was a member of the Irish Presbyterian Church who had gone to China under the auspices of the China Inland Mission, and was possibly located in Tsingkiangpu. 413

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411 China Investment, p. 79
412 China Investment, p. 80
413 Miss., Vol. 41, p. 603; Bi-M., Vol. II, p. 59
1908

The first we hear of her is at the August, 1906, North Kiangsu Mission Meeting, where we read:

It was moved and carried that we request the Executive Committee to approve of Miss Morton's application to become a member of our Mission on the terms stated below:

1. That Miss Morton join our Mission for two years. 2. That at the expiration of that time the relation is dissolved unless both parties desire a continuance. 3. That in case of a termination of the agreement at the end of two years, the Mission assumes no responsibility for Miss Morton's travelling expense to the home land. 4. That this agreement for two years be made with a view to permanency, but at the end of that time a definite action is necessary to make this arrangement permanent.414

On October 11, 1906, the Committee approved "the employment by the Mission of Miss Morton."415 At the August, 1907 Meeting, the Mission voted to open an orphanage at Tsingkiangpu, and that Miss Morton be set apart for the orphanage work.416

At the end of the two years, T. K. P. Station requested the Mission to unite with them in asking the Executive Committee to appoint Miss Morton a full member of the Mission, assigned to T. K. P.417 This was approved, and her appointment followed. She worked first at Tsingkiangpu and later at the Elizabeth Blake Hospital in Soochow. Because of health and home reasons she returned to Ireland in 1910. She returned to China in 1912.418

Rev. C. N. Caldwell returned to Shanghai from furlough on December 4, 1908, and with him came at least seven new missionaries.419

414 MNKM, 1906, pp. 13-14 415 Ibid., 1907, p. 21
416 MNKM, 1907, p. 21 417 Ibid., 1908, p. 8
418 China Investment, p. 162; Miss., Vol. 43, p. 562; Vol. 44, p. 524; Chinese Recorder, Vol. 43, p. 566.
419 Mr. Caldwell arrived in Shanghai on Dec. 4, 1908 with the Arm- strongs, the John McCutchans, "Rev. and Mrs. H. W. McCutchan" and Miss Corriher, (Chinese Recorder, Vol. 40, p. 58). At that time Hugh McCutchen was neither married nor ordained.
1908

**Rev. and Mrs. Oscar Vance Armstrong**

Armstrong, Oscar Vance--b, Millcreek, W. Va., Ja 29, 1876; f, William Daniel A; m, Thursy J. Channell; w, (1) Lena Stutzman, Selbyville, W. Va., Sp 22, 08 (d, Nv 21, 29), (2) Helen Skilling, Los Angeles, Calif, Nv 25, 31; WvuU, 98-99; W&LU, BA, 02-05, DD, 34; PTS, 05-08; pg, PrU 06-7, MA & ColU, 20-1, MA; L&O, 08, Lex Pby; fm, Chinkiang and Hsuchoufu, China 08-33; p Sebring, Fla 34-35...
d, Oc 8, 41.420

Lena Stutzman was born in W. Virginia in the year 1879. Her parents came from Switzerland . . . Miss Stutzman . . . graduated from Buckhannon, which is now West Virginia Wesleyan College. Later she attended the Moody Bible Institute for a year . . . 421

Mr. and Mrs. Armstrong arrived in China in December, 1908. They resided first at Chinkiang for nearly two years. A vacancy at Hsuchoufu and the condition of Mr. Armstrong's health were reasons leading to the transfer of Mr. and Mrs. Armstrong to that place where they have lived and labored ever since . . . 422

**Miss Ida McKay Albaugh (Mrs. John R. Vousden)**

Graduate of Wesley Hospital, Chicago. Went to China as a trained nurse in 1908, and worked with acceptance at Kiangyin. On June 12, 1919, she was married to Mr. John Robert Vousden of England...423

**Miss Elizabeth Corriher, R.N. arrived in Shanghai December 4, 1908.**424 The following information is from Dr. Price:

Elizabeth Corriher was born in Rowan County, N. C., Nov. 18, 1878...

She ... took nurses' training at Norfolk Protestant Hospital . . .

Miss Corriher took the first state examination for nurses that was

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The roll of missionaries, **MMCM**, 1910, p. 357, gives Dec. 4 as the date of arrival for both Miss Corriher and Miss Albaugh. It seems probable that Miss Albaugh came with the Caldwell party.

420Ministerial Directory, 1861-1941, p. 20
421China Investment, p. 82 422Ibid, p. 82
423Ibid., p. 160
424Chinese Recorder, Vol. 40, p. 58 and the 1910 MMCM roll (p. 357) both give Dec. 4 as date of arrival. Dr. Price (China Investment, p. 80) giving Dec. 8, is evidently wrong.
given in Virginia . . . in 1906. She took post-graduate work in Lying Inn, New York, and then did private nursing a few months. She was superintendent of the hospital in Cassaway, Va. She later asked to go to China for which country she sailed November 10, 1908 . . .

After serving briefly at Kashing, Soochow and Tunghsiang, she returned to Kashing, where in 1914 she organized the Nurses' Training School, registered under the Nurses' Association of China.  

McCUTCHEON, Hugh Walker--b, Lewis Co. Mo. Ja 20, 1886; f, William Thomas McC; m, Mary Young Trimble; not married; WestCMo., 07, BA, UMo, MA; LouisvPTS, 31-2; prin, Boys' Sch, Sutsien, China, 08-- (L&O, Jl 11, 32, Mo Pby) --41; War caused return to America, res. Santa Fe, Mo . . . 426

Rev. and Mrs. James Trimble McCutchan

He was one of a family of four children, of whom three went as missionaries to China. Mr. and Mrs. McCutchan went to China in 1908, and had pursued their language study in Chinkiang for a year and three months, looking forward to the then newly opened work in Taichow, when the serious illness of Mrs. McCutchan necessitated their return to America . . .

Mary E. Wilson, of Scotch ancestry and granddaughter of a former missionary to Liberia, was in 1908 married to Rev. J. T. McCutchan. 428

Two other missionaries reached China in December, 1908, but the day of arrival cannot be determined. 429

Miss Mary Thompson may also have reached Shanghai on Dec. 4. 430

425China Investment, p. 80
426Min. Dir., 1861-1941, p. 456. See also China Investment, p. 81
427Min. Dir., 1861-1941, p. 456
428China Investment, p. 161
429They are not listed in the Chinese Recorder, "arrivals."
430She came in the same steamer with George Stevens, who sailed for China Nov. 8. He stopped over in Japan a month, and arrived in China January 5, 1909. (China Investment, p. 84). Sailing on Nov. 8 would put her in Shanghai about Dec. 4.
She was a sister of Charlotte Thompson (Mrs. Francis A. Brown) who came to China in October, 1909. Their father, Dr. John Thompson, taught in the Atlanta Medical College and later was elected President of the Southern Dental Association. Mary Thompson graduated from Agnes Scott College and sailed for China in 1908 and Charlotte the following year. Both sisters were assigned to Hsuchoufu. 431

Mary Thompson married Rev. George P. Stevens in 1912 and died September 19, 1919. Dr. Price says of her in part:

Always cheerful in the performance of duty, with a splendid knowledge of the Chinese language, and a happy combination of executive ability and personal sympathy, she threw herself into the work of her station as well as into the care of her home. The first Girls' School in Suchowfu was started by her... 432

Rev. Orville Ford Yates arrived in Hwaianfu about Dec. 15, 433 so he must have reached Shanghai early in December.

Two weddings among the China missionaries took place in 1908.

Miss Jeanie deForest Junkin married Rev. John Walker Vinson at the home of Rev. C. H. DuBose on April 30, 1908. 435

Miss Annie Pauline Chestnut married Rev. Warren Horton Stuart on November 18 at Kashing. 436

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431 See Frank A. Brown, Charlotte Brown, A Mother in China (privately printed) pp. 1-9 on the Thompson family.
432 China Investment, p. 84
433 Bi-M., Vol. III, p. 167
434 Min. Dir., 1861-1941, p. 801. See also China Investment, p. 83.
436 Miss., Vol. 42, p. 77; Bi-M., Vol. II, p. 160
1909

Eight missionaries were added to the roll in 1909; five to Mid-China and three to North Kiangsu. There was one loss, Dr. David Stuart, by death.

The following were added to the North Kiangsu Mission:

Rev. George Phifer Stevens arrived in Shanghai on January 4, 1909.437

The Ministerial Directory gives the following:

Stevens, George Phifer—b, Monroe, NC, Dc 9, 1879; f, Amos Franklin S; m, Martha Eleanor Phifer; w, Mary Perrin Thompson, Atlanta, Ga., Ju 12, 1912; UNC, 97-99, 00-02, BA, 02-3, MA; PTS, 03-04; LouisvPTS, 04-06; L&O, fall 06, 'Meck Pby; p, Marshville, NC, grp, 06-08; fm, Sutsien, Ku, China, 09-10; Hsouchoufu, Ku., 10-18; T, Mateer Mem Inst, Tenghsien, Sung, 18--(T, N China TS, 23--)--29; ev, Tsingkiangpu, Ku, 29-30, Yencheng, Ku, 31--.438

Miss Ellen Baskerville arrived in China in March, 1909. The date is not given in the Chinese Recorder or elsewhere. Dr. Price says of her:

Ellen Baskerville was born at Hampden Sydney, Va., of a notable Presbyterian family.

After early schooling and taking the course of a trained nurse, she came out to work with Dr. James B. Woods in the Hospital in Tsingkiangpu.

On July 1, 1913 Miss Baskerville was married at Chinkiang to Rev. O.F. Yates of Hwaianfu, and Mr. and Mrs. Yates in the following fall proceeded to their station at Hwaianfu, where they have made an important contribution to the enlarging work of the Hwaianfu field. For years Mrs. Yates has conducted a clinic at Hwaianfu...439

Miss Charlotte Thompson arrived in China on October 4, 1909.440

438 Min. Dir., 1861-1941, p. 682. See also China Investment, p. 83.
439 China Investment, p. 84. For Mr. Yates see above, page 133.
1909

She was born in South Carolina in 1878, and was a graduate of Agnes Scott College. In 1909 she went to Hsuchoufu where her sister Mary was already at work.441 In 1911 she married Rev. Francis Augusta Brown, who came to China in October, 1910. Their field of work was Hsuchoufu.442

The Mid-China recruits were as follows:

Rev. and Mrs. James Young McGinnis were re-enrolled as members of the Mid-China Mission on April 14, 1909.443

Mr. McGinnis had been dropped from the Mission roll in 1900 because some of his views had changed since his ordination, and his Presbytery had deposed him from the ministry.444

After being deposed from the ministry, the McGinnises returned to China, and for a while he taught in a Government College in Luchoufu, Anhui Province.445

In 1907 Mr. McGinnis wrote Memphis Presbytery that his views had undergone modification, and were now in essential harmony with the Standards. Letters also went from Messrs. Sydenstricker, Smith and Henry Woods approving him. His request was put in the hands of the Judicial Committee.446 After considerable correspondence, the Judicial Committee reported to the April 14, 1908 meeting of Presbytery recommending that he be granted the privilege of preaching for twelve months,

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441See above, page 132
442See China Investment. See also, Brown, Charlotte Brown, A Mother in China.
443MMCM, 1909, p. 220; 1910, p. 367. 444See above, pp. 54-58
445Bi-M., Vol. III, p. 150. See also page 161 for Mr. McGinnis' observations about a foreigner teaching in a Chinese College.
446Minutes, (Printed), Memphis Presbytery, Volume containing Minutes for October 5, 1897--April 28, 1904, pp. 245-49.
when, if the way were clear, he would be restored. 447

In December, 1908, on request from Tunghsiang Station, the Mission advised the McGinnises to locate at Tunghsiang as lay workers until final Presbytery approval. 448 They arrived in Tunghsiang on March 11, and were enrolled April 14, 1909. 449

Miss Irene A. Hawkins (1909-1925) arrived in Shanghai on October 2, 1909. 450 She was the daughter of an able editor, who was also a Presbyterian elder, and a pious mother. She was trained in College and Bible School. Her active service was wholly in the Kashing field where she did evangelistic work in the city and country. Later she was instrumental in establishing the Kashing School for Girls. In 1925 she had to leave China, and her service of suffering began. She died June 9, 1927. 451

Miss Annie E. Wilkinson, the daughter of Dr. and Mrs. J.R. Wilkinson, arrived in China, October 4, 1909, 452 and was assigned to Soochow. She married James Potter Mooney, M.D., on November 29, 1911 at Soochow. 453 Mrs. Mooney died on December 2, 1912. 454 "... a daughter of the Mission, ... winsome and attractive both in her girlhood and in her young womanhood." 455

Miss M. Dickson Roe (1909-1911) arrived in China October 4, 1909, 456 going out on the same ship with the Wilkinsons. She had been appointed to Kashing as a trained nurse. 457 The August, 1911 Missionary has this note:

447 Minutes, (Printed) Memphis Presbytery, pp. 313-16
449 Bi-M., Vol. III, p. 223
450 Chinese Recorder, Vol. 40, p. 664
451 China Investment, p. 175
452 Chinese Recorder, Vol. 40, p. 664
453 For Dr. Mooney, see below, page 145 .
454 AR, 1913, p. 7
455 China Investment, p. 170
456 Chinese Recorder, Vol. 40, p. 664
457 Miss., Vol. 42, p. 377; Vol. 43, p. 128.
1909-1910

Miss M. Dickson Roe, who has been rendering greatly appreciated service as trained nurse in Dr. Venable's Hospital at Kashing, China, has been compelled to return home on account of ill-health. . . . Her home is Colorado, Texas. 458

Dr. David Stuart of the Mid-China Mission died at Soochow on November 6, 1909. 459

1910

There were fifteen additions in 1910, six to Mid-China and nine to North Kiangsu. There were five losses, one by death and four resignations for health reasons.

The Mid-China additions were:

Miss Russella Elinore Lynch arrived in Shanghai January 21, 1910. 460

Dr. Price quotes much of her autobiographical sketch in his China Investment, from which this is taken. Miss Lynch was born in Springfield, Mo., June 9, 1884. She long wanted to be a missionary. After high school, she had a year in Fairfax Hall, Winchester, Va., on a missionary scholarship. Later she took two years at the Moody Bible Institute. She said:

On my arrival in China I was assigned to Tunghsiang for work among the women, and after two years' language study, took up the work in an outstation. In 1917 it was decided to move the missionaries to Kashing making Tunghsiang an outstation . . . I now visited the combined Kashing and Tunghsiang fields . . . 461

Rev. and Mrs. Lowry Davis arrived in Shanghai on Feb. 8 or 9. 462

459 See above, page 125.
460 Chinese Recorder, Vol. 41, p. 188
461 China Investment, p. 85
462 The date is probably Feb. 8 (MMCM, 1911, p. 53). The Chinese Recorder gives Feb. 9 as the date of arrival.
1910

Davis, Lowry--b, Abbeville Co, SC, Sp 19, 1881; f, Rev. Edward Payson D; m, Mary Agnes Lowry; w, Mary E. Barnett, Mill River, NC, Oct 09; SWPU, 98-02, BA; T, 02-5; UTsv, 05-8, BD; ColU, 18-9, MA; L, May, 08, E Han Pby; O, Ju, 08, Enoree Pby; p, Palmer Ch, Greenville, SC, 08-9; fm, China, 09--(ev&T, Kashing HS, 10--), prin, 13--).--. DD; 463

Mrs. Davis--Mary Barnett was born in Mills River, N.C., November 7, 1879. At 18 years of age Miss Barnett entered Presbyterian College for Women at Charlotte, N.C., and graduated with the degree of A.B. in June, 1900. "Here I came very deeply under the influence of that great saint of God, Miss Mildred Watkins. She aroused in me again that childhood desire to go to the mission field. After graduation I entered on teaching as a profession until such time as I should be ready for appointment..."

In October, 1909 Miss Barnett was married to Rev. Lowry Davis... Mr. and Mrs. Davis started for Kashing on the Mauretania, December 1, 1909 and arrived in Shanghai February 8, 1910, going via London, Cairo and various cities of Europe... 464

Rev. and Mrs. Andrew Allison arrived in Shanghai on September 11, 1910. 465 He went to China, a layman, for school work and was later ordained.

Allison, Andrew--b, New Orleans, La, Ju 19, 1879; f, Alexander A; m, Elizabeth Fanny Bartlett; w, Ella Gates Ward, Ellisville, Miss, Ju 29, 10; TulU, 94-98, BS, 98-00, MA; Bacteriological Analyst, New Orleans, La. 00-01; T, La & Miss, 01-10; Lay Miss, China, 10--(prin, James Sprunt Acad, 10-33)--35; L, Ap, O, J1, 35, Mdn Pby; fm, China, 35--. DD, Ark Normal Col, 07. 466

Mrs. Allison--Ella Ward was born in Ellisville, Miss., on Nov. 9, 1884, the daughter of Mr. and Mrs. M. E. Ward...

She later attended Judson College, Marion, Alabama, from which she was graduated. On June 29, 1910 she was married to Mr. Andrew Allison, and the following August they sailed for China, which has subsequently been their home. And for practically all the time except one year they have labored at Kiangyin, where they have done a very fruitful work. 467

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463 Ministerial Directory, 1861-1941, p. 147. See also China Investment, p. 85
464 China Investment, p. 86
465 Chinese Recorder, Vol. 41, p. 248
466 Ministerial Directory, p. 10. See China Investment, p. 88
467 China Investment, p. 467
1910

Miss Kitty McMullen arrived in Shanghai, October 7, 1910. She was born in Goldsboro, N.C., August 20, 1887. Both her grandfathers and her father (Rev. J. C. McMullen) were preachers. After attending Midway, Ky., high school, Miss McMullen went on to Sayre Institute, Lexington, Ky., where she finished in 1906. She then graduated in the Home Economics Department of Pittsburg Technical College. For two years she was private secretary to the president of Winthrope College, Rock Hill, S. C., during which time she volunteered for China, and came out in September, 1910. She was assigned to Tunghsiang.

On June 3, 1919, Miss McMullen was married to Mr. Stacy C. Farrior.

The North Kiangsu recruits were as follows:

Dr. and Mrs. William Malcolm arrived in Shanghai on January 30, 1910. The *Bi-Monthly Bulletin* quotes a "home paper" as follows:

A very touching and beautiful service was held in the Second Presbyterian Church, Washington, D.C., on Sunday 19th when the congregation bade farewell to Dr. William Malcolm, wife and three children, all communicants of the church, who left for China as missionaries the next afternoon. Dr. and Mrs. Malcolm were formerly missionaries in Honan under the Canadian Board, and for family reasons were compelled to remain in America after having served in China ten years. They came to live in Washington and united with the Second Church, Dr. Malcolm soon being made an elder. The missionary spirit of the church which leads its people to average more than $4 a member to Foreign Missions soon had its effect on the Doctor, and the special cause for having to remain in this country having been removed, he volunteered to our Committee to go as a medical missionary and was accepted.

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468 *China Investment*, p. 89 "Mrs. Stacy Farrior."
469 See Mrs. Malcolm's letter of February 22 (p. 140). The *Chinese Recorder* gives the arrival as February 6.
470 *Bi-M.*, Vol. IV, p. 35
Mrs. Malcolm wrote from Hwaianfu on February 22, 1910:

We reached Shanghai by the steamship Korea on January 30th and were delighted to meet Mr. Graham of Tsingkiangpu, who was kind enough to escort us to our station . . .

We arrived on the 4th of February, and received a warm welcome from Dr. and Mrs. Henry Woods with whom we are to be associated . . .

Dr. Price has this to say of Mrs. Malcolm:

Mrs. Lyle Robertson Malcolm was the daughter of a British army officer and widely traveled. She was with her husband in China during their term of service, 1909-1913. Dr. and Mrs. Malcolm then returned to America . . .


Rev. Francis Augustus Brown arrived in Shanghai on September 21, 1910. He was usually called "Frank."
assigned where I wanted to be--with Mr. Caldwell at Taichow." However, Suchowfu was his chief field of activity in China.

Miss Sallie McGavock Lacy sailed with Miss Kittie McMullen from San Francisco on Sept. 13 and arrived in Shanghai on October 7. Miss Lacy gives quite a detailed account of her life in the China Investment, from which these facts are taken. She was born April 3, 1865 near Dublin, Va. She was educated in a private school for girls at Fredericksburg, Va., and had two years in the "Bible Training School" the Church had established in that city. Sailing in 1910, she went to Tsingkiangpu for service and remained there till 1920 when she headed up the girls' school in Yencheng for a year. She went on furlough in 1924, and because of ill-health did not return.

Rev. and Mrs. Donald William Richardson and Dr. and Mrs. R. M. Stephenson came to China on the same boat, reaching Shanghai November 26.

Dr. P. F. Price, while on furlough in 1910 wrote about some of the churches he had visited, among them this one:

On Sunday afternoon, Rev. D. W. Richardson came with one of his officers in an automobile to take me to Greer, S. C., some 18 miles from Greensville. The ride was made over a good road in less than an hour. Mr. Richardson was just finishing up his work at Greer, preparatory to leaving for China. He has had a fine training at Princeton University and Seminary abroad, taking a high stand as a student. He has been offered important pastorates and a chair in a theological seminary, but he declined them and resigned his charge at Greer to go as a missionary to China.

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477 Miss., Vol. 43, p. 611.
478 Miss., Vol. 44, pp. 25-26, Miss Lacy tells about the trip to China.
479 China Investment, p. 88
480 Chinese Recorder, Vol. 41, p. 816
With Mr. and Mrs. Richardson are going out their family physician and his wife, Dr. and Mrs. R. M. Stephenson, a rather unique coincidence . . .

Richardson, Donald W(illiam) -b, Blackstock, SC, Ju 13, 1879; f, William D; m, Ann Crossland; w, Virginia McLlwaine, Abbeville, SC, Ag 5, 08; T; DavC, BA, 02, DD, 18; NC State Scholarship, JHU, 02-03; instr Lat, PrU, 04-05, MA; PTS, 03-06, BD; Fell, NT Lit, UBer & UMarb; L, 06, Char Pby; O, Oc 17, 07, Enoree Pbr; p, Mt. Tabor ch, Greer, SC, 07-10; fm, 18=28; prof. Missions & Comp Rel, UTSVA, 28--. Auth: "Introduction to N.T.," in Chinese; "The Church in China;" "The Revelation of Jesus Christ," 39.

Mrs. Richardson, Virginia McLlwaine, was born in Abbeville, SC., April 25, 1885. . . . She went to Converse College, Spartanburg, S.C., from which she graduated with a teacher's certificate and postgraduate course in piano.

Miss McLlwaine was married to Rev. Donald W. Richardson on August 5, 1908, and Mr. and Mrs. Richardson went to Greer, S.C., where Mr. Richardson was pastor, until Mr. and Mrs. Richardson came to China. They sailed in November, 1910. The first eight years of their lives in China were spent in Chinkiang, Ku. Dr. Richardson being the principal of the boys' school there, and Mrs. Richardson taught English Bible, piano and looked after the sick boys . . .

Dr. and Mrs. R. M. Stephenson. Except that they were from Greer, S.C., we know nothing of their background. After his arrival in China, Dr. Stephenson wrote some "First Impressions:"

After a very pleasant passage across the ocean, we landed at Shanghai, November 26, and were welcomed at the pier by Messrs. Hancock, Paxton and Blain, and after an interesting journey by rail we reached Chinkiang . . .

We are very comfortably situated. Mr. and Mrs. Richardson are with the Paxtons, and Mrs. Stephenson and myself are with the Hancocks with nothing whatever to do except study the language all day and part of the night . . .

The Stephensons, after their language study in Chinkiang, were assigned to Yencheng. Mrs. Ailene Gwin Stephenson died on April 26, 1911.
The Jan.-Feb., 1912 Bulletin said that Dr. Stephenson "sailed on the Persia to take his baby home, intending to return in a few months." He resigned in 1913.


Mr. Price wrote a sketch of his life and an appreciation of him and his services. From this the following is taken:

Dr. DuBose was a man of large conceptions, and has done large things.

From the day when he could first speak the language, he has preached the gospel unwearyedly to the Chinese. His chapel on the busy Yang Yoh Hang street is known far beyond the confines of Soochow city. He preached there daily when at home, and often two and three times a day. He had a passion for preaching the gospel to the masses. It is probably safe to say that one million Chinese have at one time or another heard the Gospel from his lips.

He was widely known among the Chinese, his commanding figure, flowing beard and genial manner made him a marked man wherever he went.

Dr. DuBose served the Church at large in China with his pen. One of his earliest and most successful productions was "The City Chapel Pulpit" which has been widely read, studied and reproduced by Chinese workers throughout the Eighteen Provinces. Other works in Chinese are the "Catechism of the Three Religions"; commentaries on various books of the Bible, being a part of what is known as the Conference Commentary; and various tracts all of which have attained a wide sale. His latest completed work was a book of Apologetics. He was at work on an exhaustive book on theology, which he had hoped to be spared to complete. His books in English are the "Image, Dragon and Demon," "Preaching in Sinim," "Life of Dr. J. Leighton Wilson," "Beautiful Soo."

He served the nation at large. For fifteen years he was President of the Anti-Opium League.

Mr. Price mentions many of his marked characteristics: "intense

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487Bi-M., Vol. V, p. 10. It seems likely that he did not return in "a few months." The Roll of Missionaries in the Missionary Survey, Vol. I, May, 1912 marks him as being on furlough. This continues each month till May, 1913. His name is dropped from the June, 1913, roll.

488AR, 1913, p. 7

489See Mrs. McCormick, (Miss., Vol. 43, p. 200), for his last illness. See also For the Glory of God pages 64-76.
loyalty to the truth," "buoyance of spirit," "his interest in and regard for every one," "his untiring industry."

He glorified God by his humble, prayerful life and incessant activity up to the night of March 31, 1910, and in that night he passed into unconsciousness, and on the next morning he passed into the presence of God to "enjoy him forever..." 490

Four more missionaries were lost in 1910 through resignation.

Rev. and Mrs. James Trimble McCutchan had reached China Dec. 4, 1908, and were at Chinkiang learning the language when Mrs. McCutchan contracted "sprue" and they left China on March 8, 1910. 491

Mr. and Mrs. H.B. Van Valkenburgh sailed for the United States on November 15, 1910. 492

1911

Nine more missionaries were added in 1911; five to Mid-China and four to North Kiangsu. Four were lost to the China force during the year.

There was one wedding within the Mid-China Mission.

The following joined the Mid-China Mission:

Rev. and Mrs. Robert Johnston McMullen arrived in Shanghai on March 12, 1911. 493

McMullen, Robert Johnston--b, Blackstock SC, May 18, 1884; f, Rev. John Calvin McM; m, Henrietta Graham Johnston; w, Emma Hadassah Moffett, Lebanon, Ky, Ju 10; CenCKy, BA; T, Stanford, Ky, 05-6; LouisvPTS, 06-09, BD; L&O, Apr 7, 09, W Lex Pby; rep Forward Movement, Ex Com FM, 09-11; fm, Hangchow, China, 11-- (memb foreign pby, 16-35)__. 494

490 Miss., Vol. 43, pp. 198-99. See also p. 203 for a "Memorial: of the Executive Committee of Foreign Missions.
491 For the McCutchans see above p. 132. See also Bi-M., Vol. IV, p. 52 and Chinese Recorder, Vol. 41, p. 312.
492 For the VanValkenburghs, see above, p. 127. For sailing date, Chinese Recorder, Vol. 41, p. 816.
493 Chinese Recorder, Vol. 43, p. 246
494 Min. Dir., 1861-1941, p. 483. This outline should be supplemented
Mrs. McMullen, --Emma Moffett was born at Stanford, Ky., March 3, 1883, the daughter of Rev. A.S. Moffett and Carrie Lena Crawford Moffett . . .

She was appointed a missionary to China in the spring of 1910 and was married to Rev. R.J. McMullen in June of the same year. Mr. McMullen was then traveling for our Executive Committee of Foreign Missions in the Forward Movement work.

Mr. and Mrs. McMullen sailed for China on February 8, 1911, being assigned to Hangchow for evangelistic work. For fourteen years, Dr. and Mrs. McMullen have lived and labored in Hangchow . . . 495

James Potter Mooney, M.D. came to China the spring of 1911, and was enrolled in the Mission as of March 14. 496 About all we know about him is found in China Investment:

For four years connected with the Elizabeth Blake Hospital, Soochow. Married to Miss Annie E., daughter of Dr. and Mrs. J.R. Wilkinson, who died in 1912. He returned to the U.S.A. in 1915. 497

We will find a few references to his work at the hospital, and this extract from the newspaper on his wedding which took place in Soochow on November 29, 1911, is worth including:

Dr. James P. Mooney was united in the bonds of matrimony with Miss Annie E. Wilkinson, the eldest daughter of Dr. J.R. Wilkinson of the Elizabeth Blake Hospital. Dr. Mooney has been here as associate with Dr. Wilkinson in the hospital for some time, and is quite popular with the entire community. Miss Wilkinson has returned to the field as a missionary after completing her education in America.

The ceremony was performed by Dr. Davis, assisted by Rev. R.A. Haden . . . 498

Miss Mildred Watkins was enrolled in the Mid-China Mission as of . . .

by the much fuller account, especially of his work in China, found in China Investment, pp. 94-95.

495 China Investment, p. 95
496 MMCM, 1911, p. 53
497 China Investment, p. 162
April 15, 1911.  

She was probably in China at the time, as she had come to China with the Wilkinsons, arriving in Shanghai, Oct. 4, 1909, to teach the missionary children in Kashing. We noted above (p. 138) that Mrs. Lowry Davis said that Miss Watkins had had a great influence on her while at college. Dr. Price has this sketch of this rather remarkable woman:

**Miss Mildred Watkins (1909-1922) came to China at fifty years of age. She was known in the home land to a wide circle of friends through her teaching, her published writings and her personal influence. For years she had bound up in her heart a desire to be a missionary, but because of her age and the difficulty of acquiring the language, the way did not open up. Finally she found an opportunity to come to China as a teacher in a missionary family in Kashing. Miss Watkins' influence, however, could not be confined within any one family or missionary circle. It extended into the Boys' School, and the Watkins Memorial Building at the Kashing High School testifies as to the esteem in which she was held. Her ability as a Bible teacher attracted her fellow missionaries. She was later called to be the Bible teacher in the Shanghai American School and her influence was, by common consent, the greatest single power for good among the pupils of that school. 'She touched no one who was not blessed by the touch.'**

Rev. Cecil Hiawatha Smith arrived in Shanghai on October 27, 1911.

The Ministerial Directory gives this sketch:

**Smith, Cecil Hiawatha--b, Claiborne, Jasper Co, Miss, Feb 26, 1881; f, A.N.W.S.; w, (1) Millie S. Beard, Changchow, China, Mch 23, 1916, (d, 19), (2) Minna R. Amis, JI 13, 23 (on British ship in Chinese waters); UTex, 99-03; bus, Carbon, Rex, 03-9; AusPTS, 09-11, BD; O, JI 12, 11; fm, China 11-- (first appears on roll, US Ch, 19) --27; p, Oak Lawn Ch, Houston, Tex, 28; fm, China, 29 . . .**

Dr. Price's sketch says in part:

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499MMCM, 1911, p. 53  
501Miss., Vol. 43, p. 128  
502China Investment, p. 173  
504Min. Dir., 1861-1941, p. 658
Mr. Smith was in Nanking for language study during the Revolution of 1912. The first years of his missionary life were spent at Changchow, where he had to live alone. When the Mission, on account of lack of men and money, decided not to keep missionaries at that station, he was moved to Yencheng. 505

The following joined the North Kiangsu Mission in 1911.

Rev. and Mrs. John Crawford Crenshaw arrived at Shanghai on February 2, 1911. 506

Crenshaw, John Crawford, -- b, Dermott, Ark, Fb 26, 1884; f, John Thompson C; m, Anna Crawford; w, May Craig Moffett, Lebanon, Ky., Dec 21, 10; CenCKy, BS, 03-06, DD, 25; LouisvPTS, BD, 10; L&O, 10, Pine Bl Pby; fm, China, 10-27; p, 2nd ch, Huntington, WVa, 28-34; ... 507

Mrs. Crenshaw, - May Craig Moffett was born at Stanford, Ky, October 28, 1887. Her father was Rev. A.S. Moffett, D.D., and she was the seventh child in a family of ten, six of whom are now on the China Mission field. 508

She attended school at Elmwood Seminary, Farmington, Mo., and Bellwood Seminary, Anchorage, Ky. In 1907 she entered Elizabeth's Hospital, Lebanon, Ky. for a nurse's training, and graduated there in 1910. She was married to Rev. John Crawford Crenshaw in December of the same year, and Mr. and Mrs. Crenshaw sailed for China in January, 1911. 509

... Before Mr. and Mrs. Crenshaw had learned the language they had to take charge of the Burton Memorial School at Chinkiang, until they were relieved by Mr. Paxton. Since then they have been engaged in direct evangelistic work. 510

Miss Mada Isabel McCutchan (sister of Hugh and James T. McCutchan) arrived in Shanghai October 14, 1911. 511

She was born in Canton, Mo., Nov. 27, 1883. Dr. Price gives something of her family background, and then quotes her:

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505 China Investment, p. 97  506 Chinese Recorder, Vol. 42, p. 188
507 Min. Dir., 1861-1941, p. 156  508 See above, page 115, Lacy Moffett
509 China Investment, p. 93  510 Ibid.
511 Chinese Recorder, Vol. 42, p. 670
We children all attended country schools, and then a private high school, and from there, I went to Synodical College, graduating there in 1904. After graduation I took one year at Mary Baldwin Seminary, and then taught for five years. In 1910 I was appointed a missionary to China, and the winter of 1910-11 was spent at Scarritt Bible and Training School, Kansas City, Mo. On September 18, 1911 I sailed for China, arriving at Sutsien Station on October 23. On account of the Revolution that year, all of us were ordered out of the station by the Consul six weeks after my arrival, so that first winter was spent in Shanghai in language study. The following fall I began helping a little in the work in the Girls' High School in Sutsien, of which Mr. Junkin was then principal. In 1913 I took entire charge of the school and have been engaged in this work ever since...  

Miss Nellie Sprunt, (a niece of Mrs. James R. Graham, Sr.) arrived in Shanghai on October 27, 513

She was born at Fort Defiance, Old Stone Church, Feb. 22, 1882. Her father was Dr. Alexander Sprunt. In 1909 she graduated from Winthrope Normal College with the degree of B.A. Now, quoting Dr. Price:

In the winter of 1910 Miss Sprunt attended Dr. White's Bible School in New York, taking the courses for Bible teachers, and graduated in 1911. That summer she received her appointment to China.

She arrived in China during the revolution of 1911, and had been only three or four days at her station, Tsingkiangpu, when there was a riot and the place was looted. In January, 1913 she was asked to take charge of the Girls' School in place of Miss Hall, and on Miss Hall's return to China, entered upon country evangelistic work.

On June 4, 1919, she was married to Rev. Lacy L. Little and moved to Kiangyin... She has been in charge of the Woman's Bible School at Kiangyin for five years...

There were four losses to the China force in 1911.

Mrs. R.M. (Ailene Gwin) Stephenson of Taichow died at Chinkiang on April 26, 1911. 515

514 China Investment, p. 96, "Mrs. Lacy LeGrand Little."
515 For the Stephensons, see above page 142. See also Bi-M., Vol. IV, p. 233.
Rev. and Mrs. George Hudson left China on March 9 on account of his health. A letter from Dr. Stuart said:

Mr. Hudson was taken ill about the first of November, and has had several relapses since that time. At the time of the sailing he had to be carried aboard the steamer. It was hoped that the voyage would be beneficial. He was accompanied by Mrs. Hudson and the children. Their address, till further notice is 26 Campbell Road, Brighton, England.

The Hudsons were carried on the mission roll as on furlough until he died in Montreat in 1916.

Miss M. Dickson Roe, who has been rendering greatly appreciated service as a trained nurse in Dr. Venable's hospital at Kashing, China has been compelled to return home on account of ill health.

Miss Roe left Shanghai on June 13, 1911.

There was a wedding in the Mid-China Mission in 1911:

Miss Annie Elizabeth Wilkinson married Dr. James Potter Mooney on November 29 at the Elizabeth Blake Hospital.

This completes the missionary personnel changes in the period 1901-1911.

Teachers of Missionary Children. Today, teachers of the children of missionaries are listed as short-term missionaries on the Missionary Rolls. This was not done in the period we are now studying. Those who went out in this capacity are incidentally mentioned, and we know very little about them. Here are some which may be in this category:

Miss Rida Jourolman (see above page 119) came to Kiangyin in 1904,

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517 Miss., Vol. 44, p. 312. See also Bi-M., Vol. IV, p. 170.
519 Miss., Vol. 44, p. 401
520 Chinese Recorder, Vol. 42, p. 432
Dr. Price calls Mrs. Mooney "Annie B."
primarily not to share in the evangelistic work among the women, but to teach the missionary children of the station. The work among the women was on the side. This word came to me from Rev. Charles Worth, son of Dr. George Worth, who was one of the children whom she taught.

Miss Edith Duffie probably sailed for China with the Palmer DuBoses in January, 1906. The Mid-China Mission at its annual meeting in 1905 advised her to locate at Hangchow. Her name does not appear on any missionary roll, and nothing is said as to the nature of her work; but she may have been a teacher of missionary children.

Miss Murray came out in 1909 as the teacher of the children at Hsuchoufu. Mr. Grier wrote, "This means at once Mrs. Grier's release from the schoolroom, and opportunity for other work."

In the September, 1909, Missionary is a "want ad":

Wanted. A teacher for the children of our missionaries at Kashing, China, is very much desired. The Executive Committee has in hand money for the traveling expenses of someone who will volunteer for this work. Anyone who goes to undertake this work ought to possess the usual qualifications of a foreign missionary. The salary will be the same as that paid to a single missionary, and will be furnished by the members of the station. We shall be glad to hear promptly from anyone to whom this call may appeal as a call to duty and opportunity.

Miss Mildred Watkins answered this call.

Miss Dougherty was teaching a school for missionary children in Chinkiang in 1910. We have the following brief comments:

Rev. J. W. Paxton writes in appreciation of the work of Miss Dougherty, the teacher of the school for foreign children in Chinkiang. Nine children now attend the School.

\[522\text{Miss.}, \text{Vol. 38, p. 582} \quad 523\text{MMCM, 1905, p. 295} \quad 524\text{Miss.}, \text{Vol. 42, p. 214} \quad 525\text{Missionary, Vol. 42, p. 438} \quad 526\text{Ibid., p. 529. For Miss Watkins, see above page 145} \quad 527\text{Miss.}, \text{Vol. 43, p. 174 (April Missionary).}\]
In the May Missionary is another word from Mr. Paxton about Miss Dougherty:

She has been successful every step of the way, and has solved for ourselves, the Pattersons, Sydenstrickers and Worths, one of our biggest problems, namely, the education of our children. 528

The final note for this session is as follows:

The School for foreign children closed after a most successful year's work. There have been in all twelve pupils, but not more than ten at any one time. These have been in two grades, --the fifth and the seventh. Some in other grades have applied for entrance, but it was felt that the best work could be done with not more than two grades for one teacher. The closing exercises were held June 10... 529

In the August, 1910 Missionary (page 409) is published a picture of Miss Dougherty and her pupils. We found no references to her or her school in 1911, but possibly she continued her work through that year.

Missionary Children's School at Shanghai. A union school had been under discussion for some time, and in 1911 the Mid-China Mission voted to participate in such a school, which was to open in 1912. 530

The Story of the Two Missions, 1902-1911

The Arrangement of the Material will be as follows: First, the Mid-China Mission; (1) the development of its stations, (2) the important matters before the Mission. Second, The Wider Relations of the two Missions. Finally, the North Kiangsu Mission; (1) the development of its stations, (2) some of the important subjects before it.

Development of the Mid-China Stations, 1902-1911

Hangchow Station. We have already noted the personnel and work

528Ibid., p. 201. See also Bi-M., Vol. III, p. 293; Vol. IV, p. 82.
529Bi-M., Vol. IV, p. 118
530MMCM, 1911, pp. 38-41, for "School in Shanghai for the Children of Missionaries."
of this station from the division of the Mission through 1901 (pages 11-14, 36-45, 72-74 above).

1902, Personnel. In January, 1902, all of the members of the station were at work except Miss Boardman who had gone on furlough September 29, 1900 and did not return December 28, 1902. In connection with the various types of work we will mention the departure or arrival of the workers.

An account of the Work of the Station for 1902 which enables us to review the personnel and see what types of work they were doing, is summarized as follows:

The work of Mr. and Mrs. Stuart of this station has been largely in the country, though much time was also given to work inside the city. The girls' school claimed a large part of Mrs. Stuart's time during the first part of the year, and the long continued illness of Mr. Hudson, giving Mr. Stuart the care of some of his work.

In November and in March Mr. and Mrs. Stuart took very gratifying boat trips, each of several weeks duration, in the Lingwu district. Mrs. Stuart writes of these trips: "We visited from thirty to forty places where there were Christians or inquirers..." In this field Mr. Dzen, the native pastor, is assisted by three lay preachers, who are paid by the churches for two day's work each week. This plan has worked well and efficient work has been done.

In the spring Mr. and Mrs. Stuart moved into a native house near Tso-Kya-gyao Chapel. Here and in other country places they labored the rest of the year. Dr. Lee came to them from the Girls' School to hold a clinic once a week... Miss French has spent a busy year, largely in the dispensaries, she having treated over three thousand patients...

Miss Emerson has devoted her time to evangelistic work among the women, visiting in their homes, keeping up the weekly prayer meeting of Christian women at Tien-swe-gyao, and having daily Bible study with the Bible woman. She also continues her work in the Tien-swe-gyao day school, giving Christian instruction to the boys and visiting in their homes.

531 MMCM, 1905, p. 324
The Girls' Boarding School, with sixty-nine pupils, under the superintendency of Miss Matthews, is doing good work in both literary and industrial departments.

During the year Mr. George Hudson has opened a new outstation where there is a hopeful outlook, and Mr. Caldwell has continued his work at Tai-bin-gyao.

This station has loaned two of its members, --Dr. Lee and Mr. Painter-- to other stations for a part of the year, the former going to Kiangyin, where her presence and services were much appreciated, and the latter to Kashing, from which place, at the request of the Mission, he has been visiting Dr. DuBose's country chapels since his departure for America. Mr. Painter has also done a great deal of itinerating in other fields, preaching and the selling books and tracts of which he has disposed on 15,000.532

Evangelistic Work, 1903-1911. This had been and continued to be the main emphasis of the station. Medical work was practically confined to Miss French's dispensary work. Two, or at most three, of the ladies were involved in the Girls' Boarding School. The others were all in evangelistic work.

Dr. Painter had returned to Hangchow from his trip to Australia in October, 1901.533 He left China on October 3, 1903 and was never able to return.534 Dr. Painter was the great exponent of widespread itineration, but by the beginning of the Twentieth Century this form of evangelism was little practiced in Mid-China. Two reasons may be given for this: first, there were no longer wide-open, unevangelized areas. Missionaries of many denominations had moved into the territory all around the Presbyterian stations. Second, over the years, and increasingly in the 20th century, "outstations" opened around the central stations, gave opportunity...
for more intensive work with growing Christian groups. Thus, Dr. Painter in 1902 was asked to work in Dr. DuBose's outstations during his absence.

**Evangelism in the Lingwu District.** We saw in the 1902 Annual Report given above that Pastor Dzen and three lay evangelists were at work in this field. Hangchow Station, however, retained a responsibility for the oversight of the field, and continued to help in the work there. Dr. and Mrs. Stuart, though now located in Hangchow, continued to visit the field. We have noted their visits in 1902. In the winter of 1903-1904, Mrs. Stuart tells of another "pastoral visitation of nearly a month":

> I find that we visited 31 different places, some of them several times, and made about 60 visits in the homes of the people . . .

In the spring of 1904 Miss French was in the Lingwu district treating the sick. She speaks of a Sunday at one of the churches in that district:

> This was a day truly given to worship. All were present by nine, and many were there by eight o'clock. They began at once to study, either some portions of scripture, or the catechism or hymn book. By and by the young elder called all to come together, and he made a most helpful talk as to the manner in which one should come to the Lord's table. After he finished it was time for the regular morning service. Mr. Dzen, the pastor preached a sweet communion sermon and baptized three of the fifteen who came before the session the day before . . .

The Annual Report for 1904:

Mr. and Mrs. Stuart have also under their care the Linwu work, which is constantly widening. In the course of the year they paid to the field six visits, some of them lasting four weeks. In three centers in the Linwu district there are services held every Sunday, but the number of hamlets and villages visited number fifty. Assisted by Mr. Dzen, an ordained man, and three elders who act as lay evangelists, paid by native contributions, Mr. and Mrs. Stuart have pressed the evangelistic work in this field carefully, systematically and successfully.

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535 *Miss.,* Vol. 37, p. 119  
536 *Ibid.,* p. 403
There are 145 communicants, 21 of them added this year; $175 was contributed. Most efficient assistance was rendered in the evangelistic work by Mrs. Stuart, Misses Emerson, Boardman and French, in the homes of the women, in day schools, in teaching among the women and children who come under their influence. 537

A new center of work in the district was opened in the spring of 1905 -- in Teh-tsing, a city of about twenty thousand inhabitants. A chapel and a residence was built and Mr. Dzen moved there from Kuding. 538

Mr. Leighton Stuart visited the field in the fall of 1905. He wrote an article on "The Planting and Growth of the Field," in which he said:

There are now two organized churches, with five elders and four deacons, three lay preachers and one school teacher . . . 539

In 1906 Dr. and Mrs. Stuart went on furlough, leaving the oversight of the field to their son, Leighton. He tells of a series of services held in Teh-tsing, a very difficult place. Dr. Venable held a clinic each day, and at night the gospel was preached to full houses -- but with no immediate visible results. He speaks highly of his Chinese colleagues who shared in the work. 540

In February, 1907, Mr. Leighton Stuart, Mr. P. F. Price and Mr. Dzen conducted a two weeks' training class at Teh-tsing for laymen; 20 being in attendance from the Teh-tsing area and 8 from Mr. Price's station, Dongshang. It was a rather heavy program:

9 a.m. Opening devotional exercises.
9:15-10:15 Life of Christ, based on Luce's Harmony, P. F. Price
10:15-11 Kranz' Important Doctrines, Mr. Dzen
11-12 Studies in Isaiah, Mr. Stuart

2-3 p.m. Epistle to the Hebrews, Mr. Price
3-4 p.m. Epistle to Timothy, Mr. Stuart
4-4:30 Lectures on Preaching, Mr. Dzen

537 Miss., Vol. 37, p. 228
538 Miss., Vol. 38, p. 388. (This seems to be due to Mission initiative)
539 Ibid., p. 539 540 Miss., Vol. 39, p. 69
7-7:30 p.m. Singing led by Mrs. Dzen with small organ
7:50 Preaching by two of the men, followed by criticism by Mr. Stuart, Mr. Dzen and myself.

Mr. Price, who wrote this article, said further:

Fear at first was entertained that the program was too heavy, but the fact that the men did not so regard it was proved by their request for a change increasing their work . . .

They were alert and eager to learn, and it was a positive delight to teach such a class. And when it is considered that for the most part they were plain farmers who work in their fields, their intelligence both as to the facts of the Old Testament and the teachings of the New was remarkable . . . 541

In the statistical report in the Minutes for 1907 we have listed the five "outstations" in the Lingwu field:

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<th>Teh Tsing</th>
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In the summer of 1907 the church at Kan Tseng with 189 members decided to send out a colony to establish a new center at Z-Lin. Stuart could not be there for the occasion but he wrote of the group in Z-Lin:

I have since learned that, sure enough, they have a house, the rent of which they pay entirely, a little nucleus of church members maintaining services by voluntary work, under the direction, of course, of Mr. Dzen . . . 543

Nothing definite is said about the work in the Lingwu district in 1908 and part of 1909. Dr. Stuart gives a report on the Teh-tsing Field in the June 1910 Missionary, in which he said in part:

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541 Bi-M., Vol. II, p. 44 542 MMCM, 1907, p. 247
543 Bi-M., Vol. II, p. 110
For twenty years the Tehtsing field has been the most interesting work connected with Hangchow station. This interest has kept up fairly well during the past year though it has been a very trying season on the farmers. In the spring there was a very successful silk crop, and happy faces greeted us everywhere when we paid them a visit in June.  

Then heavy rains flooded the fields so that there was great difficulty in planting the rice crop, and many gave up planting altogether. When harvest time came there was a very meager crop. The officials demanded the full rate of taxes and there was great discontent among the farmers, and rioting in several places until their demands were recognized and a reduction was made.

When people are anxious about where the next meal is coming from and excited against the officials, it is hard to secure their attentions to the claims of the gospel, yet there were about 40 additions to the church, bringing the number up to more than 300.

During the summer additional rooms were put up on the mission lot for the use of Bible study classes, and it was used for the first time by a class of men in December.

The plan is to gather together the more intelligent men and give them special training in the Scriptures for two weeks. Rev. J. Leighton Stuart from Nanking and Dr. P. F. Price from Tunghiang and Mr. Chen [previously Romanized "Dzen"] the native pastor, were teachers of the class. Some students came from Tunghiang, and the whole number was 37 . . .

Another interesting and important event was the purchase of a house for our seventh congregation. Heretofore they have used a very indifferent hired house. A farm house with a third of an acre was offered to us for $250 Mexican dollars. The Christians were poor and the crops were bad, so they said they could only raise $100, and we helped them with $150 . . .

Perhaps the thing that has interested me most in the Tehtsing field this year was the Bible school for women, which was held for nine days beginning January 11 . . . Before we closed 25 had been in attendance more or less for these nine days, giving their whole time to the study of the Word of God . . . Miss Rebecca Wilson joined me, bringing two Bible women whom she was instructing, and they were all a great help and inspiration to us in our work . . .

544 It is probably this visit that is mentioned in Miss., Vol. 42, p. 129 and Vol. 43, p. 235.
545 See above, p. 87 for economic based riots.
546 Miss., Vol. 43, p. 317-19
The Annual Report of 1911 said:

The usual class for instructing the men in Tehtsing was held in the latter part of December [1911] and the first of January by Dr. Price and Mr. Leighton Stuart, and was attended by 53 laymen, more than ever attended before. Some of these were from the Tunghiang field and some from the Northern Presbyterian Church. 547

**Evangelism in and around Hangchow.** We turn now to the other evangelistic work of the Hangchow Station. There were three evangelistic centers in Hangchow; and in 1903 two outstations were opened by Mr. Hudson in the Lingan district. "Routine evangelistic work" is the term Mr. Warren Stuart used, and Mr. George Hudson said: "No station has more preaching in its 'routine' than this mother of stations, Hangchow." 548 Since it was "routine" we are told almost nothing about it. We do have some information about who was in charge of the work, about the growth of the work, and a mention of special meetings that were held from time to time.

The original preaching point in the city was the Tien-Swe-Gyao Chapel. 549 It seems to have been under the supervision of Mr. George Hudson, assisted by a Licentiate, Mr. Sang Chien Tang. 550

For several years, starting with 1903 and ending with 1907 the Mid-China Minutes gave statistics about the preaching points, after that, the statistics are for the field as a whole.

<table>
<thead>
<tr>
<th>Year</th>
<th>T'ien shui chiao</th>
<th>Communicants</th>
<th>Added on exam.</th>
<th>Enquirers</th>
</tr>
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<tbody>
<tr>
<td>1903</td>
<td>58</td>
<td>1</td>
<td>12</td>
<td></td>
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<tr>
<td>1905</td>
<td>78</td>
<td>16</td>
<td>12</td>
<td></td>
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<tr>
<td>1907</td>
<td>116</td>
<td>12</td>
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547 AR, 1912, p. 15  
548 Miss., Vol. 43, p. 235  
549 The names of this chapel and that of Tai Bin Gyao were changed to the Mandarin Romanization in 1909 -- to "T'ien shui'chiao" and "T'ai-ping' chiao" (Bi-M., Vol. III, p. 279) "Gyao" or "Chiao" means "bridge."  
550 MMCM, 1905, p. 326  
551 MMCM, 1903, p. 178; 1905, p. 328; 1907, p. 247
In 1908 Licentiate Sang was ordained to the ministry by the Presbytery and continued in the T'ien Shui Chiao Church.  

Another chapel in the city at T'ai-ping chiao was under the supervision of Mr. Caldwell until he was transferred to Kiangyin in the spring of 1903 to take Mr. Little's place, who was taking a health furlough. Mr. Yu Tsu Hsiang was the evangelist at this chapel. The supervision of the work here must have changed from time to time.

<table>
<thead>
<tr>
<th>T'ai-ping-chiao</th>
<th>Communicants</th>
<th>Added</th>
<th>Enquirers</th>
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<td>37</td>
<td>2</td>
<td>22</td>
</tr>
<tr>
<td>1905</td>
<td>42</td>
<td>2</td>
<td>12</td>
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<tr>
<td>1907</td>
<td>66</td>
<td>20</td>
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Outside the north gate of the city was the Tso Kya Gyao Chapel under the supervision of Dr. Stuart who was living in a native house near this chapel. The evangelist was Mr. Chu Hsi P'ei. Mr. Stuart started a series of evangelistic meetings in this chapel in May, 1903 which ran for 68 nights successively. During the course of the meetings both Dr. and Mrs. Stuart wrote about them, but we have no word on the outcome.

<table>
<thead>
<tr>
<th>Tso Kya Gyao</th>
<th>Communicants</th>
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<th>Enquirers</th>
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<tbody>
<tr>
<td>1903</td>
<td>12</td>
<td>--</td>
<td>3</td>
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<tr>
<td>1905</td>
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<td>1</td>
<td>10</td>
</tr>
<tr>
<td>1907</td>
<td>16</td>
<td>1</td>
<td>16</td>
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Lingan District. In 1903 Mr. George Hudson opened two new out-stations at Wang Pan and Miao Ya.

See note 552 above

See note 553 below

See note 554 above

See note 556 above

See note 557 above

See note 558 above

See note 559 above

See note 555 above
Leighton Stuart took over the oversight of this field while the Hudsons were on furlough in 1907, and all we know of this work is given in one article by Mr. Stuart, "The Work in Wang-pan."

This place is a secluded valley among the mountains--beautiful for situation, and far away from the great centers.

Several years ago a member of a city congregation moved up there, and, as appeared to us then, began at once to spread the gospel tidings among his neighbors. We soon heard of remarkable interest, and some of the missionaries and native helpers went up to investigate. There were crowds always eager to listen until they learned that their conception of the "Jesus Church" was an entirely false one. It turned out that the man referred to above was a false brother, who had crept in unawares and thought that gain was godliness. He had used the church's name and the foreign government represented by the missionaries to form a basis for managing lawsuits and similar transactions, intimidating the contestants with the might of the foreign church and promising successful issues to all who allied themselves to the mysterious new organization. He, of course, received ample "squeezes" on all such transactions. This is one of the strange misconceptions that we have to watch most carefully, and is a temptation to our native helpers very subtle and appealing. Men come to them and offer to join the church or to give a sum of money if allowed to use the name of the church in passing some case through the courts or in private suit -- so potent is the dreaded foreign influence with which the Christian church is at present unavoidably confused.

When we discovered the state of things at Wang-pan -- for this is the name of the region -- we at once dismissed the man from membership, publicly stated our real mission, posted placards warning the public against this man, and in every way tried to rectify the matter.

The first enthusiasm was soon dissipated, of course, but meanwhile there sprang up a real spiritual interest which subsequent events have caused us to feel was genuine. Two years ago the first church member was received, and over twenty have been added since . . .

Another difficulty is that the region is wild and infested with robbers. Our plucky little preacher there has been attacked by them five distinct times . . . 561

The statistics for year ending August 31, 1907 for these outstations is as follows:

561 Miss., Vol. 40, pp. 197-98.
Having looked at the various preaching places, let us now pick up some comments about *evangelistic workers* and the work.

Dr. Stuart and Mr. Hudson carried the main evangelistic supervision until the arrival of Rev. and Mrs. Leighton Stuart in January, 1905.

Miss Boardman returned from furlough in December, 1902, and she and Miss Emerson worked among the women until Miss Emerson went on furlough in March, 1904. Miss Emerson died before return, and the work among the women rested on Miss Boardman -- Mrs. Stuart and to a less degree, Mrs. Hudson helping in this work.

We have these comments from 1905:

The three men have charge of the three places. Messrs. Stuart, Sr. and Hudson also have charge of country stations. Mr. Stuart, Jr. and his wife are studying the language. Mr. Stuart, Jr. was born in China and learned the language in childhood . . . 563

Miss Boardman does evangelistic work among the women . . . a meeting was held in the chapel where she is working. Mr. Stuart, Sr. and Mr. Yu are managing the center there /T'ai-ping-chiao/.

The matter under consideration was the building of a church. The natives subscribed nearly $200 for the purpose . . . 564

Mrs. Stuart, Sr. went to the United States in July, 1905 because of the death of the wife of her son, David. 565 Dr. Stuart followed her in January, 1906. 566 Dr. P.F. Price visited Hangchow in January, 1906.

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<thead>
<tr>
<th>Communicants</th>
<th>Added</th>
<th>Enquirers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wang Pan</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>Miao Ya</td>
<td>4</td>
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562 MMCM, 1907, p. 247
563 Dr. Stuart's name was John Linton Stuart, and his son's John Leighton Stuart, so it is not accurate to call the son "Junior." However, even in the Ministerial Directory, 1861-1941 (p. 693) "Jr." is added to Leighton's name.

For John Leighton Stuart's comments on his years in Hangchow, see his Fifty Years in China, pp. 35-39.

564 Bi-M., Vol. I, p. 29
565 Chinese Recorder, Vol. 36, p. 430; Miss., Vol. 39, p. 433
566 Miss., Vol. 39, p. 12
and said that he was impressed with the change in personnel, not one was there whom he had found there on a visit 15 years earlier. He continued:

Another thing that impressed me is the large burden of work upon our missionaries. Mr. Hudson's hands are full of teaching, evangelistic and literary work, and he is also station treasurer. Leighton has the field north of the city . . . Each one of our ladies is as busy as can be. Miss Lee, M.D. and Miss Rodd are in the School and Miss Boardman in the day schools and among the women. Mrs. Hudson in a busy missionary home, and Mrs. Leighton Stuart learning the language . . . 567

On New Year's Day /1907/, Rev. George Hudson and family left Hangchow on furlough, leaving Rev. Leighton Stuart the only evangelist in the station. 568

Rev. Warren Stuart, (Leighton's brother) arrived in January, 1907; and Dr. and Mrs. Stuart returned to China in March with their third son, Dr. David Stuart. 569 The year 1907 was a famine year, 570 and Hangchow sent workers. Dr. Stuart wrote in August:

Messrs. Warren and Leighton Stuart and Mr. Dzen, the native pastor of Teh-tsing, with three of our theological students; also Mr. Sang, our pastor in the city, made up the company of two foreign missionaries and five native helpers who assist our North Kiangsu workers in the direction of the work of relief among the famine sufferers . . .

Chinese Evangelists. Dr. Stuart went on to speak of two Chinese evangelists who had visited Hangchow. This rise of Chinese evangelists is a new feature in the work:

Another item of great interest to us is the visit of Dr. Li last April. He is an independent Chinese lay-evangelist to Christians, and devotes his time and talent to advocating higher Christian living and deeper consecration. He is an educated physician, but gives up a lucrative practice to devote himself to work among Christian Churches . . . The meetings were a union of the congregations of the five missions in the city, and the expenses were borne by private contributions from the native Christians . . . We think that there is abundant evidence that his visit did a great deal of good. . . .

569Chinese Recorder, Vol. 38, pp. 124, 244.
570See above, pages 90-94
Soon after Dr. Li left us, Miss Yu, the daughter of a former pastor of one of the churches here, came to visit the women and Girls' Schools. She is a very gifted and very consecrated young woman and her visits to the various schools and congregations were very helpful. This young woman evangelist is also quite a new feature of the new development in China. 571

The report to the Assembly of 1908 said in part:

Evangelistic work at this station has been greatly impeded by absence of workers. Rev. George Hudson left us on furlough in January, all of his work of visiting, preaching and teaching theological students, with the routine station business falling on the only other male member of the station present. 572 Miss French only returned from America in the late fall, and Dr. and Mrs. Stuart in the spring. Mrs. Stuart, Sr., soon after her return was called to help in the Girls School in the absence of Miss Lee on furlough. With all which this entails, she still finds time to visit and teach five or six families. . . .

Dr. Stuart has been teaching a class of native helpers, caring for the regular work of the station, besides making several trips to country fields. . . .

Miss Boardman works untiringly among the women in city and country, teaching Christians and inquirers. A new feature of her work has been the gathering of country women for a month's Bible study during the winter. There is also under her care a day school of 25 pupils, taught by a Christian young man.

One event of great interest was the dedication of a new "Great Peace Bridge /T'ai-ping-chiao/ Church," a handsome, commodious building made possible by the liberal gifts of the members, aided by a friend at home. . . . 573

In February, 1908, Miss Annie Wilson arrived to help Miss Boardman with the woman's work. The George Hudsons returned the same month. 574

In the fall the Leighton Stuarts were transferred to the Seminary in Nanking. 575

In November Warren Stuart married Miss Chestnut of Kashing. 576

In 1908 Miss Boardman continued her evangelistic work in the country and city. Dr. Stuart's work was in the city and the country nearby. Rev.

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571 Miss., Vol. 40, pp. 489-90
572 He must mean Leighton Stuart, before Dr. Stuart returned.
573 Miss., Vol. 41, p. 218
574 Chinese Recorder, Vol. 39, p. 174
575 Miss., Vol. 41, p. 499
576 See above, page 133
Warren Stuart spent part of the year in North Kiangsu assisting the brethren in following up the famine relief. Rev. George Hudson was taken ill after his return from furlough in March, and was unable to do much country work during the spring. He preached regularly in the city and did literary work. 577

In the early spring of 1909 there were three conferences in Hangchow:

The first of these embraced Northern and Southern Presbyterians from all this section, and made evangelism its dominant note; pastors, elders, Christian workers of various kinds and members uniting in confession of sin and in longing for new life and growth in the church . . .

The second Conference was the annual meeting of the Woman's Union of this Presbytery, confined to our own Mission; and while more restricted in its operation, it seems to have been very helpful also. Delegates came from all the stations of our mission, and welcome guests were Mrs. Graham and some of the Christian women from Tsingkiangpu . . . .

We also gathered our preachers together for our station council, which has become a regular feature three times a year -- a veritable council of war, in which each one gives the news from his quarter of the field during the last four months, and plans are formed for offensive and defensive warfare during the next four . . . 578

Mrs. Blain wrote the annual report for the Assembly of 1910. In it she said:

The forty-first Annual Report of Rev. John L. Stuart, D. D. deserves to be printed in full, but space forbids, so we cull a few items. Blessed with almost perfect health, having lost but one day from active work, Dr. Stuart spent a large part of his time in country work. In one visit to the Teh-tsing district Dr. and Mrs. Stuart spent 34 days . . . While in the city Dr. Stuart's work is at the Tso Cha-jaw [previously spelled Tso Kya Gyao], and he assisted in evangelistic meetings at seven different points . . .

Rev. W. H. Stuart says he has given his time to study and "routine evangelistic work" . . . Mr. Hudson secured preaching places and stationed native helpers at two new points to the west and northwest of the city . . .

577 Miss., Vol. 42, p. 241
578 Miss., Vol. 42, p. 356
One of the reasons for the fruitfulness of the Hangchow field is the large amount of woman's evangelistic work done there... Miss Boardman has divided her time equally between the town and country work. She and her women helpers make an effort to gather the women into classes at the centers, but owing to the difficulty of the women leaving their homes and work, they have had to resort to the old method of one by one, and from house to house. This method is costly in time and strength, and Miss Boardman is prodigal in her offering of love and service, so that her friends fear the result of a long strain and rejoice that her furlough is so near. 579

In the 1910 Chinese New Year season, in addition to the usual union services, the Hangchow Christians observed for the first time the "worldwide day of prayer." 580

Miss Boardman went on a well-earned furlough in March. 581

In November, 1910, Rev. Ding Li-mei, a native evangelist from Shantung Province, held a ten days' meeting in the schools at Hangchow:

At the closing meeting the results were read out as follows: Fifty students, some quite young, in the two male schools offered themselves as wishing to preach the gospel. Two Christian men also offered for the same purpose. Four young women in the two girls' schools offered themselves to do Christian work. Twenty-two Christians volunteered to work as they had opportunity, and one hundred and fifty nine expressed the desire to become Christians. 582

The Annual Report for the year adds these bits of information:

In Hangchow Rev. George Hudson met with strong opposition in even renting a small house on the main street for a book and tract room. This trouble has consumed much of Mr. Hudson's time, but victory was his in the end. The last report was that the chief among the gentry in the opposition is now attending church regularly at the book room.

Lots and houses have been bought or rented in an outstation of the Hangchow field, on which has been erected a good chapel building...
Dr. Stuart has ten outstations under his care, with a great variety of work, such as distributing food to the starving in one of his fields, building, churches and homes for his helpers, superintending training classes, boarding schools, etc. . . . 583

1910 Survey of the Work. In the December, 1910 Missionary is an article by Dr. Stuart on "The Work in Hangchow." It gives a survey of the growth of the work, and we will quote parts of it.

Our church began its foreign mission work in the city of Hangchow 43 years ago . . . In these 43 years 38 missionaries, 15 male and 23 female, have been connected with our station, and of these eleven are still engaged in active service. Also there are nine native preachers, six day school teachers, five Bible women, six teachers in boarding schools, helping in the work.

There are five hundred communicants who worship in 16 different chapels, and last year they contributed $580 to the support of the gospel. There are 80 girls in our boarding school and many have to be refused for want of room. In our two country boarding schools there are 40 boys and a few little girls, and in our six day schools there are about 180 pupils. In our Theological Seminary we have three students from this station, and in other schools there are several who intend to study for the ministry.

The nature of the work has changed considerably in these 43 years. In the early years the missionary was engaged almost entirely in educational or in evangelistic work. Gradually the number of Christians increased and we had to devote more time and attention in instructing and caring for them. Now we hardly find any time for direct evangelistic work.

Miss French has as much as she can do in attending to the diseases and then teaching those who apply for medicines. Misses Matthew and Lee find their time fully occupied in teaching in the girls' school. Mr. Warren Stuart teaches in the Union Boys' College. Four other ladies find their time fully occupied in superintending and teaching in the days schools, training their Bible women and teaching in the homes of the people. (Mrs. Stuart, Sr., Mrs. W.H. Stuart, Mrs. George Hudson and Miss Annie Wilson?)

Two other men (Dr. Stuart and Mr. Hudson) have charge of sixteen different chapels, some of them 30 miles in the country, and nine native helpers. These helpers have had to be instructed and helped in various other ways. Then the care of all the churches comes to each

583 Miss., Vol. 44, p. 227
one of us more or less. The five hundred Christians, just emerging from heathenism require much care.

We are now laying much more stress on our evangelistic meetings, which are held at night, when the people have leisure, and generally our chapels are filled. We always use singing to draw a crowd and thus open our meetings, then one of the missionaries or one of the native preachers will preach for an hour, while they listen with good attention.

Progress in our work seems very slow and we regret that we cannot report such ingatherings as occur in some other fields, but the work is making some progress.

Personnel Situation, 1911. An emergency appeal in 1911 of the Mid-China Extension Committee to the Executive Committee for an evangelist for South Soochow gives us information bearing on the evangelistic situation in Hangchow:

... Our Hangchow Station brought in a resolution to a called meeting of the Mission on March 7, 1911 asking that Rev. J. R. McMullen and wife be, on their arrival, transferred to Hangchow from South Soochow. A year ago at a similar meeting, during which Dr. DuBose had the first attack of the disease which has since removed him from our force, Mr. McMullen was assigned to South Soochow.

But in the interval in which Mr. McMullen has been delayed at home, other changes have taken place among us. Mr. W. H. Stuart has been transferred to Hangchow College, where owing to the distance and the press of immediate duties, he can be of little if any, practical assistance in the evangelistic work of the station.

Mr. George Hudson has been ill for months, and has now been invalided home.

This leaves one man, over seventy years old, with the entire responsibility of the station which included 30 paid Chinese workers, over 500 church members, 20 preaching points, a large number of day schools, and of course, the large boys' and girls' colleges. There are also five

584 Miss., Vol. 43, pp. 595-96  
585 Mr. Warren Stuart had been elected to the faculty of the Boys' College at Hangchow at the annual meeting of the Mission in 1909 (MMCM, 1909, p. 242). He evidently started teaching in the College in the fall of 1910, but possibly continued to help in some way in the evangelistic work, but at least by 1911 he was full time in the college, which was some miles out of the city.  
586 Mr. George Hudson's health was so bad that he was advised by the Mission in December, 1910, to move to Shanghai and devote himself to
single ladies at this station... Even with Mr. McMullen at Hangchow it will be over a year before he can be of much actual help, and that of course, of a very limited nature... 587

The McMullens arrived in March, 1911. 588 Writing some time after that Dr. Stuart said:

We are glad to have Mr. and Mrs. McMullen with us, though, of course, they cannot give much help in the work as yet. They are making good progress in the language and we have the prospect of efficient help in the near future. Then they can help in some ways already.

We miss Mr. and Mrs. Hudson very much. All the work that he and my son, Warren, had charge of had to be turned over to me and the native helpers. We have been training them for many years. Mr. Hudson put in a good deal of excellent work in instructing them and now they show the excellence of that training. My main work now consists in overseeing and directing them, and there is very little opportunity in my engaging in active work directly, so that evangelistic preaching is carried on by them entirely.

When one sees how very efficiently they can do this work and how deeply they are interested in it, he is quite willing to step down and take an humble part by helping to maintain order in the audience. 589

Miss Annie Wilson and Miss Matthews were carrying on the work among the women during Miss Boardman's furlough. Miss Boardman returned in October, 1911. 590

The Revolution broke out in China in October, 1911. 591 The last word we have on evangelism is this from Dr. Stuart:

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587 Miss., Vol. 44, p. 289. See above page 149.
588 See above, page 144 for the McMullens.
589 Miss., Vol. 44, p. 386
Just before the revolution struck our city, the missionaries and Chinese pastors and preachers had held a meeting and decided to begin simultaneous evangelistic meetings in five different parts of the city, all taking part. But before the day set for beginning them, the revolution came upon us. Then the government was so disorganized and there was so much disorder in the city that prudence dictated the postponing of the meetings. . . 592

The usual class for instructing the men in Tehtsing was held the latter part of December and the first of January by Dr. Price and Mr. Leighton Stuart, and was attended by 53 laymen, more than ever attended before. Some of these were from the Tunghiang field and some from the Northern Presbyterian Church. 593

Medical Work at Hangchow. This was a minor activity of the station.

Dr. Lee, when in Hangchow, usually found her time taken up with the Girls' High School. The only reference to her activity along medical lines is the mention that in 1902 she held a clinic at the Tso Kya Gyao Chapel once a week. 594

Miss French carried on the medical work during these years, and I feel sure she would have said she was in medical-evangelism. The report for 1903 would indicate this:

In Hangchow Miss French kept open a dispensary with an average attendance of ten patients a day. Part of the time she was assisted by Mr. Lo Kwen Din, who preached to the patients and acted as door keeper and general assistant. For a part of the time she had no assistant. She gave two months of her time to the Girls' Boarding School during the continuance of the scarlet fever epidemic.

As far as her time and strength allow, she kept up with her female patients, visiting them in their homes and teaching them there. Three of them have applied for baptism, and others are interested in knowing the truth . . . 595

592 We do not know when the revolution came to Hangchow, and perhaps these meetings were planned for the New Year Season, 1912. 593 AR, 1912, p. 15 594 See above, page 152. Mrs. Stuart wrote a sketch of medical work in Hangchow, beginning with Mr. Inslee, for the June, 1907 Missionary (Vol. 40, p. 290). 595 Miss., Vol. 37, p. 230
Except for her furlough year (March 1905-December, 1906), she continued with her work of healing and teaching. Dispensaries are mentioned, but she was not tied down to fixed places. For example, she wrote in April, 1904; from the Ling Wu field:

I left home a week ago for my spring trip to the places where I dispense medicine . . . 596

Writing in August, 1907, Dr. Stuart said:

Miss French has been spending much time in Tehtsing and among the company of Christians in that region. She finds open doors and more work than she can do . . . 597

The report for the year 1908 said:

Miss French has some work in the city, but her main work is also in the country, where it is possible to reach a better class of people, and to reach them more satisfactorily than in the city. Miss French’s long experience in helping the sick has given her an entrance to many homes which she could not otherwise have reached, and has enabled her to illustrate the help which the gospel brings the soul, by the help which she has been able to bring to those who are suffering from bodily ills . . . 598

The report for 1909 said:

Miss French rejoices in a new house and permanent center for her work at Tso-Cha-jaw / Tso-Kya-gyao \, and she has confined herself to this vicinity most of the year. There are few Christians and catechumens, so her work is chiefly among the heathen, a most superstitious and idolotrous community, but if anyone can reach them, Miss French can with her healing art and her loving heart. 599

The report for 1910:

Miss French holds a daily clinic in the chapel near her home outside the city. She reports a continual increase of patients. The total number for the year was 3,000. 600

Miss French writes the station letter for 1911. Speaking of her work, she wrote:

Now about Mr. Hudson's field, in which my work lies. His long and severe illness and final leaving for England, has been a great trial and drawback to all the evangelistic work in the field. . . .

On a visit I have just made to these outlying stations, I was more impressed than ever with the magnitude of the work, and at each chapel I was asked by different ones to stay there and teach them, that "we cannot learn without a teacher." . . .

I am all alone in this great field. At one of these chapels -- the one nearest the city -- is my home, where I see patients every morning. Here we have an earnest helper, and he with the Bible women are faithful in preaching to the patients, and by this means the gospel is sent to places over the plains, which, with our small force, could not perhaps be reached otherwise . . .

**Educational Work.** The **Girls' High School** was the pride of the station. The report to the Assembly of 1904 said:

The Hangchow Boarding School for Girls is under the care of Miss Mathews. The first term, from September, 1902, to January, 1903, was a period of quiet working, ending in the annual examinations conducted by the Examining Committee, appointed by the Mission.

The second term began February, 1903, with an enrollment of 80. From the middle of February to the middle of May, the work of the school was sorely disturbed by scarlet fever. There were forty cases; three deaths; great anxiety rested upon Miss Matthews and Misses Boardman and French, who helped her. Many pupils went home, but 41 remained. After a loss of about 90 days, and the destruction by fire at the doctor's orders, of a considerable quantity of clothing, bedding and furniture, work was resumed May 15. Seventy were enrolled, and the term closed July 28.

The enrollment in the school from 1903 to 1908 ran as follows: 75, 68, 54, 65, 66, and 70. For the year 1909; 90. There are no statistics

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601 Was Mr. Hudson at this time in charge of the Tehtsing field?
It seems probable.


603 Miss., Vol. 37, p. 229. See also Vol. 36, pp. 270 and 319.
for 1910. In 1911 the Union School enrolled 108.\footnote{604}

Miss Matthews was principal until she went on furlough in March 1905.\footnote{605} She returned in November, 1906.\footnote{606} Dr. Lee came from Kashing to take over the principalship when Miss Matthews left.\footnote{607}

All we are given for an Annual Report for Mid-China Mission in 1906 is an article by Dr. Stuart on the Girls' School at Hangchow. He said the Chinese were beginning to desire education for their girls, and the Mission must give them a model school and also help to prepare teachers in a normal department.

In view of these demands we need a much better equipment. The present main building was put up 32 years ago. It was designed to accommodate 30 pupils and to furnish a simple elementary education to them. Some additions have been made to it, but the arrangement is far from being adequate or satisfactory. The walls of the old building have sprung, and the structure is not considered safe. The main study room is so poorly lighted that the eyes of many girls are injured thereby. The foundations are so low that proper sanitation cannot be obtained. The situation of the infirmary does not afford the best facilities for the treatment of the sick. The classrooms are few and cramped, and the dining room is dark and dismal . . .

The Executive Committee of Foreign Missions has given its consent for an appeal for funds to rebuild and equip the school. The lowest estimate of the amount necessary to rebuild and equip the Girls' School is $4000. This would furnish room for 100 girls . . .\footnote{608}

Leighton Stuart and Mrs. Blain added their statements about the need,\footnote{609} and the Committee asked the Sunday Schools to give at least $5,000 towards this fund.\footnote{610} The Children's Day offering for 1907 brought in $9,316.08, and the Committee asked if someone would not raise the amount to $10,000 to meet the demands of a first class school.\footnote{611}
Miss Lee went on furlough in May 1907, returning in October, 1908. In her absence Miss Matthews took over the school again, and in spite of various drawbacks, the school made steady progress. A big event of the year was "Field Day" held with other girls' schools in Hangchow.

It is strange that nothing was published about the new building or its advantages. The fact that it was built is shown by the fact that when Miss Lee, on return, took up her work in the school, 95 students were enrolled.

Already, however, there was talk and plans for a "Union Girls' School in Hangchow." The question had come up in 1907, and approval of a union school was reaffirmed over some opposition in the 1908 meeting.

The Mission Meeting of 1909 discussed educational policy in more detail, and the Annual Report for the year said:

The Mission has just adopted an "educational policy," coordinating the various schools. In connection with the Northern Presbyterians courses have been worked out for a regular system of education from primary schools to college. The plans for union Presbyterian institutions for young women and young men have been approved by the authorities at home, and will be carried out as soon as buildings are available. These institutions, located in Hangchow, the capital of Chekiang, and one of the famous cities of the Empire, will be thoroughly equipped colleges, and will be the capstone of our Presbyterian educational system in this part of China. Misses Lee and Matthews have been elected teachers in the Woman's College, and Rev. Warren H. Stuart to the chair of Bible in the college for men.

We will return to the development of these union institutions in our section on the "Wider Relations of the Mission."

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613 Miss., Vol. 41, p. 218.  
615 Miss., Vol. 40, p. 22.  
616 Miss., Vol. 43, p. 234; MMCM, 1907, p. 121.  
617 See below, page 307 f.
Lingwu District Boarding Schools. A boys' school had been started in the Lingwu district in 1898. It had developed a "boarding department," and the report for 1903 lists one boarding school in that area, having an enrollment of 20 boys. The report for 1904 and following list two such schools with an enrollment of about 40.

Day Schools in the Hangchow Field. From an early emphasis on day schools, the Mission, following the Executive Committee educational policy, de-emphasized them. In the 1903 report only two days schools in the Hangchow field are mentioned, supervised by Misses Emerson and Boardman respectively, and having a combined enrollment of 62. It would seem that two schools were continued until 1908 when the day school enrollment was given as 25 boys and 15 girls. In 1909 125 boys and 17 girls were in day school, and in 1911 the numbers had jumped to 175 boys and 50 girls. This advance was due to a new educational policy of the Mission, which saw the day schools as the essential feeders for the Mission's High Schools and Colleges. The Stations were urged to establish day schools not only at the station but at every outstation. We will


We have under charge of our station seven elementary schools for day pupils besides two boarding schools in the Tehtsing district and the higher girls' institution here, -- 10 in all. These aggregate some 275 pupils of whom the Chen Ts'ai Institute (better known as the Hangchow Girls' School) claims some 90, the remainder being chiefly boys in the elementary grades . . . (Bi-M., Vol. III, p. 266.)

624See MMCM, 1907, p. 121; 1908, p. 193.
return to this educational policy, which was a part of the Union Educational System, in a later section.

**KASHING STATION.** We have already noted the personnel and work of this station from the division of the Mission through 1901, pages 14-15, 75-76.

**1902 Personnel.** All the members of the Station, -- the W.H. Hudsons, the Venables, the Blains and Miss Elizabeth Talbot, -- were in residence on January 1, 1902. We will note personnel changes -- furloughs, additions, losses -- as we trace the progress of the work.

**The Work of the Station.** Mrs. Venable's sketch in the report for 1902 will give us an idea of the scope of the work at that time, in the light of which we can view the progress made through 1911.

This has been a very busy year in all departments of our work, and since the departure on furlough of Mr. Hudson and family in February and Miss Talbot in April, the work has been especially heavy. 625

I. **Evangelistic work** -- At Kashing regular services for Christians and non-Christians have been held during the year. On Thursday afternoon a Bible class for the study of the Sunday School lesson and a general prayer meeting are held. In the latter part of November we held a series of night meetings for the heathen. There were good crowds nearly every night, good attention given and much interest manifested ... From time to time during the year Mr. Blain has taught a class of Christians and inquirers one night in the week. Mr. Blain has also given regular instruction to the in-patients in the men's ward and preached to the out-patients in the waiting room. The native helper has given efficient help, but has been much hindered by sickness.

At Vong-ka-gyao, the outstation 12 miles from Kashing, regular services have been kept up, and during the summer better quarters were secured for the work. During the fall Dr. and Mrs. Venable have

625Miss Talbot returned from furlough in August, 1903, and the Hudsons in November (MMCMM, 1909, pp. 281-82.)
taken turns with the others in holding regular services at this station.

II. Medical Work -- More than 9,000 calls have been paid to the clinic, representing about 4,000 new patients. Upward of 60 in-patients have been cared for in two small wards. Twenty-eight operations have been performed under chloroform, besides several hundred minor operations. The operation of tapping for dropsy had been performed 91 times during the year.

In answer to our prayers, and through the generosity of a lady interested in our work, an operating room is now being built. This is a long felt want, and will add greatly to the efficiency of the medical work.

We still need very much a male surgical ward as well as larger quarters for the accommodations of female patients.

III. School Work -- The boys' boarding school has made satisfactory progress during the year. There are 13 scholars, all but two being Christians. The present small quarters have proved unsatisfactory, and so a new building is being built. When this is finished Mr. Blain hopes to accommodate upward of twenty scholars.

IV. Woman's Work -- We are rejoicing in the addition to our station of Miss Venie J. Lee, M.D. At present she is devoting most of her time to the study of the language, but gives some time to the dispensary work and assisting in operations.

A regular weekly prayer meeting for Christian women is held, and time is given to the instruction of Christian women and visiting in the homes of the heathen. Mrs. Blain and Mrs. Venable instruct the patients in the women's ward. Mrs. Blain, who also assists Mr. Blain in teaching in the boys' school, and Mrs. Venable gives a good deal of her time to assisting in dispensary and hospital . . .

There have been several additions to the church during the year, and several children baptised . . .

1903 - 1911, Work of the Station. Mr. Leighton Stuart, commenting on the work at Kashing in his report on the Mission in 1907 said of Kashing:

626Miss Lee was moved to Kashing for medical work by the Mission in September, 1902. By "woman's work" this report evidently means work done by the missionary ladies, rather than evangelistic work done among the Chinese women, -- the usual use of the term.

627AR, 1903, pp. 68-70.
This station is rather unique in that here the three principal branches of missionary effort are all represented and apparently developed in quite a symmetrical proportion. There are the medical, the educational and the evangelistic departments... 628

We noticed in the report on the work in 1902 how the missionaries at this station worked together in the various lines of activity, and to a degree this will continue. As these years pass, however, we will see that the Kashing High School comes to be thought of as the unique contribution of the Station to the work of the Mission as a whole. Let us now look at the three lines of work, starting with the Evangelistic.

**Evangelistic work, 1903-1911.** The Hudsons were on furlough for most of 1903, and Miss Talbot until August of that year. The report for the year tells how the Blains and Venables together carried on the evangelistic work.

The evangelistic work in Kashing includes preaching on the Sabbath in the church, teaching hospital patients, evangelistic services Friday night, teaching female assistants, and instructing inquirers, male and female. Mr. and Mrs. Blain and Dr. and Mrs. Venable, a native preacher and two Bible women, have spent much time and effort in this work.

There are two outstations that are visited regularly, and one every other week. To one of these Dr. and Mrs. Venable and a Bible woman went regularly two Sabbaths a month. The ladies of the station had a mother's prayer meeting which proved interesting and helpful... 629

The annual conference of missionaries and native workers was held in Kashing in May. Dr. Davis gives an account of the meeting. 630

In 1904 all of the members of the station were back at work. Mr. Hudson gave himself to the outstation work and general evangelism. Two more outstations were opened. Mr. Hudson was also Mission Treasurer. 631
Mrs. Venable wrote:

We have four outstations now, and foreigners and natives visit these stations every Sunday. Miss Talbot spends almost every Sabbath at one of these stations, and is trying to start permanent work among the women. At our communion service yesterday two men from one of the outstations were baptised. We all feel that this work in the towns near Kashing is very important . . . 632

In 1905 the Blains went on furlough in March, returning in September, 1906. 633 The Maxcy Smiths were transferred to Kashing from Sinchang to take over the school during Blain's absence. 634 There is nothing on Kashing in the Annual Report for 1905. At the September Mission Meeting it was reported that a lot had been purchased for a South Gate Chapel. 635

At the end of the year "one of the new missionaries at Kashing"

(Mr. Smith?) wrote:

This year closes the most successful year in my field. The Kashing Church has doubled its membership in less than two years. We miss Mr. Blain, but the school is at high water mark. The hospital has yielded larger spiritual fruitage than in any previous year. At my outstations I have baptised some solid middle-class farmers, land-owners, some merchants, and women of the better and /sic/ social class. The elders and deacons so far ordained have shown themselves competent to share burdens, but they need leadership, and will for some time to come . . . 636

In 1905 an outstation was opened at Hai Yien. 637 In the fall of the year there was "a small riot" at Hai Yien, 30 miles from Kashing, because one of the converts refused to pay the customary, but not legal "theatre tax," Mr. Hudson went to see about it. He said:

632 Miss., Vol. 37, p. 586. The Statistical list (MMCM, 1905, p. 332) lists the following outstations at Kashing in 1904, Ang Tien, 1903; Ang Kang Chin, 1904; and Sen Dang, 1904. For some reason, the first outstation, Vang Ka Gyao, 1900 is not mentioned.
634 MMCM, 1904, p. 215.
635 MMCM, 1905, p. 308.
The magistrate is an old friend of mine, so without waiting he had already arrested the ringleader and sent soldiers to suppress the crowds. All was quiet when I left . . . 638

In the fall of 1905 Mr. Hudson sent three of his young helpers to the seminary in Nanking, which would heavily handicap his outstation work, but he thought it was worthwhile. 639

In November and December 1905 Dr. Davis visited the stations of the Mid-China Mission. Visiting Kashing, he has this to say of the Hudsons:

Mr. Hudson has charge of the evangelistic work and spends much of his time in the towns near Kashing. He has a motor boat which goes by engine, or oar, or sail, or towline. Anyway, he always arrives at his intended destination. . . .

Mrs. Hudson has six children and has to spend much of her time teaching them. Nevertheless, she does a little missionary work, holding mothers’ meetings with the Chinese women. I heard those who know say that the example of that Christian family life is an object lesson that is steadily preaching the Gospel to the Chinese in a way all its own. 640

In 1906, the Blains returned in September. The Maxcy Smiths stayed on in Kashing until the Mission in April, 1908, advised them to take a furlough. They sailed May 5. 641

The report for 1906 gives the following on the evangelistic work for the year:

The preaching work has a central church of seventy members, though only eleven years old, and four outstations, which are visited regularly . . . 642

In the spring of 1907 six were received into the Kashing Church:

Three of these were Chinese and three were children of Rev. and Mrs. W. H. Hudson. These children--two boys and a girl--came before the session of the church, which is composed of two Chinese elders, one missionary elder and the missionary who is acting pastor of the church, and were examined as all Chinese inquirers were examined. The examination was in Chinese, and was conducted in part by one of the Chinese elders. It was a very touching sight to see these little American children standing up before the Chinese congregation with two Chinese schoolboys and one man, publicly professing Christ and taking the vows of discipleship. Mr. Blain and Mr. Hudson conducted the communion to more than 90 persons on this Sabbath.643

The report for the year says:

The past year has been most busy and encouraging. Rev. W. H. Hudson has charge of a large country field, where he has preached every Sunday at various points in rotation, besides holding night meetings during the winter and spring volunteers from Mr. Blain's school have helped during the absence of four men studying in the Seminary at Nanking. Three other native assistants are taught by Mr. Hudson himself . . .

The Kashing City Church has prospered under Mr. Blain, who has been acting pastor until a suitable native minister can be secured. Sixteen members have been added during the year, while 38 are under instruction as candidates for baptism. Mr. Blain's chief work, however, has been as principal of the high school . . . 644

Comparative Growth, 1903-1907. In the 1907 Mission Minutes we have the third (and last) statistical table giving information about the station and its outstations, which we can compare with 1903 and 1905.

643Miss., Vol. 40, p. 164. This item is undated, and was published in the April, 1907 Missionary. However, Mr. Blain, reporting on the first quarter, 1907, said: "In the first three months of 1907, we have baptised three adults and two children, the latter from six families . . . " (Miss., Vol. 40, p. 294, italics ours).

644Miss., Vol. 41, p. 218.
<table>
<thead>
<tr>
<th>Place</th>
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<td>Kashing</td>
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<tr>
<td>North Gate</td>
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<td>South Gate</td>
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<td>#Ang Tien</td>
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<td>2</td>
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<td>16</td>
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<td>Sen Dang</td>
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<td>Hai Yien</td>
<td>1905</td>
<td>20</td>
<td>8</td>
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</table>

**New Workers.** The 1907 Mid-China Mission Meeting made an appeal for 36 additional missionaries. It recognized that for Kashing a male teacher for the High School and a female evangelist were already under appointment (the Van Valkenburghs and Miss Chestnut), and they called for, in addition to these, two male evangelists and one female. 646

The Van Valkenburghs arrived in October, 1907, and Miss Chestnut in November. 647

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645 *MMCM*, 1903, p. 178; 1905, p. 232; 1907, p. 147. The South Gate Chapel (*) was listed with 61 members, evidently a mistake. #Ang should be romanized Wang. (¶). See the Chinese characters, *MMCM*, 1907, p. 147.

646 *Miss.* Vol. 40, p. 282.; appeal was also made in 1909 for one male and one female evangelist, immediately (*Miss.*, Vol. 42, p. 394.)

647 See above, pp. 127.
In 1908 all the evangelistic workers were at the station. However, in November, 1908, Miss Chestnut, who had come for outstation evangelism, married Rev. Warren Stuart. 648

Mrs. Blain wrote the report on the work for the first quarter of 1908. In it she said:

The newly opened chapel at the South Gate continues to be filled every Sunday afternoon. Members of the Central Church help a great deal in these services, and Mrs. Hudson is always on hand to welcome the women. The little day school at this place is taught by Mr. Tse, a recent graduate of our High School and is under the superintendence of Mr. and Mrs. Hudson.

Kashing Church has a Christian Endeavor Society numbering fifty. One of the ways of helping in the evangelistic work is to appoint two members each Sunday to go to the South Gate and assist with the services there. Two members also go out on the street every Wednesday afternoon to distribute invitations to the mid-week evangelistic service. These invitations are printed at the expense of the Society. . .

The Women's Sewing Society have bought linen table cloths and napkins for the communion service. At their last meeting they decided to make two contributions annually to the Door of Hope in Shanghai, appropriating the earnings of the fifth and tenth months to that purpose. They have in hand nearly two hundred dollars which is to go to the building of a native church . . . 649

Writing in August, Mr. Blain said:

We are beginning to reap some of the results of training young men. The Kashing Church now has for half his time Mr. In Dong-su, who was graduated from Nanking Seminary in May . . . He is a promising young man. The church pays half his salary. On July 12 he was elected an elder and ordained and installed at once. During the summer he is giving nearly half his time to the city church, being there every Sunday. 650

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648 Miss., Vol. 42, p. 5
649 Miss., Vol. 41, p. 441. For Door of Hope, see above, footnote 382 on Miss Belle Smith.
There were fifteen members added to this church during the year.  

In November Mr. Hudson reported on the "Kashing Outfield," starting with the South Gate Chapel:

**South Gate** -- Chapel and day school have steady visitation, but not such large attendance as at first; there are difficulties in a new work.

**Haiyen** -- Mr. Fan is in charge, membership growing slowly, the girls' school, under Mrs. Fan, is full.

**Shentang** -- The cholera raged during the summer, the chapel-keeper died of it, one "undesirable" church member has gone over to the Roman Catholics.

**Tongsake** -- the chapel first secured was in a very unsuitable place, but a better house in the best part of town is now ready.

**Wangkangchin** -- A large number of inquirers have been taught, but on account of mistaken ideas about church influence in law-suits, no one was admitted at the last communion . . .

**Wangtien** -- A young Chinese widow with three children and numerous debts (Her husband's coffin among them), has just succeeded in marrying one of our church members (a man of some substance) in spite of opposition from two local magistrates, the head of the gentry, myself, two Chinese elders, two deacons-elect, several church members and sundry heathen neighbors. Talk about Chinese women having no rights, but on occasion they have will power enough to run the whole Empire, one of them has done it for a generation.  

The 1909 Annual Report speaks of the revivals in five of the stations, Kashing among them. It said in part:

The Holy Spirit was wonderfully manifested among the Christians in the confession of sin, but as yet the movement has not spread in any great measure to the non-Christian communities . . .  

Dr. Venable was still on furlough. The report continued:

Rev. W. H. Hudson reports that in spite of being detained at the station by the claims of the hospital, he has kept in close touch with the five

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outstations of the Kashing field, and has all evangelistic helpers associated with him in study and planning the work. The teacher in the day school at the South Gate has, with his wife and son, been a help in the services at this point.

The country field has suffered for want of work among the women, especially as only one of the Chinese preachers is married. The work and influence of Mrs. Van at Hai-yen, has been, as always, beyond praise. Mr. Van is one of our most energetic workers and an excellent preacher.

New chapels are being built at Hai-yen and Wang-tien, and land has been purchased at Shentang.

Mr. Blain, acting pastor of the Kashing Church has associated with him Mr. Yin [In Dong-su] who is a graduate of Nanking Seminary . . . The church has all the varied activities of a church in the home land . . .

The 1910 Annual Report summarizes the evangelistic work as follows:

Rev. J. Mercer Blain, in addition to his work in the Kashing High School, has a large evangelistic work in the church at the North Gate, with about 100 members. Twelve members have been received during the year.

Under the superintendence of Rev. W.H. Hudson and Mr. H.B. Van Valkenburgh, a new church has recently been erected at the North Gate with seating capacity of 500. The church is up to date, if not so expensive as many of the city churches in America.

Mr. W. H. Hudson, the Kashing field evangelist, has eight outstations, over which he and his eight helpers exercise constant oversight.

In March, 1911, Dr. Venable wrote:

We have the reputation of being a big station, but our numbers are dwindling rapidly. We have missed the Van Valkenburghs a great deal. Their departure made a big gap here . . .

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654 Miss., Vol. 43, p. 235
655 For a description of this church which had Sunday School rooms built on the back, see Bi-M., Vol. IV, p. 37.
656 Miss., Vol. 44, pp. 57-58
657 They left on health furlough, November 15, 1910. See above, page 127.
And now we are to lose several more of our number. Miss Talbot is planning to leave (for her furlough) on ... April 11, and the Hudsons expect to go on ... May 2. So until their return our work will be considerably crippled ... 658

The Annual Report looked at the evangelistic situation:

The Evangelistic staff is at present exceedingly short handed. Mr. Blain, with his school, is at the same time, the only fully equipped ordained evangelist of our station. Mr. Davis as yet not having completed his two years of study of the language, although he expects this year to do all in his power to assist ... 659

Kashing Field Church Statistics, 1901-1911

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<th></th>
<th>1901</th>
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Medical Work at Kashing, 1903-1911. We saw in Mrs. Venable's report for 1902 (page 176 above) that Dr. Venable was carrying on with two small wards for in-patients, and that more room was needed both for the male and the female patients. Dr. Venie Lee, who was still studying the language, was also giving him some assistance. An operating room, the gift of a friend, was in process of construction. 661

In 1903 the operating room was ready for use, and an increasing number came for treatment. 662

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660 From the statistical tables found in the MMCM for these years. See below, page 293 for terms "candidates for baptism" and "inquirers."
661 See Miss., Vol. 37, pp. 113 & 118 for pictures of the Kashing hospital buildings and of the men's ward.
662 Miss., Vol. 37, p. 230
In 1904 Mrs. Venable reports that "the medical work has been going on as usual," and then adds:

Dr. Lee has two young Christian girls, graduates of the Hangchow school, to help her. She expects to give them a regular medical education.

Dr. Venable has now four assistants, the oldest of whom is ready to take his diploma. These four are educated Christian young men ...

In a letter written towards the end of the year Dr. Venable reviews the year's work, and then said:

We are still much cramped for room in the hospital. The utmost capacity of the men's ward is 14 beds, and that of the women's ward, 6 beds. We hope to make an addition soon that will increase our total capacity from twenty to thirty beds, but this will not give us anything near the room we need. I am badly in need of a separate building for treating patients with the opium habit, and we have no place at all for isolating infectious diseases. I have very inadequate quarters for my medical students, and for the employees of the hospital, and no proper room in which to teach my classes ....

In the spring of 1905 Dr. and Mrs. Shields were in Kashing studying the language, before moving on to Dong Shang (Tunghiang).

The 1905 report of the hospital was signed by Drs. Venable and Lee:

There has been an increase in the number of individual patients in the dispensary and in the in-patients, and a large increase (nearly fifty per cent) in the number of operations done under chloroform.

In the dispensary we have registered 11,104 visits, representing 4,852 individual patients.

The total number of in-patients was 133 (100 male and 33 female).

In all, 63 operations were performed under chloroform, and 445 either with cocain or without an anaesthetic.

Our two oldest assistants completed their medical course this year and received their diplomas. The graduating exercises were held...
May 14, It was a very happy time for all of us as well as for the two graduates.

Every year of experience in the medical work impresses our minds more and more deeply the importance of earnest evangelistic work among the in-patients . . .

Mr. Hudson and his evangelistic helpers teach the patients in the men's ward, and preach daily to the dispensary patients in the waiting room. There is usually also a Bible woman in the waiting-room to talk to the female patients.

Mrs. Venable and her Bible woman have given a large part of their time to teaching the patients in the woman's ward. This work has been most encouraging . . . 666

Dr. Lee moved to Hangchow to take over the Girls' High School, probably in the summer of 1905. 667

In April, 1906, the Mission authorized Dr. Venable "as a special emergency measure" to pay his two native assistants, Lu Ying-tang, M.D. and Wu Hsing-huang, M.D., $15 per month plus children's stipends, from now till the end of the year. 668

The medical report for year, listing operations, etc., is very brief. 669

In a letter, probably written in the fall of 1906, Dr. Venable said:

... We were able to relieve a great many who were fairly eaten up with malaria. My microscope, which was given me by a fellow medical missionary, enables me to diagnose a great many obscure cases of malaria, in which the usual symptoms of chill and fever were wanting . . . .

My two helpers, Drs. Lu and Wu, continue to be a great comfort to me. Last summer Dr. Wu was away at his home, and Dr. Lu had

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666 Miss., Vol. 38, p. 541. See also page 382. The report year ended August 31, 1905.
667 Miss., Vol. 38, p. 84. Miss Matthews sailed in March, 1905. See above page 172.
668 MMCM, 1906, p. 14. We suppose this salary was put into the estimates for 1907.
669 Miss., Vol. 40, p. 225.
charge of the hospital. He not only discharged his hospital duties with
care and faithfulness, but also acted as superintendent of the Sunday
School. His wife has also done faithful service in gathering the
women together for service every Sunday. We are certainly blessed
in having such faithful native helpers.

Another great cause for thankfulness is that Mrs. Venable has at
last succeeded in getting a Christian woman to act as assistant
or nurse in the women's ward...  

The report for the year ending August 31, 1907, said:

The medical work has seen continued growth, till now it is almost
beyond the strength of Dr. Venable, the one physician in charge.
In-patients have increased from 184 to 235, while operations under
general anaesthesia from 95 to 115. Six new medical students have
been taken on, of this number who were not Christians
have since applied for baptism. The hospital affords a fine opportunity
for evangelistic work.

The ladies of the station have helped most efficiently; Mrs. Venable
and Miss Talbot in the hospital;...

In a letter written towards the end of 1907 Dr. Venable said:

Not long ago my assistant, Lu, who has been with me for nearly
twelve years, told me that he would be obliged to leave me in order
to help support his father and mother and other members of his
family who are partly dependent on him. I immediately asked the
Mission to allow me to offer him a position as regular salaried
assistant at $30 per month, but they did not think it a wise plan, so
I will have to let him go...

My second assistant, Wu, has lately refused the offer of a professor-
ship in one of the official schools here at $50 per month, but I
don't know how much longer he will be able to resist the temptation
to make a more comfortable support than he is making now.

Lu's resignation puts me in a pretty bad fix. I am simply overrun
with work. The first day we opened the dispensary after coming
back from Mokanshan we had 130 patients, and took in 13 in-patients,
8 of them being cases for operation. Since then we have averaged

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over 100 patients for every dispensary day. In addition we are constantly called to see patients outside, and these outcalls seem to be on the increase.

With Lu away, Wu is the only assistant I have that knows how to give chloroform properly, so that when I have a critical operation to perform, Wu has to give the chloroform, so that the only ones I have to assist me in the operation are some medical students who have not been with me for more than a year... I simply cannot do the work here as it ought to be done, unless I can get help in some way.

While the Mission could not see its way clear to allow me to increase Lu's salary, without any urging or even request on my part, they authorized an appeal to the Executive Committee for another doctor at Kashing.672

In the 1908 report is this brief statement:

Dr. Venable was assisted in the work of the hospital by Mrs. Venable and Miss Talbot, and by a young man whom he had trained, Dr. Wu, an earnest Christian and a very efficient helper. Dr. Wu is able to do any ordinary surgical work on his own responsibility, and has performed some very difficult operations since Dr. Venable came home on account of his health.673

Dr. Venable just wore himself out with work. He was due to go on furlough in 1909, but he decided to delay a year, hoping a doctor could be sent out to take his place.674 But at the September, 1908, Mission meeting the Medical Committee recommended that he go at once. He left Shanghai October 3.675

Writing on February 18, 1909, Mr. Hudson said:

As you will see the finances of Kashing Hospital are in satisfactory condition; in fact, it seems to us here that the medical work bids fair to be the first branch of the missionary enterprise to reach self support.

674Miss., Vol. 41, p. 453.
675MMCM, 1908, p. 197; 1910, p. 355.
Dr. Wu (one of Dr. Venable's graduate students) has so far proven himself competent and trustworthy to do the work in the absence of Dr. Venable. Drs. Shields and David Stuart have made fortnightly visits to overlook matters and assist in major operations. Dr. Hutcheson has arrived here today to spend a month with us . . . .

Dr. Venable is not a whirlwind orator and makes little outward show, but if you want to see a man who has done an immense amount of medical work without noise or bluster, take a second look at this . . .

![Number of patients treated at the dispensary](image)

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of patients treated at the dispensary</td>
<td>11,606</td>
</tr>
<tr>
<td>Teeth extracted</td>
<td></td>
</tr>
<tr>
<td>Opium habit cured</td>
<td>733</td>
</tr>
<tr>
<td>In-patients treated at the hospital</td>
<td>454</td>
</tr>
<tr>
<td>Receipts from medical fees, drug sales, etc.</td>
<td>$1,456.80</td>
</tr>
<tr>
<td>Mission treasury contributed only</td>
<td>$287.54</td>
</tr>
</tbody>
</table>

The Mission took two actions in 1909 which helped the Kashing Hospital situation:

Miss Elizabeth Corriher [R.N.] also arrived in Shanghai on December 4, 1908 and after a brief call at her own station, Soochow, went to Kashing by the advice of the Mission, where for four months she rendered invaluable assistance and endeared herself to both Chinese and missionaries by her loving service and thoroughness with which she did her work . . . 677

At a called meeting in April, the Mission voted for Dr. Shields to go to Kashing and take over the hospital for several weeks after the close of the Medical School, so that Dr. Wu could take a rest. 678

In January, 1910, Dr. Venable returned to China. 679 He had returned by way of England, where in the fall of 1909 he took a special course in the School of Tropical Diseases in London. 680

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676 Miss., Vol. 42, p. 214
677 Miss., Vol. 43, p. 233. For Miss Corriher see above, p. 131.
678 MCCM, 1909, p. 223
679 Miss., Vol. 43, p. 81
680 Miss., Vol. 42, p. 623
It would seem that while in America Dr. Venable had been successful in raising money for his hospital. In 1905 an expansion of the plant was approved. Second floor additions were built for both the men's and women's wards, costing $2,888.05.681

At the September, 1905 Mission meeting the Medical Committee brought in the following resolution:

That the Mission approve of an estimate of $4,000 to provide new buildings for the following uses, viz., additional ward room, reception room, teaching room, drug room, opium refuge, laboratory, morgue and servant's quarters; the same to be erected according to the plan to be worked out after joint consultation between the Station and the Medical Committee.682

This money was evidently raised by Dr. Venable while on furlough in 1908-1909. The report for 1910 said:

At Kashing the new dispensary building is nearing completion. It is built of brick walls stuccoed on the outside, with ordinary plaster within. The floors are of Oregon pine, the roof of corrugated iron, and the dimensions of the entire structure are 50 by 52 feet. On the first floor are the dispensary, with private treatment room, drug and guest rooms. On the second floor are the operating, sterilizing and linen rooms.

The contract for the new men's ward, 25 by 80 feet, has been given, which will be completed within three months. All the old hospital buildings are being remodeled, while the former main building of the High School has been fitted up as a men's ward.

The number of patients is daily increasing. Recently on seven consecutive days the dispensary was crowded to its utmost capacity, there being 200 per day on five out of the seven days.

The hospital is in charge of Dr. Venable, with the assistance of Mrs. Venable, who gives her entire time to work in the woman's ward. He has the assistance of two student nurses. Dr. A. C.

681MMCM, 1905, p. 302.
682MMCM, 1905, p. 305.
Hutcheson has joined Dr. Venable in the medical work at Kashing.  683

During the month of October alone, there were 2,400 patients treated. From the first of the year through October the total number was 8,000, and 13,000 treatments. Major operations, 200; minor, 1,000; opium patients, 100.  684

Dr. Venable, writing on March 22, 1911, said of the hospital:

The new men's ward at the hospital is nearly completed. When it is finished we will have room for about 80 patients, male and female.

Last year we had over 750 in-patients. On a certain day this month the number of patients that have entered the hospital since January 1 was exactly double the number that entered the same period last year . . . .

Dr. Hutcheson is doing full work this year, and time doesn't seem to hang heavy on his hands. The new dispensary building with operating room above is a constant delight to us . . . . We have been obliged to fix up a second operating room, as we sometimes have so many operations to do that both of us have to work at the same time in order to get through.

We now have seven male and five female students. The two new buildings (dispensary and men's ward) were given by a lady at home, who has since passed to her reward . . .  685

In the report for 1911 is just this brief note on the hospital which carries our survey to August 31, 1911:

683When this report was written, Dr. Wu had evidently left the hospital. The Mission meeting of 1910 (p. 309), gave Dr. Venable permission to pay Dr. Wu a maximum of $50. per month and any other medical student, $30. per month.

We have not been able to find the action of the Mission transferring Dr. Hutcheson to Kashing. He may have moved there after the summer. In the report on the Mid-China Mission 1910, Dr. Davis said, "Dr. A. C. Hutcheson, after two years of careful study of the language, has now joined Dr. Venable in the medical work."  (Bi-M., Vol. IV, p. 143).

The September, 1910, Mission meeting also voted for Miss Corriher, R.N., to move to Kashing after the summer of 1911 (MMCM, 1910, p. 308) With an increased plant, the Mission was now evidently concerned with building up the staff.

The hospital is in the usual prosperous condition. Drs. Venable and Hutcheson, with the new Chinese doctor, are as busy as three men could well be. Mrs. Venable and Miss Corriher, who soon arrives from Tung-hiang, will have special charge of the women, who are coming in increasing numbers. 686

Educational Work at Kashing, 1903-1911. We have looked at the report on school work for 1902, (page 176 above).

The report for 1903 told about the new building for the Boarding School.

A two-story brick building was erected, with dormitories upstairs; a school room, two class rooms, a small guest room and a bathroom, downstairs. It is a commodious and well arranged house. It was ready for occupancy April 30, 1903. 687

In addition to the large building, a kitchen was built, and a playground for the use of the boys leveled off and put in good order. During the year 18 boys, all boarders but one, were taught in the school . . . 688

In the spring of 1904 Mr. Blain wrote an article, "Kashing Presbyterian High School" (Axson Memorial) in which he sketches briefly the History of the school from the three boys Mr. Hudson received in 1899. He then speaks of the Aim of the school; -- it is not primarily an evangelistic agency, but a school to train up the sons of Chinese Christians.

The Terms--no boys are taken free of charge, but the terms are so low as to be within the reach of most of the Christians.

The Curriculum. While called a High School, our course of instruction includes many branches included in so-called "college" courses. We teach no English as we desire to turn out good Chinese scholars. The Chinese language and literature are carefully taught, both by the use of Confucian classics and by primers, readers and dictation exercises. Letters and compositions are

686AR, 1912, p. 15.
687There is a picture of this new building in Miss., Vol. 38, p. 70.
688Miss., Vol. 37, p. 229.
written weekly.

Geography, physical geography, Chinese and Western history, mathematics (at least through trigonometry), natural philosophy, astronomy, chemistry, zoology, physiology and hygiene, political economy, are all taught.

In the Bible Course, which all must take, we begin with a small catechism, then follow the Gospels of Mark and John, Old Testament History, Genesis, Exodus, Shorter Catechism, Acts, the Life of Christ, Psalms and Epistles, other selected portions of the Bible, Pilgrim's Progress, and Evidences of Christianity. It takes at least eight years to complete the course, unless part of it has been taken in some other Mission school.

Our Teachers. At present we have two young Chinese giving all their time to the school, one a graduate of a Mission college, and one a Chinese A.B. graduate and a very fine Chinese scholar.

Dr. Venable and one of his students, who will soon be an M.D. have classes in natural philosophy, chemistry and physiology. Miss M.J. Lee, M.D. helps in the physical culture department; Dr. Lee is a specialist in this line. A number of classes are taught by the missionary in charge of the school. Mrs. Blain looks after the domestic arrangements, and instructs the inquirers' class.

He then speaks of the Buildings; (Axson Hall and the new building just erected); the Religious Life, and Needs of the school.

Being a new school our equipment is far from complete. We need some simple apparatus for our Physics department, and something in the way of a chemical laboratory; also a few dollars to help out our library, zoological charts, a sextant, and some day we hope for a telescope. We have already begun collecting specimens for a museum, especially with a view to teaching geology and mineralogy in the future.

Prayer. We need many things, but nothing so much as the prayers of God's people . . . 689

The report for the year 1904 has this:

The Axson Memorial School, to which our friends of the Independent Presbyterian Church of Savannah have so liberally contributed, is

689Miss., Vol. 38, pp. 69-71. See also Vol. 39, p. 473.
becoming a marked feature of the work of this station. In the absence of Mr. Blain, who will be at home this year on furlough, the School will be in charge of by Rev. Maxcy Smith. 690

With such encouragement as it shall have, this school ought eventually to develop into a Presbyterian College, which would be the preparatory college for the new Theological Seminary, which is being inaugurated in Nanking. 691

There is no report on the school for 1905, but changes were being planned by the Mission. At the 1904 Mission meeting the following recommendations of the Extension Committee were adopted.

We recommend that the school at Kashing be removed from its present location to a more commodious lot which has been donated, and that, after the school has been established on its new location, the present school lot and building be turned over to the hospital.

We further recommend that Mr. Blain on his return to the U.S.A. be authorized to confer with the Executive Committee of Foreign Missions with reference to securing $6,000 gold for the proposed new school accommodations at Kashing. 692

A Circular Letter (#38, March 5, 1905) authorized Mr. W.H. Hudson to spend $130 Mex for an additional 10 mow of land to enlarge the school lot. This gave the school 30 mow, (5 acres). 693

The Mission requested the Independent Church to sanction the moving of Axson Hall to the new location. 694

The following 1905 Mission action is of interest:

Resolved, That the Industrial Exhibit of the Kashing High School which has been on exhibition at the St. Louis Fair / having been taken there by Mr. Blain? / be placed in the hands of a committee in Shanghai, who have in charge such education exhibits. 695

690 The Blains went on furlough, March, 1905, returning Sept. 1906.
691 Miss., Vol. 38, p. 227.
692 MMCM, 1904, p. 219. We do not know who donated the land.
695 Ibid., p. 285.
The best report on 1906 comes from Mr. Blain, writing in January, 1907.

The school was in Mr. Smith's charge for the first half of the year, and the thanks of the Mission are due to him and Mrs. Smith for the way in which they conducted it and the success they met with in spite of many difficulties.

Because of the difficulty of securing Christian teachers at reasonable rates, we have been compelled to run the school with one Christian and two non-Christian teachers. One of the students is also assisting with some of the classes, and the Principal has had to spend a great deal of time in the school room.

We have had a total enrollment of 42 students; several having been refused admission because we did not feel that we had the force to teach them properly. There have been some 35 in attendance during the last half of the year . . .

Of the 42 enrolled, 25 were church members, two having been received at our fall communion. There are seven professed enquirers . . . 696

Writing in the spring of 1907, Mr. Blain speaks of the 8th session of the school.

Fifty students are on the ground, ranging in age from 12 to 30 odd years. Thirty-two are from Christian families, all but three being Presbyterians. Twenty-three are themselves Christians. Of these not Christians or from Christian families, thirteen are from points where the Southern Presbyterian Mission is working. There are two sons of preachers.

Seventeen are enrolled in two inquirers' classes and are under regular instruction; of these, five have formally applied to the session for baptism. Six of the older students help at the out-stations, two going out every Sunday.

The school is primarily for the sons of Christian families, and while we receive well-recommended boys from non-Christian families, we cannot allow the number of such to predominate.

The course of study is divided into preparatory and advanced, each requiring about four years for completion . . . / see above page 193 for course of study/
We are introducing a short normal course for those who are looking forward to teaching as a profession.

We awarded our first diploma at commencement on January 31. Our first graduate is the son of a Bible woman who has been a mission helper a number of years. He is a young man of ability and promise, and of good Christian character. He is teaching in the school this year.

Two of our former students are in the Theological Seminary in Nanking . . .

The strongest appeal we can make is to say that every available foot of sleeping and seating room is occupied and that more than thirty applications had to be refused.

We must prepare for expansion. A lot of five acres awaits us. The building fund is growing very slowly. It will take ten thousand gold dollars to establish the school in a permanent and sufficiently commodious home.

Educational work, closely linked with evangelistic effort, is regarded by students of missions as a strategic point at this stage of China's awakening. . . . 697

The Educational Committee recommended to the 1907 Mission Meeting that the Kashing High School be developed into a College as soon as possible. 698 (This was before plans were worked out for a union men's college in Hangchow.)

Dr. Price, writing in the spring of 1908, said the college was next in importance to the Theological Seminary.

Next in importance is the Presbyterian College at Kashing. At the head of the college is Rev. J. Mercer Blain, minister and teacher, the son of a teacher-minister, whose fine spirit gives tone to the whole institution. As his colleague, he has recently welcomed Mr. H. B. Van Valkenburgh, whose training in work among the young men at the University of Georgia, admirably fits him for work among the boys in the College at Kashing. 699

697Miss., Vol. 40, pp. 490-91. 698MMCM, 1907, p. 121.
699The VanValkenburghs arrived Oct. 27, 1907. See above p. 127.
The existing buildings are inadequate... 700

Two were graduated at Commencement in January, 1908. Mrs. Blain describes the exercises. 701

In 1909, Mr. Blain reported an opening enrollment of 59 students, 45 of them from Christian homes, and 29 of them being members of the church. 702

The 1909 Mission Meeting adopted an educational program which called for a union men's college in Hangchow. This meant that the school at Kashing would continue to be a High School, but the Mission took steps to improve it, calling for additional scientific equipment and a third missionary teacher. 703

In October 1909, there was a brief student "rebellion" at Kashing. 704

In March, 1910, Mr. Blain writes on the new Mission educational policy, and Kashing High School's place as a feeder of the new college, as well as a trainer of those who would never enter college. English would now be taught qualified students who might go on to college.

The large majority of our students will never enter college, so will get only the training we can give them here. In our present cramped quarters we have had more than sixty boys this session. We are now trying to erect on a large lot which was donated to us several years ago, new and sufficiently large buildings to receive all the worthy young men who apply for entrance ... 

700 Miss., Vol. 41, p. 266.
701 Ibid., p. 293. See also comments in Annual Report, Miss., Vol. 42, p. 242.
702 Bi-M., Vol. III, p. 217
703 MMCM, 1909, p. 254
704 See above page 86 for this "rebellion."
Unless we provide this education many promising young men of our Presbyterian families will not be able to get an education or prepare for usefulness either in church or state.

There are funds enough on hand to put up two of the four necessary buildings at once. These two buildings are to cost only about $5,000. It will take $5,000 or more to put the institution in shape for effective work . . . 705

The report to the 1910 Mission meeting described the new buildings as follows:

The Kashing High School for boys and young men has entered upon a new era of prosperity. Four new buildings have been planned, at a cost of about $11,000. Three of these, the main building, 90 by 40 feet, containing a large study hall, eight classrooms, principal's office and Chinese guest room; the dining hall, 52 by 36 feet, with the dormitory on the second floor; and the Science Hall, 58 by 32 feet, with class rooms and chemical or physical laboratories, and a gymnasium upstairs, have all been completed, and form a beautiful compound. This plant in America would have cost at least $40,000 . . . 706

Mr. Blain writing in November, 1910 said:

Our Boys' High School moved into its new quarters on September 23rd. The plant when completed will consist of four buildings, two facing west, one north and one south, forming a quadrangle. Three of these buildings are completed . . .

The fourth building will be a dormitory. Until that is built we can take only about sixty pupils. We have plenty of room to seat and feed and teach them, but not room enough to give them sleeping quarters.

The total value of the three buildings is about $8,500 gold. They are of gray and red brick pointed, and present a very pleasing appearance.

I am sure that all the Mission will sympathize with us in the loss of Mr. and Mrs. Van Valkenburg . . . 707

Rev. and Mrs. Lowry Davis had arrived in February, 1910 as a

706Miss., Vol. 44, p. 58.
third addition to the faculty, but with the loss of the Van Valkenburghs, this hope was disappointed. 708

The 1911 report speaks of the need of the fourth building in view of the number of applicants. When completed, 100 boys could be received. The report continues:

Mr. Blain actually had the money ordered for payment this year, the building to commence at once, when the financial difficulties of the Committee caused a postponement. 709

Mrs. Blain has been so diligent in the past as to need a rest for a few months. Her three classes of English in the school will be taken by Miss Watkins, Mrs. Davis, and Mr. Davis respectively.

Mr. Davis will also have the gymnaseum of three classes . . .

We need a foreign teacher for the High School more than anything else at present -- a Christian layman . . . 710

Day Schools in Kashing, 1903-1911. No day schools were opened in Kashing until 1907. The Annual Report for the year said that Mrs. Hudson has "a night school for employees on the place," 711 and the statistical table lists 10 girls in day school. Mrs. Hudson may have been teaching the women on the place. In the statistics for 1908, 11 girls are listed in day school. 712 The Annual Report says, "Mr. Hudson hopes in the near future to have a native Christian teacher in each town where he has labored." 713

The 1909 report said there was a day school at the South Gate, 714 and the statistical table lists 7 boys and 14 girls in a day school. In 1910

708 Bi-M., IV, p. 133; MMCM, 1909, p. 254. For Davises, see above, page 137.
709 See above, page 105.
710 AR, 1912, p. 15.
711 Miss., Vol. 41, p. 219.
712 These statistical tables are found in the appendix of the Mid-China Mission Minutes for the respective years.
713 Miss., Vol. 42, p. 242.
714 Miss., Vol. 44, p. 235.
64 boys were listed as in day school, and in 1911, 55 boys and 45 girls.

We are not told where these schools were located, or how many there were. Evidently day schools were not emphasized in Kashing, and it was only after the new Mission Educational policy was pressed that schools were opened. \(^7!

**SINCHANG-TUNGHIA N STATION.** The center of work in this field was moved from Sinchang in 1905 to Dongshang (Tunghiang). The work of the Sinchang Station from October, 1899 through 1901 has been sketched above, pages 15 and 74-75.

**1902, Personnel.** In January the resident missionaries were Rev. and Mrs. P. F. Price, Miss Rebecca Wilson and Rev. Maxcy Smith.

**The Work of the Station.** The report for 1902 gives a good background on which to build. We read:

Sinchang Station was founded in 1892. Boh Yuan, a town of equal size nine miles south, was occupied as an outstation in 1895. In 1901 another out-station, Dan-Ch' in, was opened eight miles north.

During the past year, 1902, two new outstations have been occupied. One of these is the sub-prefectural city of Tung Shang, seventeen miles southwest of Sinchang. Commodious property was rented at this place during the early part of the year, and there is a weekly attendance of several town people who profess belief in the gospel. The opportunity here is wide. For two months Mr. Sen took charge, and since that time, Mr. Wu, the first helper the Mission employed in the time of Mr. Inslee, has been doing work according to his strength.

The second outstation occupied this year is Du Dien-z, a busy town fifteen miles south of Sinchang. There are some inquirers in the neighborhood who had been coming ten miles to Boh Yuan to church for a year. Property was rented recently and services held there

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\(^7!\) See above, page 174, day schools in Hangchow.
on alternate Sundays, the congregations being very large.

The past year has been one of deep affliction for we have lost two of our native assistants, whom we have been compelled to discipline. One of them, Mr. Sen, was the best educated and one of the brightest native helpers in the mission. He was the adopted son of Miss Kirkland. He was guilty of conduct utterly unbecoming a minister, and after trial, had to be suspended from the exercise of his office and from the sacraments of the church. Will the unceasing prayers of those who read this ascend for his reclamation?

Another helper who had been lent to another station had to be disciplined. He is eating much "bitterness" now, he and his family, and his one desire and hope seems to be to redeem himself. These cases of discipline have been a grievous blow, and yet the Church and the China ministry must be kept pure, and God will overrule it all. The force thus crippled and the work increasing, it has been a problem how to cover the field and pick up even a part of the opportunities that are lying around on every hand. Some compensation has been found in this, that the Christians have shown an unwonted readiness to help. For instance, the services at Sinchang for three Sundays a month out of the half year, have been wholly in the hands of private church members and to edification and profit.

A new theological student was taken under instruction the first of the year, and has been giving some assistance in active work.

The school is closing its sixth year, the first year of graduation of pupils. An admirable teacher was secured in Mr. Yang, and the spirit of the school has been better than at any previous time. Two boys finished their course, both of whom are professing Christians.716

Miss Wilson has been giving some time to teaching in the school, besides her studies in the language and work among the women.717

Mr. Smith has been giving himself to the "unremitting study of the Chinese language," as is required during the first two years of missionary life.718

Mrs. Price treated more than 6,000 patients during the year, many of which were minor surgical operations.

716 The Industrial School -- see above page 75.
718 For Mr. Smith, see above, page 47.
There has been an increase in the number added to the Church. On the other hand there have been large losses by death, among them some of our best and most earnest and most influential members. A separate article might be written about the life and testimony of these. It is sad to lose them, but it is sweet to think of these struggling little churches in a heathen land having a place and a name in the great kingdom above. 719

For 1903 the Annual Report is our only source of information, and seemingly, the work continued as sketched in 1902.

In 1904 plans were made to move the Station from Sinchang to Dongshang. 720 The 1902 Mission Meeting had authorized a committee to buy additional land at Sinchang if possible, and if not, at Dongshang. In the spring, 1904, by circular letter, the Sinchang property Extension Committee was authorized to draw $800. 721 The building Committee reported to the 1904 Mission meeting:

Dongshang Property Extension. We report that property has been secured in the city of Dongshang; 25 mow of land at a cost of $1,115.12, and Chinese house, (six doors width and four rows depth) at a cost of $2,013.20, which when suitably repaired will be available for chapel, dispensary, waiting room, school and homes for mission employees. . . .

Mr. Price's house. Your committee reports progress and asked to be continued. 722

719AR, 1903, pp. 75-76.
720This is one of the more difficult names to Romanize. The first references spell it Dong-shang. In the 1910 Missionary we have the following explanation:

Tunghiang, one of our China Stations, has passed through a number of vicissitudes in the spelling of its name. The mandarin and local sounds, as well as different systems of spelling have been at variance. Thus: Dongshang, Tungshiang, Tunghiang, and Tunghiang are one and the same place, and letters addressed with each of the above spellings reach their destination.

The spelling finally adopted by the missionaries is that now adopted by the Chinese Postal and Telegraph Administration, i.e., . . Tunghiang. (Miss., Vol. 43, p. 327).

721MMCM, 1902, pp. 100-101; 1904, p. 195.
722MMCM, 1904, p. 236.
At the 1905 Mission meeting it was reported:

Dong-shang -- Mr. Price's House. Report on eight room house, including attic, closets, etc. with kitchen in rear, also servants' quarters and gate house completed. Mission appropriation $4,500.

Mr. Smith's House. Report progress.

Dong-Shang -- Property Extension. Report the front tract of the Mission property, including hospital grounds and two residential lots enclosed, also school yard and courts for native dwellings. The street frontage for 500 feet has been remade, various walks laid. The native dwellings thoroughly overhauled and repaired, eleven shed rooms and one covered walkway built. In this way provision has been made for (1) waiting room, 25 by 25 feet, (2) dispensary rooms, (3) gate man's room and kitchen, (4) small room for in-patients, (5) large chapel, (6) small chapel, (7) Chinese central guest room, (8) main school room, (9) recitation room, (10) dining room, (11) kitchen, wood-room, bathroom, etc., (12) six dormitories, (13) guest room for Chinese visitors, (14) six dwellings with up and down stairs and cooking ranges for mission employees, (15) six wood sheds.

The total cost to date for land, buildings, enclosures, drainage, walks, repairs, stamping deeds, current taxes, etc., has been $6,355.00. The chapel needs painting and other important repairs need to be done.

P. F. Price, Chairman

This is the only time, we think, a "Station", was transferred from one location to another, and the attempt was made to start it off with adequate equipment. The other stations were built piece-meal. We are not clear as to where the money came from. Permission had been given to use $800. In the 1904 estimates Mr. Price had $4,000 for land and buildings. In the 1905 estimates he had $1,300, and Mr. Smith, $5,050. This would cover their residences. Where did the money come from for the lot and Chinese buildings? Doubtless the solution would

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723MMCM, 1905, p. 306.  
724MMCM, 1903, p. 173.  
725MMCM, 1904, p. 247.
be simple if we had all of the information. This equipping of a Station
without recorded discussion and appropriation helps us to understand

Dr. Chester's letter quoted in the January-February, 1906, Bulletin:

We are getting estimates this year from all of our Missions, at
which we can only drop our jaw. I have not seen anything in any
of the estimates in which we do not believe, and which we would
not like to do, but Rome was not built in a day. Neither will it
be possible in one year to build all the schools and hospitals
and other things connected with our institutional work, unless some
friend can be persuaded to leave us something like $150,000.\textsuperscript{726}

The work of the station was continued in 1904 without much change.

Mr. Price carried on work in five outstations as well as within the city,
and in the later months had to supervise the building at the new station.
A chapel and manse were put up in Dan-ch' in for the cost of about $700.
Miss Wilson ran the school and Mrs. Price was busy with her dispensary.\textsuperscript{727}

Dongshang Station was opened on April 25, 1905. The people of
the city gave a warm welcome to the missionaries, and Miss Talbot
came over from Kashing for a month to help receive the visitors.

Why was the move made? Three reasons were suggested. (1)
Land at Sinchang was unavailable; (2) Sinchang was too near to Kashing
for a hospital to be established there (and every station should have a
hospital?); (3) "It was better to put our plants further from each other,
especially as we consider the great size of the unoccupied field." Sin-
chang was opened as a stepping stone to opening Kashing, and was not,
therefore, well located to serve the field. The medical question seemed
to be primary, however.

\textsuperscript{727} Miss. Vol. 38, p. 227.
... But when it was determined that a station be established at Dongshang, 21 miles south-west of Kashing, the Mission unanimously agreed upon recommending to the Executive Committee to assign a physician to the station, and the Committee appointed Dr. Randolph T. Shields to this work. Dr. Shields thus has as his constituency a large unoccupied territory between Kashing and Hangchow. Mrs. Price will continue the dispensary while Dr. Shields is getting the language, and then she will most gladly turn over the work, which we hope will be equipped with hospital buildings, to Dr. and Mrs. Shields.  

Mr. Maxcy Smith. The report for 1904 does not mention his work. We suppose he was studying the language. On February 21, 1905 he married Miss Margaret Jones. Probably about the same time he moved to Kashing where the Mission had sent him for year and a half to take charge of the High School during Mr. Blain's furlough. He probably came back to Dongshang after Mission meeting in 1906.


The Dongshang field has five outstations now, at three of which native helpers are located. There are about 120 church members in the field, and some 50 inquirers... The congregations in Dongshang are, of course, crowded at first, but they are attentive, and the same persons come again and again...

In 1906 Mr. Price wrote:

On the 13th of January at the regular communion season two ruling elders and three deacons were elected in the Dongshang church. Mr. Wu, who was an elder in Hangchow years ago, and Dr. Shields

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728 Miss., Vol. 38, pp. 487-88. See above, p. 118 for Dr. and Mrs. Shields.
729 See above, page 119.
730 Miss., Vol. 38, p. 488. See also above, p. 195
731 Miss., Vol. 38, p. 489.
were chosen elders. The election of Dr. Shields came entirely on the initiative of the Chinese Christians. The ordination and installation of elders will await the arrival of Dr. Shield's church letter from his home church in Nachez, Miss. The deacons will "first be proved" for six months or a year before ordination...

The efforts of a year in that direction [preaching the word] were crowned by the goodness of God in February in the renting of a place for a chapel in the large town of Hsia-shih, in the southern part of the field...

A little later Dr. Shields wrote:

We are now planning to open a new station at Ah-zah, a large city 12 miles to the south, where there is one Christian and several inquirers... Mr. Price, in the last communion season, baptised 14 in different places, more than he baptised the first four years in China... Miss Wilson goes every Saturday to one of the outstations to spend Sunday, talking to the women and teaching, and she and Mrs. Wilson do what they can in teaching the women in Dongshang.

March 20th was a "red-letter" day:

At the morning service we had the ordination of Mr. Wu and Dr. Shields as elders, the reception of two church members, the baptism of a child, and the Lord's Supper. In the afternoon we reorganized the Society of Christian Endeavor...

In July 1906, a congregation of 20 members was organized in Dongshang.

In April more than 100 delegates from all the Mid-China Stations attended the Workers' Conference at Dongshang.

On Sunday, April 8, 240 Christians partook of the communion in a chapel, where five years ago the name of Christ was scarcely known. The local magistrate came and sat respectfully throughout the service, a thing which has probably never happened before in this part of China...

The 1907 Annual Report says:

733 Miss., Vol. 39, p. 134.  
734 Miss., Vol. 39, p. 203.  
Mr. Price is a Presbyterian Bishop overseeing a goodly force of native workers, ceaselessly occupied with Episcopal touring; when at the station he teaches his students for the ministry, conducts an industrial school, prepares material for the press, and acts on an indefinite number of committees.

Mrs. Price, besides an hour in the dispensary, spends most of each day teaching the Christians and is visiting the high class homes which have been wonderfully opened to her.

Mr. Smith is chiefly occupied with evangelistic itineration and the discriminating distribution of books, just now a hopeful avenue of reaching those not easy of access . . . 737

Miss Rebecca Wilson went on furlough in May, 1907, 738 and the September mission meeting authorized a call for another lady for evangelistic work at Dongshang.

Mr. Price, writing in June, describes the activities of a typical Sunday in Dongshang.

We pause now to note the growth of the outstations, 1903 to 1907 (the last year for which these figures are given).

<table>
<thead>
<tr>
<th>Place</th>
<th>Opened</th>
<th>Communicants</th>
<th>Added</th>
<th>Inquirers</th>
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<tr>
<td>SIN CHANG</td>
<td>1892</td>
<td>41</td>
<td>4</td>
<td>8</td>
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<td></td>
<td>1895</td>
<td>32</td>
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<td></td>
<td>1899</td>
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<td></td>
<td>1901</td>
<td>2</td>
<td>1</td>
<td>1</td>
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<tr>
<td></td>
<td>1902</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Boh Yuan</td>
<td>1892</td>
<td>41</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Dan Ch'in</td>
<td>1899</td>
<td>18</td>
<td>15</td>
<td>9</td>
</tr>
<tr>
<td>Dong Hsang</td>
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<td>1</td>
<td>1</td>
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<tr>
<td>Du Dien-z</td>
<td>1902</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Du Dien-z</td>
<td>1902</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

The year 1908 was marked by property destruction and personnel changes which greatly handicapped the progress of the work.

In early January, an anti-government mob, after destroying the yamen of the local magistrate, invaded the mission compound and burned some of the buildings, thinking, at first, that it was a government school. Mr. Price gave a good account of the affair in the Missionary. Mr. Price was away in Tehtsing for a meeting, and the missionaries at the station -- Mrs. Price, Dr. and Mrs. Shields and Mr. and Mrs. Smith -- were tipped off by a Chinese friend of impending danger, and escaped. The School, the Chapel, and the six dwelling houses of the Chinese assistants with their contents, were all destroyed. The loss was estimated as between $5,000 and $6,000 gold. The better classes of the town people offered their sympathy. It was a mis-directed, economically-based riot, not anti-foreign.

Temporary buildings were rented for immediate use. The school was able to open after the Chinese New Year. The Chinese Government offered to pay for the losses, and the Executive Committee approved accepting enough to replace the property which was destroyed.

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1907

**DONG SHANG**

<table>
<thead>
<tr>
<th>Year</th>
<th>Age</th>
<th>Rank</th>
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<tbody>
<tr>
<td>1901</td>
<td>46</td>
<td>6</td>
</tr>
<tr>
<td>1902</td>
<td>24</td>
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<td>1899</td>
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<td>3</td>
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<td>1905</td>
<td>45</td>
<td>9</td>
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<tr>
<td>1906</td>
<td>84</td>
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</tr>
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</table>

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741 MMCM, 1903, p. 178; 1905, p. 332; 1907, p. 147
742 See above, pp. 87-88. 743 Miss., Vol. 41, p. 115
744 Ibid., p. 402.
745 Ibid., p. 188. The Chinese government gave the Mission $8,000 to cover the loss. When the work of reconstruction was completed,
Mr. Price wrote in July that he was at the station supervising the rebuilding; the other members of the station were on the mountain for a rest. He said:

The buildings are nearly done. The Chinese Christians are doing good voluntary Christian work.746

Personnel changes, 1908, handicapped the station. Miss Rebecca Wilson did not return from furlough until October 8, 1908, and Mr. and Mrs. Maxcy Smith had to leave the field on May 6, on account of his health.747 Dr. and Mrs. Shields left the station in September, having been transferred to the new Union Medical School.748 Dr. and Mrs. A. C. Hutcheson arrived on November 10 to replace the Shields, but of course, had to learn the language.749 The load of the work fell on Dr. and Mrs. Price.

The Annual Report for 1908 emphasizes the load that Dr. Price was carrying, but has little to say about the difficulties the station had experienced.

Dr. Price not only superintended the work of the school, but did an active evangelistic work in both the city and the country. About twenty were added to the church in his field. In addition to his other duties, Dr. Price has issued the Bi-Monthly Bulletin, which has been a great help in keeping the home people informed of what we are doing, and as an organ of the interchange of views among the missionaries on the field.

A new outstation was opened during the year, at which a good day school is being conducted by a young graduate of the Hangchow Boys' School of the Central Presbyterian Mission.750

Dr. Price turned back to the government $300 which was the unspent balance. This the local government put into a fund for public improvements.

(64) Miss., Vol. III, p. 220.

746Miss., Vol. 40, p. 497.
748Miss., Vol. 41, p. 357.
749Bi-M., Vol. III, p. 143. For the Hutchesons, see above, page 129.
750Miss., Vol. 42, p. 242.
The Report for 1909 on the evangelistic work will need further comment at several points. It is as follows:

The Tunghiang reports express gratitude for the work of grace which spread to some extent to the out-stations, in one of which there was the kind of awakening as at the central station.

Dr. Price, among his varied activities, is first and always a preacher, and in the absence of Mr. Smith, the care of both the town and the large country field was upon him. The coming of Mr. McGinnis, fully equipped with the language, relieved the strain and enabled him to overtake the work in this fruitful portion of our field. Mrs. McGinnis entered heartily into the work in the city, as the reports of her fellow workers show.

Miss Rebecca Wilson who has given almost all of her time to the work among the women at four outstations, says that one of the most encouraging features of her work has been the earnest and intelligent cooperation of the Chinese helpers' wives at three of these points.

After trying many plans for the systematic instruction of Christians, catechumens and outsiders, she has found that the most successful plan was for her and her helpers to spend four or five weeks at a time at one point. Faithful efforts were made to gather the women into classes, but so many obstacles were met, that they too, have fallen back on the old method of making the rounds by homes . . . 751

The Revivals, Spring, 1909. The "work of grace" at Tunghiang was part of a larger revival movement, beginning, it seems, with the preaching of Rev. Jonathan Goforth who had visited the spiritual movements in Korea, and told of those movements in Mongolia, where a revival broke out. The summer of 1908 Goforth had visited two of the summer resorts and spoken to the missionaries there. As a result he was invited to Nanking in March, 1909, where a revival was experienced.752 Feeling their need, the missionaries in Kiangyin, Kashing and Tunghiang, sought God's blessing

751 Miss., Vol. 43, p. 235.
and experienced a "work of grace."  

Revival in Tunghiang. Dr. Price writes:

... This work of grace began in prayer. In fact, a marked feature of the meetings has been much prayer and confession, and comparatively little preaching. The services commenced with four meetings a day, so arranged as to interfere as little as possible with the regular station routine, but as the meetings grew in interest, the time was extended until, during three of the days, the congregation was gathered for ten or more hours a day.

Earlier addresses dwelt on the need of a sense of sin and of the quickening and cleansing power of the Holy Spirit. The meetings commenced on Wednesday night, March 31st. On Saturday afternoon one of the Chinese preachers spoke very feelingly on the need of confession and forgiveness. After the benediction, when the congregation was about to disperse, a man who was sitting on the front seat, threw himself on the pulpit platform, in an agony of weeping. When at last he could control his emotions, he made a broken confession of many sins, some of them gross sins, both before and after becoming a member of the church. After confession, he and all the congregation knelt, they praying for him and he for himself. . .

There were many other confessions which cannot be mentioned in detail. . .

We have passed through experiences which can be accounted for only by the working of an irresistible Divine power, and it was all in answer to prayer. . .

The McGinnises, their Presbyterial relations having been re-established, were invited to work in Tunghiang. Due to sickness, he did not arrive in Tunghiang until March 11th.

The Smiths returned from furlough, October 4, 1909.

Writing a little later in the year, Mrs. Price said:

Recently Zia-chiao has been opened as an outstation; this is quite an important place on the R. R. about nine miles for Ha-zeh. An excellent place has been rented in a good location. . .

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754 Miss., Vol. 42, pp. 400, 401, 402.
755 See above for Mr. McGinnis and Memphis Presbytery, pp. 54-58.
Mr. and Mrs. H. Maxcy Smith have returned from their furlough and were warmly welcomed, and we are glad to have them with us once more.

A temporary division of the work has been made, Mr. Smith taking Ha-zeh, Zia-chiao and Du-dien-z; Mr. McGinnis, Dan-ch-in, Hyien-mo, Nan-mo, and Ling-an; Mr. Price, Sin-chang, Boh-yuan and the Tunghiang church and school. Of course, when we leave on our furlough in the spring, Mr. Price's work will be divided between Mr. Smith and Mr. McGinnis.

Mrs. McGinnis has taken oversight of the tailor industrial department of the school. This is a great relief to me.

During the past ten days a most interesting revival meeting has been going on at Dan-chiu [Dan-chin].

The year 1910 showed no great changes in the evangelistic work at Tunghiang. There were some important changes in the evangelistic personnel. Miss Elinore Lynch arrived on January 21, and Miss Kitty McMullen on October 7, 1910. Both of them began the study of the language. The Prices went on furlough on April 19, attending the Edinburgh Missionary Conference on their way to the United States. They did not return until October 1911.

Another anti-government riot broke out on February 1, but the Mission property and missionaries were unmolested.

Dr. Price furnished the Missionary with some facts about the Tunghiang field, from which we draw the following "evangelistic" facts:

Tunghiang -- Church of about 60 members; two elders, two deacons; Mr. Hsu, Chinese preacher.

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759Bi-M., Vol. IV, p. 133. For Miss Lynch, see above page 137. For Miss McMullen, page 139.
761Miss., Vol. 43, p. 149; Bi-M., Vol. III, pp. 43, 59.
Sinchang -- A large market town. Established as station in 1892. Now outstation. Church of 30 odd members. Two elders, two deacons. Mr. Chih, Chinese assistant in charge . . .

Boh Yuan -- A large market town. Church of 40 odd members. Mr. Yung, Chinese preacher. Two elders and two deacons . . .


Hazeh -- Town of 50,000. Important center on the Shanghai-Hangchow R. R. Church premises on a hillside. Mr. Keh, preacher. About 15 church members.

Siachiao -- A busy town on the new railroad. Recently established chapel. Mr. Keh, colporteur in charge.

Du-dien-z -- A very busy town of 10,000. Chapel. Mr. Sen, colporteur in charge.

Nyien-mo -- Busy country town. Rented Chapel.

S-ka-pang -- Country center. Work carried on by Boh Yuan Church.

These centers of work are widely scattered. They are visited by the missionaries in turn as each is able. At the beginning of each China year a meeting is held at the Central Station by all of the workers, foreign and Chinese in the field, for conference, prayer, and plans for the coming year. Regular teaching and preaching work at the different centers. 762

The Mission took several actions which in 1911 cast a cloud on the future of the Station. The 1910 Missions Meeting voted to transfer Miss Rebecca Wilson to the Hangchow Girls' School after Chinese New Year, 1911. 763

Dr. P. F. Price, who returned from furlough on October, 27, 1911, 764 was transferred by the September, 1911 Mission meeting to Nanking, to replace Dr. Davis in the Seminary. 765

762 Miss., Vol. 43, p. 410
764 Chinese Recorder, Vol. 42, p. 670
763 MMCM, 1910, p. 308
765 MMCM, 1911, p. 7
Therefore, it is not surprising that the Mission also took this action:

**Resolved** -- 1st, That it is the sentiment of the Mission that Tunghiang Station should be removed to another center. 2nd, That the final disposition of the meeting be referred to the Annual Meeting of the Mission in 1912.\(^{766}\)

The Mission voted in 1912 to transfer the building funds for the incomPLETED hospital at Tunghiang to a proposed hospital at Changchow.\(^{767}\)

It did not, however, close the Station at Tunghiang, for as Mr. McGinnis wrote, "we have so much we can do here," why move?\(^{768}\)

<table>
<thead>
<tr>
<th>The Tunghiang Field Church Statistics, 1901-1911</th>
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</thead>
<tbody>
<tr>
<td>Organ. Churches</td>
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<tr>
<td>-----------------</td>
</tr>
<tr>
<td>Ruling Elders</td>
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<td>Deacons</td>
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<tr>
<td>Total Communicants</td>
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<td>Added on Exam.</td>
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<tr>
<td>Cand. for Baptism</td>
</tr>
<tr>
<td>Inquirers</td>
</tr>
<tr>
<td>Contributions</td>
</tr>
</tbody>
</table>

Medical Work at Sinchang-Tunghiang, 1903-1912. Mrs. Price ran a dispensary in Sinchang in 1903 and 1904, treating over 6,000 patients a year.\(^{770}\)

As we have seen, one of the main arguments for moving the Station to Tunghiang in 1905 was that a hospital opened there would not overlap the work done in Kashing. Dr. and Mrs. Shields arrived in January, 1905.\(^{771}\) He wrote towards the end of the year,

We have a dispensary, to which Mrs. Price devotes a great deal of time, the reputation of the foreign medicine seems to be spreading widely, and we usually have from 15 to 50 patients a day, though we

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\(^{766}\text{MMCM, 1911, p. 17.}\)
\(^{767}\text{MMCM, 1912, p. 77}\)
\(^{768}\text{Bi-M., Vol. V, p. 15}\)
\(^{769}\text{See statistical tables in MMCM for these years.}\)
\(^{770}\text{Miss., Vol. 37, p. 230; Vol. 38, p. 227.}\)
\(^{771}\text{See above, pages 205.}\)
have as yet no place to put in-patients. In a year's time the need of a hospital will be keenly felt, not only from a professional point of view, but because of the greater opportunity afforded to preach and teach the people coming to us.\footnote{Miss., Vol. 39, p. 83.}

The 1906 report speaks of a new hospital soon to be built,\footnote{Miss., Vol. 40 p. 225.} but that was more hope than fact. It was not until 1907 that the money was in sight: the February, 1908, Missionary said:

The Woman's Missionary Society of the First Presbyterian Church, New Orleans, have raised and forwarded to the Treasurer of the Executive Committee, \$1,000 for the beginning of a hospital at Dongshang, China, to be named in the memory of Rev. B.M. Palmer, D.D. . . .\footnote{Miss., Vol. 40, p. 58.}

The report for 1907 said:

The Dongshang Hospital, still incomplete, is already doing a fine work under the care of Dr. R. T. Shields, who last year saw over 3,500 cases. In addition, Dr. Shields is training four medical students, and conducts a monthly clinic as Ah-zah / Ha-zeh?/ . . .\footnote{Ibid., p. 218.}

The report for 1908:

The medical work at this station was conducted by Dr. R. T. Shields, assisted by Mrs. Price. There were 15 major operations during the year, and a large number of minor ones. The accommodations for the care of patients is very small. Over 5,000 persons were treated during the year at the dispensary . . .

The school work and the hospital work at this station were both suspended for a time on account of the destruction of the buildings in the riot.\footnote{Miss., Vol. 42, p. 242.}

Temporary quarters were provided, however, and the work was carried on though under difficulty.\footnote{Ibid., p. 218.}

The foundations of the "Palmer Memorial Hospital" had been laid, the building was being pushed to completion.\footnote{Miss., Vol. 41, pp. 357, 483.} Then the Mission decided in

\begin{footnotes}
\footnote{Miss., Vol. 39, p. 83.}
\footnote{Miss., Vol. 40 p. 225.}
\footnote{Miss., Vol. 40, p. 58.}
\footnote{Ibid., p. 218.}
\footnote{For this riot, see above, p. 209.}
\footnote{Miss., Vol. 42, p. 242.}
\footnote{Miss., Vol. 41, pp. 357, 483.}
\end{footnotes}
then to be started in Soochow. 779

At the end of the year Dr. Price wrote of the load of medical work that Mrs. Price was carrying:

Mrs. Price is not searching for medical work, but just what is pressed on her. She has from 25 to 50 patients a day in the clinic; of minor surgical and simple medical cases only (refusing difficult surgical and other cases and trying to get them to go to Kashing, and succeeding in only one out of ten cases). She has ten in the hospital; a school boy is very ill and one of our own children has protracted malarial fever, and with all these responsibilities which are thrust upon her, in addition to many other duties, we are present 50 miles from any other foreign doctor with whom she can consult. The work is even larger than ever and is growing all the time . . . We sorely need a doctor and that without delay . . . 780

The Executive Committee acted without delay, and Dr. and Mrs. Allen C. Hutcheson arrived in Tunghiang in October, 1908, to begin work on the language. 781 This assignment was also in response to an urgent appeal from the Mission. 782

The report for 1909 just speaks of "6,252 treatments in Mrs. Price's clinic, while she also cared for 86 in-patients." 783

Miss Elizabeth Corriher, R.N., took Mrs. Price's place in the dispensary while the Prices were on furlough. 784 She was transferred to Kashing after the summer, 1911. 785

Sometime in 1910 the Hutchesons were transferred to Kashing to help Dr. Venable. We have found no mission action on this. The Annual Report of the Mid-China Mission says:

Dr. A. C. Hutcheson, after two years of careful study of the language at Tunghiang, has now joined Dr. Venable in the medical work at Kashing. Yet he has his time completely filled, and Dr. Venable has as much to do as before, so greatly has the work increased. 786

Early in 1910 the Extension Committee had put in an urgent plea for a doctor for Tunghiang, and had this to say:

Tunghiang -- some years since the Mission decided to establish a hospital at this station. The First Church of New Orleans had subscribed funds to erect buildings as a memorial to their beloved and distinguished pastor, Rev. Dr. B. M. Palmer. These have been in part erected, but as yet no physician has been available to assign to this station. Mrs. Price has carried on medical work here for years past with a large measure of success, but if this work is to be properly cared for and developed, it is imperative that a regular physician be sent out as soon as possible . . . 787

The Prices were transferred by the Mission on March 8, 1911, to the Seminary at Nanking to succeed Dr. Davis, and so in the fall of 1911, there was no one to run the dispensary. 788

The Mission, at its annual meeting in 1911, voted:

That the Mission grant the request of Tunghiang Station for an appropriation of $30 per month for the employment of a Chinese physician, but that this action does not in any way commit the Mission to the appointing of a foreign physician at Tunghiang. 789

In 1912 the Mission took this action, which seems to bring the curtain down on the medical work at Tunghiang. Voted:

That the B.M. Palmer Memorial Hospital be transferred from Tunghiang to Changchow, the Mission repaying the fund $2,000 (Mex) for the hospital building already erected at Tunghiang, this amount to be paid out of the $6,000 gold on the five year estimate for the "Removal of Tunghiang." 790

Educational Work at Sinchang-Tunghiang, 1902-1911. An Industrial School had been opened in Sinchang in 1897. At first it received a good deal of attention in the records, but as the years passed about all we know is that there was such a school. It graduated its first pupil in 1902. The student body remained about 15 until after the move to Tunghiang. From 1906 to 1911 the students numbered by years, 22, 28, 28, 30 (with 8 girls?), 23 and 27. The reports do little more than mention the school, as for example, in 1906, we are told:

Mr. Price and Miss Wilson with the assistance of a native teacher, are training 15 boys in the Industrial School...

The Commencement exercises in January 27, 1907, are described in the Bi-Monthly Bulletin. It went on to say:

While during the current year the studies will not have the supervision of Miss Wilson, as for some years past, yet it enjoys the fruit of her labors. Mathematics and geography will be taught by Sen Hung-dzing, whom she taught very thoroughly, especially in mathematics; and the Chinese books by Mr. Chin I-sen, an elderly gentleman of good standing in the city. Mrs. Price and I will each take some Bible studies. She will have the general oversight of the study work and I of the school in general.

The tailor and the domestic departments fall to Mrs. Price, and Dr. Shields is carrying the boys on their try-weekly drill. There is a good head tailor and head carpenter employed. As to the native force, the school is on a better basis than ever before. Several new boys, all from our own mission, have been received. Including the medical students who have regular studies in the school, the number is nearly 30...

Mr. Warren Stuart made the address at the commencement in January, 1908, and said that Mr. Sen Hung-dzing received the diploma in the literary course and Mr. Tze a certificate in the Industrial Course.

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At an April, 1908, called meeting of the Mission this action was taken:

The Mission resolved that Tunghiang be permitted to transfer the Tunghiang industrial school, or such part of it as may seem wise, to Hangchow; for effecting this transfer the sum of $400 was added to the list of Hangchow estimates for 1908. 797

There is no further reference to this transfer, and it may not have taken place, but the probabilities are that the school became more "literary" and less "industrial" as the years passed.

The last real information in this period we have on the school is from the mission report for 1910 where we are told that Mr. Maxcy Smith had charge of "the boarding school, medical work and book room at Tunghiang." We are also told that "At Tunghiang 40 pupils were enrolled during the year." 798 There is no mention of any of the work at Tunghiang in the report for 1911.

Day Schools in the Tunghiang Field, 1903-1911. The first reference we have to day schools is in the March-April, 1909 Bulletin, where Dr. Price writes:

Last year we were able to have a day school at Danchin. This year, in the providence of God, we were able to start day schools in three other places, Sinchang, Boh-Yuan and Tunghiang, each under the charge of a well-trained Christian teacher. The day school at Tunghiang is for girls, and is taught by one of our own girls, a graduate of our Hangchow school. 799

The annual statistical tables show day schools in the Tunghiang field for only 1909 (boys, 45; girls, --); 1910, (boys, 34; girls, 16); and 1911, (boys, 43, girls, 26.) 800

797 MMCM, 1908, p. 167.
798 Miss., Vol. 44, pp. 57 and 58. Note, it is not said there were forty pupils in boarding school. The 1910 statistics give 23 in boarding school and 34 in day school.
799 Bi-M., Vol. III, p. 220. 800 MMCM, statistical tables for these years.
Soochow Station. We have already noted the personnel and work of this station from the division of the Mission in 1899 through 1901 (pages 16-17, 35, 67-70 above).

A "Divided" Station. The work started in South Soochow, Dr. DuBose's Yang Yoh-hang Chapel being the center of work. In 1877 Dr. Davis rented a house near the North Gate, and advocated moving all the work there. Dr. DuBose was not willing to do so. In 1893 it was decided to build the Hospital outside the North Gate, and more and more, the work in the northern part of the city centered about the Hospital, and when Dr. Davis moved to Nanking in 1905, Dr. Wilkinson became the dominant figure in the northern part of the city.

The work was not only divided geographically, but the interests of the two areas were different. In south Soochow the evangelistic emphasis was dominant. In north Soochow the medical work held the center of the stage, although evangelism was not forgotten.

Until 1906, however, Soochow was one station from the Mission point of view which must unite on making the station requests to the Mission. At the annual meeting of 1906, the Mission divided the work at Soochow into two "Mission Stations," North Soochow and South Soochow, independent units of the Mission. Doubtless difference in desires and policy between the two groups made this locally more desirable. The Mission and not the Station would now have to settle the differences.

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801 See our Vol. II, pp. 186-87. 802 Ibid., p. 378. 803 Ibid., p. 283. For several years the work in north Soochow was called "Murray Station" but it was not an independent unit. See our Vol. II, p. 193.
1902, The Personnel. On January 1st, the following members were
at the Station: Dr. and Mrs. DuBose, Dr. and Mrs. Wilkinson, Miss
Fleming, Miss Addie Sloan, Miss McKnight, Mrs. McCormick,
and Mr. and Mrs. Paxton. Dr. Davis returned from furlough July 20,
1902; Mrs. Davis remaining in the States with her children. Miss Belle
Smith returned from furlough on December 28, 1902.
The Report for 1902 is rather long, but it will be useful as a survey of
the work of the station as carried on by the missionaries. Dr. Davis writes
the report:

The evangelistic work done at the Blake Hospital by Mr. Paxton and
his native helper, Mr. Liu, includes regular Sabbath services and
prayer meetings and Bible classes during the week. There is a
Sabbath School in which Mrs. Wilkinson, Mrs. Paxton and Miss
Fleming assist, teaching classes. They also hold prayer meetings
for the women. In this way a large amount of instruction is given to
the in-patients, of whom there is a steady flow. The day patients
are also taught in the waiting room at the front door of the hospital.
In addition to the work done at the hospital, there is an out-station
visited regularly each week by Mr. Paxton or his native helper. Mrs.
Paxton has done much visiting among the women of her acquaintance.

Dr. DuBose's Out-station work -- Dr. DuBose opened work in seven
places near Soochow before he left for America in the spring of 1902.
He had about 100 inquirers who attended the meetings held in these
outstations by himself and his assistant, Mr. Dzen. When Dr. Davis
returned from America in July, the work of Dr. DuBose naturally
came under his care. He has visited these stations regularly as
often as his other duties would permit. Mr. Paxton made and
recently published a catechism for inquirers which is admirably
adapted for teaching the principal doctrines and customs of
Christianity. Mr. Davis and his native helper have made regular use
of this book. The work of Dr. DuBose the first half of the year and

804 Mrs. DuBose went on furlough on Jan. 8, and Dr. DuBose on
805 Miss Sloan went on furlough, April 26 (Chinese Recorder, Vol. 3,
p. 264.)
806 Miss McKnight went on furlough March 22, and did not return to
China. MMCM, 1903, p. 126.
807 Idem.
808 Idem.
Dr. Davis in the last half was mainly confined to the chapels.

Throughout the whole year Mrs. McCormick and her two female helpers, Mrs. Hong and Mrs. Pao, have worked in the region where these chapels are found. They have not only visited the chapels and talked to the female inquirers there, but have also devoted a great deal of time to visiting the women in their homes. There are nine places where they have visited regularly...

Literary work. Mr. Paxton has regularly prepared the commentary on the International Sabbath School Lessons, published weekly in the Chinese Christian Intelligencer under the management of Mr. Woodbridge. This paper has a circulation of more than 2,000. Mr. Davis had done a considerable part of the work needed to bring out a new and enlarged edition of a hymnbook of 120 hymns intended especially for use among the inquirers.

Educational Work. The principal interest so far as educational work is concerned centers in the theological school. Dr. Davis was requested to take up the plan of having a theological school under the joint management of the two American Presbyterian Missions, North and South, and carry it into practical operation. For several years there has been a work of this kind carried on by the missionaries of the Northern Presbyterian Mission. The work now under discussion is a continuation and enlargement of that. Mr. Davis turned his street chapel into a dormitory for the students, placed his home at the disposal of the teachers, and in connection with Messrs. Lyon and Garritt began the work of teaching two classes on December 2, 1902. There are 18 students in attendance... The Mandarin dialect is the prescribed language of the school, and the Bible in Mandarin is the edition used in the classroom. Burton and Stevens' Harmony of the Gospels, translated into Mandarin, and the theological works of Dr. Nevius and Dr. Sheffield, both in the literary style are used as text books... As yet no plans have been formed for making the school permanent. Of the 14 regular students, six belong to our Southern Presbyterian mission, the rest to the Northern Presbyterians.

The Medical School. Soon after the arrival of Dr. Wilkinson and the beginning of his work, he began to gather around him young men to be student helpers... He now has 13 students. He teaches them regularly with the aid of text-books, and they have practical instructions daily in the treatment of all sorts of diseases which come under their notice in the working of the hospital... Dr. Wilkinson is inclined to make the teaching of medical students a marked feature of the work under his charge... He not only wishes to train men to help him and

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809 See above, page 153 for Mr. Painter's work at these outstations.
and other medical missionaries, but also desires to equip and send forth men trained in sound medical learning and well instructed in the knowledge of Christian truth. He hopes that there will be many under his teaching who will in the future make useful physicians and exert a Christian influence in Chinese society. At present the whole matter is under discussion, and will be most carefully considered during Dr. Wilkinson's expected temporary absence from the field on furlough. 810

Boarding School for Girls. Miss Fleming devotes a great part of her time every day to teaching in her school. There are about 20 pupils. The larger half of these are day pupils. The teaching is very thorough. Miss Fleming teaches arithmetic and geography, and Bible truths by means of catechisms and Bible lessons. She has a Chinese teacher to teach the Chinese language and writing. She also teaches the Bible lessons. . . . 811

Day School for boys . . . is kept up at the city chapel of Dr. DuBose. It is taught by a Chinese teacher under the supervision of Mrs. McCormick. There are about 15 pupils in attendance.

The Blake Hospital. The work of the Hospital has deepened and broadened. Increased efficiency on the part of all workers has attracted a full patronage of in-patients, and many difficult and important cases have been successfully treated. The number of in-patients varies, but often there are as many as 50 in the wards at one time . . . .

The Mission emphasizes the evangelistic side of the hospital work by putting an evangelist, Mr. Paxton, on a lot adjacent to the hospital. Mr. Paxton is now building a house for a hospital evangelist to live in and is earnestly and successfully prosecuting his work, both at the hospital and in the country, efficiently aided by his native helper, Mr. Liu. 812

SOOCHEW STATION, 1903-1911. As we have noted, the work in Soochow was carried on in two centers, North Soochow and South Soochow, the first emphasizing medical work and the second, evangelistic. The practical independence of these two units of work was recognized in 1906 by the division of Soochow Station into two "Mission Stations," North and South

810 Dr. Wilkinson was on furlough, March 14 to Dec. 30, 1903. (MMCM, 1904, p. 249.)
811 Bi-M., Vol. II, p. 465; Vol. III, p. 61. This school was approved by the Mission on Dec. 16, 1902 - a school of "not more than eight boarders and not more than 20 day pupils." (MMCM, 1903, p. 136)
812 AR, 1903, pp. 70-73.
Soochow. It seems wise, therefore, to trace the development of the work in each of these areas, starting with the older work in South Soochow.

**South Soochow, Evangelistic Work.** Dr. DuBose's main center of work was in the Yang Yoh Hang Chapel (opened in 1872) near the south gate of the city. From 1900 on he began to open a series of outstation chapels south of the city and in 1907 there were nine of these.

In 1903 Dr. and Mrs. DuBose were still on furlough, returning in the late summer. Mr. Dzen, under Dr. Davis' supervision, carried on the work at Yang Yoh Hang. Mrs. McCormick continued to work among the women in the outstations. She left on furlough on December 18, 1903.

The report adds:

A marked feature of this work of Dr. DuBose's is the fact that those who live in the country, can at any time find a large, well-known street chapel in Soochow where Dr. DuBose has preached every day in the year. And they come to it from a wide region.

The report for 1904 describes the work of the DuBoses:

Dr. DuBose has been actively engaged in discreet chapel work, and in itinerating through the surrounding district. During the year Dr. DuBose baptised 14 adults and several children. He reports also that the native Christians have been very liberal in supporting the work themselves, paying for the chapel rents, and in two places purchasing preaching halls.

Dr. DuBose has also given considerable time to the preparation of an important work on Natural Theology and Apologetics.

Mrs. DuBose has assisted in the itinerating work, teaching the natives how to sing, and teaching the women and inquirers, and visiting in

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813 Mr. McCormick wrote about her itinerating in the Missionary, Vol. 37, pp. 317, 320.
814 Miss., Vol. 37, p. 228.
815 Ibid., p. 390 for information on Dr. DuBose's work on Bible Commentaries.
the homes of native Christians. She has been in the habit of daily attending the services and the Yang Yoh Hang Chapel, where multitudes of Chinese women have come, and for whom Mrs. DuBose has conducted a service in the room adjoining the one used by the men. . . . 816

In 1905, on January 28, Mrs. McCormick returned from furlough. 817 There is no station report for the year, but we learn that a property change was underway. Dr. DuBose's residence at the Twin Pagodas was sold, 818 and in 1905-1906 two new residences were built on a lot adjoining the Yang Yoh Hang property. 819 These residences were for Dr. DuBose, and for his son, Rev. Palmer DuBose, who with his wife reached the field February 20, 1906. 820

In the summer of 1905 Dr. DuBose was the leader in organizing the Anti-Opium League, and was elected its president. 821

The report for 1906 has nothing on the work in South Soochow. In a news note we are told:

Rev. Palmer DuBose and wife are located at Soochow, China. We are glad to learn that Mr. DuBose was able to go into the Chinese pulpit on the first Sunday he was in Soochow, and that he has been preaching ever since. He says, "I am also digging into the written half of my native language." 822

In a letter, written in the fall of 1906, on "Self-support in Sinim," Dr. DuBose said:

In our work in the lake country, to the south of Soochow, the principle was first laid down, and has been rigidly adhered to, "No

816 Miss., Vol. 38, pp. 227-288. The last mention of Mrs. DuBose's dispensary was in 1899 (see our Vol. II, p. 548).
817 Chinese Recorder, Vol. 36, p. 158.
818 See map of Soochow, our Vol. II, p. 180-A.
819 MMCM, 1905, p. 303; 1906, pp. 13, 57.
820 For Rev. and Mrs. Palmer DuBose, see above, page 121.
821 Miss., Vol. 39, p. 6; Vol. 40, pp. 68 and 422.
822 Miss., Vol. 39, p. 203.
mission money for local expenses," If they want me to preach in a
town, let the chapel, sitings, hymnals and lights be furnished, and
I will come . . .

The Chinese are a liberal people, and are also capital financiers, if
permitted to manage their own affairs, though the diaconate requires
instruction and watchfulness as well as any other department of Church
work . . .

Self-support develops the spirit of Christian activity . . .

When I returned from furlough three years ago, there were in the
country four chapels, one of them small and another badly situated.
Now there are nine, with number ten to be opened soon . . .

Late in 1906 we get this information:

To the south and southwest of Soochow are a number of towns and
villages . . . These towns and villages range in population from
75,000 down to small villages, including one large walled city . . .
In these fields there are now 12 chapels. The missionaries desire
to enter several more of the towns at once, but it seems impossible
in view of the work in hand.

There is one organized Presbyterian Church in one town, and a
partially organized church in another. During the years from
1902-1905 Dr. DuBose received more people into the church in this
country field than he received during the first thirty years of preach-
ing in China, and during the last two years he has received more than
all the previous 33 years.

It is impossible for the two missionaries, Dr. DuBose and his
son, Palmer, under present conditions of travel to meet the demands
made upon them . . . The great need at this time is a good motor
boat which it is said will cost about $150 . . .

The report for 1907 said:

Soochow, another provincial capital and vast center, is divided into
two stations for convenience of work.

South Soochow has seen another year of evangelistic labor, Rev. H.C.
DuBose and his son, holding a daily "spiritual clinic" in the chapel in
the city . . . Ten chapels are under the care of these two evangelists
. . . In addition . . . Dr. DuBose has found time to continue his
literary work . . .

\[823\] Miss., Vol. 39, p. 509. \[824\] Miss., Vol. 40, p. 592.
Special mention must be made of Dr. DuBose's labors for the Anti-Opium League . . .

Mrs. DuBose continues her work among the women . . . Her mornings are occupied with teaching a small boarding school for the children of country Christians.

Mrs. McCormick's work has as usual been confined to itineration in the country.

Growth of the Out-Stations, 1903-1907 (the last year for which these figures are given).

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>Opened</th>
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<th>Inquirers</th>
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826 These figures are from the statistical tables in the MMCM for the years indicated. Mohdah, an outstation frequently mentioned before 1900 (e.g., Vol. II, pp. 339, 350, 360, 401) has faded out of the picture.
The DuBoses' Thirty-Five Years of Service (1872-1907). The Missionary took note of the occasion and paid tribute:

On June 2nd of this year, Rev. and Mrs. Hampdon C. DuBose completed their thirty-five years of service as foreign missionaries in China. These faithful missionaries have been working side by side during these many years . . .

Appropriate mention has been made of the work of Dr. and Mrs. DuBose in the Bi-Monthly Bulletin . . . from which we quote:

"Dr. DuBose by aptitude and training, is not as well fitted, perhaps, 'for the care of the churches' and the details of administrative work as some of his compeers. But for singleness of purpose in preaching, both by tongue and pen, there is probably not a man in our China missions but must yield him the palm. Hundreds of thousands, not only in Soochow, but all over the land, have attended his chapel, and in many quarters they speak of missionary 'Du-Vu-Si' of the patriarchal appearance and genial manner."

Dr. DuBose has been a voluminous writer, including catechisms, sermons, commentaries, and well-known books. Mrs. DuBose, in addition to caring for the family, has led a busy missionary life, ministering especially to multitudes of women.

These veteran workers have had the privilege of seeing their children take up the work of missionaries . . .

Evangelistic Work, 1908-1911. Palmer DuBose said this of the year 1908:

This year promises to be one of the brightest, if not the brightest years in our history, and the Spirit's richest blessings seem to be pouring forth on us. One week from next Sunday, eight, and perhaps more, will be received into our Yang Yoh Hang Church. With this addition, our active membership will have trebled in two years . . .

Some time ago I visited a new town where we hope to have a chapel opened before the end of the month . . .

The two great needs of our work are: (1) A fast moving boat, and (2) the enlargement of our Yang Yoh Hang chapel. In good weather

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in our present chapel there is scarcely standing room, and we very much need a chapel that can seat from 1,000 to 1,400 people. . .

In the spring the Mission planned to move Mrs. McCormick to the proposed station at Changchow, but property could not be rented, and Mrs. McCormick continued in the South Soochow field.

The report for 1908 said of the country field:

Dr. DuBose made 45 trips during the year, and on more than 30 of these trips spent three or four nights in his motor boat. Twenty-three communion services were held at different stations. When he is in the city, Dr. DuBose spends his mornings mostly in his literary work. Two volumes of the work on Systematic Theology which he is preparing will go to the press at an early date.

Mrs. H.C. DuBose has conducted a Boys' School, at which there are nine boarders and thirteen day pupils.

Mrs. McCormick was busily engaged throughout the year in itinerating through out the southeastern and southern towns, spending much time on her Chinese boat, with her Bible women, traveling from place to place.

Rev. Palmer C. DuBose has charge of the work in the towns southeast of the city, is pastor of the Yang Yoh Hang Church, and shares the city work with his father. The chapel work is very hopeful. A series of services is held every afternoon, varying from two to four services. Seven persons united with the church in the month of May. A Mens' Bible Class is conducted. . . Two night services were held a week for business men who could not attend the chapel services held in the morning and afternoons.

In February, 1909, Dr. DuBose wrote that he had had to give up literary work on account of his eyes.

The report for the year speaks of the revival services at five stations: Nanking, Kiangyin, Tunghiang, Kashing and Soochow.
Soochow Evangelistic Services. Writing on June 10, 1910, Miss Addie Sloan said:

The union meetings of all the missions which have been conducted for four hours daily, for two weeks in the heart of this great heathen city, were preceded by many weeks of preparation.

First the preachers, with a few others, began a daily prayer meeting at the Baptist church . . . After more than ten days of prayer for the Spirit's guidance in choosing leaders for the spiritual revival, Dr. P. F. Price, D. D. of our Mission at Tunghiang, was sent to us and preached with much power for a few days to the Christians and inquirers especially. As Dr. Price could not remain longer, Pastor Li continued the preaching for several days until it was felt that the time had come to have every Christian join in the prayers and worship. This could only be done by separating to the several churches and chapels in and around the city.

These prayer meetings were continued until the representatives from each Mission decided that the best way to reach the masses of enormous Soochow was to build a mat shed at the King Ong (Methodist) Church as the most suitable place . . . and have Pastor Li as the leader of the preaching and Mr. Burke as leader of the singing . . .

Pastor Li, with his selected corp of helpers, preached with great simplicity and earnestness very directly against sin . . .

There were 1,500 or more names handed in of those expressing interest . . . Even if half of this number are in earnest and can be regularly taught and thereby become spiritual Christians with those who are already on fire for the salvation of the lost, this will make a company sufficient to overthrow in a few years the heathenism of this important city . . .

Soochow has for long years been turning a deaf ear to the Gospel call, but she has been moved as never before, and is now giving us the golden opportunity to teach her the pure truth . . .

Our greatest need now is for men and women to teach those who want to know . . .

Mr. Palmer DuBose tells of a second series of union services in 1910:

On Sunday, November 27th, we began our second union evangelistic

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834Bi-M., Vol. IV, pp. 110-111; Miss., Vol. 43, pp. 515-516.
campaign of the year. It lasted two weeks . . . The Yang Yoh Hang Chapel was decided upon. The front court was covered with a mat shed / other changes were made / . . . These changes almost doubled the size of the chapel, / so that it / could seat 800 to 900 people.

Palmer DuBose goes on to speak of the attendance and the fine spirit of the meeting, and said that about 100 mens' names had been added to the list of inquirers at Yang Yoh Hang. 835

Deprivation of Dr. H.C. DuBose, March 22, 1910. The report for 1909 had this to say of Dr. DuBose:

Dr. H.C. DuBose has been far from strong during the greater part of the year, but has been able to do a good deal of preaching in Yang Yoh Hang Chapel, and in his large country field . . . 836

In the Minutes of a called meeting of the Mission in January, 1910, we find this note by the Secretary:

During the discussion of these questions Dr. H.C. DuBose was suddenly taken ill while speaking. He received prompt assistance, but his condition became so serious that the mission adjourned after an earnest prayer for his recovery had been offered by the chairman, Dr. Price. 837

He recovered from the attack, and was able to do a limited work in the city until March 21, when he was again stricken and died on March 22. Mrs. McCormick described his last illness. 838 Dr. Price wrote an excellent sketch of his life and character which was published in the Missionary. 839

The 1910 report has this brief note:

At Soochow Rev. Palmer C. DuBose has resolutely attempted to cover the entire field left vacant by the death of his father, in addition to his own work. He reports 13 members received in his out-stations last fall, and expects 18 more this autumn and winter. There are 73 regular inquirers.

Mrs. McCormick has been active in Mr. DuBose's field, visiting the members and inquirers in all the out-stations.

At the annual meeting of the Mission in 1910 the following action was taken:

Mission approves of a special appropriation by the Executive Committee of $2,000 gold to erect a suitable memorial chapel to Rev. H. C. DuBose, D. D., on the Yang Yoh Hang, Soochow.

Writing in February, 1911, Mr. DuBose told of a communion service held on January 29:

... Four men were baptised and received into the church, one of these a Soochow farmer. A large proportion of our membership is composed of farmers who have moved here from Kiangyin... Many of these people walk five to six miles to church every Sunday...

The Chinese Week of Prayer began Monday, January 30th, China New Year Day, and closed with our usual communion service, which this year was held in our Yang Yoh Hang Church...

Our annual Bible class for Christians and inquirers began Wednesday, February 15 and lasted through the following Sunday... The class numbered 67 this year, which is slightly higher than any previous year. There was only one of our country churches not represented... There was a deep spiritual and devotional tone in all the study, and almost without exception the men seemed to get a fine grasp on the subjects they studied... 842

The "Revolution" in Soochow. Mrs. H. C. DuBose went on a short furlough, leaving China February 14, 1911 and returning on October 14. 843

Mrs. DuBose was back when the Revolutionary party entered Soochow quietly

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on November 5, 1911. She wrote:

Not a gun was fired, not a bugle note was sounded. They gave the Governor the choice of taking over the seal of government under them and continuing in office, or else, of becoming prisoner, and having his official home burned. He, like a sensible man, chose the former, not only for his own comfort, but as he said in the proclamation he put out, for the sake of the thousands of his helpless people who looked to him for protection and peace. There has been no fighting and no burning of houses here, no looting or frightening of the people. Business goes on as usual everywhere.

We have been able to keep the chapels open as usual, both in the city and the country...

Palmer DuBose wrote urging that reinforcements be sent without delay.

Here in Soochow we need them more and more, and every month will count. There cannot be any anti-foreign feeling here in Soochow; it is impossible. The Lord has given us the hearts of the people as we never dreamed of in the days that are past...

Educational Work in South Soochow. It would seem that the Day School at Yang Yoh Hang was the only one that ran in Soochow continuously from 1901 to 1906. In 1901 there were 15 pupils. In 1906 there were 14 boys and 3 girls. Day school students are not mentioned in 1907 to 1909 or in 1911.

A Boarding School. The report for 1907 says that Mrs. DuBose was teaching a small boarding school for the children of country Christians. A boarding school with 8 pupils is noted in the statistics for that year. The report for 1908 states:

Mrs. H.C. DuBose has conducted a Boys' School at which there were nine boarders and thirteen day pupils. One of the boys who united with the church about a year ago has announced his purpose of studying for the gospel ministry...

844 For the Revolution of 1911, see above, p. 76.
847 See above, p. 224
848 See statistical tables in Minutes for these years.
On April 8, 1909, Mrs. DuBose wrote an article on "The Soochow Boys' School," and there is a picture of the group -- seven larger boys (the boarders from the country?), and 13 little boys (the day students?). She tells something of what they are studying. It would seem that the already existing boys' day school, and a few boarding students from the country have been put together into the "Boys' Boarding School."

There is no comment on this school in the 1910 report, (the year that Dr. DuBose died). The statistical table on educational work, however, shows an advance: 26 in boarding school and in day school -- 34 boys and 16 girls. The statistics for 1911, 23 boarders are indicated, but no day school students. Mrs. DuBose was on furlough a good part of 1911, and there is nothing in the report for that year on the work in South Soochow. In the 1910 MMCM, Palmer DuBose is given an estimate for 1911 of $400 for a boarding school, but nothing for a day school. Evidently, the school was housed in the Yang Yoh Hang property, and there is no indication at this time of an expansion.

**North Soochow.** As we saw in the report for 1902 (pages 222-224 above), the work in North Soochow was more varied than that in South Soochow. The chief emphasis, however, was on the Medical Work, whose progress in these years we will now trace.

History of the founding of the Elizabeth Blake Hospital through the gift of Prof. J. N. Blake in 1897 is told in an editorial in the Missionary in

851 Miss., Vol. 42, p. 372.
852 Statistical tables in MMCM for these years.
1903. This account said:

The hospital consists of a male and a female ward, a chapel, drug room, dispensary room, two clinics, besides the doctor's dwelling house . . .

A regularly organized church has been established in the chapel, which is now too small to accommodate the members, so they have decided to remove the dispensary and drug rooms, thus throwing all these into the chapel for a large auditorium, while a separate building will be erected outside for the doctor's medical purposes . . .

Financing the Hospital: Dr. Wilkinson wrote an article on financing the hospital by friends underwriting costs of the cots at $20 each, with this result:

Of the $1,400 expense last year the amount our churches were called on for was only $200, at the rate of exchange when I left Soochow last spring. The larger part of this amount was paid by friends in the home churches at the rate of $20 per cot; so only the balance of expense over what was thus paid was used of the $1,200 . . .

In 1902 and 1903 the question arose about financing the development of the hospital through gifts from non-Christians.

First, the question of tuition fees paid in advance by well-to-do non-Christian medical students -- accept them or not? The 1902 report said:

Recently a few young men from wealthy families have applied for instruction, and have offered to pay a $100 each in advance for their tuition. This offer has stirred up much earnest discussion. The question is, Will it be best to encourage this movement and establish a strong medical school supported and encouraged to some extent by the attendance of students of this class. The answer depends somewhat on the proportion of such students that enter the school. At present, the proportion is small . . .

It would seem that Dr. Wilkinson had accepted $400 in advanced payment on fees, and asked to be allowed to build a dormitory to house his medical students. This matter was brought before the September Mission

854 Miss., Vol. 36, pp. 395-96 855 Ibid., p. 396.
856 AR, 1903, p. 72. This statement was purposely omitted in my quotation from the 1902 report, given on page 224 above.
meeting in 1902, and after "protracted discussion," the matter was referred to the Executive Committee for decision, Dr. Price and Dr. Wilkinson to present the two viewpoints. 857

A second question of financial policy came up at a called meeting of the Mission on January 28, 1902. The action taken at that meeting is as follows:

On the question raised by Dr. Wilkinson of his accepting an offer from the Chinese of the charge of an asylum for the insane to be built and maintained by them, the following was adopted:

Resolved, that Dr. Wilkinson be allowed to accept the charge of such an asylum, which shall be conducted under mission supervision. 858

The point was that the asylum would not be under Mission control -- the Chinese would own and maintain it, but the Mission doctor would "supervise" the work.

It would seem that in the months following Miss Carmichael became involved in the rightfulness or wisdom of this action. 859 She sent out a circular letter to the Mission in November, 1902, which the Mission did not list. Her specific request was for a change of work, no reasons being published as to why she found a change necessary. A meeting was called for December 16, 1902, to consider the following matters:

1. Questions with regard to Miss Carmichael's letter of 6th of November.
2. The matter of making provision for the care of insane patients at the Elizabeth Blake Hospital. 860

After consideration, the Mission recommended that she go to Kiangyin, in response to that station's invitation, and prepare for evangelistic work. 861

857 MMCM, 1902, p. 107. 859 For Miss Carmichael, see above pp. 69, 117.
858 ibid., p. 87. 860 MMCM, 1902, p. 131
861 MMCM, 1903, pp. 133-34.
Miss Carmichael was a nurse.

Then came the other matter.

The mission resumed the consideration of the question of accommodation for insane patients at E.B. Hospital.

It was moved and seconded that the resolution passed at called meeting, Kashing /Jan. 23, 1902/, authorizing Dr. Wilkinson to take charge of insane asylum maintained by the Chinese (Minutes, p. 87), be rescinded. 862

The Mission voted 9 to 4 for this (names recorded). Three resolutions were then presented, the first being passed by a vote of 10-3:

Resolved, that the Mission approve of the enlargement of the Blake Hospital to the extent of making provision of treating not more than fifteen insane patients.

The other two resolutions were passed and then amended in the following form:

Resolved, 2, That the Mission authorize Dr. Wilkinson to ask the permission of the Executive Committee of Foreign Missions to appeal to the home church for $5,000 gold, to be devoted to erecting wards for the insane at Elizabeth Blake Hospital. Ayes, 9; Nays, 4.

Resolved, 3, That from this time no money be received from heathen sources for building of the wards for insane patients.

The Mission leaves the acceptance or non-acceptance of $1,400 mexican already in hand to the discretion of Soochow station, and it shall be explained to the donors that funds so received are a free gift to the hospital, placing the Mission under no obligation whatever to the donors. It is also expressly understood that the $1,400 mexicans aforesaid may be used for furnishing, not for building, the wards.

Resolution 3 was passed unanimously with the following explanation of votes which, by permission of the Mission, is herewith inserted:

"Our affirmative vote is not intended to endorse the action of the Mission in accepting and using the amount of $1,400 received from heathen sources."  Signed Geo. Hudson, G.W. Painter, C.N. Caldwell, J.L. Stuart, P.F. Price. 863

862 MMCM, 1903, p. 134.
863 Ibid., pp. 134-35.
The Mission then ordered that the secretary furnish a copy of the whole action in regard to the accommodation of the insane to the Executive Committee.\footnote{MMCM, 1903, p. 136.}

The Mission met again on December 18, and adopted the following:

Resolved that the question of receiving money from heathen and using it in the extension of Mission work be referred to a committee of three to report to the next regular meeting of the mission.

Messrs. Painter, Davis and Price were appointed.\footnote{Ibid., p. 137.}

The March, 1903, meeting of the Executive Committee had before it the question of Dr. Wilkinson's receiving certain medical students and the building of wards for the insane, together with the question of non-Christians financing of medical work. They set forth the Committee's views on both medical and education problems and policies, and we will quote them in part.

Because of the difficulty of grasping all the details of the problems before them,

\ldots The Committee prefers to lay down certain general principles which it believes to be those that should govern all such matters of Mission policy, leaving the detailed application of these principles to the Mission.\ldots

1. With reference to our medical work in foreign fields we would lay down the following general principles governing the same. In all use of philanthropic work as a method of mission work, the determining aim should be evangelistic. Such work is useful as exhibiting the helpful and unselfish spirit of Christianity and as contributing to the successful preaching of the gospel.

It is not the responsibility of the foreign mission enterprise to care for the sick and suffering of the world. Occasions may occur, such as famines and pestilence, when it is not only the right but the duty of the foreign missionary to minister to such need as he comes in contact with, as he may be able, without raising the question of what effect such ministry will have upon his evangelistic work. But as a general rule, and a missionary method, philanthropic work should be limited to the possibility of its being utilized for evangelistic need.
In this connection we would like to raise the question and would be glad to have the Mission answer it. In what way can the insane asylum, such as has been suggested in connection with Elizabeth Blake Hospital, be so used? The Committee would like to have light on that subject...

2. Concerning education work... it should be for the instruction of the children of believers, and for the training of Christian leaders. A few non-Christians may be admitted.

The Executive Committee does not know of any school work carried on by any Mission Board of Committee in which the attendance of non-Christian pupils is absolutely prohibited. Usually it is thought desirable to have a certain proportion of this element in the hope that they may be brought under Christian influences in a Christian school.

In conducting a class of 13, 8 of whom were Christians, and two inquirers, the Committee does not think that Dr. Wilkinson violated the general principle here stated.

As to the financial end of such work... such work ought to be as near self-supporting as the conditions of the case will admit of.

3. With reference to the general principle of receiving gifts to the Mission work offered by those who do not profess to be Christians... The only question in such case would be whether the donation is freely made, without any such restrictions as to its use as to take away from the Mission the right to make such use of it as it might think best.

With reference to the specific question of receiving gifts from heathen young men for the purpose of building a dormitory on the grounds of the hospital, the Committee does not see any objection to receiving such gifts, provided the Mission thinks such dormitories are needed, and provided that no obligation is assumed to use them in a way the Mission would disapprove of if the money had come from the Mission's own treasury...

With these declarations of principles, we must leave the settlement of specific questions arising under them in the hands of the Mission.

Dr. Wilkinson went on furlough March 14, 1903 and presented his views in person to the Committee. Dr. Price, the Secretary, presented the Mission's views by letter. Thus, the whole matter was again before the Committee in June, at which time the Committee wrote that they saw no need to modify what they had previously said. However, they were more specific...
on one point:

Dr. Wilkinson was authorized to advance the funds necessary for building barracks for his medical students, re-imbursing himself with tuition paid by the natives. The Committee agreed that it was not best for Dr. Wilkinson to receive tuition in advance from medical students with which to build the barracks for his medical students, but that it would be proper for him to build the barracks, if he chose, with his own funds and reimburse himself with the tuition paid by the native medical students. 867

When the Committee on Gifts from non-Christians reported to the September Mission meeting, they said that many "exchanges of money" for school fees, etc. are allowed, but held these were not gifts. They quoted an action of the 1844 Assembly, asserting that gifts are acts of worship, and go on to say:

Giving being an evidence of faith and an act of worship, it can be but conversely true that to encourage giving to God's treasury on the part of those who do not acknowledge our Lord as a personal Saviour is to emphasize works apart from faith, and will result not only in harm to the giver, but to the church also . . . 868

Now to return to Miss Carmichael's case (see above pp. 237-239). In accord with the Mission's action of December 18, 1902, Miss Carmichael moved to Kiangyin. 869 On May 13, 1903 the Executive Committee wrote that the Committee "would, for the present, withhold their approval of the transfer of Miss Carmichael from Soochow to Kiangyin, and giving the reasons therefore:" 870 Evidently things had been said about her which made the Committee question her place on the Mission. At the annual meeting the Mission went into a committee of the whole to consider the Committee's letter about Miss Carmichael, and then instructed a committee of three to

867 MMCM, 1903, p. 144.
868 Ibid., p. 149. In a letter reaching the Mission Jan. 15 and published in the appendix (1904, p. 233) the Committee re-affirmed its March action (see above p. 240 ), and said they felt the Mission tended to judge the motives of the givers.
869 Miss., Vol. 37, p. 229.
870 MMCM, 1903, p. 143.
write the Executive Committee about their action in regard to Miss Carmichael. The Executive Committee, evidently, was not satisfied, and referred certain questions to the Mission about her. These were considered at a called meeting on February 2, 1904, and the following was adopted:

Resolved, That the following reply be made to the Executive Committee: "In regard to Miss Carmichael, the Mission begs to inform the Executive Committee that the charges mentioned in the letter of the Executive Committee of November 10, were known to the Mission at the time of her transfer to Kiangyin in 1902, and we did not then and do not now consider them as serious enough to require investigation. Nothing further has been brought to light that ought to affect her character as a missionary in good and regular standing."

Evidently Miss Carmichael's patience was at an end, and on February 29, 1904, she resigned, requesting that the Mission pay her travel expenses home to Scotland. This was approved and forwarded to the Executive Committee. On July 20 the Executive Committee accepted her resignation, and expressed their "regret for any misunderstanding the Committee may have had of any matters connected with her work while under our care," and thanking her for the help she had given.

**Question of Control.** Dr. Wilkinson returned from furlough on Dec. 30, 1903. He brought back with him a plan for the control of the Hospital which he had evidently persuaded the Executive Committee to adopt. We are not given a copy of this action, but it seemed to the Mission, evidently, that the Mission control of its institutions was endangered. The Mission, therefore, spelled out in detail its "Amended Rules and Regulations for

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871 MMCM, 1903, p. 150.  
872 MMCM, 1904, pp. 183, 192.  
873 Ibid., p. 196.  
874 Ibid., p. 200.
the Conduct of the Elizabeth Blake Hospital, Soochow." It provided for various aspects of the work, but put the control under a "Medical Committee of three, who shall be annually elected by the Mission. The Superintendent of the Hospital shall be ex officio member of this Committee."875

The Executive Committee at its July 14, 1904, meeting accepted this Mission plan of management. 876

Miss Flora Alderman arrived January 1, 1904, to take Miss Carmichael's place, and died on May 22 of that year. 877

The Paxtons (Hospital evangelists) went on furlough in June, 1904,878 and Dr. Davis moved out of the city into the "hospital evangelist's house" to carry on the work there. Writing in August, Dr. Davis said that Dr. Wilkinson broke down, trying to carry on the work without a nurse, and on doctor's advice, closed the hospital for the summer.879

The hospital was re-opened on September 18. The medical school began in October with a full number, 14 students.880

The report for the year said:

The number attending the hospital was not so large, on account of the interruption of the work, and the fact that after the hospital was closed the people did not find out for some time after it was opened that they could receive attention there.

It is hoped that a suitable matron of the hospital will soon be in charge, and also that a trained nurse to take the place of the lamented Miss Alderman will be sent out during the coming summer. The hospital should have two physicians, so that it will not be necessary to close it, when one of the two is laid aside temporarily by

The report for 1905 does not mention the Soochow work. The report of the Medical Committee to the 1905 Mission meeting gives us the following:

2. **Regime** -- We find that the hospital was reopened in September, 1904, and has been kept open continuously ever since.

Dr. Wilkinson worked single handed until May, 1905, when the new matron, Miss M. L. Fish, entered upon her duties.882

There have been some additions and changes made, increasing the area of the hospital grounds and enclosing them by a general outer wall. The number of persons in the institution at any given time, including patients, servants, students, has been 30 to 90. The control of these inmates, who were constantly coming and going, was no easy matter.

A system, however, has been devised by which the constantly changing company has been fed, nursed and doctored and regularly instructed in religious truth.

3. **Medical class** -- A medical class has been conducted, including in all 19 young men. Instead of paying tuition they do the work of nursing in the wards, thus avoiding the necessity of hiring servants. All but one, who is supported by the Mission, pay for their food, books and all other personal expenses. . . .

In the women's ward there are three female student-nurses . . .

There follows a financial report of income and expenditures which shows a balanced account.

The Committee made the following recommendations:

1. That the work of the women's ward be suspended for the present.

2. (That Dr. Wilkinson make some disposition of his female student nurses.)

881 Miss., Vol. 38, p. 228.
882 Miss Mattie L. Fish was evidently employed by the hospital, and was not an appointed missionary, although her name is on the roll of missionaries in the MMCM, for the years 1905, 1906, and 1907 and then is dropped.
3. (That the Committee be informed of the necessity of a second doctor.)

4. (Appropriation for arrangements for workers at hospital)

5. That the Executive Committee at Nashville be requested to appropriate $3,500 gold, the same being part of the money already put into their hands by the founders of the hospital, for the use of erecting a two-storied building on the south side of the hospital; this new building to be used for clinic, class rooms, dormitory, operating rooms, gate house, etc.

6. That Gold, $1,500 may be used in the construction of water works, under the following conditions . . . 883

Writing in the fall of 1905 (?) Dr. Wilkinson tells something of the daily work at the hospital: the training of his medical students, and his training school for nurses (females). One thing is of special interest:

On the 31st of May, 1905, we held our first commencement exercises, at which time, Mr. Yao Pah Hyi . . . graduated. He stood a creditable examination and left the hospital an enviable record. He came to us a heathen, without any knowledge of the gospel. The last three or four years of his time in the hospital he was one of our most active Christian workers. Now he is engaged as professor of physiology in the largest government school in the province at a very good salary . . . 884

Miss Agnes Violet Innis arrived on September 8, 1905, to take Miss Alderman's place in the hospital. 885

In November Dr. Wilkinson was laid up for about two weeks:

He at first suffered from an old sprain of the wrist which was aggravated by a large carbuncle on his finger. When the wrist and carbuncle were better, he received a severe injury to his arm while en route to Shanghai, his arm being caught in the engine of the motor boat and badly bruised from the wrist to about three inches above the elbow. Miss Innes says: "How he escaped breaking his arm is more than I can understand. The pain was intense, and he could hardly eat or sleep, and though the arm was in bandages, splints and sling, the blister became infected while Dr. Wilkinson was working in the clinic, the result being that the whole arm was for a few days

883 MMCM, 1905, pp. 303-05. 884 Miss., Vol. 39, pp. 162-64. 885 For Miss Innis, see above, p. 119.
a mass of boils. He lost a good deal of strength and weight, and
was finally persuaded to go to bed and give his arm a chance. The
boils are getting better, but it will be a long time before he can use
his right arm or hand.886

A called meeting of the Mission in April, 1906, authorized the
reopening of the women's ward.887 On July 1, Miss Innis died, and the
hospital was again left without a nurse.

Writing on January 8, 1907, Dr. Wilkinson said:

God has visited us again and taken some of the best from among
us . . . We so far have no one in sight to take up the work Miss
Innis so efficiently began . . .

The general appearance of the compound has been much improved
during the year. An operating room, so long needed, is nearing
completion. The new gate house at the south main entrance, will
soon be finished. The grounds for the new Woman's Hospital wards
are being leveled and prepared for the building which the Mission
granted appropriation for last year.888

The Bi-Monthly Bulletin gives the medical and financial statistics
for 1906. There was a total of 438 in-patients and $4,993.75 was taken
in and disbursed (of this $750 was from the Mission for running expenses,
and $1,048.40 was a capital appropriation for the building of the Woman's
Hospital). There were 21 male medical students and four female nurses.889

Dr. David Todd Stuart arrived in Shanghai on March 5, 1907, for
work in the Elizabeth Blake Hospital.890

Dr. Wilkinson went on a brief furlough May 8 to October 15, 1907.891

886Miss., Vol. 39, p. 16, 887MMCM, 1906, p. 16.
890For Dr. David Stuart, see above, page 125.
891MMCM, 1910, p. 355. Another departure date is given in the Bi-
Monthly Bulletin, which says:

Dr. J. R. Wilkinson left for the USA on May 31 on furlough. Dr.
Wilkinson was at home last year, but for a few months only, and all
will rejoice with him?/ in the opportunity to "get acquainted with
his family" from whom he has been absent several years (Vol. III p. 81).
On the eve of his departure (April 29) he wrote:

The Hospital has been for some time full to overflowing . . .

The painter has just come in this morning for settlement for the last work done on the operating room, and I hope by the time I reach America, Dr. Stuart will be able to use this room . . . 892

About ten days ago we nailed up the old West Gate to the hospital compound and opened the new South Gate, moving our gate-keeper to his new quarters . . .

The foundations for the water tower are laid and the walls up half way to the first landing of the windows. . . 893

The annual report for 1907 said:

During the absence of Dr. Wilkinson in the United States the hospital itself has been under care of Dr. D. T. Stuart. In-patients have totaled 511, and treatments 12,763 for the year. During August a severe epidemic of Asiatic cholera broke out in the city, and carried off several patients and one nurse before its spread in the hospital could be checked. A temporary mat-shed outside enabled the doctor to treat cases from the city without endangering the health of the compound. 894

Medical School. On April, 1908, the Mid-China Mission decided to establish, with the approval of the Executive Committee,

. . . a medical school by the consolidation of the present medical teaching force at some selected point, looking forward to union or cooperation with other missions, if the way be clear. 895

The Mission asked the Committee to approve of the establishment of this school at Soochow. The Committee approved in principle, but said that they could not at that time finance the undertaking. 896

The report for the year spoke of the medical training at Soochow:

The hope was realized. We have this on the building:

The small, new operating building, which has been erected in connection with the Elizabeth Blake Hospital at Soochow, has been appropriately named "The Alderman-Innis Operating Rooms." On May 23 Dr. David T. Stuart, performed an operation, the initial one in the new building, for appendicitis . . . (Miss., Vol. 40, p. 502). 897

895Miss., Vol. 41, p. 349. 896Ibid., p. 364.
Twenty young men are in the medical school which is conducted in connection with the work of the hospital, one of whom was graduated in May with the degree of M.D. There were nine young women in the nurse's training department, one of whom was graduated at the medical commencement. The commencement was quite an event in Soochow.  

The evangelistic work of the hospital is under the care of Rev. Lacy Moffett, assisted by Rev. Lieu Teh-sen, who was ordained in the spring... The evangelistic work in the women's ward was done by Miss Addie Sloan... 

In September, 1908, Dr. Shields was transferred from Tunghiang to Soochow to teach in the medical school there. 

Miss Elizabeth Corriher arrived on December 4, 1908. Writing the end of the month, Miss Sloan said:

We were most delightfully surprised by the arrival the first part of the month of Miss Corriher, our long-looked-for nurse, whom we had concluded was a myth, but before she had been with us a week, the Mission sent her on to Kashing for a few months to aid in the work there whilst she studied Chinese, so we hope to get her back as soon as she is able to "begin to talk." 

In 1909 the medical work, one would gather from the report for the year, ran on as usual: 

Drs. Stuart and Shields had their hands full at Soochow, the one conducting the Elizabeth Blake Hospital, the other teaching the medical students. Dr. Wilkinson was at home on furlough. There were 550 in-patients in the wards, and 51 major and 172 minor operations performed by Dr. Stuart and his assistants. 

At Kashing... Drs. Stuart and Shields paid us monthly visits, and helped in serious operations...
Some personnel changes in the Fall of 1909, however, will have a real effect on the medical work at Soochow.

On October 4, Dr. and Mrs. Wilkinson returned to China, bringing with them their daughter, Miss Annie Wilkinson. Mrs. Wilkinson had taken the children to the U.S.A. in March, 1903, and was just returning. With the Wilkinsons came Miss C. Hirschland to work in the hospital as matron in the place of Miss Fish.

In April, 1909, the Mission had decided to establish the union medical school in Nanking and in October, 1909, Dr. Shields moved to Nanking as the Mission’s professor in that school.

On November 6, 1909 Dr. David Stuart was accidentally killed.

Writing in January, 1910, Mrs. Wilkinson said:

The plumbers have for the past three weeks been very busy laying the mains for the waterworks and putting in the various connections. The water tower has been erected with two steel tanks on the top: two being necessary in case of accident.

The nine medical students and eight nurses are having their regular class work in the afternoons. They spend from 10:30 to one o’clock every morning in the clinic.

The annual report for 1910 said:

Dr. J. R. Wilkinson, who has done so much to make the Elizabeth Blake Hospital what it is at present, has by no means allowed himself to rest in past attainments, but is pushing forward the work with great energy. A new house, to be used by the native doctors employed in the hospital, is in process of erection. Plans are being drawn up for the Woman’s Hospital and Training School for Nurses within the hospital compound. This latter is made possible by the $10,000 presented to the hospital by a friend at home. An artesian well, 360 feet deep, has been dug, to supply pure water to the wards.

903 For Miss Wilkinson, see above, p. 136.
905 MMCM, 1909, p. 164; Miss., Vol. 43, p. 34.
906 For Dr. Stuart’s death, see above p. 125.
907 Bi-M., Vol. IV, p. 16.
One of the most interesting patients this year was a Chinese Ph. D. of Columbia University, sent there by the Shanghai Taotai for treatment for insanity. He was discharged well a few weeks ago. Dr. Wilkinson has a peculiarly strong hold on the upper classes of Soochow.908

The hospital was full and overflowing. A news note published in August said:

The latest report from the Elizabeth Blake Hospital states that every bed and private room is taken and other patients are waiting to be admitted. Fifty-six in-patients were reported for one day -- the high water mark in the history of the hospital. The woman's ward has been crowded, while the daily clinic has been as high as 30 outside patients. 909

Published in the January-February Bi-Monthly Bulletin are two articles to be dated about the end of 1910. The first is from Mrs. Wilkinson. She said:

The foundations of our new Insane Hospital have been laid, and the work on the building is progressing rapidly. The money for this department of our work has been wholly provided by our Chinese friends of the Hospital. The building contains 15 rooms, and is three stories high. Each room is furnished with hot water radiators . . .

Our four graduates of 1910 are very happy in their chosen work. One has a position waiting him in Shanghai, in a foreign hospital at $50 per month. Another has been appointed as army surgeon in a government hospital in Tsing-kiang-pu. The other two are working out their time here.

Dr. Wang, a 1909 graduate, left us to help carry on the medical work at Kiangyin, during Dr. Worth's absence in America . . .910

Second, Mrs. Woodbridge visited North Soochow for a month, and among other things, speaks of Dr. Wilkinson's activities:

Dr. Wilkinson is the center of Elizabeth Blake Hospital, and the amount of work he accomplishes is amazing, and yet is all done quietly and without seeming effort. He is in charge of the hospital with its many in-patients, the number of whom exceeds the accommodations; the daily clinic; and frequent calls are made on his time

by foreign and Chinese patients living at a distance. Just recently he has added a department of dentistry to his various other duties, which brings in quite a little sum towards carrying on his work.

He is Station Treasurer, conducts religious services, is superintending extensive building operations in connection with the Mission plant; in fact it would be difficult to enumerate the things for which Dr. Wilkinson is responsible during the twenty-four hours of the day -- for his work, being a physician, does not begin at sunrise or end at sunset.911

On March 14, 1911, Dr. James Potter Mooney arrived to help Dr. Wilkinson in the hospital. On November 29 he married Miss Annie Wilkinson.912

Our knowledge of the hospital work is largely from the annual report for 1911:

From Soochow Dr. Wilkinson reports that his hospital has been full throughout the year, and that he has had 32 medical students under his instruction, whose tuition fees amounted to over $1,100, while the cost of this department of the work was only $600. The total expense of running the hospital for the year was only about $900 more than the income received from the tuition and medical fees.

It would have been more than easy to have reported a money balance to the credit of the hospital, but this would have been at the expense of some of the 665 in-patients and the 5,000 out-patients who were treated.

Dr. Wilkinson reports the E.B. Chester addition to his hospital is nearing completion, and that he has been able to erect a building for $9,000 which an experienced architect in Shanghai estimated would cost at least $20,000. The difference was accounted for by Dr. Wilkinson's giving his close personal attention to what ordinarily would have been left to the care of hired architects and builders.913

912 For Dr. Mooney, see above, page 145.
913 AR, 1912, p. 16. "The building was for a double purpose -- the woman's ward and the school for female nurses. It was to be known as the Chester Memorial Building in honor of the donor, Mr. E.B. Chester of Tennessee." (Miss., Vol. 44, p. 484)
The Hospital Extension Committee reported to the 1911 meeting of the Mission the completion of the three-story building for the insane ($5,000), and the two-story Chinese doctor's house ($1,600).\textsuperscript{914}

The Evangelistic Work, North Soochow. In the period we are studying, the evangelistic work at first was closely tied to the hospital. This is evident in the first and last paragraphs of the 1902 report. The church in North Soochow was in the Hospital compound, and Mr. Paxton, the Hospital evangelist had moved to a new residence on the compound.

Personnel. In 1902 Mr. and Mrs. Paxton were the only strictly evangelistic missionaries in North Soochow. Miss Addie Sloan went on furlough, April 26, 1902, and did not return until August 26, 1903.\textsuperscript{915} Miss Emma McKnight, who had been working in the villages north of Soochow, left China on March 22, 1902, and did not return.\textsuperscript{916} Miss Belle Smith went on furlough in May, 1900, returning Dec. 28, 1902.\textsuperscript{917} Dr. Davis went on furlough in November, 1899 and returned July 29, 1902.\textsuperscript{918}

In 1903 the Paxtons were engaged in evangelistic work at the hospital. Dr. Davis, living in his resident near the chapel in North Soochow, gave his time to the theological students of the "union seminary." Miss Smith probably resumed her work in connection with the North Soochow chapel.

In 1904 Miss Smith continued her work among the women, two of whom were baptised and joined the church.\textsuperscript{919} Miss Addie Sloan was

\textsuperscript{914}MMCM, 1911, p. 22. \textsuperscript{916}MMCM, 1902, p. 126. (Note error in leaving date in Price's China Investment, p. 162.) \textsuperscript{917}MMCM, 1903, p. 176 \textsuperscript{919}Miss. Vol. 38, p. 228. \textsuperscript{915}MMCM, 1903, p. 177. \textsuperscript{918}Ibid, p. 175.
working among the women in the villages north of Soochow (where Miss McKnight had worked). Her younger sister, Gertrude, was visiting her and worked with her for a while. They were living in the Paxton house.  

In February, 1904, the Mission had approved of the Paxtons moving to Chinkiang to take up the work laid down by Mr. Bear.  

The "union" Seminary was discontinued temporarily for 1904.  

Dr. Davis moved to the hospital, taught some theological students, and took over the hospital evangelism from the Paxtons. He was also engaged in plans to open the Union Seminary in Nanking, where he would be one of the professors.  

On October 31, 1904, the Mission approved of the sale of the Dzia Nga Dzien property on which Mr. Davis' city chapel was located, to the Southern Baptists, and in December, the sale of Dr. Davis' house in that section. Thus all the Presbyterian work in North Soochow was now centered at the hospital.  

Rev. and Mrs. Lacy Moffett arrived in Shanghai on December 28, 1904, to help with the evangelistic work.  

There is no report for 1905. The only thing we know of interest is the resignation of Miss Belle Smith to take up work in Shanghai.  

There is no information for 1906. In the 1907 report is the following:  

Evangelistic work in this station is under the care of Mr. Moffett

and a trained native assistant. The hospital clinic and wards afford a most fruitful field for personal work, followed up by visits to the homes of those who are interested, after their return. Mr. Moffett has had a most important Sunday Bible class among the medical students. Two of the number joined the church this year, as well as two of the hospital nurses.

Of the work among the women in and near the hospital, Miss Sloan writes most interestingly and hopefully. Two hundred and fifty have heard the gospel in the Woman's ward, and many others in her house. Women's meetings are kept up regularly, and the spiritual atmosphere of the compound seems better than ever before.

The annual report of 1908 said:

The evangelistic work of the hospital is under the care of Rev. Lacy Moffett, assisted by Rev. Lieu Teh-sen, who was ordained in the spring. Their work in the hospital was followed by much work in the suburbs between the hospital and the city, and in the towns to the north.

The evangelistic work in the woman's ward was done by Miss Addie Sloan. She also conducted two weekly meetings for women, and visited in the suburb near the hospital. The native Christian women were greatly blessed, by a visit from Miss Yu, who is, as Miss Sloan says, "the most spiritually minded woman I know."

Miss Gertrude Sloan began her work as a missionary on March 10, 1908, helping her sister in the evangelistic work.

At the annual meeting in 1908, due to some situation in the Kiangyin Station, Mr. Haden was transferred to North Soochow temporarily, and Mr. Lacy Moffett took over his work in Kiangyin.

The report for 1909 said that "Mr. Haden had general supervision of the evangelistic work in North Soochow." It would seem that Mr. Haden gave more attention to the "outstations," at some of which points Miss Addie Sloan had been working. They were: Tang Fang-kiao, Sah-kiao-dae, Poh-kiao, and Loh-m.

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Undoubtedly the North Soochow missionaries took their part in the union meetings held in the city in June and November.\textsuperscript{932}

**Growth of Outstations?** In connection with the other Mid-China stations we have indicated the outstations and their growth as given in the statistics for 1903, 1905, and 1907. In these years no outstations are listed in North Soochow, the only mention is of the Dzi Men Nge church at the hospital.\textsuperscript{933}

The Hadens went on furlough, March 25, 1910, returning November 6, 1911.\textsuperscript{934} Our information for the year comes to us from a short letter from Miss Addie Sloan written after Mission meeting. She said:

I am greatly indebted to the Executive Committee for the little, plain house given me for my Bible School work. By the time the readers of The Missionary see this letter / February, 1911/ it will be ready for use.

Since the annual meeting of the Mission I have been almost constantly in country work. I lived on the boat so continuously, that when I came home for a day or two, as the Chinese says, I walked "seven high and eight low," too tired to rest. This country work has grown far beyond my reach.

A good Chinese preacher lives at one place; a consecrated Christian woman at another, working without any Mission or private money, and these with the three Chinese women who travel with me, make up my little force.

My three little Sunday schools of 45 boys and girls, from seven to thirteen years, are one among my delights. I hope for the coming two years to continue my Bible school, and thus get Christian women trained to carry on the work when I go home . . .

Oh, that we had consecrated men and women missionaries filled with the spirit of preaching and teaching the gospel to the Chinese while they are so ready to "cast off the old" for something new, they know not what.

Dr. J. W. Davis has been coming down to Soochow from Nanking to preach for us nearly every Sunday since Mission meeting. The

\textsuperscript{932}See above, pages 231-232
\textsuperscript{933}For growth of this church, see below, p. 257
\textsuperscript{934}MMCM, 1913, p. 175.
evangelistic work of the hospital and country has so appealed to him that he says he would be willing to come back here to work if the way were clear. We have neither regular Chinese nor missionary preacher here now. My sister / Gertrude / and I are the only persons doing direct evangelistic work at this place. We have had much fatal illness this summer in the hospital. Among those who have died were several Chinese Christians. 935

Dr. Davis resigned from the Seminary, and at a called meeting of the mission, March 7, 1911, Dr. P. F. Price was elected to take his place. 936

Dr. Davis moved to Soochow with his daughter, Alice, early in the spring of 1911, but he went back to Nanking each week to continue his classes till the end of the spring term. 937

He writes for the Missionary on the state of North Soochow Station at the end of June, 1911, telling about the various phases of the work. He said that in the women's ward, prayers had been held daily by Miss Gertrude Sloan. He continued:

There are four outstations, so that we have, including the Elizabeth Blake Chapel, five points at which regular preaching services are maintained. In visiting these places Dr. Wilkinson's motor boat is a great help. During the first six months of 1911 twelve adults were received into the church, nine on profession, three by letter. There are 20 others applying for admission. 938

In the October Missionary we read of the Sloan sisters' furlough:

Letters from Soochow station convey the distressing news of the serious illness of Miss Gertrude Sloan. A serious surgical operation was performed by Dr. Wilkinson and Dr. Mooney. Miss Addie Sloan, a sister, whose furlough is over a year due, will accompany her sister home as soon as the patient is able to stand the sea voyage. 939

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935 Miss., Vol. 44, p. 71  
936 MMCM, 1911, p. 7.  
937 Miss., Vol. 44, p. 297.  
938 Miss., Vol. 44, p. 485.  
939 Ibid., p. 524.
They left China on September 12, 1911, returning May 7, 1913.940

Growth of the North Soochow Church, 1903-1911, as gleaned from the statistical tables, is as follows:

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<thead>
<tr>
<th></th>
<th>1903</th>
<th>1905</th>
<th>1907</th>
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<td>3</td>
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<td>Deacons</td>
<td>?</td>
<td>?</td>
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<td>1</td>
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<td>4</td>
<td>16</td>
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<tr>
<td>Inquirers</td>
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<td>$71</td>
<td>$100</td>
<td>$140</td>
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</table>

The Educational Work in North Soochow, 1903-1911 falls under four heads: Theological, Medical, Girls' Boarding School and Day Schools.

Theological education. A "union theological school" was run in Soochow in 1903. It was discontinued after the year, but Dr. Davis continued to teach some theological students part time in 1904 before he moved to Nanking.941

Medical Education. Dr. Wilkinson had medical students in training from the time he opened the Hospital, and graduated his first M. D. in 1905.942

The Mission decided there should be a Union Medical College in east China, and opened a medical school in Soochow in 1909, assigning Dr. Shields there as professor. Other missions entered the venture, and in 1910, a "Union Medical College" was established in Nanking, Dr. Shields going there to teach.943

The transfer of the Medical College did not interfere with Dr. Wilkinson's medical training class which continued to grow, reaching a high point in 1911.944

Boarding School for Girls. Miss Fleming had desired for years to

942See above, page 245 . 943See above, page 249 .
944See above, page 251 .
open a Girls' Boarding School in Soochow, but the Mission was not enthusiastic about it.\textsuperscript{945} However, just before the Boxer evacuation Miss Fleming had built a house with a school room in it, and on April 1, 1901, she opened a small school.\textsuperscript{946} We have a report on this school in 1902.\textsuperscript{947} Seemingly, formal action on the school was not taken until the called meeting on Dec. 16, 1902, when the mission voted:

\begin{quote}
Resolved, That the Mission approve of Miss Fleming conducting a school for girls, of whom not more than 8 shall be boarders, not more than 20 day pupils.\textsuperscript{948}
\end{quote}

She had ten boarders in 1903,\textsuperscript{949} and, seemingly, 14 in 1904. The report for 1904 said:

Miss Fleming's school in the Sibley Home has had a prosperous year. She is very greatly in need of someone to help in the work, and to be in training, so as to be able to carry it on when the time comes for Miss Fleming to return home on her long-delayed furlough.\textsuperscript{950}

Three of the girls in the school united with the church during the year. Miss Fleming says of them, "They are obedient, pleasant-tempered, happy, appreciative, sympathetic and wide-awake to admiration and compliment. Never were fourteen pleasanter, brighter girls gathered in from heathen families, I am sure, than those gathered in to me in San O Dong.\textsuperscript{951}"

There is no report for 1905, but there is a picture of the Sibley Home and the school group in the \textit{Missionary} (Vol. 39, page 100).

\textsuperscript{945}See our Vol. II, pp. 449, 469, and 564.  
\textsuperscript{946}See above, pp. 16, 68.  
\textsuperscript{947}See above, p. 224  
\textsuperscript{948}MMCM, 1903, p. 136.  
\textsuperscript{949}Miss., Vol. 37, p. 229.  
\textsuperscript{950}Miss Fleming came to China in 1893 when 54 years of age. The Minutes do not record any furloughs, and Dr. Price said she would not go, fearing she would not be sent back.  
\textsuperscript{951}Miss., Vol. 38, p. 228.
The Mission at its annual meeting in 1905 had the following letter from Miss Fleming before it:

I very earnestly desire the removal of the Sibley Home and School from its present situation to such place as shall seem good to the Mission. I further desire that the Mission shall take charge of the school and provide for its efficient administration. When the Mission shall have done this I shall relinquish all personal rights in the premises, and shall make no opposition to this move by the Mission before the Executive Committee or other parties at home.\footnote{952}{MMCM, 1905, p. 289}

The Mission's action was:

Resolved, that the question of remodeling and re-organization of the Sibley Home and Girls' School in Soochow be referred to the Soochow Station and the Examining Committee, with instructions to bring in a report to the Mission.\footnote{953}{Ibid., p. 288.}

There is no report on the school for 1906, or any reference to its building problems in the Minutes, except that the Property Committee reported that some out-buildings were in progress.

Writing in July, 1906, Miss Fleming said:

The school has been in working order for some five years, since the Mission gave an appropriation for it of $320. So what began as only a hope has matured into a flourishing school, closing on the last day of June with 28 scholars, of whom 17 were boarders and seven day scholars . . .

The school has grown beyond the sleeping and seating capacity of the building which had been built by the friend for whom it is named. I saw no solution but to give up the entire first story of the Sibley Home, which, although it inconvenienced me, I gladly did for the prosperity of the school. I employed one male teacher, Mr. Mo for the entire day; one female teacher from 2 to 5 p.m., and one of my oldest scholars to teach as well as to study.

The Bible is the book of the school . . . Last year a class of seven recited the Shorter Catechism perfectly. This year, a larger class did the same, only they asked the questions themselves and gave
the answers. We taught sacred history, physiology, "Science of Things Familiar," arithmetic . . . Reading in Mandarin and Wenli as well as the Soochow dialect was taught to every pupil sufficiently advanced. Calisthentic and dumb bell exercises were required daily.

The health of the school was excellent . . . This is, I think, owing to the larger sleeping quarters, as the old school room, after moving into the Siblely Home, was given over for dormitories, but we are crowded for lack of yard room as well as school accommodation. I am waiting impatiently to know what the Mission will do for "Ahna San O Dong." 954

Miss Carrie Lena Moffett arrived in March, 1907, to be "co-principal, in the school, and remained there till she was transferred to Kiangyin in January, 1911. 955

The report for the year 1907 said:

The girls' school under care of Miss Fleming has had a most prosperous year, with splendid health both on the part of pupils and teachers. A new dormitory and dining room have been occupied . . . Three friends of Mrs. Moffett in the United States, after a visit here, said, "It is worth a visit to China, just to have seen Miss Fleming's school," Miss Moffett, the new associate principal arrived in March, and has been actively preparing herself by study of the language. 956

The report for 1908 said:

Miss Carrie Moffett, who is helping Miss Fleming, was able greatly to relieve her burdens in many ways, although she has not yet acquired the language sufficiently to take a direct part in the teaching. 957

On January 1, 1909 Miss Fleming celebrated her seventieth birthday.

The missionary group moved the celebration up a week, having the dinner for her on Christmas. 958 The School girls gave her a dinner on January 1.

There is an article on the school published the end of 1909:

955See above page 126 for Miss Moffett
956Miss., Vol. 41, p. 219.
957Miss., Vol. 42, p. 243.
The present situation of the San O Dong Girls' Boarding School at North Soochow Station: Miss S. E. Fleming, Miss Carrie Moffett, two Chinese teachers and twenty-five pupils are housed in one ordinary-sized dwelling with a 20 by 30 foot two story annex. The grounds are so small that the school children have a yard only fifty feet square for a play ground. There are constant offers of new pupils, which from now on will have to be declined for lack of room.

The school has had promise of building appropriations for the past four years, which the Executive Committee has not had funds to pay. This estimate was made to meet the needs four years ago, but the opportunity has so grown that it will not be sufficient if paid now, of which there is no immediate prospect.

Adjoining the present property on the south, towards the city, there is a small Mohammedan chapel which can be purchased at a reasonable sum. The buildings can be utilized without waste. There is a narrow strip of land beyond the temple that has already been purchased, and still further south there is enough open land to give ample grounds for the school. This is the last plot of cultivated land between our compound and the city wall. It can now be bought at a price which farm lands near the city command. Because of the coming of the railroad, houses are being built rapidly in this direction. When this plot is built up, it will be much more expensive, and the buildings of no particular use... As nearly as we can estimate, it will take $5,000 Gold dollars to buy the land and put up the necessary buildings.959

Writing in the spring of 1910, after speaking of the crowded condition of the school, Miss Fleming said:

We need a home and school building. The latter has been promised by an unknown friend in South Carolina. We only hope that the promise may be fulfilled in the near future. We need a teacher now. As badly as we need this additional worker at this time, if one were to be sent us, it would be two years before the language could be learned...960

The closing exercises of the School in June, 1910 are described in the Bi-Monthly Bulletin, closing with the comment:

Miss Fleming and Miss Moffett with their talented native teachers, Mrs. Wong and Miss Nyen, have a school of which any station might be proud.961

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959 Miss., Vol. 42, pp. 601-02.
960 Miss., Vol. 43, p. 346. The 1910 annual Mission meeting accepted the gift of $5,000 with thanks, and appointed a committee to "buy land, erect wall and building with said amount." (MMCM, 1910, p. 310)
The annual report for 1910, speaking of Miss Fleming, said:

To those who have known Miss Fleming and her admirable persistence for twenty years in making this school a success, her career has been a unique one . . .

In a further comment:

Five thousand dollars gold has been given by a friend in America for the erection of a school building suited to the needs of the school. The past year has been an unusually prosperous and happy one; the teachers being better prepared and the pupils doing faithful, earnest work. The native teachers are invaluable assistants. Twelve of the older girls are Christians, and at their own request, have been formally organized into a Y.W.C.A. Miss Moffett gives six ambitious girls piano lessons, besides teaching other branches regularly, and studying the language in the afternoon.962

The September, 1910, Mission meeting advised Miss Moffett to remove to Kiangyin "at the close of the present school term, to take part in the girls' school and the women's training home.1963

There is nothing about the school in the annual report for 1911. Dr. Davis' survey of the work in North Soochow, June, 1911, is the last word we have on the school in this period. He wrote:

In Miss Fleming's girls' boarding school there are 43 pupils enrolled. Miss Fleming has done faithful work, busy from 7 a.m. to 4 p.m. She is assisted by Miss Annie Wilkinson and Miss Alice Davis, Miss Nyiro and Miss Cheu. Miss Hirseland taught needlework and a Chinese male teacher taught the Chinese classics. Dr. Davis gave a course of lectures on Acts and closed with a written examination, in which 16 girls took part. A large proportion of the girls are from Christian families. About half of them are members of the Church, and several others are asking for admission.964


The building committee on the School reported progress to the 1911 Annual meeting and asked to be continued (MMCM, 1911, p. 22).
Day Schools in North Soochow. Ten boys were reported as in day school in 1908. There is no report from 1909. In 1910, 12 boys and 7 girls are reported in the statistics. For 1911 the statistical tables give us 80 boys and 20 girls. Evidently there is a new emphasis on day schools in 1910-11.

Dr. Davis, in his article written in June, 1911, said:

There are five day schools connected with Soochow Station. In all there are about 100 pupils. Miss Addie Sloan, Miss Gertrude Sloan and Mrs. Wilkinson have oversight of these schools. The number of pupils is steadily increasing. Scripture study and instruction in catechisms prepared for children have a prominent place in these day schools. In Mrs. Wilkinson's school at Loh Mo, four boys, all aged 14 years, are asking for baptism... 965

The Soochow Field Church Statistics, 1903-1911. North Soochow had but one church center, the Dzi Men Nga Church at the Hospital. In South Soochow in addition to the Yang Yoh Hang Church there was at least one other church center in an outstation. However, the statistical tables give only the figures for "South Soochow."

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<th>North Soochow (Dzi Men Nga)</th>
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<th>1905</th>
<th>*1907</th>
<th>1909</th>
<th>1911</th>
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<td>1</td>
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<td>?</td>
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<td>2</td>
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<td>?</td>
<td>17</td>
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<th>1905</th>
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965 Miss., Vol. 44, p. 485.

At the 1911 annual meeting the Mission authorized the purchase of land for a chapel and school at Loh Mo (MMCM, 1911, p. 6).
The work divided, North and South, in 1907, so the statistics are more clearly divided.

KIANGYIN STATION, 1902-1911. For the work in Kiangyin Station, October, 1899 through 1901, see above, pages 17-18, 35 and 70-71.

1902, Personnel. In January, Mr. and Mrs. Haden and Mr. and Mrs. Little were at the station, Mrs. Sykes did not return from furlough until December 28, 1902, and the Worths did not get back until November 18, 1903.

The Work of the Station. The report for 1902 gives a good background on which to build. We quote:

Kiangyin. Rev. L. L. Little writes:

The work at Kiangyin has been divided into two general sections. By reason of the smallness of our evangelistic force, large sections to the west and north of our city have been unreached by the gospel message. Only in the eastern and southern divisions of the field has some attempt been made to meet the immense demands of the work. In endeavoring to follow these providential leadings, the two male evangelists now in charge have opened chapels at five preaching places—one being the east section of the city, at which place our residences are located, and the other four in the adjacent country—a large and far reaching field of labor, opened up before Mr. Haden came? in the east section, several years since; and so engrossing has that work become, that he felt constrained at the beginning of 1902, to give his full time to that section.

Mr. Haden reports something like 200 inquirers in that section of the field, and a very encouraging outlook for the future. A piece of ground was given by one of the church members, and about six hundred dollars, Mexican, has been received from native sources for the erection of a church building. The building is almost finished, and it is hoped that it may be dedicated to the service of God at no distant day. Mr. Haden received eight members into the communion of the church during the year just closed. Three of these were baptised at a new out-station at which place he reports a bright outlook.

For several years it has been Mr. Haden's custom to conduct a special class for study during the winter season, when the country people have the most leisure, for the benefit of such members and inquirers as desire to study more carefully the work of God. He has found this method most fruitful, and proposes to continue it during the coming year.

966 Chinese Recorder, Vol. 34, pp. 50 and 630.
Mrs. Haden gave systematic Bible instruction to a young Christian woman, and she hopes that this small class will one day grow into a training school for women. She has also translated from German into English a life of Dr. Faber, who was one of the best known missionaries to China, and highly respected by the missionary body, both for his learning and his piety.

The supervision of the work at the central chapel and in the territory south of the city was assigned to the writer, Mr. Little. It was gratifying to find a marked friendliness towards us among the people just around our home, and we have held nightly meetings for them in our own home. At times we would throw two rooms together and hold joint services for men, women and children. Again, Mrs. Little would receive the women and children, while the writer would meet with the men in a separate room. In this way we were enabled to teach large numbers with the message of life. Many have expressed an interest and it has been our privilege to baptise seven new members, to admit two by letter, and to restore to communion two members who had been under discipline. Mrs. Little greatly enjoyed the daily instruction of a class of women, five of whom were among the number received into the church.

Our country work has also been most interesting and encouraging. The number admitted to the church was smaller—only three in all—but we met with a most gratifying reception from the people, and found open to us more doors than we had time or strength to enter.

At a small market town, where a small chapel has been rented for several years, a most desirable piece of property has been purchased—by means of a special gift from the homeland—containing buildings sufficiently large for our present needs, and affording abundant room for a pastor's house and a school room in days to come. The property was bought so inexpensively that our hope is for the native church to come into full possession of it as she grows stronger.

Another chapel has been opened in another busy market town, and good congregations listen attentively to the preached word, while a number give evidence of a real search for the truth.

Just at the close of the year we were glad to have Mrs. Sykes and her daughter, Meifen, return to our station after their furlough in the homeland. It was also with much pleasure that we welcomed to Kiangyin, Miss Janet Carmichel, who has come to take part with us in the evangelistic work among the women.967

967 *AR, 1903, pp. 73-75.*

For Miss Carmichael, see above, pp. 237, 241-242.
Kiangyin Station, 1903-1911. We will follow the development of the work by areas—evangelistic, medical and educational—as we have done with the other stations.

Evangelistic Work, 1903-1911. The Report for 1903 sketches the personnel and work for that year:

In Kiangyin are Mr. and Mrs. Haden, Mrs. Sykes, Miss Carmichael, Mr. and Mrs. Caldwell, Mr. and Mrs. Little spent part of the year in Kiangyin before going to the United States on furlough in March, 1903...

There are two main centers under the care of Mr. Haden and Mr. Caldwell. Both are full of encouragement. Perhaps the most marked feature of the work is the fact that during the year the native Christians under Mr. Haden's guidance, erected a good church, paid for almost entirely by the native contributions...

Mrs. Haden, writing in February, 1903, tells of this chapel at Sankali, in her husband's "sphere of influence":

He has a band of fifty Christians, who have, partly with their own hands and partly with their money, erected their own house of worship. The fifty dollars given by the gentlemen mentioned [the German chief instructor at the Kiangyin fort—see our Vol. II, p. 451], will finish the building, which has cost about $800, but which no foreigner could build or buy for less than $1,000.

My husband has another station called Yong Ding, where the little band numbers eleven. Having no native helpers now, he is very much handicapped in his work...

Writing in December, 1903, Mr. Caldwell (?) [this report is wrongly ascribed to Rev. M.B. Grier, who was located at Hsuchoufu] said in part:

We are much hampered in our work by the lack of trained native assistants, but we have five promising students now in course of preparation. They are being instructed in our theological class in

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968 By Circular Letters the Mission authorized an immediate health furlough for Mr. Little and transferred the Caldwells to Kiangyin to help in the work (MMCM, 1903, p. 140).

969 Miss., Vol. 37, p. 229.

970 Miss., Vol. 36, p. 224.
Soochow by Dr. Davis...

We have five points where our Christians are grouped, in connection with the work of our station. Mr. Haden has two of these and the writer three. Mr. Haden has a large number of members and inquirers... We need help very sorely, both foreign and native....

Mrs. Sykes has had a class of women for some weeks, in which she is much interested. Miss Carmichael, the latest addition to the station, is hard at work on the language. Next week she takes her first year's examination....

We were very glad indeed, a week ago, to welcome back our dear friends, the Worths, after a long absence in the homeland... 971

For some reason Kiangyin Station is omitted from the 1904 report.

All the information we have is from a brief letter from Mrs. Haden, chiefly about her husband's work:

His work during the Chinese New Year time has been very pleasant. He has received twenty-eight new members altogether in different outstations under his care. We have sent two more students to the Kashing School, in hope that they will in a year or two join Dr. Davis' Theological class. That makes five students from my husband's field...

In three new outstations the Christians and inquirers come from high class society. About twenty of them spent three weeks up here studying from five to six hours a day, a book called "The Important Doctrines of the Bible" with my husband, and the Gospel of Mark with Mr. Caldwell. 972

The annual report for 1905 has nothing on Kiangyin, but some information comes from other sources. The Littles, whose return had been delayed by the illness of Mr. Little's mother, 973 resumed his work on February 5, 1905. 974 Miss Jourolman officially joined the Kiangyin Station April 14, 1905, having already worked in the Station for eleven months. 975

975 For Miss Jourolman see above, page 119. See also Miss., Vol. 38, p. 373, MMCM, 1905, p. 272, C.L., #71.
Dr. Davis visited the stations of the Mid-China Mission the end of 1905 and says this of his visit to Kiangyin, after describing the difficulty of the trip there:

As indicated, the hardest thing about the Kiangyin field is to get to it. The next hardest is to get away from the central station and visit regularly the various outstations at which the work is most encouraging.

Mr. Haden is having a boat built to put his motor into, and Mrs. Sykes has a Chinese wheelbarrow upon whose heavy wheel is a rubber tire. Dr. Worth has a magic lantern with the best light that can be made by oil, and recently sent a special messenger all the way to Nanking to get all the slides that I have. Mr. Caldwell is earnestly trying to open a new mission station on the north side of the Yangtse River. Mr. Little is engaged in extensive plans for the extension of the educational work.

Dr. Worth, in addition to his insatiable appetite for lantern slides, is hungry for land, and has his eye upon his neighbor's fields which he wants for use in enlarging his hospital. These statements show that the Kiangyin Station is aggressive all along the line of mission work.976

The Bulletin published abridged reports from the field for 1905. Mr. Little was at the "Central Station," and said:

... that they were much gratified by evidences of increasing friendliness among the people. The attendance on the religious services has been larger; but the number of patients in attendance on the clinic has fallen off, owing mainly to the boycott agitation. There is substantial growth in the native church, and the work among the women and children is most encouraging.

Mr. Haden's Field. Mr. Haden writes that he now has seven preaching places. There are 154 Christians. Seventy-six were received during the year 1905. . . . 977

New Station Opened From Kiangyin? The 1905 Mission meeting took the following action:

Kiangyin Station was granted permission to prosecute a call for an evangelist and a physician, with a view to opening a new station north of the Yangtse River.978

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On the return of Mr. Little to the station early in 1905, it seems that he took over the work in the city, and Haden became responsible for the seven outstations, and Mr. Caldwell was chairman of a station committee to seek a location for a station to be opened "from Kiangyin." The Committee reported to the 1905 meeting:

We have visited Changchow and I-hsing to the west of Kiangyin, and also the field north of the river. We have found Changchow centrally located, with many advantages for work, which are partially being met by another mission.

We have visited north of the river . . . after careful consideration we recommend, that the Mission appoint a committee to open a new station north of the river this year . . . 979

The Mission revised their report in part, but voted:

Resolved, (1) that Mr. Caldwell, in consultation with Kiangyin Station, be advised to go forward in the endeavor to obtain foothold north of the river with a view to establishing a new station . . .

For itineration and chapel rent $400 was appropriated, and the station was authorized to call for additional men to occupy the field. 980

On December 21, 1905, Mr. Caldwell wrote a letter to the Bulletin about his activities:

In response to your request I give you below some account of the north river work entrusted to me by the Mission. Since Mission meeting I have spent more than a month north of the river . . . /He speaks of his travels in various directions, and then says/ . . . I also had a very pleasant trip in Mr. Sydenstricker's company to a section northeast from Chinkiang, in the center of which is a large city called Taichow. We spent a few days there very pleasantly and very profitable too, I trust . . . I was much impressed with the Taichow section, especially the water facilities, being able to get over much of the territory by launch. I was impressed with the number of large market towns and especially the very large villages. This seems the best center for work, as its water ways, open all the year, reach a larger field than any other city I visited, and Taichow is also the largest city

979 MMCM, 1905, p. 308. 980 Ibid., p. 283.
north of the river anywhere near the river itself. I am more than ever impressed with the need of the field, and its loud call to our Southern Presbyterian Church... I hope I may soon be able to make arrangements to devote my entire time to that field, and I ask all my friends to join with me in asking God's blessing upon it, and that he may send the others asked for to carry out the scheme. 981

Taichow was logically in the field of the North Kiangsu Mission, as it was north of the Yangtse, and water communications from Chinkiang to Taichow were good. Since Mr. Caldwell had set his heart on opening Taichow, we are not surprised that Chinkiang Station requested his transfer to the North Kiangsu Mission. This transfer was approved by actions of both Missions. 982 The North Kiangsu Mission approved of his location at Chinkiang, and added:

We think the question of opening Taichow or any other new station should be deferred until the next Mission meeting.

Inasmuch as North Kiangsu Mission now has a station at Haichow in process of opening, and has not enough men in view to properly man it, we are unwilling, for the present, to approve action that involves the immediate opening of another station. But we cordially approve of asking and do ask Mr. Caldwell to become a member of Chinkiang Station, leaving to the station the division of the field. 983

The Caldwells were transferred from the Mid-China Mission (Kiangyin), to the North Kiangsu Mission on May 1, 1906. 984

We now return to the evangelistic work in Kiangyin Station in 1906. The annual report for 1906 is worth quoting in full:

This station has a medical branch, a vigorous evangelistic work, outside the city and at the central station, and a Boys' School, just organized. The wives of these workers also help in many direct forms of missionary effort, Mrs. Haden helping to teach her husband's theological students, Mrs. Little doing much effective work among the
women who come to see her socially or to be taught, and in her day school among the girls in attendance, while Mrs. Worth is a valuable assistant in the hospital. Mrs. Sykes also helps to spread the gospel message in the country around about and in the city, alternating according to the weather and the condition of her health.

Especial mention must be made of the remarkable work conducted in the towns and villages south of Kiangyin, where there are now seven outstations and 191 communicants, although most of this field has been opened up in the past five years. The rate of increase is further emphasized by the fact that of these 191 members, 86, or not much under half, were admitted the past year. At this geometrical ratio of growth, you can see what hopefulness the future holds, and indeed, there are now hundreds of applicants for baptism in this region.

The following is quoted directly from the report regarding one of these outstations: Hsiao Gyi has been the leading place for growth in numbers and enthusiasm for work among the inquirers and heathen, on the part of Christians. There is a work now going on there, manifestly a work of the Holy Spirit, that is nothing less than marvelous. It was a glorious day in my life when 26 were received at one time by baptism. At this place there were received 52 during the past year. One of the most satisfactory features of the work here is the fact that with a few exceptions the people are coming into the church by families, and not as individuals, which is the case elsewhere [italics mine].

Now praise should fall where it is due. The person responsible more than any other for this large work, has been an old, uneducated farmer, who has for years given his time and energies -- without financial remuneration -- faithfully and unflinchingly to the service of Christ. . .

This report for 1906 may be supplemented by some statements from an article by Mr. Haden, "Kiangyin Station, Organization and Subsequent History." He said:

On the 9th of October, 1899, there were seven men received at San Kah Li. This work grew into an organized church of 42 members, with two elders and two deacons in 1902. The membership is now -- 1906 -- seventy-two. From this place seven other centers of work have grown up, besides the work at Hsiao Gyi and Non Dzah. In the spring of 1906 a church was organized at the East Gate, or central station, with 26 members, one elder.

There are now two evangelists, one physician, two single ladies, and three married ladies in the station. There are seven outstations, with a membership of 172, giving a total membership of 198 for this station.

There are two old men who give all their time to the work as assistants in the outstation work. There are eleven students for the ministry, eight of whom are under the care of the mission.

The greatest need of the field, from the human standpoint, is for women workers in the outstations. There is now no one in that work, and altogether the outlook in this phase is not a favorable one.

The 1907 report said:

Kiargyin -- This important evangelistic center for a population of a million not otherwise reached, has seen a most prosperous year. The East Church under the care of Rev. L. L. Little, has doubled in membership; 35 having been admitted on examination, and four promising young men ordained deacons...

The country Christians in Mr. Haden's field have been greatly helped by Messrs. Li and Yang, the Chinese evangelists, in a ten days meeting. Two young deacons were led to give their lives to the ministry, offering to support themselves without help from the Mission.

The Hsiao Gyí congregation has been organized into a church, with one elder, three deacons and 58 members. Many instances of answered prayer could be given from this field, and several persons are spoken of among the heathen as raised from the dead through the prayers of the church's leaders.

In all of his work Mr. Haden has been greatly assisted by his wife. Mrs. Sykes and Miss Jourolmon have visited and taught among the women, and hope to extend their work further in the country through the purchase of a houseboat.

At the 1907 Mission meeting there was active interest in trying to open a station at Changchow, sending Mr. Haden there, if his place at Kiargyin could be filled.

The 1908 report has this to say about the evangelistic work:

The evangelistic work at Kiargyin has been under the care of Rev. Lacy Little and Mr. Haden. During the year Mr. Haden moved to Soochow, and Rev. Lacy Moffett is to take his place at Kiargyin.

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986 Miss., Vol. 40, p. 179. 987 Miss., Vol. 41, p. 219. 988 MMCM, 1907, pp. 104-05. 989 Evidently a serious situation had developed in Kiargyin, seemingly involving both the missionaries and the Chinese Christians, but no clue is given as to the nature of the problem.
Under the care of Rev. Lacy Little, the Central Church, the North Gate Chapel, and some of the outstations were supplied. There were more than 30 additions to the roll of the Central Church, making a total of nearly 100 members...

The outstation work was under the care of Rev. R.A. Haden, up to the time of his removal to Soochow, and is now under the care of Mr. Moffett. Since the opening of this field the growth of the work has been phenomenal. One hundred and thirty-five persons were received into the membership of the church in this field during the year, and 45 children were baptised. Several students for the ministry have also come from this field, of whom one was graduated this year from Nanking Theological Seminary and was licensed by Presbytery at the Spring meeting...

**Woman's Conference.** At the suggestion of Mrs. Blain, a woman's conference was held in Kiangyin, May 15-18, 1908, for the study of the Bible and methods of work. It was attended by missionary and Chinese women from the various Mid-China stations, and was so successful that it was decided to make it an annual event.

Its seriousness is seen in the fact that the annual Mission meeting met for the best part of four days as a committee-of-the-whole, struggling with the "Kiangyin Station affairs." The action then adopted by the Mission was (1) transfer Mr. Haden from Kiangyin; (2) transfer Mr. Lacy Moffett from Soochow to Kiangyin; (3) station Mr. Haden temporarily in North Soochow. This seemed to solve the missionary personnel problem (MMCM, 1908, p. 176).

Evidently the problem also involved the Chinese Christians in some way, as the Mission also took this action:

"Resolved, That the Mission request Dr. Price, accompanied by native evangelists Sang and Liu, to go to Kiangyin on October 15, 1908, to assist the members of Kiangyin Station for a time, not exceeding a month, in readjustment of the work of that station." (MMCM, 1907, p. 183)

We have wondered if Mr. Little felt that Mr. Haden had taken too many untested people into the church too rapidly, and that there was need of discipline in the outstations. Still, there is no evidence for this judgment. As we will see, the church in Kiangyin continued to grow rapidly.

990 Miss., Vol. 42, p. 243.
Miss Ida Albaugh, R.N., joined the Kiangyin Station December 8, 1908.  

In the year 1909 Kiangyin, along with several other stations, enjoyed a revival springing out of the Goforth meetings in Nanking. Mr. Moffett and several of the Chinese assistants attended the Nanking meetings and came back with an enthusiastic report. It was decided to hold a series of meetings at the East Gate Church, looking for a manifestation of God's power. Prayer meetings were held. Sins were confessed. Mr. Little said:

We feel sure our people had a marked spiritual uplift, and praise God for this manifestation of his power in our midst.

The annual report for 1909 said:

Mr. L. I. Moffett, who moved from Soochow to take charge of the out-station work of the Kiangyin field, reports a busy year, the first months of which were taken up with matters of adjustment. He speaks with appreciation of the invaluable service of Mr. Liu Tuh-sen, an old and experienced worker from Soochow.

Messrs. Moffett and Little held monthly meetings of three days each for conference and Bible study with their evangelistic workers, which proved very stimulating and helpful.

Mr. Little, who had charge of the central station evangelistic work, reports a good year.

Miss Jourolmon had a busy year among the women in the city and in the country. At Hsiao-gyi the people rented and equipped a room for her work among them.

Mrs. Sykes was on furlough from May, 1909, to September, 1910.

In 1910 the evangelistic workers carried on as in 1909, strengthened by the return of Mrs. Sykes. Mr. Little reported:

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992 MMCM, 1910, p. 357. For Miss Albaugh, see above, p. 131; Miss., Vol. 43, p. 233.
993 See above page 211.
995 Miss., Vol. 43, p. 236.
996 MMCM, 1910, p. 355.
At the East Gate Church 45 members were received on examination and 70 catechumens enrolled. In the pastoral work of the missionaries and the native preachers, careful discipline is exercised.997

Military regulations and the Station Compound. Dr. Worth, writing in June, 1910, told how the missionaries in the fall of 1909 were faced with a new military regulation, forbidding the further purchase of land by foreigners within four miles of the forts, but present holdings would not be disturbed. The station lay in this four mile zone, and the fear was felt that the government might act further and move the station outside the zone. The station asked the Mission to take the following action:

1st. To request the Chinese government to assure the Station of undisturbed possession of its present property with the privilege of buying five additional English acres of land in close proximity to, and no nearer the forts than our present property.

2nd. In case of refusal of the first proposition, to request that a suitable location for the Station be secured for us by the Chinese Government in Changchowfu.

It was thought that this attitude would bring the Chinese Government to a decision and end our uncertainty.

In the meantime, further building operations at Kiangyin are to be suspended . . .

The ordinary work of the station has been carried on as usual.998

Mr. and Mrs. Andrew Allison arrived in September, 1910, for work in the boys' school.999

In January, 1911, Miss Jourolmon went on furlough, returning November 5, 1912.1000

In February, 1911, Miss Carolina Moffett was transferred from Soochow to Kiangyin for educational work.1001

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997Miss., Vol. 44, p. 227. See also Vol. 43, pp. 596–98.
998Bi-M., Vol. IV, pp. 101-03.
999Bi-M., Vol. IV, p. 133. For the Allisons see above, p. 138.
1000MMCM, 1913, p. 177.
1001Miss., Vol. 44, p. 56.
There is no report on the routine evangelistic work, but this note is found on the East Gate Church:

The work of the East Gate Church, Kiangyin, China, has enlarged to such a degree that additional officers became necessary, and we note the election of Mr. Andrew Allison and Dr. Wang as elders, and Mr. Tse and Mr. Wang as deacons. These Chinese men are of fine, tried Christian character. 1002

The revolution occupies most of the space in the annual report for 1911.

Our city went over to the revolutionaries in a most prosaic way: only one Manchu could be found anywhere in these precincts, and a neat little purse for his journey was sufficient to persuade him that other regions would be more healthful for him, at that particular time.

Some of our most conservative helpers were most progressive in the matter of queue-cutting; our ordained evangelist sat with scissors ready for action, when the guns on the forts were to announce the end of Manchu rule, and as the sound of the first discharge reached his ears, he severed once and for all his badge of subjection and threw it across the room . . .

Republican governments works very well for us so far. The city is kept in quiet, and the disorderly element in the surrounding country is being vigorously dealt with. The new authorities are quite friendly to us, and a special guard of soldiers is being detailed to maintain the peace in our little mission community . . .

A fast day on their own initiative, was held by the Chinese Christians on November 22.

At 11 o'clock and at 3 o'clock a goodly company gathered in the church. Rev. Liu Teh-sen in the morning and Mr. Little in the afternoon conducted the services. Prayers were offered for many phases of the public good; some of the topics are interesting; Religious liberty for China, including the ballot for Christians and a fair chance for graduates of mission schools; the rest day; spiritual awakening for the cruel oppressor -- the Manchus; special guidance for the leaders of the revolutionary movement; and for the deliberative council discussing ways and means in Shanghai; and sufferers driven from their homes by the horrors of war, and added to those already famine stricken because of the flood.

The proceeds of the day's collections were $21.30. Undoubted benefit resulted to the souls of all of us. But the whole affair was a mystery to the heathen . . . 1003

The Growth in the Outstations, Kiangyin, 1903-1907.  

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<tr>
<td>Tsae Tsong</td>
<td>1904</td>
<td>12</td>
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<tr>
<td>Dzang Dzae</td>
<td>1905</td>
<td>--</td>
<td>--</td>
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<tr>
<td>Loh Ka Gyao</td>
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1907

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<td>Chen San</td>
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The Kiangyin Field Church Statistics, 1901-1911.  

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<tr>
<th></th>
<th>1901</th>
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Medical Work at Kiangyin, 1903-1911. Dr. Worth left China in June, 1900, and did not return until November 18, 1903. No medical work seems to

Statistics in the MMCM for the years mentioned.
See statistical tables in MMCM for these years.
have been carried on in his absence. The annual reports for 1904 and 1905 do not carry sections on Kiangyin station, and there are no articles about medical work at Kiangyin, although Dr. Worth must have treated the sick.

Unlike the other doctors, Dr. Worth never wrote for publication about his work or his hospital, and all we have in this period are more or less casual references to the medical work.

We do not know what Dr. Worth had in the way of a hospital when he returned the end of 1903. The first reference we find in the Minutes to improvements is in a circular letter, April, 1905 in regard to some money sent by Wilmington Presbytery. The committee on Hospital Extension reported as follows to the Mission meeting:

Report purchase of five mow of land and six chien of native buildings on a proposed site for the hospital. Expect to obtain the remaining necessary land very soon. The sum of $1,500 Gold has been received from Wilmington Presbytery for the hospital building. Altogether $4,000 is promised.

The report to the 1906 Mission meeting said:

During the past year about five and a half mow of land has been bought in the best location for the hospital. A contract has been given for a two story central hospital building to be completed about the first of February 1907.

The report to the Mission in 1907 was that "... the new hospital plant is now ready."

The Worths were in the United States, May, 1907 to February 24, 1908, probably seeking more money. The hospital was closed in his absence.

At the 1908 Mission meeting the following action was taken:

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1006 MMCM, 1905, p. 269.
1007 MMCM, 1905, p. 308.
1008 MMCM, 1906, p. 50.
1009 MMCM, 1907, p. 127.
1010 MMCM, 1910, p. 355.
Whereas, the Ladies' Missionary Union of Wilmington Presbytery desires to add a Woman's Ward to the Kiangyin Hospital at the cost of $2,500 G. and also desires to undertake the support of the Hospital at Kiangyin.

Resolved, (a) That the Mission approve of these two objects; (b) that the Mission treasurer be authorized to pay the Kiangyin Hospital Extension Committee, through the Station treasurer, such sums as come into his hands for such purposes. The amount to be used for hospital support this year shall be $750. 1011

The annual report for 1908 had this paragraph:

Dr. Worth returned from America in February and reopened the hospital work. Dr. Worth is a missionary physician in the truest sense. He heals the sick during the week and preaches the Gospel in the chapels on Sunday. The Hospital has a bright outlook and with the help of the new trained nurse, who has just arrived, we look forward to another very prosperous year. 1012

The 1909 report said:

The hospital at Kiangyin, in charge of Dr. Worth, had a narrow escape from serious damage by fire. Fortunately Chinese neighbors came in crowds and rendered prompt assistance which saved the building. Dr. Worth reports a number of cases of suicide by eating matches, a new method in this land where suicide by taking raw opium is so common. A well-stocked bookstore and comfortable reading room at the entrance to the hospital is a valuable addition and increasingly popular. 1013

Additional construction was reported to the 1909 Mission meeting:

Two buildings have been erected at the Kiangyin Hospital: one contains a store house and three rooms for contagious diseases. The other a tank house with two tanks, in place of a waterworks system. This building is also to be used as a bath house. 1014

In 1910, because of the military regulations (see page 275 above), no additional building was done.

The report for 1910 said:

1011MMCM, 1908, pp. 186-87.
1012Miss., Vol. 42, p. 243. The nurse was Miss Albaugh, see above, pages 131 and 274.
1014MMCM, 1909, p. 266.
Dr. Worth's hospital is progressing most encouragingly. Last year's patients numbered 1,105 more than the preceding year. There has been an increase in all forms of medical work. There are frequently patients among the upperclasses, who are more friendly than ever before. Parents are now willing to leave their children in the care of the hospital, and husbands their wives and other relatives, for treatment. Many officers and soldiers at the great Kiangyin forts, and the most noted Chinese citizens, together with the leading Chinese physician, have been received as patients.

The hospital building now includes a clinic and men's ward, and it is hoped that a ward for women can be added next year.1015

By circular letter on Dec. 15, 1910, the Station asked Mission approval for an additional $6,000 G. for a woman's ward, and the Committee approving, Dr. Worth's going to the U.S. to raise the money.1016 Dr. Worth sailed on December 22, 1910, and did not return till August 18, 1913.1017

Writing on January 6, 1911, speaking of Dr. Worth's leaving, Mr. Little said:

We have a strong hope of getting another foreign physician ere long, as Dr. Worth finds the burden too heavy for him. And woe be to the station that tried to lay hands on our new man! / We do not know whom they had in sight / . . .

The status of our land difficulties are much the same; no concession has been made by the Chinese authorities . . .

Meanwhile, we are renting for a long term of years, property adjacent to our new school building . . . 1018

Writing in the spring of 1911, Mrs. Lacy Moffett said:

Dr. Worth and his family are very much missed among us, but we can hardly say we are suffering for lack of medical attention. In the first place, no one has needed it very seriously, and if we had during February, there was one graduate doctor, one graduate nurse, thirteen medical students, and one student nurse on the ground. Just think how little chance a sick man would have had -- to stay sick.1019

The annual report for 1911 has this comment from Mr. Little:

Much to our disappointment, Dr. Worth is still detained in the home

land, and the prospect of his return before next summer is very dim. He writes that he is pining to get back to China, but that circumstances over which he has no control keep him at home for the present. 1020

Miss Albaugh, writing early in 1912, said:

My kindergarten grew some during the fall. I enjoy my work with the little Chinese children. Since Dr. Worth has been away, we have only the men's ward in the hospital, and as I cannot do any medical work, I give my time to teaching and such other service as may be open.

Dr. Wang, our Chinese doctor here, has charge of the medical work during Dr. Worth's absence. He is an exceptionally fine young man. He is an Elder in the Church, and a good preacher as well as a good physician. 1021

Educational Work in Kiangyin, 1903-1911. Educational work was slow in development at Kiangyin. The first day schools were opened, it seems, when the Mission adopted an educational policy in 1909. In that year, three boys and 14 girls were reported in day school. In 1910, 77 boys and 35 girls; in 1911, 52 boys and 11 girls. 1022 In 1910 Miss Albaugh said there were five day schools in the Kiangyin field. 1023

Theological Students. Kiangyin seems to have produced more candidates for the ministry in this period than any of the other Mid-China Stations. 1024 We do not know how many of these completed their course and entered the work.

It is interesting to note that the peak of these students (10) came in the year that Mr. Haden was transferred from Kiangyin. His country field was responsible for many of these men. These theological students were not trained at Kiangyin, but were sent on to Kashing and later Hangchow for academic training, and then went into Dr. Davis' theological training class, first at Soochow and then at Nanking.

1020 AR, 1912, p. 16. 1021 Miss-Sur., Vol. I, p. 433. 1022 From the MMCM, educational statistics for these years. 1023 Bi-M., Vol. IV, p. 77. 1024 The number of candidates for the years 1903-1911 by years were: 4, 5, 8, 8, 10 (1908), 3, 4, 2.
The Woman's Training School. Mrs. Little felt the need of a place where women could be gathered for instruction over a period of time. Country women, especially, needed this, and that meant there must be a place for them to stay. The first mention of a move in this direction is in the report of the extension committee to the 1905 Mission meeting:

Ladies' Home. Report land secured and walled in. Commodious house, servants' quarters, gate house and women's classrooms, with kitchen, have been built. Cost to Mission, $4,145.1025

The next reference to this project is in a letter from Mrs. Little written June 12, 1906. She said:

Because of lack of funds, the hope of a building for the training home for women and girls, has had to be given up at present, and for want of a place in which to receive them, no women from the large country field around Kiangyin can as yet come to us for instruction in the Scriptures.

I am doing what I can for the women and girls who live near enough to come in sometime during the day. One room in our home is fitted up as a Chinese classroom, and here I have a day school in the mornings for the girls of our Christian families. It is also my purpose to give special instruction during the morning hours to three of our Christian women, who give promise of becoming Bible women... One of our greatest need is trained helpers.

My afternoons are also largely spent in the classroom. I have a class of girls from heathen homes, classes of Christian women and inquirers, and also a class composed of any and all women who have sufficient interest in the Gospel to come in to be taught. Some of the day school girls are helping me teach in the afternoon, and I have also had help from the Christian women in receiving and talking to the guests, who come to us freely any time during the day. We long to do more for the people, and pray for a great outpouring of the Spirit upon them.1026

1025 MMCM, 1905, p. 308. We have found no authorization for this building in the 1904 Minutes. Perhaps the money came as a special gift, but even then, Mission approval was needed.
1026 Bi-M., Vol. I, pp. 98-99. We have no explanation of the chronology of these first two entries. The report to the 1905 Mission meeting speaks of the building as "built." Mrs. Little, writing a half year later, says they have no facilities.
Mr. Little, writing in November, 1907, said:

The Willie Moore Training home for Women was formally opened under the most favorable auspices on October 24th. There was a good attendance from the girls' schools under Chinese control, and a large number of women and girls from the city and our own neighborhood.

The work of the Training Home is opening up in a most gratifying way. Mrs. Little has secured Mrs. Li, a young woman of exceptionally fine qualifications, as principal native teacher. Mrs. Li was for seven years a pupil in our Hangchow Girls' School, and was afterwards, teacher there for five years. Her husband is a very earnest Christian who has done much independent religious work. He has promised to come and assist us at Kiangyin for a season at least. We hope to keep him permanently. 1027

The annual report for 1907 said the school had enrolled eighty-three. 1028

Mrs. Price visited Kiangyin for a conference in May 1908. She wrote:

Mrs. Little is doing a fine work in her Training School for women and girls; she has two Chinese assistants, and Miss Jourolmon teaches an hour a day in the school. There are some 80 names on her school roll, varying in ages from ten to seventy years. Some of them board in the school, some come for daily instruction, some come two or three afternoons in the week. Many of these are Christians, being wives and daughters of the members of the Church; quite a number are not yet Christians, but are feeling after the light. I trust the time is not far distant when all of our stations will have similar training schools for women. 1029

In 1909 we read of the educational work at Kiangyin:

The educational work includes a woman's Bible Training Home and School, in addition to a boarding and day school for girls, and a high school with a boarding department for boys . . .

The great need at this time is in the female department, for a competent, consecrated lady teacher who will share the burden of work with Mrs. Little . . . 1030

In 1910 Mrs. Little reported on her Training School:

1029 Bi-M., Vol. III, p. 79. In the memorial volume for Mrs. Ella Davidson Little, (pp. 21-22) Dr. Price spoke of the fine work she had done in the training of women and girls.

1030 Miss., Vol. 43, p. 5. See below, page 287 for this new girls' school.
The work in the training home and boarding and day schools has gone on much as usual, but we have suffered greatly from overcrowding, especially since the New Year. The teaching force, too, was found to be insufficient, and all the members of the faculty were much worn at the close of the summer term. An illness, in the spring, impressed me afresh with our sore need of an additional foreign teacher.

Spiritual growth, especially among some of the more advanced pupils in the training home, has given much joy and encouragement. Since the last mission meeting 40 persons have been with us in the home for a longer or shorter period. The average number in the boarding department of the home since New Year has been from 16 to 18. In the afternoon classes we have had an enrollment of 75. Some of these have been with us part of the time as all-day pupils, and have come daily; others, as heretofore, have come for an afternoon, or several afternoons, during the week; some have come irregularly, and some, for varying reasons have fallen away.

We taught in the home, as usual, Bible and other books on spiritual truths; a few of the women in the boarding department have been given lessons in geography, arithmetic and writing. This is required in the third section of the course for Bible women, and three have passed successfully the examination on the second section of the course.  

In 1911 we have the following two personnel notices:

Our force was also depleted by Miss Jourolmon's departure on furlough ...  

Miss Carrie L. Moffett, having been assigned to Kiangyn at our last mission meeting / 1910 / received a warm welcome to our station, just before the Chinese New Year, and has rendered efficient service in the Women's Training Home and Girls' School.  

Men's Training Home. The only reference we have to this is in the 1906 Minutes, and it probably was discontinued after the year. The report is:

Kiangyn Men's Training Home. A commodious and conveniently situated house was rented and furnished. It provided quarters for a large class of Christians and Inquirers, as well as providing for the theological students from the beginning of the Chinese New Year.  

The statistics in the Minutes for the year report 30 men in the class.

1031*Miss.,* Vol. 43, p. 597.  
1033*AR, 1906,* p. 51
Boys' School, later called the "James Sprunt Academy." The report for 1906 speaks of this school as "just organized." The educational statistical report in the MMCM records 17 students.

Mr. Little wrote in February, 1908 of the school in 1907, and his double burden of evangelistic and school work, saying:

So there is a pressing need of a trained Christian educator to assume management of the Kiangyin High School for Boys.

There are more than 400 church members on the Kiangyin field, and the number is steadily increasing.

Last year 25 boarders were enrolled in the boys' school, and there is good prospect of a considerable increase this year. Eighteen of last year's students were church members, and the remainder were inquirers. There is much promising material among them, and we trust that many of their number may be called into the ministry ...

The report for 1908:

A Boys' school, also under the general care of Mr. Little, with an enrollment of 33 pupils, 25 of whom were Christians and two of whom were candidates for the ministry, has been conducted. Mr. Little was assisted in the work of the school by two theological students...

For 1909 the statistics give 42 boys enrolled. An editorial in the January, 1910 Missionary speaks of the need of educators at Kiangyin. Mrs. Little needs to help her a qualified lady missionary teacher. It continues:

The work of the boys' school is very much too large for Mr. Little, for the school is but a part of the service he is rendering to the Mission, having charge of the local church and also of a country district.

At the last meeting of Mid-China Mission it was decided to develop both the Boys' and the Girls' boarding schools into high schools, which further emphasizes the need of at least two additional teachers...

This development was made possible by a gift of $10,000 gold for the

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1034 Miss., Vol. 40, p. 226.  
1035 Miss., Vol. 41, p. 164.  
1036 Miss., Vol. 42, p. 243.  
1037 Miss., Vol. 43, p. 6.
building of these two high schools.\textsuperscript{1038} The Mission called for a missionary educator for each of these schools.\textsuperscript{1039}

In the \textit{early summer, 1910}, someone writing for Kiangyin, said:

We are so proud of our new James Sprunt Academy, which now has the roof on and the inside work being rapidly finished. The building is two and a half stories high, of dark gray brick pointed with white, and with trimmings of red. It is a handsome structure and makes a splendid addition to our station. There are forty-six boys in the school -- all that can be accommodated.\textsuperscript{1040}

Mr. Little, in his personal report for 1909-1910, adds this information:

The new building for the boys' school -- so kindly presented by Mr. James Sprunt -- has been completed and we are planning to occupy it this fall . . . \textsuperscript{1041}

Mr. and Mrs. Andrew Allison arrived in September, 1910, to take charge of the work of the Academy.\textsuperscript{1042}

The last summary of information we have is from Mr. Little's report to the Mission for \textit{1910-1911}. Speaking of the school, he said:

We asked for an appropriation for 60 boys in the boys' school, thinking that we should not likely go beyond that number. Applications poured in, however, at such a rate that we had to refuse quite a number because of lack of resources. While we require a fee, the student, as a rule, is not able to pay all of his expenses. Our enrollment for this year has been 78, all but five of whom are boarders. Of this number, 49 are members of the church, and eleven have announced their decision to preach the gospel.

Our Field Day in the boys' school, proved to be a very attractive occasion.

The second school building -- the funds for which were so kindly provided by Mr. James Sprunt -- has been finished with the exception

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{1038} MMCM, 1909, p. 227.
\item \textsuperscript{1039} Ibid., p. 254.
\item \textsuperscript{1040} Miss., Vol. 43, p. 416.
\item \textsuperscript{1041} Ibid., p. 257. See the picture of the new building on page 256.
\item \textsuperscript{1042} For the Allisons, see above, p. 138. See also MMCM, 1910, p. 310 for their assignment to the school.
\end{enumerate}
\end{footnotesize}
of the paint. This is to be used for the boys' school, while the first building is to be turned over to the Woman's Training Home and Girls' School.

Our most pressing need, at present, is for the money with which to build dining hall, kitchen, bathroom, etc., at the boys' school, so as to make it practical for us to use the building just completed.

The restrictions placed on our further purchase of property have not been removed. . . .

The Girls' School, later called the Luola Sprunt Academy. Mrs. Little, in her Training Home and School had had boarders and day students for several years. In the spring of 1909, however, it seems that a distinct girls' school was started. Miss Albaugh, writing in March, 1909, said:

Mrs. Little has ten boarders in her new girls' school, besides 21 day pupils, and the women in the training home . . . We are all so glad to have the school here and feel that it will do a lot of good.

Mrs. Little, in her report for 1909-1910, said:

We have 28 boarders in the Luola Sprunt Girls' School, and in the day school, connected therewith, there has been an enrollment of 41. These schools are graded according to the courses of study adopted at our last annual meeting . . .

The Mission report for 1910 said that the building of the Girls' School had to be postponed on account of land troubles.

Miss Carrie Moffett took up her work in the girls' school in February, 1911 (see page 126 above). The statistical table for 1911 says there were 41 girls in school.

Open a Station at Changchow? The important city of Changchow, between Soochow and Chinkiang, had long challenged the interest of the Mid-

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China Mission. Work was begun there in 1896 and discontinued in 1897 (See Vol. II, pp. 454, 482, 483).

It was not until 1905, when the Kiangyin Station desired to open new work, that Changchow was revisited by Mr. Caldwell and his committee. They found another mission [the Methodists] had already opened work there, and so they turned to Taichow, north of the Yangtse, as a more suitable field (see above, page 268).

There was still a desire in Mid-China to extend their work, and the Extension Committee reported to the 1906 Mission meeting:

1. On the territory in General — Inasmuch as North Chekiang and South Kiangsu are near to Shanghai and more than a dozen other missions are scattered through the territory, the unoccupied districts are growing more and more restricted year by year. We regard Changchow as the most strategic point to coordinate our work . . .

Recommendations: (4) That Messrs. Haden, Moffett and Woodbridge be appointed a committee to visit Changchow and report to the mission with a view if opening a station there. 1047

The Extension Committee in 1907 recommended that immediate steps be taken to open Changchow, and that $600 be set aside for this and volunteers be called for. 1048 Mr. Haden volunteered, and the Mission agreed, if his Kiangyin work could be provided for. 1049 Mr. McGinnis was a possibility for Kiangyin. 1050 A circular letter, November 7, 1907, reported that the Methodists, hearing of the Presbyterian desire to work in Changchow, had extended to them a "most hearty welcome to that city." 1051

At a called meeting in April, 1908, the Mission voted to move Mrs. McCormick to North Soochow and advised her "to work under the direction

1047 MMCM, 1906, p. 47. 1048 MMCM, 1907, p. 124. 1049 MMCM, 1907, p. 104. 1050 Ibid., pp. 87-88; 1908, p. 156.
of the committee to open Changchow." 1052

Then at the Mission meeting in August, 1908, the Mission was faced with the difficulty in Kiangyin which changed the plans for opening Changchow (see above, page 272). Mrs. McCormick was advised to work in South Soochow. Mr. Haden was transferred to North Soochow. 1053 In regard to Changchow, the Mission voted:

That the opening of Changchow as a station be deferred for the present, but that the chapel already rented be retained and be put under the control of a committee consisting of Messrs. Davis and Woodbridge. 1054

In September, 1909, the Mission voted:

That in view of the exceptional opportunity offered us to enter Changchow, it is the judgment of the Mission that we should at once take steps to occupy that city.

By an Aye and No vote it was unanimously Resolved, That Rev. George Hudson be advised to undertake the opening of Changchow, as soon as the way is clear . . . 1055

It was further voted:

That when the opportunity arises, to buy land in Changchow, Rev. George Hudson be granted a special order for not more than $4,000. 1056

In the spring of 1910 Mr. George Hudson had a break in health and was released from the opening of the work in Changchow. 1057 Mr. Little reported to the 1910 Mission meeting:

Repeated attempts have been made to secure property that would serve for a chapel and book room, but without success up to date.

A six-room house in a quiet part of the suburbs, is occupied by a capable native assistant, who is continuing his efforts to secure a foothold in a more populous section of the city. The committee asks to be continued. 1058

Mr. Little, writing on June 24, 1911, said:

After more than a year of persistent effort, preceded by many years of disconnected attempts, a suitable site has been obtained for the opening of a new station at Changchow.

To Mr. Li Dzialg Hwa, more than any other human being, is due the credit of the success of this undertaking. With never failing patience, in the face of numerous disappointments, supported by the prayers of many of God's people, he has kept his face to the foe until the victory was won.

The building secured is the property of a wealthy family who have fallen into financial straits, and consists of 34 Chinese rooms -- including side and rear apartments -- in excellent repair and admirably suited to the needs of a new work. The property has been mortgaged for four years and affords facilities for a preaching hall, dispensary, book room, school, and places for abode for foreigners and native helpers.

Mr. Li has agreed to remain in Changchow and assist in opening the chapel and book room, and we hope to receive help from the brethren of our Mission in evangelistic and medical lines.

The members of the Southern Methodist Church in Changchow are giving us a most cordial welcome, and have proposed a plan of mission comity in evangelizing the city which meets with our full approval... 1059

Now shall we not unite in earnest prayer and efforts to secure the necessary men and means... 1060

The 1911 Mission meeting assigned Rev. C.H. Smith to Changchow, his place of residence being left to the Changchow Committee. 1061 The Mission also adopted the Committee's recommendation:

That for the year 1912, Rev. P.F. Price, D.D. be directed to take the direction of the evangelistic and educational work of Changchow Station, and that Dr. R. T. Shields be requested to take control of the medical work. 1062

This completes our survey of the personnel and work of the individual stations of the Mid-China Mission, 1902-1911. 1063 There were Mid-China
missionaries living in Shanghai and Nanking, but they were engaged in union projects, and we will survey the union projects of the Mission after we have noted some of the other important subjects before the Mission through these years.

The Mid-China Mission, 1902-1911.

The Minutes of the Mission, (MMCM) are one of our main sources of information. The Mid-China Minutes are excellent in form and coverage. The appendices of these Minutes are of special interest and value. They contain the reports of Mission Committees, and in addition, abstracts or complete copies of the reports of union committees on the projected union institutions.

Financially, you have each year an audit of the appropriations spent and estimates for the coming year. We have done little or nothing with a comparative study of these figures.

Statistical and other information in the Minutes is varied and interesting. Each year there is the statistical summary of the Mission as a whole (e.g., MMCM, 1911, p. 44-45 -- Places of meeting; Native Assistants; Church Statistics; Educational Statistics; and Medical Statistics).* For several years (e.g. 1903, 1905, 1907) there is a statistical table giving the growth of the station and outstation preaching points.

Each year there was a register of the Missionaries and their children who were under 18, with the dates of their arrival and leaving China.

The real estate of the Mission is listed in 1903, 1905, 1907. These lists give the location, size, cost, and present worth of this property.

There are lists of the native helpers, and the native ordained church officers in 1905 and 1906.

(* See next page.)
## Annual Statistical Report of Mid-China Mission for year ending August 31st, 1911.

### Places of Meeting

<table>
<thead>
<tr>
<th></th>
<th>Hangzhou</th>
<th>Kiangya</th>
<th>N. Soochow</th>
<th>S. Soochow</th>
<th>Taihuang</th>
<th>Ningbo</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Station Chapels owned by Mission</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>3</td>
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<td>Station Chapels rented by Mission</td>
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<tr>
<td>Out-Station Chapels owned by Mission</td>
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<tr>
<td>Out-Station Chapels rented by Mission</td>
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<td>2</td>
<td>3</td>
<td>1</td>
<td>3</td>
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<td>Native-owned Church Buildings</td>
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<td>5</td>
<td>5</td>
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<td>5</td>
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<tr>
<td>Native-rent paid Chapels</td>
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### Native Assistants

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<td>Licensed Preachers</td>
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<tr>
<td>Trained Preachers</td>
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<tr>
<td>Approved Preachers</td>
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<td>Student Preachers</td>
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<td>Colporteurs</td>
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<td>Trained Bible-women</td>
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<td>Graduate School Teachers, Female</td>
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<td>Approved School Teachers, Male</td>
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<td>Trained Medical Assistants, Female</td>
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### Church Statistics

<table>
<thead>
<tr>
<th></th>
<th>Hangzhou</th>
<th>Kiangya</th>
<th>N. Soochow</th>
<th>S. Soochow</th>
<th>Taihuang</th>
<th>Ningbo</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Organised Churches</td>
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<td>3</td>
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<td>6</td>
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<td>Ruling Elders</td>
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<td>Descents</td>
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<td>154</td>
<td>293</td>
<td>36</td>
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<td>107</td>
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<td>43</td>
<td>76</td>
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<td>Communicants, Female</td>
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<td>117</td>
<td>64</td>
<td>50</td>
<td>94</td>
<td>575</td>
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<td>410</td>
<td>113</td>
<td>138</td>
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<td>Added on Examination</td>
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<tr>
<td>Added on Certificate</td>
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<tr>
<td>Added on Restoration</td>
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<tr>
<td>Loss by Death</td>
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<td>4</td>
<td>3</td>
<td>4</td>
<td>4</td>
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<tr>
<td>Loss by Discipline (Susp. or Excom.)</td>
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<td>51</td>
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<tr>
<td>Loss by Certificate</td>
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<td>Baptised Infants</td>
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<td>100</td>
<td>16</td>
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<td>310</td>
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<td>17.00</td>
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### Educational Statistics

<table>
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<th>Hangchow</th>
<th>Kashing</th>
<th>Kiangsin</th>
<th>N. Soochow</th>
<th>S. Soochow</th>
<th>Tunghiang</th>
<th>Nanking</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Theological Students</td>
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<td>1</td>
<td>3</td>
<td>3</td>
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<tr>
<td>Boys in College</td>
<td>176</td>
<td>50</td>
<td>76</td>
<td>31</td>
<td>27</td>
<td>343</td>
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<tr>
<td>Girls in College</td>
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<td>53</td>
<td>53</td>
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<td></td>
<td>199</td>
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<td>Boys in Boarding School</td>
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<td>53</td>
<td></td>
<td></td>
<td>340</td>
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<td>Girls in Day School</td>
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<td>11</td>
<td>3</td>
<td>22</td>
<td>183</td>
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<tr>
<td>Students Joining Church</td>
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<td>3</td>
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### Medical Statistics

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<th>Kiangsin</th>
<th>N. Soochow</th>
<th>S. Soochow</th>
<th>Tunghiang</th>
<th>Nanking</th>
<th>Total</th>
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<tbody>
<tr>
<td>Hospital Beds</td>
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<td>30</td>
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<tr>
<td>In-patients</td>
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<td>670</td>
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<td>Major Operations</td>
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<td></td>
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<td>338</td>
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<td>1,600</td>
<td></td>
<td></td>
<td>1,600</td>
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<tr>
<td>Out-patients (New Patients)</td>
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<td>4,515</td>
<td>4,500</td>
<td></td>
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<td>20,394</td>
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<td>8,640</td>
<td>(5,000)</td>
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<td>3</td>
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### Literary Statistics

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<th>N. Soochow</th>
<th>S. Soochow</th>
<th>Tunghiang</th>
<th>Nanking</th>
<th>Total</th>
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<tbody>
<tr>
<td>Books and Tracts Sold</td>
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<td>2,200</td>
<td>1,120</td>
<td>3,260</td>
<td>21,580</td>
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### Report on Self-support. Year ending August 31st, 1911.

<table>
<thead>
<tr>
<th>NAME OF STATION</th>
<th>Total Number of Communion</th>
<th>Total Amount Gained</th>
<th>Annual Amount Contributed to Church</th>
<th>Per cent. Proportion of Church Work for Preacher's Salary</th>
<th>Total Chinese Contributions to Church Work</th>
<th>Total Contrib. from Church Work</th>
<th>REMARKS</th>
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<td>Hangchow</td>
<td>314</td>
<td>22</td>
<td>$148.37</td>
<td>.24</td>
<td>$0.00 / $48.00</td>
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<tr>
<td>Kashing</td>
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<td>81.00</td>
<td>.60</td>
<td>83.00</td>
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<td>Kiangsin</td>
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<td>270.92</td>
<td>.45</td>
<td>370.92</td>
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<tr>
<td>N. Soochow</td>
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<td>6</td>
<td>110.93</td>
<td>.10</td>
<td>110.93</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Soochow</td>
<td>131</td>
<td>6</td>
<td>222.00</td>
<td>.13</td>
<td>222.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tunghiang</td>
<td>165</td>
<td>25</td>
<td>222.00</td>
<td>.13</td>
<td>222.00</td>
<td></td>
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<td>Totals</td>
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<td>174</td>
<td>$1,193.22</td>
<td>.32</td>
<td>$0.00 / $1,593.22</td>
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</table>

Remarks: Some stations reported outstations.
The Standing Rules and By-laws of the Mission were printed in the 1910 Minutes.

Each year there was a directory of Mission Officers and the Committee personnel. A succession of the officers for the China and the Mid-China Missions is found in 1903 and certain other volumes.

Topics of Interest before the Mission.

Language Study for New Missionaries was a constant concern of the Mission. A revised course of study was adopted in 1902, with the injunction that at least two years should be given to it. The Executive Committee, at the request of the Mission, "established the rule that every new missionary should be required to stand a regular examination on the course of study required by the Mission."

In 1910 the Mission made some changes in the course and adopted the following standing rule to take effect at the annual meeting, 1911:

New missionaries may have the privileges of voting only after having passed the first two sections of the course of study.

In 1911 a revised course of study was adopted.

At the 1911 meeting the Mission also approved the suggestion of having a union language school, temporarily to be located at Shanghai.

Salaries for Native Assistants were constantly under review.

A Course of Study for Bible Women was laid down in 1903, and was

1064 For earlier language requirements see index, our Vol. II, p. 604.
1065 MMCM, 1902, pp. 116-18.
1066 MMCM, 1903, p. 139.
1067 MMCM, 1910, p. 316.
1068 MMCM, 1911, p. 27.
1069 Ibid., p. 24.
revised in 1911. 1071

Usually in this period an Examining Committee of the Mission examined the mission schools, the new missionaries, the theological students, Bible women, etc., reporting annually to the mission. 1072

Inquirers and Candidates for Baptism. In 1904 the Mission distinguished these two groups as follows:

We recommend that we adopt the terms "candidate for baptism" for those who have been examined as such, and "enquirer" for others who are under regular instruction. 1073

The two terms had caused confusion in the statistical tables, some stations reporting tens or hundreds of inquirers (candidates for baptism, not mentioned). Others, only a limited number of candidates, omitting the "inquirers."

Missionary Ladies and the Mission. For years, the women of the Mission were classes as "assistant missionaries," and had no vote or voice in the affairs of the Mission. 1074 In 1884 the Executive Committee said no action affecting the work of an unmarried lady should be taken until she had been notified and given the opportunity of expressing her views. In this year the women presented their own personal reports to the Mission. 1075

Seemingly, no changes were suggested in the status of the ladies until 1905. In March of that year the Mission asked the Committee on the Revision of the Manual to consider preparing by-laws on the status of the single women. 1076

In December the Executive Committee suggested that the Mission should call a conference of the women missionaries to consider matters pertaining to

1071 MMCM, 1903, p. 167; 1911, p. 27.
1072 e.g., MMCM, 1905, pp. 300-301.
1074 See our Volume II, page 245.
1076 MMCM, 1905, p. 268.
women's work. This conference reported to the 1906 meeting, and they requested certain privileges which were summarized thus in the Standing Rules:

1. Notice and attendance at station meetings
2. Should see circular letters
3. Associated in examining Bible-women and girls' schools
4. Appropriations for schools in her charge subject to her order
5. Stations to present her needs and claims
6. The Mission floor to present her own work and to discuss it.

In 1911 we find that the women had developed an "associate educational" and an "associate evangelistic committee" which reported to the Mission. It was not until 1916 that the Mission requested the Executive Committee to authorize the ladies to vote in the station meetings, and voting on the floor of Mission came later.

The year 1907 was an anniversary year. It marked the Fortieth Anniversary of the Southern Presbyterian work in China, and the Centennial of Christian Missions in China.

The Fortieth Anniversary. The North Kiangsu Mission unanimously approved of joining the Mid-China Mission in the celebration of the Fortieth Anniversary, and a joint committee was set up to prepare a program to be given during or near the Centenary Conference.

Unfortunately, 1907 was a famine year, and our missionaries were more than busy with famine relief, and few of them got to the Centenary Celebration. The Fortieth Anniversary was, therefore, not held at the time.

\[\text{References:} \quad 1077 \text{MMCM, 1906, p. 4.} \quad 1078 \text{MMCM, 1906, pp. 31, 55-56; 1910, p. 348.} \quad 1079 \text{MMCM, 1911, pp. 28-29.} \quad 1080 \text{MMCM, 1916, p. 397.} \quad 1081 \text{MMCM, 1906, p. 6} \quad 1082 \text{Ibid., p. 54.} \quad 1083 \text{For the work of famine relief, see above pp. 89-98.}\]
of the Centenary; and the Committee suggested that two addresses be given
during the 1907 Mid-China Mission meeting. This was done, and Dr.
DuBose spoke on Mission History, and Dr. Stuart read a paper on Mission
Necrology.

The Centenary Conference, April 25 to May 7, 1907, was held in
Shanghai. It is amazing how little actual information seems to be available
about the proceedings of the Conference. The volume, A Century of Protestant Missions in China, 1807-1907, edited by Dr. D. MacGillivray, is the
"Historical Volume" and contains sketches of the Missions and other Christian
agencies working in China. It also lists the China martyrs, books on
China, individuals mentioned in the historical sketches, and all the missionaries that had served in China from 1807 to 1907. There is also a statistical
index.

The Chinese Recorder published a condensed account of the Conference
for April 25, to April 30 taken from the North China Daily News. From this
we learn that there were 476 voting members and 694 visitors. Of the voting
members, 122 were ex-officio senior missionaries with 25 or more years
service in China. Some of the questions discussed were commented on.

Christian Education was emphasized by the Conference, and Dr. Sheffield
comments on the discussions in that area. The Educational Resolutions
adopted by the Conference were published. Among these were resolutions
urging the Home Boards to develop secondary and higher education, and the

1084 MMCM, 1907, p. 131.
1085 ibid., p. 103. We suppose DuBose's paper on the History of the Mission is the one printed in the Centenary volume (pp. 395-405), mentioned below, (MMCM, 1906, pp. 8 & 15).
urging the missions to make the primary education more efficient. The need of cooperation and union between the colleges was stressed, and the question of a Christian University was raised. The need of normal schools was emphasized.\textsuperscript{1089} We also have "Plans of the Evangelistic Committee of the Centenary Conference," outlined.\textsuperscript{1090}

There is a brief article in the Missionary on the Conference:

The most important event in connection with the work of foreign missions in China was the gathering of missionaries and other delegates in the Centennial Conference of Missions, in Shanghai, April 25 to May 7. Over a thousand delegates were in attendance. All the reports of the Conference mention the fact that special emphasis was laid upon the need of Christian education in China. What is now needed above everything else in the educational work in China is that there shall be Christian leaders in charge of first class schools.

The missionaries at the conference adopted a resolution in favor of establishing eighteen union normal schools for industrial education, union colleges, and a great central union university.

The conference also placed itself on record as favoring "more responsibility for finances, government, and aggressive evangelism on the native church."\textsuperscript{1091}

Our Missions and the Conference. Each of our Missions appointed delegates. The principals from Mid-China were: W. H. Hudson, Little, Haden, Venable and Mrs. Sykes.\textsuperscript{1092} North Kiangsu appointed Grier, Paterson, and Graham, and recognized that Mr. and Mrs. Henry Woods and Mr. and Mrs. Sydenstricker were ex-officio delegates, having served in China more than twenty-five years.\textsuperscript{1093} However, attendance of our missionaries at the conference was slim. We are told:

\textsuperscript{1089} Chinese Recorder, Vol. 38, pp. 328-30. \textsuperscript{1090} Ibid., pp. 489-90. \textsuperscript{1091} Miss., Vol. 40, p. 334. For the conference memorial sent the home churches on "the mission of the Church," see Miss., Vol. 40, p. 518. \textsuperscript{1092} MMCM, 1906, p. 15 \textsuperscript{1093} MNKM, 1906, p. 24
Mr. and Mrs. Sydenstricker were the only missionaries of our North Kiangsu Mission in attendance at the Centenary Conference, and they only part of the time. All of our missionaries north of Chinkiang were too much occupied with famine relief to attend, and only a portion of the delegates from the Mid-China Mission attended, and some of these only a portion of the time. Such was the pressure of the famine, either on account of absence in the famine relief work, or because of the added work of those whose colleagues were absent. 1094

Misses French and Lee and Mr. and Mrs. Stuart, Sr. attended. 1095

Mr. P. F. Price was there, but we have found no others mentioned, although there must have been others. Mr. Price wrote an article for the Bulletin about the Conference; and after giving some general facts, he gave his own impressions:

The first impression was hopefulness. Several times the remark of Milne, the early missionary, was quoted to the effect that he ventured to prophesy that at the end of 100 years, there would be a thousand Christians in China. And now there are after 100 years 175,000. This retrospect, together with the marvelous changes going on about us, naturally led to a hopeful view with regard to the future, even in the face of the enormous task that lies ahead of us.

Our second impression was the conservatism of the Conference. Both doctrinally and ethically the deliverances of the Conference, are, as a rule pleasing to those who desire no departure from the old moorings.

At third impression was that it was a working conference. Not only were meetings multiplied until there was hardly a spare moment, especially for a committee man, but plans were laid for the future that will mean much hard work in carrying into execution, but which if carried out will greatly increase the general efficiency of mission work in China.

Our fourth impression was the unanimity that marked the gathering. There was some friction inevitably, but taken as a whole, it was remarkable that men and women of various nationalities, working in scattered parts of the empire and under many names and denominations, should be able to come together in such a spirit of brotherly love and work with so great a unanimity of plan and purpose. What else could accomplish such a result but our common relation to the Lord Jesus Christ? And it is to the praise of the glory of his grace that it should

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1095 Ibid., p. 88.
Undoubtedly, the thinking of our missionaries was affected by the resolutions of the Conference, especially in the field of education.

Educational Policy, 1907. The Educational Committee of the Mid-China Mission brought in the following recommendations which were adopted:

1. That inasmuch as boys coming into our academies are not thoroughly prepared for their academic work, and for other reasons, the Educational Committee in consultation with the principals of our schools undertake to systematize our educational work.

2. That primary schools be opened at all stations and in as many outstations as possible to prepare boys for the academies.

3. That courses of study be prepared for the primary schools, academies and college, to go into effect at the beginning of the next session, February, 1908, to which the schools of the mission shall conform.

4. That the Kashing school be developed into a college as rapidly as practicable.

5. That the Dongshang [Industrial] school be allowed to provide an academic course for day pupils and for boys who work their way through school.

6. That we transmit to the Mission the recommendation of the committee of ladies that normal schools, as soon as possible, be established in connection with our girls' schools.1097

Since the Mission later decided to unite in the Men's College at Hangchow, the project of developing the Kashing High School into a college was dropped.

The great increase in day schools in the Mission after 1907 was due to this new policy.

Plans for Extension. In 1907 the Mission adopted some resolutions of the Extension Committee which are of policy interest. After surveying the

1097MMCM, 1907, pp. 121-122.
field as a whole and the available workers, they recommended:

1. That our Mission adopt a more definite policy with regard to central stations, new stations and outstations
   
   (a) That for each central station our policy should be to have a fully equipped medical and educational plan of such grade as the conditions require; these to be manned in addition to the evangelistic called for.

   (b) That the incoming Extension Committee, in consultation with the central stations shall propose the location of new stations.

   (c) That it be the aim and prayer of the Mission to secure 1,000 trained native assistants within the next 12 years.

2. That we present to the Executive Committee of Foreign Missions the following plan for manning the evangelistic work . . .
   
   (a) Thirty foreign missionaries per year (ten married evangelists and ten single ladies) for the next 12 years . . .

   (b) The annual reinforcement, physicians and teachers, to be determined by specific calls . . .

3. That in addition to the present central stations, immediate steps be taken to open Changchow . . .

4. That we express our appreciation of the faith and breadth of view which characterized the plans of the Layman's Missionary Movement . . . .

In 1908 the Committee recommended:

(a) That new stations be opened at the following places as the most important points in each field: Tehtsing, Pingwang, Shashih, Haiyen, Dzangyin, Sa and Dongken.

(b) That the evangelistic work of the Mission be confined to the territory as at present occupied, until such time as that territory shall have been thoroughly evangelized . . .

Population of the Field. The number of people for whom our two missions were responsible became a matter of discussion in 1908 and 1909. The Mid-China Mission in 1907 estimated that their mission was responsible for 5,000,000

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1098 MMCM, 1907, p. 124. For the Layman's Movement see above, page 101. For the opening of Changchow, see above pp. 287-290.

1099 MMCM, 1908, p. 196.
people. The same year North Kiangsu estimated that they were responsible for 10,000,000 and would need 100 missionaries to evangelize them. 1100

In 1908 there was evidently a questionnaire sent out by the Layman's Movement to the Missions asking how many missionaries would be needed to evangelize the populations of the fields. This sparked off a letter from Mr. Grafton, entitled "Mathematical Evangelism."

... A glance at the questions sent us this year reveals their conception of the duty of the Christian to the un-Christian peoples and their manly systematic preparation to "shape the shoulder to the load." But the attempt to estimate the "amount" of evangelization necessary is not wise and a comparison of the answers given by North Kiangsu and Mid-China Missions will demonstrate the impossibility of its accomplishment, because

(1) No figures are anything more than wild guesses, either as to population or the amount of work necessary.

(2) The two Missions have guessed on a widely different scale.

(3) The time element is disregarded...

He continues:

(a) The only material in which the N. K. Mission based its guess was the famine relief work... Nothing whatever is known as to the proportion of the relieved to the unrelieved...

(b) But suppose we had accurate statistics, the widely divergent answers of the two missions cannot but confuse. North Kiangsu guessed the population of our field at ten million, and asked for 100 missionaries, while Mid-China estimated their field at half this population and asked for 360...

(c) But had we guessed alike and estimated alike and given good support to the accuracy thereof, the total disregard of the time element renders all estimates worthless. "First the blade, then the ear... Mid-China aims at 1,000 native evangelists within the next 12 years. By the statistical method we can figure out that at the present ratio of preachers to communicants, Mid-China will have to baptise fifteen times as many annually for 12 years as were baptised last year. Do we expect such abnormal growth?..."

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1100 MMCM, 1907, p. 124 and MNKM, 1907, p. 10. See above, page 101, the Executive Committee had estimated the population of both China fields as 12,000,000.
Speaking of the large increase of new missionaries called for,

(d) Finally, do we want them if we can get them? I cannot speak for Mid-China, but if such a host were to come to North Kiangsu, every man now present on the field would be compelled to quit work almost altogether, in order to secure land, erect buildings in which they could be lodged... 1101

Mr. Junkin replied to Mr. Grafton, rejecting for the Mission the idea of "mathematical evangelism," saying that the estimate was not a "wild guess," and saying that the Mission could handle twenty new missionaries a year, -- 100 new missionaries in five years. 1102

Mr. W. H. Hudson said that in 1894 he and Dr. Venable had not approved of the Mission's call for 20 new missionaries, much for the same reason that Mr. Grafton now advanced. But now he thought the present plan was practical, i.e. a call for actual immediate needs, and ideal, i.e., it set before the Church its duty and responsibility to the Chinese people. 1103

Mr. Maxcy Smith, rejecting part of Mr. Grafton's position, felt that he was right about the "wild guess," -- the estimates are too high. He goes on to say:

... Consider the estimate of the North Kiangsu Mission... The total population of Kiangsu Province, including the large cities of Shanghai and Soochow, according to the most liberal estimate I have seen (an estimate which gives China as a whole 422 millions) is only 13,980,000. Take our own estimate. We claim five million. The total population of Chehkiang province is 11-1/2 million. Besides our own there are about 275 missionaries and 60 odd central stations in the province. Making all allowance for that part of our mission in Kiangsu, it is evident that our estimates are far too large. The men in the Laymen's Movement who are giving serious attention to this question have brushed our estimates aside because they are so hopelessly out of harmony with other estimates. 1104

Mr. Graham and Mr. Henry Woods both felt that Mr. Smith's figure for Kiangsu was too small, and it had at least 20 to 25 million people. 1105

1102 Ibid., pp. 67-68.
1103 Ibid., p. 69.
1105 Ibid., pp. 256-257.
Mr. Smith, in reply, defended his figure of about 14,000,000 quoting his printed sources. 1106

So the matter rested until the North Kiangsu Mission at its 1909 meeting adopted the report of a new estimate of the population, and ordered that it be publicized in the home papers. 1107 This report was printed in the Missionary, June, 1910.

It has come to the knowledge of the North Kiangsu Mission that there seems to be some doubts in the minds of part of the church at home as to the estimates made by the mission of the population of this part of the territory in which our church labors...

... the committee thought that from 12 to 15 million is a very conservative estimate of the souls for the evangelization of whom this mission may be considered responsible.

We are aware that of the 12 million that the Executive Committee put down for us in China, only 8 millions are assigned as the part of the North Kiangsu Mission, but these millions are here, and no one else is working among them... 1108

"Liberal Views?" In the September-October, 1909 Bulletin, in "Notes Here and There" (probably by Dr. Price) is struck a warning against liberalism in theology. The theological views of a man called to teach in the new Men's College was questioned by the Mission. 1109 Perhaps this case was the occasion of the discussion at Mohkanshan.

There were some discussions on Mohkanshan in which it was brought to light that quite a number of the younger missionaries of the various missions held liberal views greatly at variance with what is commonly known as evangelical Christianity. These discussions did some good and some harm. One thing they did was to make manifest those who hold to the old time Gospel and those who do not. Among those who do are always to be found our Southern Presbyterians. Not these alone, by any means, but always these. But our own mission is one of the very few on which the new thought has made no impression, and our missionaries are marked as constant and intelligent defenders of the faith.

While the well known orthodoxy of our missionaries is a cause for

gratitude, it should by no means be made the occasion for overconfidence. The leaven of the new thought is very insidious in its working. The men who are being led away by it are, in many cases, very attractive as men and efficient as teachers, leaders, or administrators. Our contact with them is necessarily close and constant, especially in this day of unions and federations. It behooves us to be constantly on guard. Let no man rob us of our boasting, and eternal vigilance is the price of our liberty.

This is no empty warning. Both on Kuling and on Mokanshan there is an outbreak of this new and pernicious "liberalism" which denies the supreme authority of Scripture and recklessly sets aside the essentials of the Christian faith. These new notions have made sad inroads among the younger missionaries, and we have been astonished to see men by our side whom we thought sound in the faith, abandoning the truth once delivered to the saints. It is no time for the mincing of words or belaboring of issues, but for valient and unflinching adherence to principle.¹¹¹⁰

This question of "liberalism" is back of the Southern Presbyterian insistence on doctrinal standards in the union institutions, and will become an increasingly difficult problem.

**Self-Support.** In 1907, possibly as a result of the discussions in the Centenary Conference, the Mission began to study self-support in the Chinese Church. In that year, the Evangelistic Committee called attention to the fact that there was no uniformity in applying self-support in the Mission. In regard to preaching places, most of the chapels were either owned or rented by the Mission.

**Preaching Places.** . . . So far the Chinese own seven church buildings, and pay rent for twelve; the remaining 30, or say three-fifths, being owned or provided by the Missions.

**Native Contributions,** the average per member during 1906 was about $1.31 for each communicant; while the Mission paid $6,344.00 for native assistants, the Chinese Church paid $524.70; only about one-twelfth the total cost, distributed as follows: Dongshang, $200; Hangchow, $230; Kashing, $50; Kiangyin, $10.72; North Soochow, $14, South Soochow, nothing.

These figures indicate a lack of uniformity at the Stations. It is evident that the Chinese are more ready to provide church buildings than to pay native preachers, also that a very large part of the native force is actually engaged in, or preparing for, evangelistic work under direction of individual evangelists rather than under church sessions (of Presbyteries).

We recommend: (1) That every effort be made to introduce a measure of uniformity in applying self-support throughout the Mission.\(^\text{1111}\)

In the light of the Evangelistic Committee's report, the Mission adopted the following resolutions:

Resolved (1) That when a native assistant serves a congregation as acting pastor or supply, his salary shall be fixed in consultation with the congregation or congregations he serves, the congregation contributing a definite proportion of the salary agreed upon.

(2) That the Evangelistic Committee shall annually recommend to the Mission the minimum average which each church member should be expected to give.

(3) That while the Mission hopes that a much larger average than one dollar a member for preacher's salary will be reached during the year, 1907-1908, the Mission sets this amount as the minimum which is to be expected for this cause, irrespective of contributions to other causes.

(4) That each member of the Mission be instructed to bring this matter before the native Christians under his charge, and urge their hearty cooperation and determination to do more than the Mission requires and to increase the average contribution per member from year to year.

(5) That the Evangelistic Committee shall make a detailed report on the above matter to the next Mission meeting.

Resolved, That "Self-support" in section 77 of the Mission "By-laws" be defined to include contributions to the support of the native preacher, chapel rent, purchase of property for church erection, construction of church buildings and current expenses.\(^\text{1112}\)

In 1908 the Evangelistic Committee submitted a tabulated table on the giving by the preaching points:

\(^{1111}\text{MCML, 1907, p. 122.}\)
\(^{1112}\text{Ibid., p. 111.}\)
salary; 2. How paid -- through missionaries or deacons; 3. Proportion of preacher's salary paid; 4. Amount per average member paid to preacher's salary; 5. Total native contribution to Church Work; 6. Total contribution per member. 1113 A similar table was published in 1909. Due to incomplete statistics none was published in 1910. 1114

In 1911 a table gives a report of the giving of the Chinese Christians, by Stations, as follows: (See above, page 291a)

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>No. Com. in foreign employ</td>
<td>514</td>
<td>110</td>
<td>446</td>
<td>79</td>
<td>131</td>
<td>195</td>
</tr>
<tr>
<td>*Annual Amt. given preacher's sal.</td>
<td>$418</td>
<td>81</td>
<td>270</td>
<td>110</td>
<td>---</td>
<td>222</td>
</tr>
<tr>
<td>Per cent of salary paid</td>
<td>24</td>
<td>50</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>23</td>
</tr>
<tr>
<td>*Total given to church work</td>
<td>$480</td>
<td>83</td>
<td>370</td>
<td>110</td>
<td>146</td>
<td>311</td>
</tr>
<tr>
<td>Total given per church member</td>
<td>$1.30</td>
<td>.83</td>
<td>.96</td>
<td>1.40</td>
<td>1.12</td>
<td>2.52</td>
</tr>
</tbody>
</table>

*The cents are omitted

The A.I.C. and oversight of Missionaries. In 1909 the Ad Interim Committee was given an additional function:

The Ad Interim Committee shall have oversight of the Members of the Mission with respect to their efficiency, and in any case that seems to call for action shall, after investigation, proceed by private exhortation or by reference to the Mission as the matter shall require. 1116

Conference Committee. In 1911, at the suggestion of the North Kiangsu Mission, the Mid-China Mission took this action:

Resolved -- That (a) We recommend that a Conference Committee be appointed consisting of six members from each Mission, representing separate stations, elected annually, this Committee to meet previous to the regular Mission Meetings.

(b) This Committee shall choose their own chairman, alternating year by year between the two missions.

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1113 MMCM, 1908, p. 195.
1115 MMCM, 1911, p. 45.
1116 MMCM, 1909, p. 250.
(c) That it shall be the duty of this Committee to pass upon all Land and Building estimates, calls for and disposition of reinforcements, plans and policies for the development of the work which involves opening of new stations, missionaries' salaries, and measure of common interest to both Missions.

(d) The Extension Committee shall make recommendations to this Committee and all stations shall submit their Land and Building estimates and plans for the further enlargement of the work.

(e) This Committee shall report its action to each of the two Missions and to the Executive Committee at the same time with the report of actions of the Missions.

Budget of the Mid-China Mission for 1911. We have not made any study of the financial side of the Mission, showing the growth in expenditures and estimates. Perhaps this budget for 1911, presented by the Mission Treasurer, H. Maxcy Smith, will be of interest. Mr. Smith wrote in the Bulletin:

At its recent meeting the Mid-China Mission sent to the Executive Committee estimates of expenditures for 1911, amounting to $87,221.63. To make allowance for estimates referred to Nashville for settlement and for new missionaries expected this fall, this amount must be increased to the round sum of $90,000,000 U.S. gold.

It is proposed to expend this amount as follows: (all figures given below are in round numbers)

Salaries of 21 single missionaries and 17 missionary families $ 36,000.

Salaries of 45 Chinese preachers, 24 Bible women, 15 doctors and medical students, and 10 boarding school teachers 7,500.

Running expenses of 7 boarding schools with a total of 330 pupils and the Mission's share of budget of union institutions, i.e. Theological Seminary; Hangchow Boys' College, Hangchow Girls' College and the Medical College 5,800.

Rent of 15 chapels and 10 Chinese residences 1,500.

Running expenses, 5 dispensaries and 3 hospitals 1,400.

1117 MMCM, 1911, pp. 17-18.
Personal Teachers and Mission employees $ 2,500.

Itineration 2,600.

Expenses, 20 day schools, including the teachers' salaries 1,500.

Repairs and incidentals 2,600.

Property extension* (itemized below) 23,250.

Library for the Theological Seminary 250.

Salary of a Foreign Teacher in Hangchow Boys' College 500.

Salary of Matron at E.B. Hospital 500.

Traveling expenses, missionaries going to the U.S. on furlough 3,000.

Smaller items, such as books and tracts, exchange, printing minutes, etc. 1,000.

$ 90,000.

The Wider Relations of the Missions: Church Union and Union Institutions.

Chronologically, the discussion of union of the various Presbyterian and other bodies into one Church in China preceded the organization of the union institutions we are now to discuss. However, the desire for both union and cooperation came to fruit at the turn of the century.

Before the division of the Mission in 1899, the Mission took the following action:

This Mission overtures the other Presbyterian bodies laboring in China to meet in conference the day previous to the General Missionary Conference in 1901 to discuss the following questions:

(1) Presbyterian union
(2) The establishment of a Presbyterian Theological Seminary
(3) The establishment of a weekly Presbyterian newspaper in Chinese.

(4) The observance of the Sabbath.

Central China Presbyterian Conference, 1901. Because of the Boxer Outbreak, the General Conference was postponed until 1907, when it became the Centenary Conference of China Missions. However, the missionaries in Shanghai in 1901 held a Central China Presbyterian Conference, October 2-4, 1901. The proposed program of this conference, including the subjects of the papers to be given, was published in the October Missionary, 1901. Rev. J. A. Silsby wrote a sketch of this Conference which was published in the Chinese Recorder. The following facts are drawn from this article.

There were 54 present at the conference, (30 ordained missionaries, 2 physicians, 22 ladies), representing the following Missions: English Presbyterian, United Free Church of Scotland, Canadian Presbyterian, American Presbyterian, South, American Presbyterian, North.

Four general subjects were on the program for consideration, viz., Presbyterian union, a union Theological Seminary, Presbyterian literature and the Extension of the Church. The subjects were presented in carefully prepared papers, and able addresses, and were followed by general discussion. Committees were appointed to consider each subject and report. The limits of this article prevent any detailed account of the papers and addresses, but a report of the resolutions passed by the conference will not fail to interest the general reader, as well as those who are more immediately concerned.

As we come to a consideration of these various cooperative ventures, we will return to the resolutions of this conference for a starting point. It is our plan to look first at the Union Institutions which developed in the decade

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1119 MMCM, 1899, p. 8 (see our Vol. II, p. 589).
1120 For the Centenary Conference, see above, pp. 295-297.
1121 Miss., Vol. 34, p. 473.
1122 Chinese Recorder, Vol. 34, p. 554. See also Miss., Vol. 35, pp. 59-61, "Presbyterian Union in China".
we are studying, and then turn to the progress made in forming a United Church.

The Chinese Christian Intelligencer is the first of these cooperative ventures we will trace. The China Mission in 1899 had called for the establishment of a Christian paper, and the Conference of 1901 passed the following resolutions:

1. That this Conference take steps to establish a weekly religious newspaper in Mandarin and simple Wen-li, and that the editorial staff be Presbyterian.

2. That inasmuch as the enterprise will require the whole time of one man, the Conference designated Rev. S.I. Woodbridge of Chinkiang, Editor-in-chief, and requested his mission to set him apart for this work.

3. That we appoint the following as an Executive Committee, in conjunction with the Editor-in-chief, to organize, provide for and direct the enterprise, viz., Rev. D. MacGillivray of Shanghai, Rev. G.F. Fitch of Shanghai; Rev. J. N. Blain of Kashing; Rev. J. W. Paxton of Soochow; and Mr. C. W. Douglass of Shanghai. The committee shall have power to fill vacancies from the Presbyterian body.\footnote{1123}

Dr. Woodbridge, writing in the spring of 1902, said that the Editor had been directed to begin the publication as soon as possible. Then he said:

The following are represented in this practical union in China: The Reformed Church of America, the Presbyterian Church in America, the Presbyterian Church in the United States, the Cumberland Presbyterian Church, the English Presbyterian Church, the United Presbyterian Church of Scotland. The committee also expects the Canadian and Irish Presbyterians to take part in the work.

The paper has been named the Chinese Christian Intelligencer, and will be for the benefit of the church and family. The Editor-in-chief \footnote{1124}, elected by the conference, is furnished by our Southern Presbyterian Church. Each mission elects an associate editor, and contributes a pro-rata of the subsidy necessary to conduct the paper. The office of the Chinese Christian Intelligencer is in Shanghai, where the editor will reside. \footnote{1124}

\footnote{1123}Chinese Recorder, Vol. 32, p. 556. \footnote{1124}Miss., Vol. 35, p. 325.
North Kiangsu Mission approved of Mr. Woodbridge taking this work and moving to Shanghai.\textsuperscript{1125} At the request of Mr. Woodbridge, in the fall of 1903, North Kiangsu Mission transferred him to Mid-China Mission, within whose bounds he then resided.\textsuperscript{1126}

Mr. Blain, director from Mid-China of the paper reported to the 1904 meeting:

The paper has been in a very flourishing condition, the subscription lists at least accounts having reached 3,000 . . .

The following recommendation was made to the Mission: -- That each Mission appoint every year a representative of the paper to be a medium of communication between the Mission and the paper's Executive Committee to make suggestions and recommendations embodying the wishes of his Mission . . .\textsuperscript{1127}

The paper continued to grow, the circulation reaching 3,700 in 1906.\textsuperscript{1128}

The Presbyterian work in China was scattered, and it was felt there was not sufficient contact between the paper and the supporting Missions. In 1906, the Mid-China Mission approved the following recommendations:

1. That each Mission contributing financial support to the Chinese Christian Intelligencer be represented on the Executive Committee of the paper.

2. That the number of representatives of each Mission on the Executive Committee be in proportion to the membership of said Mission.

3. That the members of the Executive Committee be elected annually by the Missions concerned.

4. That the Mid-China Mission endorse the plan to provide permanent quarters for the editor and officers of the Intelligencer living in Shanghai . . . \textsuperscript{1129}

\textsuperscript{1125}MNKM, 1902, p. 17. See the Communication to North Kiangsu Mission from the Executive Committee, pp. 21-22.
\textsuperscript{1126}MNKM, 1903, p. 14; MMCM, 1904, p. 184. \textsuperscript{1127}MMCM, 1904, p. 208
\textsuperscript{1128}MMCM, 1906, p. 84. On this page is given the weekly circulation, 1902 to 1906.
\textsuperscript{1129}Ibid., p. 62.
The Presbyterian Missions did little or nothing to implement these recommendations, so in 1908 the Mid-China Mission wrote to the North Kiangsu Mission, the Central China Mission and the Kiangan Mission emphasizing the fact that the paper was being run by a self-perpetuating Executive Committee, responsible to no one. This Committee had been appointed by the Presbyterian Conference of 1901 with the power to fill vacancies.¹¹³⁰

The Mid-China Mission adopted a series of recommendations, among which are the following:

Resolved, 3. That the control of the paper be vested in a Board of Directors consisting of four members, two each from the Northern and Southern Presbyterian Churches, which now contribute equally to its support.

Resolved, 4. That other Presbyterian Churches which shall hereafter unite equally with the above mentioned in the support of the paper shall be entitled to proportionate representation on the Board of Directors.

Resolved, 8. That in case the Missions agree to this action, the newly constituted board shall meet in Shanghai at an early date, on mutual agreement, and shall draw up constitution and by-laws for the governing of their meetings and the conduct of business, and shall submit the same to their Missions for approval...¹¹³¹

In November, 1908, it was reported by circular letter that the Missions addressed above had accepted; and directors had been appointed, and would soon meet.¹¹³²

The new Board of Directors met and prepared a constitution and by-laws which was approved by the Mid-China Mission. The Mission also approved

¹¹³⁰ For the resolutions of the Conference of 1901, see above page 309. ¹¹³¹ MMCM, 1908, pp. 201-202. These Mid-China recommendations are also printed in the appendix of the North Kiangsu Minutes (1908, pp. 22-23). The N.K. action is found on p. 12, and with their approval, is a suggestion that in some of the articles in the Intelligencer nationalism and a spirit of criticism of the missionaries had entered into the arguments for an independent Chinese Church. These suggestions are not to be taken as harsh criticisms. ¹¹³² MMCM, 1909, pp. 214-215.
a budget of $2,000 for the paper, to be divided between the four Missions.\textsuperscript{1133}

In the 1909 Minutes the following advertisement appeared:

\textbf{Union Presbyterian Newspaper}

\textbf{Established, 1902}

\textbf{The Chinese Christian Intelligencer}

\textbf{Board of Directors:} Rev. J.C. Garritt, D.D.
Rev. J.W. Paxton
Rev. J.N. Hayes, D.D.
Rev. J. Leighton Stuart

\textbf{Editor:} Rev. S. Isett Woodbridge, Shanghai, China

Printed in the Chinese Language


Circulated in nearly all the provinces among the Christians of fifty missions. About 150 Chinese correspondents throughout China. "Your paper," says Dr. Arthur Smith, "I have found in my long journeys everywhere recognized as the best of its kind. Its influence must be wide, and I trust, also deep."\textsuperscript{1134}

The Editor of the \textit{Missionary}, writing in 1908, had this to say of Dr. Woodbridge:

There is no feature of our work in China we are more ready to give hearty endorsement than the editorial work being done by Dr. S. Isett Woodbridge, the editor of the Chinese Christian Intelligencer, Shanghai... Our Southern Presbyterian Church ought to know that Dr. Woodbridge is regarded as one of the very best Chinese scholars among the foreign mission workers of the empire...\textsuperscript{1135}

\textbf{Mr. Chen Chwen Sheng} was Dr. Woodbridge's very able associate, who succeeded him as editor of the paper. Dr. B. C. Patterson, writing after Mr. Chen's death, said:

Chen Chwen Sheng, one of the most useful and best known Chinese Christian workers of this generation. As a youth he was a brilliant student, and when at fourteen years of age, the time when Chinese boys are expected to choose their life's work, he begged his mother to give him the silver shoe that she had saved to start him in his business career and allow him to use it and continue his studies, she wisely gave it to him.

Later, as he was teaching school, our missionary at Chinkiang, Rev. James Bear, saw him and went in and called on him. Mr. Bear was a man of transparent sincerity and great kindness, and the young man's heart was won. He came to the Mission and taught Chinese. While there his heart was won for God by Mr. Bear.1136

His chief work was as a writer. Two of his books, "The Fourth Watch" and "The Robber's Cave" were greatly used in early days. His literary style proved to the proud scholars that at least some Christians were masters of a style that they could not surpass, and he used it to clear away the barriers of prejudice and hate.

He was an artist of no mean attainments. The writer brought some of his water-colors to America, where they were much admired. However, it was as editor of the noted "Tung Wen Pao" that he did his best work. The 1767th issue carries his memorial. This paper was the child and pride of our Dr. S. I. Woodbridge. Their lives were joined in the editorship of this paper. Mr. Chen's books have gone to "the four oceans." A noted disciple of Jesus and a great man has gone to his reward.1137

The Board report for 1908 said:

The circulation of the Chinese Christian Intelligencer is at the present time 3,300 to 3,400. It was 3,300 in 1906 and 3,500 in 1907. The decrease since 1907 has been due in large measure to the increase in subscription price . . . 1138

The Board reported in 1909 that the total subscriptions were 3,250 -- the mailing charges had gone up. It continued:

It is one thing to obtain a full subscription list, and quite another to maintain it for years. The subscription price of the Intelligencer is just about double that of our earlier issues, yet we have taken no backward steps.1139

Mrs. Woodbridge wrote in the winter of 1910:

1136Mr. Chen may have been greatly drawn to Christianity by Mr. Bear but he did not make a profession of faith until 1907. (Bi-M., Vol. II, p. 90)
1138MMCM, 1908, p. 201.
As for the finances of the Intelligencer, the report given the Board of Directors last fall showed that the paper had become practically self-supporting as far as the printing, etc. was concerned.

Mr. Chen, our writer, a born newspaper man, has done splendid work on the Intelligencer, and Dr. Woodbridge and he are most anxious to enlarge the paper as soon as funds may be forthcoming.  

On January 16, 1912, Dr. Woodbridge made his report to the Board.

He said in part:

This is the tenth report of the Intelligencer, and looking over the old files one can see that there has been a gradual development in the paper and in the character of the articles. The Intelligencer is now an institution of the Chinese church permanently established. It enjoys the confidence of the people and its weekly visits to the cities, towns, and villages of China are anticipated by thousands.  

A Union Theological Seminary. In 1893 the Northern Presbyterian Mission approached the Southern Presbyterians in regard to a joint effort in theological education, but nothing came of it. In 1898 a theological class was taught in Hangchow by members of both Missions. In 1899 the Southern Presbyterian Mission recommended that a Presbyterian Conference be held in 1901 and discuss the establishment of a Presbyterian Theological Seminary. 

The Presbyterian Conference held in Shanghai in 1901 adopted the following resolutions on a Union Theological Seminary:

1. That we recommend the establishment of a Union Theological Seminary in Central China, preferably at Nanking or Chinkiang.

2. That the instruction in this school be in the Mandarin language.

3. That, to begin with, two experienced and well qualified missionaries be set apart for this work, one from the mission of the American Presbyterian Church, North, and the other from the American Presbyterian Church, South. We also suggest that there shall be a

1140Bi-M., Vol. IV, p. 144.  
1142See our Vol. II, pp. 373, 588-89.
native college graduate to teach the sciences to those deficient in these branches... 1143

They also provided for committees to win the support of the home Boards and the Mission on the field to this venture.

A tentative beginning was made in December, 1902. Dr. Davis wrote in that month:

After much discussion, definite action has been taken, resulting in the organization of two classes, junior and senior, who have begun work in theological study in Soochow, under the care of the American Presbyterian Missionaries.

For several years, the missionaries of the Presbyterian Church (North) had classes of six or eight students who have had regular instruction by Messrs. Lyon and Garritt. The course of study has been three years for each class. The present arrangement is a continuation and extension of that plan.

The school now contains eight students of the Northern Presbyterian Mission, and six of the Southern. The teachers are Messrs. Lyon, Garritt, and Davis, the last mentioned being a member of the Southern Presbyterian Mission. In addition to the 14 regular students, there are three irregulars, making 17 in all...

Those in charge recognize that the work is tentative and temporary, December, 1902 to May, 1903, and no plans have been formed in regard to making the school permanent. 1144

The Mid-China Mission at its 1903 meeting adopted the following:

Resolved, 1. That we approve of the establishment of a union theological seminary.

Resolved, 2. That we continue for the current year the theological class at Soochow.

Resolved, 3. That we appoint a committee [Davis, Price, G. Hudson] to consider the question of a union theological seminary, which committee shall consult with similar committees from the other Presbyterian Missions concerned. 1145


1144 Misses., Vol. 36, p. 80. This tentative school had been approved by the Mission at its 1902 meeting (MMCM, p. 101).

1145 MMCM, 1903, p. 155.
This Joint Committee met and recommended to the Missions that a Union Theological Seminary be established in Nanking under the control of the three Missions working in Central China, Central China Mission, the Mid-China and North Kiangsu Missions. Each of the American Churches was asked to furnish $6,000 for the purchase of land and the erection of buildings. Four directors from each Church were to be elected. The faculty was to consist of two members, one from each Church. There was a section on Stipends to Students, and a section outlining brief principles of action until a Constitution was drawn up. 1146

This report was adopted by Mid-China Mission, and Dr. Davis was the Mission nominee for the faculty. 1147 A course of study was approved for the students. 1148

An editorial in the January, 1905, Missionary tells of the approval of the North Kiangsu Mission and the Executive Committee of these plans. The Committee appropriated at once $1,000 for the purchase of land, and appealed to the Church for the remaining $5,000. 1149

In view of the fact that the principles of operation adopted by the Joint Committee did not contain any doctrinal basis of cooperation, the North Kiangsu Mission added this on to their approval of the report:

Inasmuch as the Northern Church is disturbed by differences of doctrine, and especially inasmuch as there is a prospect of a union of the Northern Church with the Cumberland Presbyterians, the Mission feels that it must insist, as a basis of union in the proposed seminary, on a faithful adherence to the Westminster Standards without the brief statement of the Northern Assembly.

1146 MMCM, 1904, pp. 228-29. The full name of this seminary was "The Presbyterian Union Theological Seminary of Central China".
1148 ibid., pp. 241-42.
1149 Miss., Vol. 38, p. 6; MMCM, 1905, p. 263. (24). See also MNKM, 1905, pp. 14, 9, 16.
(2) It is further recommended that each professor must be acceptable to the Missions of both churches concerned.\textsuperscript{1150}

As we have noted, the joint effort in Soochow was not continued after May, 1903. Dr. Davis continued to teach a group of Southern Presbyterian candidates until, probably in the fall of 1905, he moved to Nanking to supervise the building that was in progress.\textsuperscript{1151}

The Union Presbyterian Theological Seminary was opened in Nanking, Dr. Davis, writing in the spring of 1906, said:

Arrangements have been made for the opening of the institution in the autumn of 1906. Dr. Garritt is here to represent the Northern Presbyterians, and Dr. Davis the Southern. But there is urgent need of money to complete the plant. Our water supply is inadequate. We have no well, no cistern. Some outbuildings are sorely needed. Paved walks must be laid. We have no bell.

Plans for the Seminary include two dormitories, two professors' houses and the main building, five large buildings and the necessary outbuildings. Of the five large buildings we have two erected. When the first estimate was made it was supposed that twelve thousand dollars gold would suffice to buy land, enclose it, pay for the grading and leveling and for roads and paved walks, erect a gate house and two dormitories and two professors' houses. We now find that the estimate was too small. Instead of twelve thousand, we should have said fourteen thousand.

And this does not include the cost of the main building... which is to contain a large audience room, recitation rooms, library and reception rooms, ought to be made five thousand dollars. Until this building is erected, the students will recite in rooms set apart for the purpose in the dormitories. This will for a time reduce the capacity of the dormitories for receiving students... We have planned for a seminary which will be large enough for sixty students. It cannot be finished in a day, or a hundred days, but it will be completed in time and will be needed....

This paper is written mainly to inform Southern Presbyterians as to what has been done. When the call for $6,000 from each side was made, the Northern Presbyterian Church, represented by a big-hearted man in Philadelphia, gave the sum in one lump, and their part was performed.

\textsuperscript{1150}MNKM, 1904, p. 8; cp. MMCM, 1905, p. 263.
\textsuperscript{1151}See above, p. 257.
The amount given by the Southern Presbyterian side is less than half of what is called for. One reason for this delay is found in the fact that we have been hoping for some one to emulate the example of the good brother in Philadelphia, and make a similarly large gift, and the gathering of the needed funds by seeking many gifts has not been attempted.\textsuperscript{1152}

Dr. Garritt wrote of the opening of the Seminary:

On a bright October day \textsuperscript{1906} the first fruition of our hopes was realized. Twenty-two students gathered in the dining room which is the chapel, which is the recitation room of Union Seminary...\textsuperscript{1152}

The Seminary is at work. To be sure, the Missions have put an impossible task on the two men who are in charge. Think of over twenty students ranging from college men all the way down to men who can do little more than read the Gospels and write their names. Classified into four classes, when there should be five; reciting in three actual classes, a preparatory first, a junior and a middler class; the class of specials being divided between the preparatory and junior classes; each class having at least 16 hours of recitations a week. That means that the two professors must hear twenty-four hours of recitation each week, besides the special preparation and outside calls incident on the first year's work. However, we are all used to doing the impossible in China...\textsuperscript{1153}

In the same copy of the \textit{Bulletin}, Dr. Price wrote a strong editorial pointing out that the Seminary should be a Seminary, not a training school, and as soon as possible entrance examinations should be required. He went on to say:

But the question arises, "Can we keep this high ideal with the material that we have to work upon?" Of the twenty-two students now in the Seminary, about two-thirds of the whole number came from Mid-China Mission, and of this number no one is a college or high school graduate, though several have had one or more years of high school training...\textsuperscript{1154}

The professors should sift the students, retaining only the qualified. Perhaps this could not be done at once, but should be the goal.\textsuperscript{1154}

This question of the qualifications for training at the Seminary is one...\textsuperscript{1155}

that will continue to perplex the Missions for a good many years to come.

Dr. Garritt replied to the Editorial in the next copy of the Bulletin. He felt that there could well be a four-year preparatory course, useful for training evangelists, with a three-year Seminary course for qualified students. He was happy to teach the poorly prepared. He closed:

We are satisfied that the great majority of these men now with us and others to come next year, must be taught; varying courses being needed for varying attainments and abilities. We must have the teachers.1155

The Seminary Directors presented to the two Missions at their 1907 meeting a series of resolutions. Their report was not published in either Minutes and we can only guess what they asked by the actions taken.

For one thing, they asked that Rev. J. L. Stuart, Jr. be assigned to the Seminary as a third professor. North Kiangsu agreed, but Mid-China did not see their way clear to release him for the work.1156

Both Missions requested the Executive Committee to pay the two thousand dollars promised to the Seminary but not yet paid. North Kiangsu asked the Committee to consider appropriating an additional $2,500.1157

The Board also had resolutions (6-7) in regard to a school for training native helpers in connection with the Seminary. Both Missions agreed to this.1158

The North Kiangsu Mission rejected an overture that the Mission unite with Christians, the Methodists and the Northern Presbyterian Missions in

1156MNKM, 1906, p. 7; MMCM, 1907, p. 102.
1157MNKM, 1907, p. 7; MMCM, 1907, p. 103.
1158MNKM, 1907, p. 9; MMCM, 1907, p. 102.
establishing a school for the training of native helpers.  

The following advertisement appeared on the back of the cover in the 1907 MMCM:

Union Presbyterian Theological Seminary  
Founded 1904  
Nanking, China

Professors: Rev. J.W. Davis, DD.; Rev. J.C. Garritt, D.D.

Financial Summary, 1907

Gold, $6,000. Originally promised by the Northern Presbyterians;  
Fully paid.
Gold, $6,000. Originally promised by Southern Presbyterians;  
partly paid.

Amount in silver given by Northern Presbyterians, $12,851.08  
Amount in silver given by Southern Presbyterians, 5,538.81

Enrollment first year, Oct. 5, 1906 to May 27, 1907    ---    34

Winter term began, Friday, October 4, 1907  
Next scholastic year will begin, Friday, Feb. 14, 1908.  
According to Chinese Calendar, Friday, 1st moon, 13th day.

Writing in January, 1908, Dr. Davis said that the session opened in October, 1907 with two foreign teachers, a tutor, and twenty-seven students.  
No new men were accepted, as the school year was changed to open in February each year. They hoped to have 40 students the next year, and as only 30 could be housed in the dormitory, they had rented a native house.

It seemed wise to buy more property, and a gift had come from the Northern Church for that purpose. He continues:

There is another reason. The generous friend in Philadelphia who gave at one stroke the six thousand dollars due from the Northern Presbyterian Church, has added three thousand more. Roughly speaking that
side of the Church has given ten thousand gold dollars to the Seminary. This is about five times as much as the Southern Presbyterian Church has done. Of the six thousand due from our side of the line, the Nashville Committee has sent $2,000 only. There is no reason to doubt that the Southern Church will redeem its promises...\(^{1160}\)

Dr. Garritt wrote in the May-June, 1908, Bulletin that the Seminary closed on May 22. There were five Seminary graduates and two from the Lay Training School. So far they had been unsuccessful in buying more land.

The Board of Directors had met, and voted to publish a catalogue. Rev. J. Leighton Stuart was renominated as the third professor.\(^{1161}\)

Mid-China Mission at its 1908 meeting released Mr. Stuart for this work.\(^{1162}\) Mr. Stuart projected the preparation of a Greek primer for the Seminary students, and this was endorsed by the Mission.\(^{1163}\)

At its May meeting, 1909, the Board of Directors nominated a fourth professor for the Seminary, Mr. E. L. Mattox. His Mission refused to grant this, feeling that he was more important at the Union Boys College in Hangchow.\(^{1164}\)

Without any fanfare, the Southern Presbyterians paid up in September, 1908, the balance of the $6,000 which had been promised.\(^{1165}\) Seemingly, it was thought that in addition enough would be appropriated to build a house for Mr. Stuart. But this money was sent to Korea, and Mr. Stuart had to live with Mr. Davis.\(^{1166}\) The looked-forward-to main building was being built, - a beautiful building, 45 x 80 feet, with chapel, classrooms, library, and guest room, and a number of dormitory rooms on the third floor.

The report for 1908-1909 said:

\(^{1160}\)Miss., Vol. 41, pp. 109-110.
\(^{1161}\)Miss., Vol. 41, pp. 109-110. For his acceptance and his early work in the New Testament Department, and his publication of a primer on the N.T. Greek, and then a Greek-English-Chinese Dictionary, see his Fifty Years in China, pp. 39-42.
\(^{1162}\)MMCM, 1909, p. 184 shows the transfer approved, but I have not been able to find the action.
\(^{1163}\)MMCM, 1909, pp. 224, 245.
\(^{1164}\)Ibid., p. 245.
\(^{1166}\)Ibid., p. 279; Miss., Vol. 44, p. 296.
The Board of Directors met morning, afternoon and evening on May 26, 1909. The closing exercises of the Seminary were held from 2 to 4 p.m., at which, after addresses, and other exercises, diplomas were delivered to four young men and certificates to thirteen...

Forty-three students were reported in the Seminary, 29 of whom were from the Southern Presbyterian Missions. In the Seminary proper were 10 men, in the training class, 32, and irregular, 1. The graduating classes leave 25 men in the Seminary for the autumn term. New students will be received next China New Year.1168

Later in the year, seemingly, money was forthcoming for Mr. Stuart's house and it was ready for occupancy about June, 1910.1169 The main building was also progressing. Dr. Davis said of it:

We have the money needed to pay for the work called for in the contract which requires $7,000 gold. But we need at least $1,000 more for use in finishing the attic room, providing a bell, making a cistern, buying furniture, building a roadway and improving the campus. After all, this has been attended to, we will need money to build a second dormitory, and houses for the Chinese professors.1170

In February, 1910 the Seminary opened its new year. Mr. Leighton Stuart said:

Another and very much more serious grievance is the small number of new students who are entering. There is not a single man to enter the Seminary proper. At its last meeting, the Board of Directors ordered that hereafter only college graduates or men with an equivalent grade of scholarship should be received in this department. This has delayed two or three who would otherwise be ready to come. But it is a very significant fact that not one of those who last year were graduated from our Mission institutions has as yet decided to give his life to the Christian ministry. Apart from one local student from another Mission, there are three men in the Seminary. One of these is from the N. P. Mission in Soochow, the other two from Sutsien...1171

The Main Building. Dr. Davis, writing at the close of the spring term, gives another description of the main building, then practically finished:

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The new buildings, three in number, are nearly finished. The main building occupies a commanding sight at the northern end of the campus. It faces south, and the land slopes gently down from the front, which accordingly shows to good advantage. This building contains a chapel 35 x 40 feet, with seating capacity for 300 people. It is a handsome room with good acoustic properties. There are six lecture rooms, each 16 x 17 feet, and two larger ones, 17 x 35 feet. One of the larger rooms will be used as a reading room, furnished with tables and seats. The books will be kept in one of the other rooms. The furnishing of this building throughout is provided by the kind liberality of Mr. Severance.

The foreign professor's residence and the residence of the Chinese professor make a further addition to the Seminary grounds. . . 1172

Mr. Lowry Davis, in his survey of the work of Mid-China Mission in 1910, has this to say about the Seminary:

The Union Theological Seminary at Nanking has as complete equipment in buildings and faculty as could be desired. It compares very favorably in tone with many institutions at home.

Rev. Dr. J. C. Garritt represents the Northern Church, holding the chair of Old Testament Literature and Apologetics. Rev. Dr. J. W. Davis, Professor of Systematic Theology, and Rev. J. Leighton Stuart, Professor of New Testament Exegesis, and Church History, represent the Southern Church. Rev. Chen Gying-yung is Professor of Bible Study and History, and Mr. Chen Deh-gwang, Instructor of Music.

Dr. Davis' method of teaching reminds us of our own theological training . . .

Mr. Stuart attempts the task of teaching his pupils Greek. He is a master of the Chinese language, and doubtless has less trouble in making these "Greeks speak Chinese" than Luther had making the Hebrew prophets talk German.

The Seminary has 25 students . . . The lack of candidates for the ministry has been the burden on the hearts of all the missionaries in China . . . 1173

Synod Directors. The Seminary Board of Directors at their 1910 meeting voted to ask the Synod to appoint four full members of the Board.

1172 Bi-M., Vol. IV, p. 116
1173 Ibid., p. 140.
This was accepted by Mid-China, but North Kiangsu voted instead:

We however, approve the Synod's appointing four of its members, who shall meet with the Board in an advisory capacity, without power to vote ... 1174

Dr. Davis' resignation from the Seminary that he might help with the evangelistic work in North Soochow was accepted with the understanding that he would continue his teaching through the spring term. 1175

In the spring of 1911, Mr. Stuart writes of the students:

An analysis of the students may not be without interest. We have in all one more than last session. But the Seminary, which has been left with a solitary man -- euphemistically known this term as the "senior class," has seven new Juniors, making the largest number of Seminary men proper in our history. Not only so, but the men more nearly represent the grade that should be received ...

The quality in the training school also is perhaps better on the whole, and its entering class numbers eight men, whereas the other two classes have only five each.

Studied from the standpoint of Missions, there are some significant facts ... The four constituent Missions have five men, of whom four come from North Kiangsu.

In the training school ... the thirteen left as belonging to the constituent Missions, eight are from North Kiangsu, the Central China Mission has three, the Mid-China two. Thus, North Kiangsu Mission has two-thirds of the total number sent from the four Missions ...

Dr. Davis has moved to Soochow, but comes to us each week Tuesday in time for the afternoon class, and then works in and out of the usual hours so as to finish his classes in time to catch the afternoon express back to Soochow, on Friday. 1176

Dr. P. F. Price was elected to succeed Dr. Davis in the Seminary, beginning work in the fall. After some urging, he accepted the call. 1177

A Union Bible Training School, projected about this time, is taken up here because of its close relation to the Seminary. Mr. Stuart gives us the

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1174 MNKM, 1910, p. 6. This action was reconsidered in 1911, and the four Chinese directors approved (MNKM, 1911, p. 6)
1175 MMCM, 1910, p. 2 (CL. 11)
1177 MMCM, 1911, pp. 7, 31.
As a result of a visit of Dr. W. W. White, of New York, last summer, a movement was started among the China missionaries to have an institution similar to his. Several conferences have been held characterized by rare unanimity and spiritual fervor, committees were appointed, and the result has been to decide to locate the school in Nanking, with our seminary building as a base, on a loan of two and a half years, beginning next fall, with our own, a Methodist and a Disciples' seminary in affiliation, and others doubtless to join later.

There will thus be all the advantages that accrue from cooperative effort, including economy of workers and money, interchange of teachers, fellowship of students, more thorough and efficient teaching where each man has one specialty, instead of, as now, trying to spread over several courses, more leisure for study and the leading of students into practical work, additional courses, and the claim on the very best missionaries and Chinese pastors to join our force, etc. Meanwhile, we also maintain, so long as it seems wise, our distinct denominational teaching, and our complete control over our own institutions, maintaining our testimony to the truth as we see it, and giving all that we can to the whole Chinese Church...

Dr. Frank Wilson Price, in his mimeographed sketch of Nanking Theological Seminary, 1911-1961, says:

On January 23, 1911, the Presbyterian Union Theological Seminary of Central China, through its Board of Managers, offered its lands and buildings in Nanking for the use of a new, interdenominational Bible Training School, thus bringing Presbyterians, Methodists and Disciples together in the education of Christian ministers for China. This may be considered the birthday of the institution that later bore the name of Nanking Theological Seminary.

The Methodists had a School of Theology in Kiukiang, and in 1911, 13 men came to the new union project. The Disciples had established a Bible College in Nanking in 1909, and in 1911 had money for a new building, and asked to build on Seminary property for the use of the Bible School.
Mid-China Mission passed the following resolution:

1. That N. Kiangsu, Central China, and Kiangan Missions be requested to unite with Mid-China in securing the consent of the home authorities to permit another Mission or Missions to build on Seminary land according to architect's plan such other buildings as may be needed for the Bible Training School.

2. That the foresaid four Missions shall have an option on such building at a valuation not to exceed cost price...

Mid-China Mission also took the following action:

It was resolved that inasmuch as the proposed 'merging of the Training Class of the Nanking Seminary with the Union Bible Training School does not involve a change in the Constitution of the Seminary, it is the sense of this Mission that an affirmative vote of three of the four Missions concerned, be construed as sufficient to carry the union into effect.

It would seem that all that was immediately effected by this Union was the merger of the training of the evangelists, who did not qualify for Seminary work. The "Seminaries" remained outside the union. This was inevitable for North Kiangsu had rejected in 1910 the communication from the Kiangan Mission that the Nanking Seminary be put on a wider basis, admitting the Foreign Christian Mission and the Methodist Mission to joint control of the Seminary.

The report of the Board of Directors for 1910-1911 gives a good summary of the condition of the Seminary in the early spring of 1911.

**Pastor Ding Li-mei** was in Nanking in March and April, 1911, and following the plan of the Student Volunteer Movement he urged upon the students at Nanking University a full time service commitment to the Church.

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1181 MMCM, 1911, p. 9.
1182 Ibid., p. 9. N. K. Mission approved affiliation with the Training School if the Constitution stated a definite basis of Bible teaching, and if the Directors were appointed by the participating Missions. It opposed non-Presbyterians building on Seminary property. (MNKM, 1911, pp. 8, 9 and 19).
1183 MNKM, 1910, p. 7.
and Mr. Stuart was enthused with the response. Probably as a result, this action was taken:

Pastor Ding Li-mei was asked to come to the Seminary to take charge of the Christian work of the students, and to give such lectures as he could arrange; his salary to be the same as a full Chinese professor.

The report of the faculty of the Seminary, February, 1911 to February, 1912, found in the report of the Board of Directors, was as follows:

The spring term of the Seminary and Lay Training School opened February 17 and closed on June 5. Dr. Davis continued instruction in the institution at not a little inconvenience to himself, making weekly trips from Soochow . . .

Other members of the teaching force were: Rev. J. C. Garritt, Rev. Chen Gin yung, Rev. J. Leighton Stuart, Professors; Mr. Shin Yuenting, Tutor in Chinese language. The students were as follows: 8 in the Seminary; 19 in the Training School.

The extreme need of the famine district of North Anhui appealed so strongly, and when volunteers for famine relief were called for, it seemed wise to allow some of the students to go. First, the Intermediate, and then the Graduating Class was allowed to go into this work. The experience gained in such a form of Christian work is felt to be well worth the time lost from the class room, and students were directed in home reading and expected to make up certain branches in the autumn . . .

The smaller number of classes at work gave more time to the Faculty for careful and intensive preparation, and for emphasizing both the classroom and the practical work on the part of the students who remain . . .


Series of meetings led by Ding Li-mei . . .

The work of the fall term is fully reviewed in the report of the Faculty to the Managers of the Bible Training School; the Seminary being brought into affiliation with this school, and the Training Course becoming an integral part of it . . .

In the report of the Board it was also announced that Rev. P. F. Price, 1184 MMCM, 1911, p. 7. There is no further mention of Pastor Ding in connection with the Seminary, so probably he did not accept.
D.D., qualified as a professor by taking the required oath.

The following resolutions re the relation between the Seminary Board and the Board of the Training School were adopted:

1. That the property questions be adjusted on the same general plan in the Agreement with the Foreign Christian Mission.

2. That the Seminary Board elect its own professors, and pay salaries of the same, but that if the professor is to teach also in the Bible Training School, his election be ratified by that Board before becoming effective.

3. That for the present, diplomas and certificates be delivered through the Bible Training School, but they are to be so written that they are to include the statement that the students have completed the Presbyterian Course of Study, and signed by all the Presbyterian professors.

4. That the Bible Training School Course of study be subject to approval by the Board.

5. That current expenses paid in to the Bible Training School account, and unused, shall revert to the credit of the Board.

The report of the Nanking Bible Training School, 1912, is as follows:

It was no small disappointment to the Faculty and Board of Managers of this institution that Dr. W. W. White could not attend the Bible institute for pastors and Christian leaders held in Nanking, September 5 - 8 /1911/. A large number of Christian leaders were present and much interest was displayed in the meetings that were held.

The formal opening of the school took place September 13th, and classes were continued until November 5th, when the Revolution brought things to a standstill for the time being.

The first regular meeting of the Board of Managers took place on February 7th and 8th /1912?/. This report is made to the September, 1912 meeting of Mid-China Mission / and the Spring Term opened March 5th /1912?/.

Four missions are represented on the Board, and there are five foreign and four native professors on the Faculty. During the term just

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1185 MMCM, 1912, p. 97-98. See also Price, Hist. Nan. Sem., pp. 5-20, for this Nanking Bible Training School, as the enlarged work was then called. In 1912 the name was changed to the Nanking School of Theology, and in 1917, to the Nanking Theological Seminary.
closed there were 30 students in attendance upon the Seminary, and 33 taking the Bible Training Course, making a total of 63. Six different Missions are represented in the student body, nearly half of the whole number being Presbyterians.

A tentative curriculum was adopted by the Board of Managers and a committee was appointed to draw up a constitution and by-laws, its report to be made to the October meeting of the Board. . . . 1186

The Revolution of 1911 necessitated the closing of the Seminary and the Bible Training School, in November, 1911, and all of the missionaries except the doctors, evacuated Nanking by November 14, 1911. 1187

The East China Union Medical School. In a brief section we will gather up the background and the establishment in Nanking of this Medical School.

Both Dr. Wilkinson and Dr. Venable were training medical assistants for work in their hospitals. The more capable of these were eventually "graduated" and given the title of Doctor. 1188

The Centenary Conference of 1907, in their resolutions, had emphasized the need of medical education. However, it would seem that the definite proposal for a Medical School originated with the Medical Committee of the Mid-China Mission. Their report, presented to the Mission at a called meeting in April, 1908, initiated a course of action. The pertinent resolutions were:

1. That the Mission establish a medical school by the consolidation of our present medical teaching work, looking forward to union or cooperation with other missions, if the way be clear.

2. That Dr. Shields be advised to remove from Tunghiang not later

1186MMCM, 1912, pp. 108.
1188See above, pp. 186, 244, 245, 247, etc.
than September 1908, to enter upon the duties of teacher in the new medical college to be established by the Mission.

5. That the medical school be conducted at Soochow for one year from September, 1908, leaving the question of permanent location to be decided in the future.

9. That the Mission direct the medical committee together with Dr. Venable, to organize and draw up rules for the management of the Medical College.¹¹⁸⁹

In his brief account of the origin of the School, Dr. Shields does not mention the Mission action of 1908, but said:

Early in 1909 there was a circular letter issued by the Secretary of the China Medical Missionary Association to the physicians working in the section of China near Shanghai, asking those who were interested to meet in Shanghai to discuss the question of forming a union medical school. Ten men, representing six missions responded to the call, and it was informally resolved to try to establish such a school in Nanking using the Mandarin dialect as a medium of instruction. Resolutions were drawn up and sent to the various missions...¹¹⁹⁰

The Medical Committee of the Mid-China Mission, following the suggestions of this Shanghai meeting, reported to a called meeting of the Mission in April, 1909, and the Mission adopted the following resolutions:

1. That this Mission approve of establishing a Union Medical School conducted by the Mid-China Mission; the Kiangan Mission; the American Methodist Episcopal Mission (North); the Foreign Christian Mission, and any other missions that may in the future wish to join the union.¹¹⁹¹

2. That in the proposed school the instruction be given in the Chinese language.

3. That the school be established in Nanking.

4. That the Executive Committee in Nashville be requested... to approve of the establishment of the proposed Union Medical School.

5. That Dr. Shields be advised to remove from North Soochow Station to Nanking after the Executive Committee has approved the proposed school.  

6. That the Medical Committee be authorized to confer with similar committees representing other Missions on the subject of preparing a Plan of Union, and Constitution and By-Laws for the proposed school.

7. That the Medical Committee be instructed to write to the donors of the $10,000 given in Birmingham for the Elizabeth Blake Hospital, Soochow, sending the letter through the Executive Committee, giving a full account of the proposed Union Medical School in Nanking, and requesting that the said $10,000 be put in the hands of the Mission for use partly in Elizabeth Blake Hospital, partly in the Nanking Union Medical School.

The Medical Committee presented to the Mid-China Mission meeting, 1909, a draft of the proposed Constitution for the Medical School which was adopted as amended. They reported that the Executive Committee did not see their way clear to present the Mission's request to the donors of the $10,000 mentioned above. Dr. Shields was advised to move to Nanking by November 1, 1909, and study the Mandarin language.

In the Bulletin for January-February, 1910 is the following news note:

The Executive Committee of Foreign Missions gave consent to the participation of our China Missions in the Union Medical College at Nanking, provided that the request of our Missions for a proper guarantee as to orthodox evangelical teaching in the institution is complied with, and provided that the Executive Committee assume no financial obligation in connection with the Medical College until special funds for that purpose have been provided.

The Mid-China Medical Committee reported to the 1910 Mission meeting the following Basis of Union:

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1192 The Mission voted him $5,000 for a residence (MMCM, 1909, p. 222)
1193 MMCM, 1909, p. 226. Probably this $10,000 was the result of Dr. Wilkinson's appeal while on furlough. The Mission had authorized him to appeal "for $10,000 gold for buildings and for reinforcements sufficient to bring the number of the teaching faculty up to four physicians and a pharmacist." (MMCM, 1908, p. 165). However it would seem that this gift was given to Dr. Wilkinson, not the Mission, so the Executive Committee hesitated to act on the Missions' request.
1194bid., pp. 263, 265.
1195 Bi-M., Vol. IV, p. 31.
The plan for establishing the East China Medical College has been developed as follows: in April, May, 1910, a meeting was held in Shanghai, attended by 31 persons, representing 10 different Missions. At this meeting a Provisional Basis of Union was prepared, including the following heads, viz., main purpose, cooperation, ultimate cost, basis of representation, board of trustees, faculty, courses of instruction, religious teaching, diplomas. This basis has been printed, and is herewith submitted to the Mission.

There follows the "Provisional Basis of Union", from which we shall quote only two sections.

II. Purpose - sec. 1. The aim of this institution is to give thorough instruction in modern medicine and surgery to the Chinese in their own language, and under Christian influences . . .

IX. Religious Instruction. Daily chapel exercises shall be held in the college building. Courses of Bible study shall be included in the curriculum. Every effort shall be made to maintain in the student body a distinctly Christian atmosphere.

We return now to the Medical Committee Report.

The work of teaching 16 students, done during the past year by Dr. Shields in Nanking, constitutes the actual beginning of the school. A house, large enough to accommodate about 20 students was rented, in August, 1910, and arrangements have been made for continuing the work by Dr. Shields and Dr. Brown, of the Northern Baptist Mission. These two teachers expect to devote their energies entirely to the work. They will be assisted by others living in or near Nanking.

Recommendations:

1. That in accordance with the Proposed Basis of Union, we ask the Executive Committee to appropriate two thousand gold dollars as our part of the money needed for land, buildings and equipment.

2. That we ask the Executive Committee to appropriate $300 gold as our part of the money needed for current expenses in 1911.

3. That in accordance with the Proposed Basis of Union, the Mid-China Mission elect one member to the Board of Trustees.  

Mr. Lowery Davis, writing of the work of the Mid-China in 1910, has

this to say about the Medical College:

The ultimate cost of the institution will not be less than $50,000 gold. The faculty will be made up of Christian doctors, whose whole purpose is to give medical instruction in a Christian manner, so that they may send out Chinese physicians into all parts of China. So anxious are the promoters of the plan to keep the institution truly Christian, that in the constitution is incorporated a law requiring the number of Christian students always be in the majority...

The report on the Medical College for 1911 by Dr. Venable is very brief:

Three meetings of this body have been held. The first was attended by Dr. Worth, and the other two by his successor, Dr. Venable.

A great deal of progress has been made in the direction of putting the Medical College on a firmer basis, and a campaign is being planned for raising the funds necessary for buildings and equipment. Further details are given in Dr. Shields' personal report and in the printed minutes of the acting Board of Trustees.

The Revolution disrupted the work of the Medical School, but Dr. Shields and the other doctors stayed on for "Red Cross service." Mr. Stuart wrote:

Dr. Shields has stayed throughout. One of the four doctors left to see his sick wife, another to go to Shanghai for medical supplies, and both returned after the city gates had been closed against everyone.

This left Drs. Macklin and Shields alone. Their presence prevented the massacre of certain Christians... one a most capable teacher in the Seminary... and otherwise gave a rare chance for medical service to wounded soldiers, comfort to many frightened ones who finally negotiated the peace terms which led to the control of the city by the Revolutionaries and the restoration of peace.

My colleague would never tell you of this, nor of the imminent risk of life it meant to him, but all interested in our station should know of it.

1197Bi-M., Vol. IV, p. 142.
1198MMCM, 1911, p. 21. The Board requested N.K. Mission to set aside Dr. J.B. Woods to the teaching staff of the school, but the Mission did not see its way clear to do so. (MNKM, 1911, pp. 3, 8, 27).
It was a splendid bit of unostentatious heroism. \(^{1199}\)

Union Schools in Hangchow. The Union School for Girls and the Union Boys' College were joint projects, originating from the same report, and related in their development. We will look first at the report that brought them into being, and then at the development, first of the Girls' School, then of the Boys' College.

Schools in Hanchow before Union. Writing in 1909, Mrs. Stuart speaking of the situation in Hangchow, said:

The educational work is represented in four of the Missions - The Northern Presbyterians having the boys' college with about 100 pupils; ours, the large girls' school; the Baptist girls' and boys' boarding school; and the C.M.S., a boarding school for girls of Christian families, and another for the upper classes. \(^{1200}\)

Committee on Coordination in Educational Work. In 1906, in response to a request from the Central China Mission, the Mid-China Mission appointed a committee consisting of Messrs. J. Leighton Stuart, J.M. Blain and L.L. Little to meet with a similar committee from the Northern Presbyterian Mission to consider coordination in educational work. \(^{1201}\)

The emphasis laid by the Centenary Conference, meeting in April, 1907, on higher education and on union is such efforts, undoubtedly made the work of this committee easier, as it prepared the mind of the Missions to consider favorably the possibilities of union work. / See above, page 296 for the report of the Centenary Conference/  

\(^{1200}\)Bi-M., Vol. III, p. 307. In 1907 the Northern Presbyterians also had a small girls' boarding school in Hangchow which was handicapped financially. We do not know why Mrs. Stuart failed to mention it. Perhaps, after the college, the printers dropped out, "and a small girls' school." \(^{1201}\)MMCM, 1906, pp. 35, 57.
In 1907, the Coordination Committee presented a report which was adopted without change by the Mid-China Mission with the exception of sec. 9, which was amended. The report is as follows:

Your Committee on Co-ordination in Educational Work unanimously submits the following:

I. **Regarding the Education of Girls:**

We recommend that the two girls' schools at Hangchow at present conducted respectively by the Central China and the Mid-China Missions, be united upon the following basis:

1. That the school occupy the buildings soon to be vacated by the Boys' College (C.C.M.)

2. That the financial adjustment be as follows: [The value of the property contributed by C.C.M., $26,000. The value of the M.C.M. property, $22,400. To divide the amount, the Southern Presbyterians should pay $1,800 cash]

3. The necessary funds to defray the current expenses of the institution shall be furnished equally by the two Missions.

4. That the control be invested in a Board of Directors, composed of three men from each mission.

5. That as far as possible the two missions shall be equally represented in the faculty. The teachers shall be nominated by the Board of Directors and elected by the missions.

6. That the curriculum shall embrace primary, academic and collegiate departments. English shall not be taught in the primary department, nor in the academic department until after the first two years.

7. A majority of the students must be from Christian families, or themselves Christians, and to this end the school fees shall be kept low enough to enable Christian parents of moderate means to give their daughters the benefits of the full course of study.

8. That the legal transfer shall be effected by papers sent respectively to the two Boards.

9. That the school property and the ladies' residence at present belonging to the M.C.M. shall be controlled by the Board of Directors, to be used for the present evangelistic work, with a special view to holding training classes. But the M.C.M. shall have the right to repurchase the property.
10. That both parties agree that in case either should desire to withdraw...

11. That the further plans for consumating the union shall be carried on by the Board of Directors, whom we request the Missions to elect at this year's annual meeting.

II. Regarding the Education of Boys.

After careful consideration of the question of union in College work for young men, your committee is unanimous as to the character of the institution required, and is convinced of the desirability of union. Owing, however, to a lack of data, we are unable to submit a plan for immediate action. We, therefore, request that the committee be continued, to bring in a report next year. 1202

The adoption of this report ran into a snag in the Central China Mission due to a two-fold action of the Mission described in a letter from Mr. Mattox, dated October 10, 1907. He said the Mission adopted the report of the Committee, suggesting certain amendments in the phraseology. Later in the meeting, considering the work of the Mission as a whole in the light of resources in personnel and money, the Mission voted; among other things:

(2) That educational work be consolidated and that one school for boys be located in Hangchow, and one school for girls be located in Ningpo.

Mr. Mattox said that this last action would certainly have a direct bearing on a union work for girls, and might at least, delay union for a while. 1203

There was also delay for the Southern Presbyterians. Three members of the Mission, DuBose, Painter and George Hudson, wrote to Executive Committee raising certain objections (which are not stated) to the action of the Mission. The Executive Committee then referred the matter back to the Mission, which at its meeting in 1908, reaffirmed its approval of the Union Girls' School, and appointed a committee to answer the objections. Thus, approval by the

1202 MMCM, 1907, pp. 129-130.
Executive Committee was delayed to the fall of 1908.\textsuperscript{1204}

In 1909 the Baptists asked if they might participate in the Union Girls' School. The Mid-China Mission took the following action at the September meeting, 1909:

\begin{quote}
Resolved: It is the judgement of the Mid-China Mission that the difficulty and delay in arranging the details of Presbyterian Union, make it inexpedient to consider further consolidation at this time with other denominations in the Hangchow Girls' College.\textsuperscript{1205}
\end{quote}

It would seem that plans for a union girls' school at Hangchow were continued in spite of the 1908 N.P. Mission action, -- consolidating their girls' school work at Ningpo. At any rate, the Board of Directors of the "Girls' College" made the following report in 1909.

Owing to the delay in the erection of new buildings for the boys' college, it is not probably that the buildings will be ready for the girls' college by the beginning of 1910. The Board, however, urges that the teachers, as soon after their election as possible, consider plans for cooperation in their work. The Board makes the following nominations for the Faculty, and requests the Missions to elect them:

Miss Vennie J. Lee, M.D., of Mid-China Mission, Principal.
Miss Mary S. Matthews
Miss Lois Lyon, of the Central China Mission
Miss Margaret Duncan,

We also ask the Missions to approve the following amendment to the Constitution:

That article four, second clause, be changed to read: No pupil shall be received who has not passed the required entrance examination.\textsuperscript{1206}

Writing in the Fall of 1910, Dr. Vennie Lee said:

Our Union School has surely a checkered history! And just now when we were hoping to push everything to completion by Chinese New Year \(\_1910\_/ \) all wheels suddenly stopped to get the Baptist gearing adjusted. We are eager for them to make haste and get properly attached that we may make things move all the faster.

\textsuperscript{1204}MMCM, 1908, p. 179; 1909, p. 217.  
\textsuperscript{1205}MMCM, 1909, p. 240.  
\textsuperscript{1206}Ibid., p. 271.
Our girls are still occupying the buildings which are four years worse than they were in 1906, and now we hope a new home for us can soon be provided. Furniture has been ordered to the amount of several hundred dollars worth; course of study arranged, terms and rate decided, some native helpers engaged, and all is ready for the combination of classes at New Year.\textsuperscript{1207}

In August, 1910, the Directors of the Girls' School worked out with the Baptist Mission the following basis of union for the school:

Resolved that the following basis of union in girls' educational work in Hangchow be recommended to the several bodies concerned:

1. That the Bible be accepted as the word of God, the supreme rule of faith and practise.

2. That nothing inconsistent with the doctrine of evangelical Christianity be taught in the institution.

3. That the three Missions concerned shall share equally in the expense and in administration.

4. That the Directors elected by the Missions concerned be authorized to formulate a constitution and report to their respective missions.\textsuperscript{1208}

The Mid-China Mission at its 1910 meeting refused to reaffirm its 1909 action for wider union in Hangchow Girls' School (15-5), thus opening the way for the Baptists, they also voted to make Miss R. E. Wilson available for the school on request of the Board of Directors.\textsuperscript{1209}

Union Girls' School opened. Miss Annie Wilson, writing in February, 1911 said:

The Hangchow Union Girls' School is now an accomplished fact, and the students are domiciled in the buildings formerly occupied by the Hangchow College. The faculty is composed by Dr. Vennie J. Lee and Miss Rebecca Wilson, of the Southern Presbyterian Mission, and Misses Ricketts and Lyon of the Northern.\textsuperscript{1210}

\textsuperscript{1207Bi-M., Vol. IV, p. 154.} \textsuperscript{1208MMCM, 1910, p. 334.} \textsuperscript{1209Ibid., pp. 306, 307.} \textsuperscript{1210Bi-M., Vol. IV, p. 214. See Missionary Survey, Vol. 2, pp. 506-510 for a history of the Union Girls' School up to 1913 written by Miss Mary S. Matthews.}
Miss Lee, writing in May, 1911, said the School actually started March 6 with 105 girls and a faculty of 16 (3 foreign, 13 Chinese.) She speaks highly of the work of this first term. 1211

The 1911 Mission meeting adopted the report of the Joint Committee on the School, which report embraced the Plan of Union, the grade of work covered, financial basis, location, preliminary expenses, the Constitution and By-Laws, so by the fall of 1911, the School was launched on a firm foundation. 1212

**The Union Boys' College.** This grew out of the Northern Presbyterian Boys College in Hangchow. The following two quotations from the Annual Reports of the Northern Presbyterian Church will give the necessary background. First, from the Report for 1905:

The present year has seen the completion of the first cycle of the history of the College.

It was organized as a boys' boarding school in Ningpo in 1844 and moved to Hangchow in 1867, where it subsequently grew into the Hangchow high school, and a few years ago the Mission approved the title of the Hangchow Presbyterian College . . . 1213

The 1908 Report said:

This year which is covered by the present report is marked by a decided change in the administration of the College. The five members of the Mission, one from each of the four stations, and one from the College faculty were appointed at the last meeting as a Board of Directors. Thus began a new era in the history of the College . . .

A beautiful new college site, with more than sixty acres has been purchased for about $1,000 gold on a cliff overlooking the Dzien-Dang River, about six miles outside the city walls . . .

1212MMCM, 1911, pp. 32-33.
1213Annual Report, 1905, (Board of World Missions, Presbyterian Church in the U.S.A., -- hereafter, AR, NP, with year) p. 69.
One hundred and forty boys were enrolled during the term, a number of whom decided for the ministry...

A dozen or more boys have been given work as part pay towards their tuition... There is no longer difficulty as there once was in the boys being unwilling to work or in parents unwilling to have them work. 1214

Thus when the Northern Presbyterians suggested a union in boys' education in Hangchow, they already had a going concern and sizeable investment. The Southern Presbyterians had no property to put into this union, so would have to contribute cash for the necessary building on the new site. As we have seen, (page 336 above) in 1907 the Committee on Coordination in Educational Work was not ready to report on an immediate plan of action for the Boys' School.

This report was not made until December, 1908, when a called meeting of Mid-China Mission considered it and took the following action:

That the report on Coordination in Educational Work be recommitted with the following instructions:

1st. The Mid-China Mission favors union with the Central China Mission in the conduct of the Boys' College at Hangchow.

2nd. That the Committee on Consultation in Educational Work be instructed to correspond with the Executive Committee at Nashville on the whole question with special reference to the matter of finance. 1215

The Committee on Coordination reported to the 1909 annual meeting that they had written fully to the Executive Committee. Dr. DuBose had appealed the action of the Mission so the Executive Committee was placing the matter before the General Assembly of 1909. The Assembly left the

1214 AR, NP, 1908, p. 56.
1215 MMCM, 1908, p. 218.
matter to the Executive Committee. But the Executive Committee had not to date given a reply.

The Coordination Committee felt hopeful that the school would be approved and recommended:

1. That the Mission reaffirm its action of Dec. 10, 1908, approving of this union on the basis of the proposed constitution / attached to this report / said union to take effect, subject to approval by the Executive Committee, January 1, 1910.

2. That the Mission take steps to set free one of its members to teach in the college . . .

3. That the Mission include in the estimates for 1910 the sum of $1600 being one half of the estimated expenses for the college.

4. That in view of urgent need for prompt and definite action the Executive Committee be respectively requested to approve without delay . . . 1216

The Mission adopted these recommendations and approved the attached constitution with a few minor amendments. It voted to insert into the Constitution the following:

That the instruction in the institution shall be in harmony with the Scriptures of the Old and New Testaments, as interpreted by the Presbyterian Standards.

That each professor on installation shall subscribe to the Constitution.1217

The Mission elected Rev. W. H. Stuart, to teach in the College.1218

Union Boys' College Opened - 1910

A newsnote in the April, 1910 Missionary said:

The erection of the buildings for the Boys' School at Hangchow is underway. The first two dormitories have been begun and will be pushed to completion. The first residence on the school grounds is to be finished by the first of October. This is to be followed by a central administration building and class hall, two more foreign residences,
one or two residences for Chinese teachers, an observatory and a power house with machine room... 1219

Report of the Board of Directors. The first joint meeting of the Board was held at Hangchow, January 5th / 1910/ and the organization effected. Rev. W. H. Hudson of Kashing was elected chairman...

Mr. R. P. Montgomery was employed for the current year as a teacher, subject with arrangement with the Presbyterian Press and the Mid-China Mission; also voted to call a specialist in chemistry...

The amount of available funds supplied to date by the American Presbyterian Mission approximately $110,111 Mex.

The budget was made for 1910-11, $9,300 Mex.; of this the Central China Mission is to furnish $2,500; Mid-China Mission $2,500 Mex.; balance $4,600 Mex. from field receipts... 1220

The Mid-China Mission approved the Director's Report including the election of Mr. Montgomery for two years from January, 1911. 1221 A minority protested the election of Mr. Montgomery, appealing to the Executive Committee, which sustained their protest. 1222 Permission was gained by circular letter to employ Mr. Herbert Judson for the spring term, and an urgent appeal was sent out for someone to take his place at the end of the term. 1223 The annual Mission meeting, 1911, approved the appointment of Mr. C. E. Crane as a teacher in the College from September, 1911 to the end of February, 1912. 1224

The new school had difficulties not only with securing a faculty, but with finances. The Directors' Report, September, 1910 -- August, 1911

1219 Miss., Vol. 43, p. 175. 1220 MMCM, 1910, p. 334.
1221 MMCM, 1910, p. 308.
1222 MMCM, 1910, p. 312; 1911, p. 8.
1223 MMCM, 1911, pp. 3, 8. 1224 Ibid., p. 16
presented the financial situation:

In the year just closed the Board has had one regular and three called meetings . . .

In January, 1911, it became evident that the available building funds were insufficient to meet outstanding obligations for contracts, and the College Board arranged for a temporary overdraft on the Northern Board, obligating itself to pay ordinary bank interest if required. A number of factors entered into the creation of the deficit, the chief one being a bill for lumber, which though paid, did not appear in the records of the Board, and the fact that nearly all the buildings cost more than the amounts estimated . . .

The Mid-China Mission had approved of an effort by Mr. W. H. Hudson to raise $6,000 gold for the college while on furlough. 1225

The China Council has allotted $5,500 gold from the Kennedy Fund to the college, but there is some possibility that this will be reduced by the Central China Mission . . . A formal request has been sent to the Northern Board asking for a loan of $9,688.23 gold, or such portion as may be necessary for a period of not more than two years. No reply has as yet been received . . .

The Board calls attention to several actions which involve the general policy of the College:

1. A self-help department has been inaugurated, with Mr. Judson as superintendent, and 27 students have been enrolled during the first term of the present year. 1226

2. The number of students from outside the Christian constituency has been limited to not more than one-third the whole student body.

3. The tuition fees are as follows:
   Non Christian students $ 80.00
   Christian Students 40.00
   Students working one hour per day 30.00
   " " two hours " " 20.00
   " " three " " 10.00

4. The Board recommends no instruction of grammar school grade be given in the institution.

5. The Faculty has been asked to prepare a full, detailed curriculum . . .

1225 Ibid., p. 11.
1226 See Miss., Vol. 44, p. 335.
6. On recommendation of the College Board, the Board in New York allowed Mr. Marsh to return to the U.S. in advance of his regular furlough date for a period as special study ... 1227

Dr. J. L. Stuart, Sr. on the Union Institutions. Of course, Dr. Stuart had two sons in these institutions, and yet we are interested in his statement, which undoubtedy voiced the view of the majority of the Mid-China Mission: He wrote:

I am deeply gratified at the accomplishment of the union between our boys' colleges and girls' schools, as well as in our theological and medical schools. I think we have made a fine beginning, and the promise and prospect is very encouraging.

We on the foreign field must work and pull together. We waste strength and funds by having separate schools and hospitals and other institutional establishments. It does seem strange that Christians in the face and front of such an enemy as we find in the heathen field cannot drop little denominational differences and join forces in making an onslaught on the strong entrenchments of the common enemy. When we cannot do so, it proves the saying that Christians are "silly sheep." 1228

A United Presbyterian Church in China. When the China Mission in 1899 voted to ask the proposed Presbyterian Conference to be held in 1901 to discuss, "(1) Presbyterian Union", they had in mind the uniting of the Chinese Presbyterians into one Chinese Presbyterian Church. There was no thought of uniting the Presbyterian Mission into one Mission in China, although the cooperation of Missions in union work was growingly advocated.

The Presbyterian "Churches" in China, the product of the work of the various Presbyterian Missions, were weak in leadership. There were comparatively few self-supporting Chinese Churches with ordained Chinese

1227 MMCM, 1911, pp. 36-37.
1228 Miss., Vol. 44, p. 386.
pastors. Foreign Missionaries were normally the "pastors" of the churches, and lay missionaries were often "elders" in the church sessions.

If the Chinese Presbyterians were to be organized into one church, what would be the relation of the foreign missionary to the church? This was a live issue facing those considering church union. A second question which divided them was, Should a Creed be adopted for the new Church? We will take these two questions up in that order.

The Relation of the Missionary to the Chinese Church. The Central China Presbyterian Conference was held in Shanghai in 1901. The first topic on its agenda was the question of Presbyterian Union, and in preparation for the consideration of this topic, papers on the following subjects had been prepared for discussion:

1. Should purely native Presbyteries be formed? Rev. W. H. Hudson

The first would mean that the foreign missionary had no connection with the Chinese Church. The second, that the missionary would have a dual membership -- both in his home presbytery and in the Chinese presbytery. The third, he would transfer his membership from his home presbytery to the presbytery on the field. This third alternative raised the question, Is the presbytery in China independent, or is it organically related to the "Home Church?"

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1229 For this conference, see above, page 308. Also see Miss., Vol. 35, pp. 59-61.
1230 For the Amoy Plan, see Miss., Vol. 35, p. 54. See also our Volume II, pp. 237, 240, 243 and 256.
1231 Miss., Vol. 34, p. 473.
The Presbyterian Conference brought in a unanimous report, with
the following resolutions:

1. This Conference earnestly desires the unity of the Christian
Church in China, and cordially welcomes all opportunities of
cooperation with all sections of the church; the Conference resolves,
therefore, to take steps for uniting more closely the Presbyterian
churches, hoping thereby to facilitate the ultimate attainment of
wider union.

2. The Conference also recommends the appointment of a committee
to prepare a plan of union, organic or federal, as may be found
practical, and submit the same to the church courts (native or
foreign) concerned.

We accordingly request the Presbyterian Missions concerned, to
appoint delegates to act as members of this committee as follows,
viz. --

American Presbyterian Church, North                      5
  [one for each of its 5 Missions]
American Presbyterian Church, South                      2
English                                                3
United Free Church of Scotland                         1
Irish Presbyterian Church                                1
Canadian                                                1
American Dutch Reformed Church                         1
Presbyterians of the China Inland Mission                1
and one from each of such other bodies as may be willing to
take part in this union.

We request the Rev. J. C. Garritt (Hangchow) act as secretary of
the committee.

We further recommend that all Presbyterian churches to be formed
in the future, be organized as Chinese churches, independent of the
home church courts, and in as much as some of the churches are in
organic connection with home churches, we recommend that their
representatives bring the method of union that may be proposed by
the committee before the supreme courts concerned for their sanction.

We note that these resolutions do not touch on either the relationship
of the missionaries to the Chinese presbytery or to the question of a creed.

These were left to the Committee which was appointed to consider the matter.

Dr. Price, in an article on Presbyterian Union in China, had this to say about the relationships then existing:

The English, Scotch and Irish missionaries have all a double membership -- that is, they have a vote in the native courts, while at the same time retaining their membership in the church courts at home. The English Presbyterians are not amenable to discipline by the native courts, except expulsion; the Scotch and Irish are.

The Missionaries of the Northern Presbyterian Church are members of the native church, which is attached to the home church, and this is the plan endorsed by our General Assembly.

Writing this article in the fall of 1903, after the committee had formulated a revised plan of union, Dr. Price continues:

The recommendations under this head are that all the churches prepare to unite under Presbyterian faith and order; that each Presbytery and Synod determine its membership for the present; each Presbytery electing its delegates to the General Assembly on the basis of one minister and one ruling elder for each seven organized churches or fraction thereof; any churches not yet organized into a presbytery, being represented in the same ratio. 1233

The Southern Presbyterians had no presbyteries, and the Committee's solution left it open to them which relation they would favor. Some relationship was necessary, and all wanted an independent Chinese Church. 1234

1233 Miss., Vol. 36, p. 503.
1234 The Northern Presbyterian plan, (which our Assembly favored, and which our missionaries could have used if they so desired,) did not have an independent Chinese church. The presbyteries in China were united into two synods in China, a North China, and a Central and Southern China synod, but these synods were organically related to the Presbyterian Church in the United States of America. (Minutes of the Presbyterian Church in the United States of America, 1903, p. 350 -- hereafter MGA, N.P., with year). What is more, the China presbyteries were often controlled by the missionary. For example, the Northern Presbyterian Minutes for 1903 gives the following membership for these presbyteries: Presbyterian of Canton, 9 members, (6 missionaries, 3 Chinese); Presbyterian of Hangchow, 10 members, (6 Chinese, 4 missionaries); Presbyterian of Nanking, 6 members (all missionaries); Presbyterian of Ningpo (2 missionaries, 11 Chinese); Presbyterian of Shanghai, 13 members, (8 missionaries, 4 Chinese). (Ibid., pp. 385-388)

See below, note 1259, for the missionary relationship when an independent Union Synod was established in China.
Southern Presbyterians favor Amoy Plan. The Southern Presbyterian missionaries favored the Amoy Plan of relationship, as it was a workable plan and built up a Chinese Church which was independent of the church in America.

The difficulty was that the Amoy Plan for dual membership had been ruled out of accord with Presbyterian polity by the Southern Assembly. As far back as 1877 church union in China had been discussed, and Mr. Stuart had said at that time:

The "Southern" Presbyterian Church, United States, has refused to organize presbyteries composed of both natives and foreigners, holding that the foreign missionary is an evangelist sent out by and connected ecclesiastically with the home church, while natives should be organized as a purely native church.\textsuperscript{1235}

In 1889, an independent Synod of Brazil having been formed, the General Assembly ruled that a missionary might transfer to a presbytery of an independent church, thus severing his relationship with the home presbytery.\textsuperscript{1236}

In the years that followed some missionaries had their membership in "foreign presbyteries", and the Minutes of 1909 lists 13 missionaries in this category, two of these in China.\textsuperscript{1237}

This transfer of individual membership, however, did not solve the problem of how the Southern Presbyterians could unite their churches in China to form an independent Chinese Church. The Northern Presbyterians
plan would not give this, so they desired to use the Amoy plan, and to this end, in 1902, they appealed to the Assembly for a new ruling on the question.

The Assembly of 1902 adopted the following recommendation of its Standing Committee on Foreign Missions:

3. An overture from our missionaries in the Mid-China field, and from officers from the churches there, has been placed in our hands, asking the Assembly to permit them to form, on the basis of our standards, an independent presbytery, of which our missionaries shall be members, while at the same time, they shall continue members of their respective presbyteries in this country.

To this overture we recommend the following answer: The Assembly sincerely sympathizes with our missionaries in the many and serious difficulties they have to encounter in their work, and which prompted this overture, but it does not see its way clear to consent to the formation of such a presbytery, because in its view, such a presbytery, so constituted, would be contrary to our standards.

It does, however, consent that our missionaries in that mission shall form a presbytery that shall afterwards come into connection with one of our synods, and remain in connection with it, until a Chinese Presbyterian synod is organized, then it shall have permission to connect itself with it. 1238

This was, in fact, a reaffirmation of the Southern Presbyterian position, and would prevent our missionaries sharing in the establishment of an independent Chinese Church.

A similar overture came before the Assembly of 1903 from the Korean missionaries, asking that

... its missionaries by permitted to organize an independent Korean presbytery, of which they shall be members so far as concerns the rights and privileges of voting and participating in all its proceedings, but ecclesiastically they shall be subject to the authority and discipline of the home church, retaining their full ecclesiastical connection with their respective Presbyteries in the United States.

The Assembly in reply appointed an Ad Interim committee to confer

1238 MGA, 1902, p. 281.
with all parties interested and report to the next General Assembly some plan to meet the necessities of the case in Korea and other Missions. \[1239\]

The Assembly of 1904 adopted the following recommendation of its Ad Interim Committee:

It is with utmost reluctance that we find ourselves unable to recommend the Constitution of a presbytery in accordance with the plan proposed. It appears to the committee that this mode of organization is inconsistent with the principles of Presbyterian polity, and is of doubtful expediency, and we are compelled, however reluctantly, to recommend your venerable body that it decline to approve and consent to the organization of a Presbytery either in Korea or in China, in which the Foreign Evangelist shall have the right to discussion, and the right of voting, while he is at the same time, a member of the Home Presbytery with all the rights and privileges of such membership, and subject to its discipline.

The Standing Committee recommends that the whole matter of the relation of the missionaries to the churches in mission lands, and to the Presbyteries in those lands, be referred to the Executive Committee of Foreign Missions, to report to the next Assembly; and that along with this answer of the Assembly, a copy of the report of the Ad Interim Committee be forwarded to the Korean Mission. \[1240\]

The Assembly of 1905 met at Fort Worth, Texas. It adopted the following two recommendations of its Standing Committee on Foreign Missions:

5. In regard to the overture from the Mid-China Mission, renewing their request made to previous Assemblies, that they be permitted to unite with the native Chinese brethren in forming provincially co-operative Presbyteries, of which they shall be members, while at the same time retaining full connection with their respective home presbyteries, your committee would remind the Assembly that this request has already been denied by three Assemblies as inconsistent with our Form of Government.

We recommend, however, as our Executive Committee of Foreign Missions suggests that the Assembly approve of the expressed desire on the part of our Missions in Korea and China to cooperate with other Presbyterian Missions in the organization of one united Presbyterian Church in each of those fields; and that it authorizes our missionaries

\[1239\] MGA, 1903, pp. 475-476.
\[1240\] MGA, 1904, pp. 42-43.
to take all such steps as may be necessary, and in their judgment in conformity with Presbyterian principles, to secure the independence of the proposed United Presbyterian churches in Korea and China.1241

6. In reference to the protest of Rev. Hugh W. White, Rev. H. M. Woods and Rev. /[sic./] J. W. Bradley against the plan of union of the Presbyterian churches in China, your committee would recommend that while the zeal of those brethren for the truth be commended, the Assembly approve of the entrance of our mission churches into that union, since the evidence seems to be satisfactory that the doctrinal standards of all the churches entering into that union are sound and errors complained of are confined to a few individuals, and may soon be eliminated.1242

This action of the 1905 Assembly is an amazing one. In effect it reverses the repeated ruling of the General Assembly on the question, and so opened the way for cooperation in church union on the foreign field, but, (as my italics point out) it also puts the final authority on Presbyterian polity on this point in the hands of the Mission on the field, not in the General Assembly. Perhaps this was the only way out of a long-standing but difficult ruling of the General Assembly.

The Doctrinal Basis of the United Church. The Committee on Presbyterian Union met in October 1902 and drew up a tentative basis of union.1243

In regard to a doctrinal basis, they said they found:

1. That we, and the several churches to which we belong agree on holding the Word of God, as contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life.

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1241 For the report of the Executive Committee on this matter to the Assembly, see Miss., Vol. 38, pp. 207-208.
1242 MGA, 1905, pp. 35-36.
1243 MNKM, 1903, pp. 21-24. The report of the Committee on Presbyterian Union is here published in full, and is of real interest. It gives the membership of the Committee on Union and deals with the basis of union. In its recommendations it provides for a General Assembly, five synods, (one for Central China), and suggests the basis of representation in each of these church courts.
2. That the aforesaid churches have, as circumstances required, drawn up and adopted several subordinate standards of doctrine and Confessions of Faith, Catechisms, and other documents, to exhibit the sense in which they understand the Scriptures, and that these documents are as follows: . . .

We also find that the independent Presbyterian Churches of Manchuria and of Amoy have adopted shorter creeds of their own in harmony with the foregoing standards.

3. In view of the manifest consensus of these documents in the great fundamental matters of faith, obedience, worship and polity, we rejoice to believe that we can heartily and with great advantage unite together in seeking to advance the glory of God . . . 1244

The background of this statement is given by Mr. Price in his article on Presbyterian Union. He speaks of the two points of view of the subject:

It is urged that this is not an opportune time for the making of a creed; that every error that was combatted in the Confession of Faith, finds its exponents on Chinese soil today; and that, while the Confession is not cast in an Eastern mode of thought, yet the truth is the same, and that this is by far the best safeguard of truth that can be given to the native church.

On the other hand, the representatives of the English, Scotch and Irish churches, which have built up native churches, either without a creed or only a declaratory statement of belief, contend for what they believe to be the birthright of the native church to make its own creed. They urge that the Westminster Standards are the products of Western environments and modes of thought, which are widely different from those of the East that we cannot control future sentiment in any case; that over conservatism may produce a reaction that will bring a more harmful result than if we had now adopted a more liberal view; that to impose a western creed is to deprive the native church of the educative value of working out its own statement of belief; and that the fact of Presbyterian education, which we all give to native office bearers, is the best assurance that the church established will be Presbyterian. 1245

The Tentative Plan of Union came before the Mid-China Mission in September, 1902, and was adopted in principle, but several recommendations were made for improvement. In regard to the doctrinal basis of union, they

1244 MNKM, 1903, p. 22.
1245 Miss., Vol. 36, p. 502.
said:

2. That until the contracting parties shall have agreed upon a standard of doctrine to be used in deciding cases of appeal, their union cannot be organic but only federal.

3. It is our earnest desire that the Westminster Confession of Faith be the standard of doctrine. If a more condensed statement of doctrine be desired, we should not be satisfied with anything less than the entire Westminster Shorter Catechism.1246

A Revised Plan of Union was brought in by the Committee in November, 1903, which contained the following sections for the Chinese Church:

4. That until such time as the proposed Chinese Church shall formulate its own creed, possible cases of appeal to, and deliverences by, the General Assembly in matters of doctrine shall be decided by the consensus of the various symbols of the churches entering the union, care being taken in all cases that such decisions shall not do violence to the doctrinal standards contained in the symbols of the parent churches.

5. The Westminster Shorter Catechism is commended to the consideration of the Chinese churches as being a brief digest of the leading doctrines contained in the symbols of the parent churches.1247

This revised plan of Union was adopted by Mid-China Mission (MMCM, 1904, p. 216) and by North Kiangsu with the following amendment:

That Sec. B, No. 4 be made to read as follows: That until such time as the proposed united church shall form its own creed, all deliverances of the General Assembly shall be advisory and not authoritative.1248

The vote on this N.K. approval is not given, but later in the meeting a recorded vote was called for with the result, Ayes, 6; Nays, 4; (Graham, Woods, H.M., White and Bradley.) It was from this minority that an appeal was made to the General Assembly of 1905.1249

We do not know what happened to this North Kiangsu amendment, but...

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1246MMCM, 1903, p. 161. The North Kiangsu Mission approved of the plan as a whole after a lengthy discussion (MNKM, 1903, p. 12).
1247MMCM, 1904, p. 224, where an abstract of the revised plan may be found. See Miss., Vol. 36, p. 503 for Dr. Price's comment on this revision.
1248MNKM, 1904, p. 8
from this time on the discussion on the plan of union drops out of the records on the China field, and instead we find steps to organize presbyteries and a Synod in accord with that plan. 1250

Kiang Cheh Presbytery, embracing the work of the Mid-China Mission was organized on April 4th, 1906. In the January-February Bulletin, 1906, Dr. Price in an article on "Presbytery and Presbyterian Union" discusses some of the problems in organization and the plans for it. In it he said:

The Presbytery which it is proposed to organize within the bounds of the Mid-China Mission will contain a larger native constituency than

1250 A futile fight was continued by Dr. Samuel Spahr Laws in the church papers. He was a repeated and caustic critic of Dr. Chester and the policy of the Executive Committee of Foreign Missions. The quotations below are taken from the pamphlet of his published March 7, 1907, entitled, "Dr. Chester's Official Criticism and Spurious Doctrine of Missions."

Two points particularly stirred his ire. The first was what he considered a toleration of polygamy on the mission field. (We will discuss this in connection with the North Kiangsu Mission in this period.)

The second was the fact that no Southern Presbyterian Church had been established on our mission fields. He held:

That the work of Christian missions, projected and enjoined by the Master in the Great Commission, consists in the organized extension of the denomination engaged therein . . . (p. 15, italics ours.)

He approved the Northern Presbyterian plan whereby the churches organized by the missionaries are "in organic ecclesiastical connection with the church courts in this country." (p. 18)

His charge was:

That our Southern Presbyterian Church has not an individual church in its organic connection in all the heathen world -- not one. After some fifty years of labor and the expenditure of perhaps more than five million dollars, not to speak of the precious lives that have been sacrificed, there is not a church session, not a Presbytery, nor a Synod of our church connection in the entire mission field. (p. 2.)
either of the following Northern Presbyterian Presbyteries, some of them with many years standing, viz., Peking, Hangchow, Nanking, Shanghai, Hainan. 

The announcement of the organization of the Presbytery was made in the Missionary by Mr. W. H. Hudson. He wrote:

After more than eight years of discussion on the field, correspondence with eminent home authorities, overtures to the General Assembly, the unanimous approval of the Mid-China Mission, and the complete accord of all the natives assembles at the annual conference held this year at Dongshang, a co-operative Presbytery on the Amoy-Swatow plan has been constituted. The following translation explains the situation:

Preamble. Our Presbyterian Church at large has been establishing local churches in Kiangsu and Cheh-Kiang provinces of China until the present, the earliest of them being thirty-nine years ago. Now there are twelve central organized churches, twenty-seven outstation (chapel) congregations, twenty-six ruling elders, twenty deacons, 985 communicants. Right procedure requires the erection of a Presbytery. Therefore, at this time, acting pastors and ruling elders, being duly assembled with one accord, it has been determined to constitute a Presbytery within the bounds of Kiangsu and Cheh-Kiang, for the purpose of effectively cherishing the entire body of church members. It is further decided that the name of this particular Presbytery shall be The Kiang-Cheh Presbytery.

Articles of Compact. 1. The Old and New Testaments are God's Holy Book, the only complete, dependable authority for us mankind to believe and obey.

2. The Presbyterian Confession of Faith and the Larger and Shorter Catechisms, unitedly comprise what doctrines the Bible teaches.

3. The American Presbyterian Book of Church Order and Rules of Discipline shall be the model of this Presbytery.

4. The members of this Presbytery all agree to submit and obey the direction of the Presbytery in accord with the Scriptures.

5. All those who come from America to propagate the holy gospel and at the same time to organize the native church, whether as acting pastors or ruling elders, inasmuch as the burden of founding the church has rested upon them, reasonably should have the right of attending, hearing, discussing and voting; yet the ecclesiastical authority over them, as before, belongs to the American Presbyterian Church. If any one of them -- i.e., the missionaries -- act in a

\[1251\text{Bi-M.}, \text{Vol. I, pp. 22-24.}\]
disorderly way, or is in a position out of harmony with the majority this Presbytery can refuse him the privilege of membership, but only by a two-thirds vote.

Signed by ten missionary evangelists, four missionary elders, one Chinese ordained pastor, seventeen Chinese ordained elders. 1252

First meeting. A translation of the Minutes of this first meeting may be found in the Bulletin (Vol. I, pp. 60) to which are appended certain comments by Dr. Price. In addition to organization and certain other things, the Presbytery examined some candidates for the ministry and assigned trail parts to four of the experienced evangelists with a view to their licensure: Liu Te-sen, Fan Kuei-fang, Chen Shae-shih and Tung Chin-hsi.

The Presbytery adjourned to meet in Nanking on the fourth Thursday in May to consider the matter of union with other Presbyterian bodies in one Synod. 1253

The second meeting of Kiang-Cheh Presbytery was held in Kiangyin, on April 10, 1907, with 21 members present, 8 ministers and 13 ruling elders. Three candidates, (Liu Teh-sen, Fan Keui-fang and Chen Sao-ts), having passed their trial parts, were licensed to preach,

The principal business which occupied the Presbytery was the case of Mr. Yu Ts-siang, a licentiate . . . /He had been dismissed by Hangchow station as a helper, and had appealed to the Presbytery/. The trial was conducted in a most orderly way and with much solemnity. By his own testimony and by evidence brought by the prosecution, Mr. Yu was condemned on the first charge. He finally confessed to some of the other charges . . . His misdemeanors fell under three main heads, falsehood, misusing the name of the Church and misappropriation of funds. Without a dissenting vote he was deposed from the eldership, his licensure was taken from him and he was suspended from the communion of the church . . .

All have the hope and the prayer that Mr. Yu will in due time show repentance and be restored to his former place... 1254

The third meeting of Presbytery was held in Kashing in 1908. Mr. Sang, an elder from Hangchow was elected Moderator, (the first Chinese moderator). Among other things:

The "Articles of Agreement" drawn up by the Committee on Presbyterian Union were discussed seriatim and more than half were adopted, the others being postponed for discussion next year.

The general policy of the Presbytery will be not to ordain men to the ministry until self-supporting churches call them to the pastorate, but it was decided to make two exceptions and ordain as evangelists Mr. Sang /Chien-dang/ and Mr. Liu /Teh-sen/ our two most experienced ruling elders, who have been doing regular preaching for a number of years... Commissions were appointed to ordain them at Soochow and Hangchow. We shall then have three regularly ordained men among the Chinese, Mr. Zen /Dzen/ having been ordained some years ago... 1255

The fourth meeting was held in Hangchow in 1909 with an enrollment of 28, about half Chinese and half foreigners. Mr. Woodbridge was elected Moderator. Three out of four candidates for licensure were not approved as they had received some help on their trial parts, and new parts were assigned them. Five out of six asking to be received as "candidates" were rejected. Dr. Davis, in commenting on this said:

The meaning of these examinations with the results just stated, is that the presbytery has set the standard of ministerial qualifications high and holds it high. Many men are willing to enter the ministry, but in the most cases they are deficient in knowledge... While not refusing to use some of these men as lay helpers, it was thought wise to decline sending them to the Seminary in their present defective state of preparation. It is very interesting to see the Chinese pastors taking the greatest care to prevent men lacking in qualifications from being admitted to the presbytery's ranks... 1256

1254Bi-M., Vol. II, p. 77
1255Miss., Vol. 41, p. 292.
The fifth meeting was held in the Yang Yoh Hang chapel in Soochow in April, 1910. Rev. Dzen Dat-tseu (Chen Teh-san) was chosen moderator. At this meeting Presbytery gave official recognition to a class of evangelists who could not qualify as candidates for the ministry. They were to be called "Helpers." The Presbytery continued to show care for those received into the ministry. It was voted that the "thesis" be assigned after Presbytery convened, the other trial parts being assigned a year in advance.

Rev. W. F. Junkin, of the newly organized Presbytery of Kiang-peh was present and invited to sit as a corresponding member.1257

The sixth meeting was held at Teh-Tsing in the Ling-wu field, in 1911, where the host was Rev. Chen Da-san, the first Chinese evangelist ordained by the Mission. (He was the Moderator of the fifth meeting--note variations in the spelling of the name.)1258 Rev. Liu Teh-sen was elected Moderator.

The Presbytery is now composed of 18 evangelists and 18 organized churches, under whose care there are 34 chapels. The total membership is about 1,300.

The Presbytery approved the move of the Synod to re-divide the territory so that there would be no overlapping of the Northern and Southern Church Presbyteries. Territorially, the problem was simple, dividing into a Presbytery of Shanghai and the second of Hangchow. The problem was that the American missionaries were related to the Chinese Presbyteries in two different ways. The Southern Presbyterians held dual membership under the Amoy plan. On the formation of the Union Synod of China, the Northern Presbyterians were dropped from their home Presbyteries and

1257 Miss., Vol. 43, p. 407. See also Bi-M., Vol. IV, p. 84.
1258 See our Vol. II, index, p. 604 "Dzen An-lin". This is the man referred to here. Chinese frequently changed their given name on changing status. See also our Vol. III, above p.12, 73, etc. for Mr. Dzen.
became full members of the Synod of China.\textsuperscript{1259} The Southern Presbyterians did not want to cut themselves off from their home Presbyteries. The matter of adjustment of the problem was left to the Synod's Committee.

Mr. Moffett closed his account of the meeting with this paragraph:

The meeting adjourned Monday night at nearly midnight. There was unanimous appreciation of the cordial hospitality of Mr. Chen and his people. Their whole bearing was a hopeful sign of what China will be when Christian fellowship and goodwill shall supplant the formal courtesy for which she has long been famous.\textsuperscript{1260}

The Wu Sang Synod (Synod of Five Provinces). Since the plan of Presbyterian union had been approved (see above page \textsuperscript{353}), and the Southern Presbyterians had organized a presbytery, the stage was now set for the organization of a Union Synod in Central China. The Northern Presbyterian "Synod of China, - Central and Southern", at a called meeting, December, 1905, voted:

\textsuperscript{1259}This problem of overlapping presbyteries and the difference in relationship of the missionary to the presbytery had been foreseen earlier, and had been temporarily met by allowing each presbytery to determine its method of relationship. (Bi-M., Vol. I, pp. 22-23)

The Northern Presbyterian General Assembly in 1906 approved the formation of the Union Synod of China, which would carry with it "the separation from the mother Church of the beloved and faithful brethren, who under God, have built up the kingdom of Jesus Christ in the Empire of China . . . " (MGA, N.P. 1906, p. 102.)

These Minutes for 1907 carried for the last time Synods in China as a part of the Presbyterian Church, U.S.A. (see pages 503-509).

The Northern Presbyterian position was further clarified by an overture from the Presbytery of Hainan in South China, requesting that the missionaries have a dual membership. This was refused for the reason that "a Presbytery cannot be under two independent ecclésiastical jurisdictions at the same time." (MGA, N.P., 1907, p. 228.) In 1908 at their request, the Presbytery of Hainan was placed under the care of the Synod of Iowa. (MGA, N.P., 1908, p. 172)

\textsuperscript{1260}Bi-M., Vol. IV, pp. 245-246.
... to invite all other Presbyterian bodies in Central China to unite with us on the fourth Thursday in May, 1906, in the formation of a union synod. 1261

There was some tension over the question of the Amoy plan relationship, but it was agreed to allow it temporarily with a view to finding some solution of the overlapping presbyteries at a later date. 1262

The Synod was organized at Nanking, May 26, 1906. The following constituent articles of union were adopted:

I. The Presbyteries of Central and Southern China Synod, together with the newly erected Kiang-Cheh Presbytery, respecting the feelings of the Lord when he contemplated the extension of his Church, all together agree as to the erection of a Union Synod comprising the five provinces of Chekiang, Kiangsu, Hupeh, Hunan and Anhui, this Synod constituting the Supreme (Church) Court known as the Wu Sang Synod.

II. This United Synod shall exercise authority over the churches within its bounds.

III. This Synod collectively confesses the Old and New Testaments to be God's expressed Word; each member of the Synod asserts the duty to firmly believe and not depart from the Scripture Rule and Pattern.

IV. This Synod now adopts the Church standards previously used -- viz.: the existing translations in Chinese of the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, and like books (i.e., Discipline, Worship, etc.).

V. Both Chinese and Foreign Presbyters shall act in accord with the existing rules of each Presbytery in transacting business.

VI. In places where Presbyteries have not yet been erected, it is incumbent to propose suitable plans for individual churches territorially connected to form Presbyteries after mutual consultation, and they shall apply for the approval of the Synod.

VII. This Synod orders that each Presbytery with identical territories consult carefully and carry out (consistently) the plan of union.

Ratified at Nanking, China, May 26, 1906, by twenty ordained missionaries, fourteen Chinese Pastors, sixteen Chinese Elders,

1262 Ibid., p. 86.
representing five Presbyteries, thirty-three organized churches, 3,259 communicants. 1263

No action seemed to have been necessary in Mid-China Mission to approve the organization of the Synod, the Kiang-cheh Presbytery, (of which the missionaries were members), having already approved. In North Kiangsu there was no presbytery to join the union, but the Mission had appointed Messrs. Sydenstricker and Paxton to attend the organization meeting. They reported to the mission that they had spoken in favor of what had been done, feeling that "they represented the will of the Mission by favoring organic union with the native Church." 1264

In 1908 the Synod met in Shanghai. The Synod recommended the formation of more presbyteries in the area of the Synod.

In view of the disturbed condition in China, another action of the Synod was that:

While recognizing the right of individuals to discuss and decide political matters, the Synod condemned all ecclesiastical interference in matters which concern the State as such. 1265

The third meeting of the Synod was held in Kashing in 1910. Dr. Garritt wrote:

About 50 members were in attendance, the majority being Chinese. Three provinces -- Kiangsu, Chehkiang and Anhui were represented; Hupeh and Hunan have as yet no organized presbyteries. It is probable that a Presbytery of Hunan will be organized before the next meeting of Synod /1912/. 1266

Dr. P. F. Price was elected moderator. One of the most important acts of the Synod was the inauguration of a "Board of Education" for the

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1263 Miss., Vol. 39, pp. 521-522
1264 MNKM, 1906, p. 7. Their summary report is worth noting.
1265 Miss., Vol. 41, p. 290.
oversight and financial aid of the young men looking forward to the ministry.

The new church building at Kashing, in which the Synod met, was dedicated at the close of the meeting. 1266

One thing that Dr. Garritt did not mention in his article on the Synod meeting which is of interest to us, is that the Synod appointed a committee to consult with the Presbyteries of Shanghai, Hangchow, and Kiang-cheh, which overlapped territorially, to see if some division of territory might be worked out. 1267

A Presbytery in North Kiangsu? Dr. P. F. Price seems to have been the first to raise the question in print. Writing in March, 1909, he spoke of the satisfaction with the presbytery in Mid-China, and then said:

Now within the bounds of our North Kiangsu Mission there are several hundred Christians, several organized Churches, and nearly a score of ordained evangelists /_elders_/ . There is material for a presbytery, and there is little difficulty in the language of the district, probably not as much variation as within our Kiang-cheh Presbytery.

There are three considerations which make the organization of a presbytery imperative at this time.

First an unorganized group of churches not in contact with the Presbyterian Church on China, which is now an accomplished fact...

Second, an early organization there will enable our brethren there to form a presbytery composed wholly of Southern Presbyterians and Southern Presbyterian Churches . . .

In the third place, it should be noted that the opportunity is passing. One of our oldest evangelists /_Dr. Sydenstricker_/ on the southern border of the Kiangsu field, and the Hsu-chowfu station on the northern border, already attach themselves to other presbyteries, and if the opportunity is not conserved, the disintegration process is almost sure to go on . . . 1268

1268 See above, note 1237 for the transfers of Dr. Sydenstricker to the Presbytery of Nanking in 1907, and of Mr. Grafton to the Presbytery of Tsinan in 1908.
Is it too much to hope that at the next meeting in Kashing we shall have an overture requesting the erection of the North Kiangsu Presbytery? 1269

In the May-June, 1909 Bulletin, a letter from Dr. Sydenstricker was published presenting another point of view on the wisdom of establishing a N.K. presbytery, in which he said:

In the first place, our territory is stretched along from north to south a distance of about 400 miles, ... in the north, very often a good deal of the distance has to be made overland.

Again, in Tsingkiangpu and Hwaianfu there is no material for a presbytery except foreigners, and we do not know when there will be. So we at Chinkiang would have to go all the way to Sutchien to get native material for presbytery, a distance of two hundred miles from here.

On the other hand, our Chinkiang field for a long distance on the west of us joins boundaries with the field of the Nanking Presbyterian Mission, and it certainly seems most fitting that we should join with them.

Again, what is the aim of our keeping to ourselves? Are we, after all, not going to unite with other Presbyterian Churches in China, and are we going to attempt to establish a Southern Presbyterian Church here? In the north of our field from Tsingkiangpu and onward, our field is again continuous with the Northern Presbyterian field at Huaiyuen.

So that our forming a Presbytery of our North Kiangsu Mission, would not only put us to a great inconvenience, but it would certainly show a lack of love and confidence in our brethren which would greatly injure us. 1270

The Kiang Pei (North of the River) Presbytery. The North Kiangsu Mission at its meeting in August, 1909 took probably what was the best action under the circumstances. The Mission recommended that the Stations of Hsuchoufu and Sutchien with their three organized churches

In January, 1909, the Shankiang Presbytery was organized. It included the city churches in southern Shantung and the church at Hsuchowfu in the North Kiangsu Mission (Bi-M., Vol. III, p. 206). Doubtless Grafton transferred to this new Presbytery.

consider the advisability of organizing a presbytery along the lines of the Amoy plan within their territory. 1271

Kiang Pei Presbytery was organized in Hsuchoufu in March, 1910, evidently having been approved by the Synod meeting in February of that year. Mr. Patterson wrote:

The business, in its initial stage, was largely in the hands of the missionaries. One candidate for the ministry was duly licensed.

The limits of the presbytery are shown in its name /North of the River/. Someone asked if it included Chinkiang and the accepted answer was that it did, if Chinkiang wished to join. The missionary evangelists in North Kiangsu that had formed churches or were about to form one, were invited to join. The Secretary, Mr. Chu, was ordered to make a copy of the minutes for each station. 1272

The Federal Council of the Presbyterian Church in China. A General Assembly of the Presbyterian Church was not organized until the next decade. As a temporary measure, to unite the six synods which had been organized, a "Federal Council" was organized in 1907. The members of this council, half foreign and half Chinese, were chosen by Division Councils of missionaries, two of which were in central China, centering at Kuling and Mohkanshan. 1273

In 1907 this Presbyterian Council passed resolutions on "Local Union with Other Churches." The North Kiangsu Mission replied that although they favored cooperation with other denominations, the Council in urging local union with other denominations was going beyond its

The Federal Council of the Presbyterian Church of China met in Shanghai on May 25-26, 1909. We read in the Bulletin:

The opening sermon was preached by Dr. Corbett, the retiring moderator.

There were present:

2 Chinese and 1 foreign missionary - Synod of Manchuria
2 Chinese and 2 foreign missionaries - Synod of N. China
5 Chinese and 5 foreign missionaries - Synod of 5 Prov.
2 Chinese and 2 foreign missionaries - Synod of S. Fukien
2 Chinese and 2 foreign missionaries - Synod of E. Kwangtung
2 Chinese and no foreign missionaries - Synod of W. Kwangtung

Also a representative from Formosa. A Chinese Pastor from Swatow was elected moderator.

There was no little difficulty in regard to dialects. Most of the proceedings had to be conducted in both Mandarin and English ....

Mr. Garritt, the English clerk, in answer to our request for an account of the proceedings, writes:

"Nothing of great importance was debated at the meeting, but the fellowship and mutual exchange of news and interest was of great value. The next meeting was set for five years hence. General approval of the various articles of federation was reported in the various church courts ...."

The Articles of Federation were reviewed in the light of amendments and communications from the various presbyteries and synods, and the articles were reaffirmed; a change, however, being made in the article regarding local unions. The liveliest discussion was on this point, and the changes proposed are in line with the views of our Southern Presbyterian people.

This was the largest and most representative gathering of any organized church that has yet been held in China, and it was inspiring to see Chinese pastors and elders from the ends of the Empire meeting as members of one Chinese Presbyterian Church.

1274MNKM, 1907, pp. 15-16. See Bi-M., Vol. II, p. 112 for Dr. Junkin on this question. For the Mid-China Action, see MNKM, 1908, p. 17.
The next meeting is fixed for the 2nd Wednesday in May, 1914, at 10 a.m., the place to be determined by the moderator and the four secretaries.

The following statistics have been kindly sent to the Bulletin by Rev. W. H. Gilespie, of the Irish Presbyterian Church in Manchuria, who was assistant English clerk:

| Pastors | 180 |
| Elders  | 514 |
| Deacons | 1,110 |
| Total accessions | 4,250 |
| Total deductions | 1,410 |
| Membership | 45,342 |
| Total adult baptisms | 3,685 |
| Total child baptisms | 689 |
| Contributions | $96,211.03 |

Federal Union in China Projected. The Centenary Conference of 1907 passed a series of resolutions on various phases of the work, and committees were appointed to carry them into effect after the Conference adjourned. The first reports of the Committees were published in the Chinese Recorder, September, 1908. Number 21 was the Committee on Federation.

The report began:

Considering the enormous nature of the work that this committee is appointed to do, viz., to arrange the formation of a Federal Union under the title of the Christian Federation of China, it will hardly be expected to present anything beyond an ad interim report. Still certain advances have been made, and many provinces have already provided some form of organization with a view to the establishment of provincial federation councils.

The report goes on to speak of Provincial Councils in Chili Province, Shantung Province, and plans for them in West China, Honan, Anhei,

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1276 For the Centenary Conference, see above, page 295.
1278 Ibid., pp. 483-486, "Federation in Shantung."
Hunan, Chekiang and Kiangsu and perhaps Canton. 1279

It is against this background that we understand references in our Southern Presbyterian sources on the Provincial Councils.

The Kiangsu Provincial Council on Federation was initiated by the Shanghai Missionary Association, which evidently wrote to the various missions in April, 1908. The letter to North Kiangsu said:

The Shanghai Missionary Association has been discussing the question of federation with a view to the organization of a provincial council for Kiangsu. In order to get the matter set in motion, it has approved of a suggestion that an executive committee be asked to meet to formulate a plan for the appointment of such a council. It has approved of the idea that the various centers in the province shall be represented on this executive committee in the following proportions: Shanghai, 4; Soochow, 2; Nanking, 2; Chinkiang, 1; Kiangpeh, 1.

You will understand that this committee deals with only the executive problems, and does not touch the details of federation. These must be left for the provincial council . . .

Messrs. Junkin and Patterson (alt.) were appointed by the North Kiangsu Mission to this meeting. 1280 It seems that Mr. Graham took Mr. Patterson's place and on behalf of the representatives of the Mission to the provincial council reported

... that the representatives attended the council, and that ten societies working in the province organized as a council with the necessary officers, constitution, etc. That a notice of this meeting with a copy of the constitution was sent to the various missions. That the first meeting of the council after organization was to be held in Nanking about Nov. 15, 1909, and that a program of the meeting sent to the missions . . . 1281

The delegates to the 1909 meeting reported that "The meetings, continuing two days, were enjoyable and instructive." The next meeting

1279 Ibid., pp. 496-497. See also Latourette, HCMC, pp. 667-668.
1280 MNKM, 1908, p. 21.
was to be in Shanghai in November, 1910.\textsuperscript{1282}

The Chekiang Federation Council met in Ningpo in the spring of 1909. Mr. Hudson tells us something about it:

The following bodies were represented: Northern and Southern Presbyterian; Baptist Union; Methodist Episcopal, South; Anglican; English United Free Methodists; China Inland Mission; German China Mission Alliance. Twenty delegates were in attendance, though more were elected. The delegate from the Anglican body only attended one or two sessions, and took no part in the vote on the resolutions, in fact was not present when they were passed. The foreign delegate from that body did not attend. A spirit of unanimity prevailed throughout the meetings, and I feel that a real contribution was made towards the cause of true unity without any sacrifice of principle on the part of anyone. The resolutions passed were all adopted unanimously... they are as follows:

1. Each of the churches represented, being united to the Lord, and hence mutually one, agrees to a mutual interchange of church members and communion at the Lord's table.

2. We will agree on one form of letters of dismissal and commendation.

3. Letters of dismissal and commendation not to be issued to members under discipline.

4. It was agreed to adopt the Hangchow "Correct customs for marriages and funerals"...

A number of other things were discussed, and referred to various committees to consider and report at the meeting to be held in Hangchow next year; such as a union hymnbook, law cases, (many a tale of woe was related in this connection), etc...

The next information we have is in regard to the Council meeting in April 1911. Many of the committees failed to report. Consideration was given as to how the church might work towards independence on safe and sane lines. A committee was appointed to collect statistics of the churches in the province, and a code of by-laws was adopted.\textsuperscript{1284}

Other Cooperative Movements. There are a few, casual references to other cooperative activities in which our missionaries shared in the decade, 1901-1911, which we will not list. The Edinburgh Missionary Conference of 1910 was a fruitful source of many activities which flowered in the next decade.

The Edinburgh Conference, 1910. This world missionary conference meeting in Edinburgh, Scotland, must be noted here, although little space is given it in our source materials. Dr. P. F. Price was the official representative from the China field of our Southern Presbyterian Church. He wrote a sketch of the Conference for the Missionary. Besides the official delegates, the Hancocks, on their way to China, stopped by the Conference, and Mrs. Sykes and her daughter were also there.

The Edinburgh Conference established a "Continuation Committee" to further the objectives of the Conference on the mission fields, and Dr. Mott visited China in 1913 and held regional conferences. In 1922 a National Christian Conference was called by the China Continuation Committee, and out of this Conference came the National Christian Council which supplanted the Federal Union of China and its provincial federations we have mentioned above. This is a preview of some of the movements

1285 Miss., Vol. 43, p. 288. See also the official list published in the World Missionary Conference, 1910, The History & Records of the Conference; (NY: Fleming H. Revell Co.) p. 59. Dr. G.W. Painter, was also a delegate.
1286 Miss., Vol. 43, pp. 293-296.
1287 Miss., Vol. 43, p. 363; Vol. 44, 17; Bi-M., Vol. IV, p. 175.
1289 Ibid., pp. 211-212.
of the next decade.

The Development of the North Kiangsu Stations, 1902-1911.

Before we take up the development of the individual stations it will be well to view the North Kiangsu Mission Field as a whole as it is described by Mr. Junkin in 1905.

He wrote:

The work of our Southern Presbyterian Church in China is divided into two missions -- the Mid-China and the North Kiangsu. The Mid-China Mission comprises all the stations south of the great Yangtse River with the exception of Chinkiang.

The province of Kiangsu is about the size of Virginia or Kentucky. It has an estimated population of forty million. After having itinerated a great deal in the country, and seen the dense masses of people in the villages and towns and great cities, the writer thinks that this estimate cannot be far wrong. The Yangtse River cuts this province in one-third and two-third portions. The two-thirds portion is north of the river, and is called North Kiangsu. In this part of the province are situated all but one of the stations of the North Kiangsu Mission. As the southern one-third of the province is more densely populated, we will say that the northern two-thirds contains only about one-half of the population of the whole, about twenty millions.1290

The North Kiangsu is divided into three prefectures. The capital of the most southern of these three prefectures is the great city of Yangchow. In this city are located missions of the American Northern Methodists, Southern Baptists, and the China Inland Mission. Our own Southern Presbyterian Church does some itineration work in this prefecture from Chinkiang, across the river. Now please note the following facts:

With the exception of some work done by a few China Inland Mission ladies, there is nothing done in the northern two prefectures, except by our own church. No men at all except of our mission. How many have we? We have eight ordained evangelists and four male doctors (twelve men in all), plus the wives of eleven of these men and two single ladies. Besides, we have two Scotch ladies, associate missionaries, with us.

How many people are there in these two prefectures? There must be fourteen or more millions -- more than one million soul to each male missionary in the section . . .1291

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1290 See above pp. 299-302 for a discussion of the population. 1291 Miss., Vol. 38, p. 484.
North Kiangsu never had enough missionaries to carry on the work, hence their continued calls for help. It also helps us to understand the Minutes, where missionaries were assigned and then reassigned to meet pressing needs or opportunities.

CHINKIANG STATION, September 1902 through 1911.

We have already noted the personnel and work of the Station from the division of the Mission in 1899 to September, 1901 when the work had been resumed after the Boxer Uprising. (See above, pages 18-19, 31, 34, 42, 76-77.) We now continue the story with 1902.

1902, Personnel: The Woodbridges, the Bears and the Syndenstrickers were the missionaries assigned to the station. The Syndenstrickers had gone on furlough July 1, 1901, and did not return until September, 1902.

The Woodbridges returned from furlough in September, 1901. In November the Mission approved of Dr. Woodbridge becoming editor of the Chinese Christian Intelligencer, and he moved to Shanghai in the spring or summer of 1902, so Mr. Bear was left alone in the work for a number of months before the Syndenstrickers' return.

Mr. Bear made the annual report on the work of the station for 1902 as follows:

The work of the station may be summed up under three heads, Chapel Preaching, Itineration, and Pastoral Instruction to the Christians and Inquirers.

We have street chapels at two points in the city, West Gate and South Gate, and at two outposts... One of these outposts in the city of Tanyang, 20 miles distant. At this point is located a native helper and his educated Christian wife, who is doing good work among the fifty or more inquirers there.
Itineration. Our itineration work embraces two large and practically
destitute fields of four or five large walled cities and numerous towns
and villages each, to the north and south of Chinkiang. Into these
fields we try to make a trip every spring and autumn . . .

Pastoral work among the Christians and inquirers has come into special
importance this year, owing to the unprecedentedly large number of
those who are asking for instruction. At the outpost of Tanyang, as I
have said above, there are over 50 inquirers, and in Chinkiang we have
more than that number. These require night classes for instruction
as the majority of them belong to the laboring class who have no time to
come out except at night or on Sundays . . .

The evangelist in Tanyang planned a special Christmas service (1902)
for the inquirers there, and invited Mr. Sydenstricker to come down. He rode
a donkey the twenty odd miles and got there in time for dinner. He preached
at the second service in the afternoon, and the evangelist made the effort to
get those interested to subscribe to a fund for buying a chapel. We are not
told how much was raised. Christmas dinner, an ordinary, good
Chinese dinner, came that night at the Evangelist's. Mr. Sydenstricker wrote:

One would think that to eat a Christmas dinner in what was practically
an open shed, with no floor except damp bricks, and of course, no
attempt at all at heating, would be very uncomfortable, but wrapped
as I was in winter costume, covered with a long heavy ulster, I did
not suffer from cold.

After all the guests had finished, about 9 p.m., I had another short
service and then retired to my room, which I reached about 11 p.m.,
and which was no other than the aforementioned chapel, compared with
which, as a sleeping compartment, a common "hay-mow" in the
homeland would be a positive luxury. I, however, slept some and was
off the next morning long before sunrise for home . . .

The West Gate Chapel Christians and inquirers had taken up contributions
for a Christmas feast, but later decided to have simple chapel services,
morning and night, and use the money for chapel repair and additional furniture.

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1295 AR, 1903, p. 83. For the city of Tanyang and the beginning of
the work there, see Miss., Vol. 39, pp. 72-73.
1296 Miss., Vol. 36, p. 79
1297 Ibid., p. 169.
1903, Rev. James E. Bear, Sr. In the spring of 1903, Mr. Bear's health began to give way, but he continued to work. In spite of weakness, he went to Hsuchoufu to mission meeting in September. During the meeting he was taken desperately ill, and died there on October 9, 1298.

The report on the work for 1903 was written by Mr. Sydenstricker. He speaks of Chinkiang as a difficult place to preach, and the need for at least two more missionaries, one of whom would give much of his time to training native leadership.

The type of inquirers was improving. The report said:

The character of the persons now showing an interest in the Gospel is very much better than that of those in former years. Then we generally got only those who wanted pecuniary help, persons in indigent circumstances. The classes that now come are working men and merchants, persons who do not only not want money, but are quite willing to contribute to the spread of the Gospel themselves.

The native Christians at Chinkiang have for some months rented a chapel inside the city, paying all the rent. They have also undertaken to pay one-half of the wages of a Bible woman working in one of our chapels, and are now negotiating to buy a house in the city for chapel purposes. They have done this willingly, without urging.

At Tanyang, one of our outstations, the native Christians and inquirers of that city, are now paying the entire expenses of one of our preachers there, and have recently rented a chapel in a town further to the south.

The problem of self-support will readily solve itself whenever the Chinese take hold of the matter in earnest. They are accustomed to contribute money for religious purposes.1299

Educational work. On Jan. 5, 1903, Mr. Sydenstricker wrote that he had just started a class composed of the regular helpers and three or four other young Christian men.

I plan to give them a course of at least three months' hard study. I think we have been too negligent in teaching and training heretofore,

1298See above, pp. 110-111. 1299Miss., Vol. 37, pp. 233-234.
and feel that I must try to give this part of our work, so important in its effect, more prominence.\textsuperscript{1300}

It seems that a day school for boys had been opened, possibly at the South Gate. The report for the quarter ending December 31, 1903, told of the course of study and said it was self-supporting and taught by two Christian teachers.\textsuperscript{1301} Strangely enough, the annual report for 1904 said: . . . . there is not a Christian school for boys in Chinkiang, except perhaps one day school.\textsuperscript{1302}

\textit{1904, Rev. J. W. Paxton}. In February, 1904, by circular letter, North Kiangsu Mission invited Rev. J. W. Paxton of Soochow to come to Chinkiang to take Mr. Bear's place.\textsuperscript{1303} This transfer was approved by the Mid-China Mission in March.\textsuperscript{1304} In May, Mrs. Paxton's health necessitated a short health furlough, and the Paxtons did not get back to China until December 15, 1904.\textsuperscript{1305}

Thus, Mr. Sydenstricker was alone in the work at Chinkiang for most of the year. About Christmas, 1904, he wrote:

I am very glad to say that we are closing the most successful year that we have ever had at Chinkiang. We have received more members, have had more native helpers, opened more outstations, and have had more people interested in the gospel, and finally, have taught more people the gospel and have been able to do this more carefully than during any previous year. The outlook for the future is still as hopeful as it has been for some time. New towns and villages are inviting us to go and preach to them, some of them are paying the entire expenses of chapel rent, etc. The burden has been very heavy on me during the year. Some features of the work have been necessarily neglected, because I could not attend to everything. But I have tried not to let the work suffer on account of our insufficient working force.

\textsuperscript{1300}Miss., Vol. 36, pp. 119 \hspace{1cm} \textsuperscript{1301}Miss., Vol. 36, p. 84. \textsuperscript{1302}Miss., Vol. 38, p. 230 (italics ours) \hspace{1cm} \textsuperscript{1303}MNKM, 1904, p. 17.
We were very glad indeed to welcome back the Paxtons about ten days ago. They are very busy getting their house in order and studying the language at this place. Mr. Paxton will soon be ready for effective work...

It is imperative that a good Christian school be opened in connection with the work at Chinkiang. There is abundant opening for such a school and there is not a Christian school for boys in Chinkiang, except perhaps one day school. The boys of our Christians have to go to heathen teachers for their education, which is something to be deplored. Some of the Christian children are growing up without any education at all. Besides there are many promising boys and youths who would be willing to pay a reasonable amount of tuition. If possible, we will try to open such a school at the beginning of the next Chinese year.

A conference for native helpers has been arranged for, which will meet a great need. These helpers now have a chance of meeting those from other parts of the field...

Besides the proposed conference, I have in mind special meetings for the helpers at stated periods for their spiritual benefit...

1905. There is no annual report for the Chinkiang field, but we pick up the following information. In May, Mr. Sydenstricker expressed a desire for a typewriter, a horse for land itineration and a Chinese boat for the canals. Some months later he had received the typewriter and the horse, and was still hoping for a boat which would cost about $150.

A School for Boys. Evidently it was the intention of the Station that Mr. Paxton should start the desired school, a boarding school for boys, and on his furlough, he had secured a gift for it. The Mission, at its August meeting voted that:

1st. The Mission accepts the offer of money for a school at Chinkiang made through Rev. Paxton, and expresses its hearty thanks to the donor.

1306 Miss., Vol. 38, pp. 172-173. A long annual report for the station duplicates this information, and in addition, comments on some of the encouraging and discouraging features of the work in Chinkiang. (Miss., Vol. 38, pp. 229-230.)

1307 Miss., Vol. 38, p. 486; Vol. 39, p. 82.
2nd. And authorizes the Chinkiang Station to plan eventually for a college at Chinkiang. 1308

Later in the meeting, the mission approved an appeal for another evangelist for Chinkiang. 1309

In November, Dr. J. W. Davis visited Chinkiang and attended services at the two city chapels. He said:

The missionaries live on a hill about 80 feet above the level of the river; their work is some distance from them.

On Sunday morning, I went with Mr. Sydenstricker and family to the chapel at the South Gate. We had an interesting service. At one end of the chapel Mrs. Sydenstricker with women around her led the singing aided by a small organ. In the other end were about 30 little boys, the pupils of a day school. In the center and sides of the room the men sat. After studying the Sunday School lesson on Nehemiah, there was a short sermon; then two men were baptised; and after this the sacrament of the Lord's Supper was administered.

In the afternoon I went with Mr. Paxton to the West Gate, where he has his chapel. He had a service in the morning at which the Sunday School lesson was taught. The afternoon service consisted of a class of men who are learning to read by the aid of the unique and useful book prepared by Mr. Price, taught most efficiently by Mr. Paxton. The class is making excellent progress . . . in addition to the work done among the men, there is regular instruction given to the women by Mr. Paxton. 1310

Writing in December, Mr. Sydenstricker said of the Tanyang field:

From the first we have had a following in Tanyang. The interest has gradually spread throughout the surrounding country till now we have an interest in about eight different points outside the city. There are about 40 inquirers, and 11 adults have been received into the church . . .

In November, I left home on a launch to make my second visit to this field this autumn. As launches run in almost every direction from Chinkiang, I generally travel by these in lieu of something better. It landed me in Tanyang long after dark, having started from Chinkiang two hours after schedule time.

The next morning we hired a small native boat and went down to Penniu, about 18 miles further down the Grand Canal. Penniu is a town of several thousand inhabitants, where the inquirers have rented and put in

1308 MNKM, 1904, p. 4; the donor was Mrs. F. X. Burton of Danville, Va., a sister of Mr. Paxton. (Miss., Vol. 41, pp. 64 and 130.)
1309 MNKM, 1904, p. 6.
repair a small house for a chapel. I began meetings on Tuesday night and continued them three times a day through the following Sabbath. The attendance was good and the people exceedingly kind. The meetings took the form rather of Bible readings, the aim being to give the most instruction possible in the few days.

On the way back to Tanyang, we spent three days visiting other points where there is interest and where the natives have given us chapels. I preached to large and attentive audiences. The remaining three and a half days were spent at Tanyang, preaching three times a day. I was away from home about 15 days and visited four of our outstations, and held 31 services... The above trip is a sample of what many of us are constantly doing over our wide and destitute field...

1906, Mr. Caldwell was transferred to Chinkiang Station from the Mid-China Mission on May 1, 1906. He was to reside at Chinkiang while he sought to open work at Yencheng or some point south of that city. He was to go on furlough in March, 1907, and was asked by the Mission to try to secure money for the new station while on furlough. The Caldwells made their headquarters in Chinkiang until the end of 1908, when Mr. Caldwell took up residence in Taichow. Although listed as a member of Chinkiang Station until 1909, his efforts were in the Taichow area, and we will come back to his work later.

In April, 1906, Mr. Sydenstricker wrote that they were repairing and enlarging the South Gate School and Chapel, in part financed by native contributions. In June, Mrs. Sydenstricker wrote that her women's work at the South Gate had been handicapped by the repairs on the buildings. She also said that a new chapel had been opened in the city at "The Five Crossings." The crowds had been large and she had not as yet started work for the women there.

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1311 Miss., Vol. 39, p. 72.
1312 MNKM, 1910, p. 22; 1906, pp. 23-24. Mr. Caldwell's hope was to open work at Taichow. Bi-M., Vol. I, p. 65; see above pp. 269-270.
1313 MNKM, 1906, p. 9; 1910, p. 22.
The Committee on the Chinkiang School reported to Mission meeting that four mow of land had been bought adjoining the present compound on the hill, and building would begin as soon as the deeds were stamped. 1316

Mrs. Burton also gave money for a residence for her brother, which was given to the Mission, and two mission actions are of interest:

Resolved, that in accepting the new dwelling that Mr. Paxton is to erect at Chinkiang, the Mission agrees that so long as Mr. or Mrs. Paxton or either one of them continue in Mission work at Chinkiang, they be allowed to use this house.

Resolved, that the appointment of the principal of the Chinkiang boys' school always be made by the Mission and the school be under the control of the Mission. 1317

Evangelistic work. Writing the end of December, Mr. Sydenstricker said:

Since my last, I have been trying to organize a church at the South Gate Chapel at Chinkiang, and so far so good. The natives selected the best men among them for elders and deacons; three for each office being elected.

The work in my field is still extending slowly, and I have now about 25 places where there is interest and only one request to help in a lawsuit. . . . A large number of the places where there is interest are the places where Mr. Bear used to visit regularly in his itinerating work when there was not the least show of interest. . . . At Tanyang and Penniu the audiences are very respectful and attentive. The contributions of the natives have gone up beyond what we could expect, averaging nearly $7.00 per individual. But this is abnormal and we can hardly expect such a high average each year.

The terrible famine in the north has engrossed not a little of our time and attention. . . . There are about 20,000 refugees here, a small proportion of the whole number. 1319

1316 MNKM, 1906, p. 6.
1318 With the passing of Mr. Bear, the wide ranging itineration at Chinkiang from Yencheng on the north to Changchow on the south, came to an end. Mr. Sydenstricker alone could not cover the ground, and conditions were changing. The Mission was planning to open stations at Yencheng and Taichow, and in the area south of Chinkiang interested groups had sprung up which needed special instruction.
1907. Personnel notes. Rev. and Mrs. F. C. Hancock arrived in February and began their study of the language. Mrs. Hancock wrote in December:

In the late fall we made a visit to our relatives, Mr. and Mrs. Junkin and Dr. and Mrs. Bradley at Suchien. While there, Mr. Hancock was out on a short itinerating trip with Mr. Junkin.

In the May-June, 1910 Bulletin (Vol. IV, p. 85), Dr. Taft, the superintendent of the Methodist Woman's Hospital in Chinkiang, wrote an article on their Nurses' Training School. In it she said that to Miss Chang Ss-mei, in February, 1907, was awarded the first diploma in nursing given in central China.

Miss Chang Ss-mei, the graduate of the Training School for Nurses in Chinkiang is the daughter of Lao Chang, the first convert baptised in our Presbyterian Mission in that city.

Mr. Li, a Chinese evangelist, at the invitation of the missionaries, held a series of gospel meetings in Chinkiang. Mr. Sydenstricker wrote of him:

He believes thoroughly and very literally in the Bible. Altogether, he is certainly one of the most remarkable Chinese Christians I have ever met with, and, I think, the ablest Chinese preacher that I have ever heard. He is hard at work out of the pulpit as well as in it. What a blessing had we more and as zealous as he is.

South Gate Church Organized. Mr. Sydenstricker wrote:

For the first time in the history of Chinkiang as a mission station a church has been organized. We completed the organization on July 22, 1907, at what we call the South Gate Chapel, with 53 members, two elders and three deacons. I acted as moderator of the session, and though somewhat out of order, was elected elder. The young church is the fruit of many years of labor, prayer, difficulties and discouragements.
The West Gate Chapel. Mr. Paxton wrote:

I am glad to report that the evangelistic and pastoral work under my immediate charge has not been without encouragement. Seven adults were added on confession during the year, and there is a considerable number who are much interested in the gospel, and are faithfully studying.1325

The Railroad and the Tanyang Field. Writing in November, Mr. Sydenstricker said:

I have just returned from a ten day itinerating trip to our Tanyang field. The most interesting feature as to travel is that I went and came a good part of the distance by rail. Though the train goes very slowly and deliberately, it is quite an improvement on a wheelbarrow, or even a steam launch. . . . The railway enables me to reach five points in my field directly, and thus save a large amount of time . . .

Including the city of Tanyang, we have about thirteen outposts in the field. At some of these are a number of members of the church and inquirers.

What with itinerating, committee meetings, delivering lectures, house building, etc., we are as busy here as we can be, and there is no probably let up in the "busy season" soon.1326

The Boys' School Buildings. Late in 1907, the buildings were nearing completion. Mr. Paxton wrote:

The school building consists of a basement floor, in which will be dining room, kitchen and bathrooms; the first floor will be used as a chapel and classrooms; the second floor to be used for dormitories; the attic, which is to be built with high roof and well supplied with windows, will also be used as dormitory. The capacity of the school will be about 35 or 40 boys.

In addition to this school building there has also been erected a house for the principal of the school. It is a comfortable and commodious mission home. Both it and the school building have been erected in a substantial and attractive style. They will undoubtedly give long years of service to our mission. The total cost of the plant, including land, walls, outhouses, and both of the principal buildings will be very near $8,000 in United States money.

1325 Miss., Vol. 41, p. 215.
We hope to occupy the school building before the end of the year, but we
could not wait till then to open the school, as a number of our boys were
anxious to begin their work at once. So we have made a start in a small
building on the premises. Here we are able to accommodate eight boys
and a teacher. All of the boys, with one exception, are children of
Christians.1327

1908. Personnel Notes. Mr. Sydenstricker, the President of the
Board of Directors on the Seminary, delivered in January the first diplomas
to graduates of the Seminary.1328 The Hancocks had to return to the States
on a health furlough in October.1329 Mr. Caldwell returned in December,
bringing with him the Armstrongs and the J.T. McCutchans.1330 Mr.
Sydenstricker wrote on Dec. 28:

For the first time in its history, we have five families in connection with
this station. But two of these -- Messrs. Caldwell and McCutchan --
are booked for the North River country. Mr. and Mrs. Armstrong are
with us. They were voted to this station at our last meeting when the
Hancocks were still on the field, to be here till next Mission meeting,
and then located permanently. But since the Hancocks have had to
return to the States, we all look upon the Armstrongs as a permanency
for the station. . . 1331

The Tanyang area. The work in this area was developing. Mr. Syden-
stricker conducted a "Bible Class" in Tanyang in February for nine days, with
a total of about 80 men and boys, and a few women in attendance. He told
about the arrangements and the program of study.1332 Writing in May, Mrs.
Sydenstricker said:

Tanyang is a walled city of about 100,000 inhabitants. Our Church is
the only mission working there, and we have only one center of work.
As soon as there are funds we hope to put another worker in another
center in that city. We want to spend no little time there ourselves. We can reach that city now by rail in one hour. We have a day school and there is a Christian physician who lives at present in the chapel with his brother-in-law, the helper in charge.

We hope to be able to give all that large interesting field much more time when Mr. Caldwell returns and relieves us of the large district north of the river at Tai-tsen and Mr. Hancock is able to take up the Tai-cheng field. 1333

In the "annual report" for the year, Mr. Sydenstricker said:

We have conducted four days schools, with an aggregate attendance of 80 pupils. I have been assisted by two native teachers; two of the Seminary students and one native helper. Three young men of my field are studying medicine in Soochow. There are also three native day school teachers, and one young man that is helping in dispensary work.

Mrs. Sydenstricker has two Bible women and one young woman who teaches a day school under her care. A good part of the teachers' salaries have been paid by tuition fees. We received 35 adults into the church during the year.

I have recently been put on the Bible Revision Committee to take the place of Dr. Mateer who died last autumn. This means a great deal of hard work, but it will not materially interfere with my evangelistic work at present. I am also serving on about 14 other committees, but fortunately the work this entails is not very laborious. 1334

The "Burton Memorial Boys School" was dedicated in early September. Twenty-two boys had been enrolled in the spring, and had used part of the uncompleted building. 1335 Miss Belle Smith was the only "outside" Presbyterian there for the dedication and wrote up the affair. The little chapel was attractively decorated. The girls from the Methodist school sang, and Rev. W. E. Crocker of the Baptist mission made the address. 1336

The Mission at its annual meeting passed the following resolution:

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1333 Ibid., p. 73. Caldwell's "Tai-tsen" field in undoubtedly Tai-chow and Yen-cheng (tsen in Chinkiang dialect). Hancock's "Tai-cheng" field may have been between Tanyang and the Yangtse River, an area worked from Chinkiang.
1334 Miss., Vol. 42, p. 240.
1336 Ibid., p. 137.
Resolved, That the Mission express its high appreciation of the handsome gift to the Mission of the Burton Memorial School and Residence at Chinkiang, donated by Mrs. F.X. Burton, and of the excellent work done by the Rev. J.W. Paxton in carrying out the wishes of the donor, and that the secretary convey to the donor the Mission's hearty thanks for the same.\textsuperscript{1337}

\textbf{1909. Personnel Notes.} Including the Armstrongs and the J.T. McCutchans (who stayed at Chinkiang for study), there were eight new missionaries in Chinkiang, and a "Language school" was organized. Mr. Sydenstricker taught the newcomers Chinese pronunciation.\textsuperscript{1338} He was awarded the degree of Doctor of Divinity by Washington and Lee University. Dr. Sydenstricker spent part of the summer in Chefoo working with the Translation Committee.\textsuperscript{1339}

\textbf{The Work of the Station} was sketched as follows in the report for the year:

During the year the work of the station has been carried on without hinderance. The older members of the station have all been able to do their full amount of work.

Mr. and Mrs. Sydenstricker have continued in the evangelistic work; Mrs. Sydenstricker having regular work at two points in Chinkiang, and frequently visiting two of the outstations. . . Her work has consisted chiefly in meeting a woman's class at each of the two points in Chinkiang, and having charge of a girls' school at one of these points.

Mr. Sydenstricker has had in charge work at the above-mentioned places in Chinkiang, and at twenty towns and cities in the field to the south of Chinkiang.

The Boys' Boarding School under the care of Mr. and Mrs. Paxton has had a good year. The school opened with 31 boys and closed with 29. Mr. and Mrs. Paxton also have charge of the work inside the city walls. During the year Mr. Paxton organized a church at the chapel inside the West Gate with about 26 members. He has under his care one Chinese

\textsuperscript{1337}MNKM, 1908, p. 15.  
\textsuperscript{1338}Bi-M., Vol. III, p. 15  
\textsuperscript{1339}Miss., Vol. 42, p. 53.
preacher and a colporteur. 1340

Mr. and Mrs. Armstrong have been busy with language study. Mr. Armstrong was thrown back for a few months on account of illness; but he has entirely recovered . . .

Messrs. Paxton and Sydenstricker have spent many odd hours during the year in committee work on various committees, especially the Christian Herald (New York) Orphanage Committee. This committee, working for the editor of the Christian Herald has now charge of 2,000 destitute children in various parts of China . . . 1341

1910. Personnel Notes. The J. T. McCutchans were at Chinkiang studying the language, preparatory to joining Mr. Caldwell in Taichow in the spring of 1910. For several months Mrs. McCutchan was very ill, and the doctors diagnosed her trouble as "sprue", and the McCutchans sailed for the States on March 8, 1910 and did not return to China. 1342

Miss Daugherty, in 1910, taught a school in Chinkiang for nine of the southern Presbyterian missionary children. 1343

On June 5, the Sydenstrickers left for furlough, going by way of Siberia to Switzerland and then to the States. 1344

On account of his health, the 1910 Mission meeting transferred the Armstrongs to Hsuchoufu. Rev. and Mrs. D. W. Richardson, who arrived in November, were assigned to Chinkiang for work in the school, thus releasing the Paxtons for evangelistic work. 1345

Dr. and Mrs. R. M. Stephenson had come to China with the Richardson's, 1340 For more on the organization of this church on June 20, see Bi-M., Vol. III, p. 271. 1341 Miss., Vol. 43, p. 232. 1342 Bi-M., Vol. IV, p. 52. 1343 For Miss Daugherty, see above, p. 150-151. 1344 Bi-M., Vol. IV, p. 120. Miss., Vol. 43, p. 470. 1345 Bi-M., Vol. IV, p. 163. For the Richardson's, see above pp. 142.
and they, as well as the Hancocks were in Chinkiang studying the language preparatory to going on to their station -- Taichow or Yencheng. 1346

Evangelistic Work - in the Spring:

An interdenominational meeting for Chinese was held here for eight days during the first days of the new year. Mr. Sydenstricker did all the preaching. The music was in charge of Mr. Crocker of the Baptist mission . . . The meetings were well attended and the Christians much strengthened.

Mr. Sydenstricker followed this meeting with similar services for his own congregation at the South Gate, at the conclusion of which he went to Tanyang. Here he is now engaged in an eight day series of meetings for Bible teaching and preaching for the Christians and inquirers of that city and the adjacent country. The meetings are being well attended.

Next week, we shall begin spring itineration work which will require about six weeks. We shall use a native house-boat, which was purchased and repaired recently for this purpose. 1347

The next month (April) Mr. Sydenstricker said that day schools had been opened at two of the chief outstations by the Christians, and added:

We have in all, connected with our Chinkiang station, four day schools, one of which is for girls, and one boys' boarding school. We also have in the schools of other missions nearby, more than thirty girls.

We have six Chinese evangelists, two organized churches and about 130 communicants and about 200 inquirers. 1348

Mr. Paxton wrote the "annual report" in which he said:

Dr. and Mrs. Sydenstricker have for many years done a very wide spread work in these country sections. However, owing to the fact that they left for home just before the summer the field has been neglected for the greater part of the year. We are expecting them back early in 1911 . . . They have established several prosperous central out-stations, Tanyang, Hsinfong, Penniu. In addition, there are twice as many smaller out-stations, which, however, while they have no permanent native evangelists as the larger stations, yet have chapels or other places of worship . . .

1346 For the Stephensons see above page 142. The Hancocks had been unable to complete the first year of language work due to their health furlough. (Bi-M., Vol. IV, p. 164).
1347 Bi-M., Vol. IV, p. 52; see also p. 76.
1348 Ibid., p. 76.
Another section of the evangelistic work is under the care of Mr. and Mrs. Paxton. This consists of a central church in the city, the West Gate Church... The congregations have increased to such an extent, that it is now necessary to erect a new church building. In addition to this central church, there is another chapel in the city... Mr. Paxton also has a chapel at a town, Kuachow, on the North side of the Yangtse river... 1349

Educational Work. The Boys' High School started the year with 40 pupils, with more desiring to enter. 1350 The annual report told of a prosperous year: Both students and teachers have been faithful in every duty... We are fortunate in still having with us Mr. Li, the Chinese Principal, who has been with us from the beginning. During the year Mr. Li was married to a splendid young woman who is giving much of her time and strength to the work of the school. In connection with the work of the school there may be mentioned the very encouraging fact that seven of the larger boys have volunteered their help at the Sunday afternoon evangelistic services at the West Gate Church... .

Medical Work. Under this heading we can report nothing as having been done, but rather the prospects for something soon to be done. We feel happy that the Mission has taken action, in substance, that the time is now ripe for the opening of full medical work at the Chinkiang Station... 1351

1911. Personnel. Rev. and Mrs. J. C. Crenshaw joined the station in February, 1911 and began their study of the language. 1352

Mrs. Stephens died at Chinkiang on April 26, 1911, and some months later, Dr. Stephenson took the baby to the States, expecting to return in a few months. 1353

The Sydenstrickers returned from furlough on April 29, 1354 and the Paxtons went on furlough in October, 1911. 1355

Evangelistic Work. Our information comes from the Station reports (by missionaries) made to the Annual Mission meeting. Mrs. Sydenstricker
had meetings three times a week for women. Dr. Sydenstricker reported in some detail on his activities:

In the itinerating work we visited about 40 market towns, including the two walled cities of Tanyang and Chint' an, each with a population of from 75,000 to 100,000. This left about 10 market towns unvisited. . . In this field there are about 20 places where there is interest, (Christians, and inquirers or both). To these places we aim to give more especial attention.

There are 11 or 12 chapels, four of which are paid for by the Mission. There are five evangelists, another too old to work, three women, two or three colporteurs, and a few men who are giving voluntary assistance.

We have three day schools, one entirely self-supporting, another nearly so, and the third about one-half supported by the patrons.

Twenty-one adults have been received since our return, one has been expelled, and one died during our absence.

There are now 73 members in connection with the South Gate Church; 17 at Hsinfeng; 25 or 30 at Tanyang; and 9 at Penniu, and about 30 baptised children.

There are about 70 boys in the day schools; 17 girls in boarding school and 15 boys in the Chinkiang school . . .

The native contributions are about $11 or $12 per month. 1356

Mr. Paxton told of his work at the West Gate, where some of the school boys were helping in the Sunday school and doing voluntary preaching at various points. Mr. Paxton had a Bible class for teachers and adults, and three flourishing Christian Endeavor societies. Mrs. Paxton carried on the work among the women.

Eighteen persons had been received into the West Gate Church. He continued:

Our new church is just about completed, and it will very greatly aid what we are trying to do at that place. It is built with special reference to Sunday School work, and it is not only usable, but we think very beautiful. It is in foreign style of architecture, but in

1356 Bi-M., Vol. IV, pp. 301-302
many respects there have been certain concessions to Chinese taste, which have proved not unpleasing. Not the least encouraging feature of the building of the church has been the liberality shown by the congregation, as most of the members are exceedingly poor. 1357

Educational Work. We have noted the school figures given in Dr. Sydenstricker's report which we may compare with the statistical report for the Station given below.

In his report, Mr. Paxton said that a large number of the school boys were applicants for baptism, and a number had been received during the session. Mr. Paxton was turning the school over to Mr. Richardson when he went on furlough, and would take up evangelistic work on this return. 1358

Writing in the summer, Mr. Richardson said the school had had a most successful year, and that he thought educational work was capable "of being made one of the greatest 'direct evangelistic' agencies on the mission field." He continued:

The Enlarged School Compound. The Chinkiang Station believes that there is a great opportunity for the High School here, and we are planning to enlarge and develop accordingly. Mr. and Mrs. Sydenstricker have offered to give up their present location [the Woodbridge house] for the good of the school, and will build their new home just across the valley [on the next ridge to the west] where Mr. Paxton has already broken ground for the building of his home. Mr. Paxton's present quarters [the new residence financed by Mrs. Burton and built on land bought to the north of the original compound] will be turned over to Mr. Richardson when the Paxtons leave on furlough. The Crenshaws will live in the house now occupied by Mr. Hancock [the original Bear residence]. 1359

The 1911 Mission meeting approved this enlargement, and also approved the Crenshaws building a residence on the ridge with the Paxtons and Sydenstrickers. The Mission also voted to appropriate $5,000 for the school. 1360

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A Union Boys' School with the Baptists? The Mission also appointed a Committee to discuss with the Baptist Mission a union Boys' School in Chinkiang. The plan was approved by the Executive Committee of the Baptist Mission and by the Southern Presbyterian Executive Committee, but was not approved by the Baptist Board in the U.S.A. 1361

Chinkiang Station Statistics, 1904-1911. Before giving the Chinkiang statistics, it will be necessary to say a word about the North Kiangsu Statistics. The first statistical table was published in the 1905 Minutes of the Mission, for the year ending December 31, 1904. Thereafter, statistics were published each year, but the format changed; some items being added, and statistics on missionaries were included for the first time. It is interesting to note what is dropped and what is added each time.

The statistics I am giving on Chinkiang Station are not complete, but I am selecting certain items which seem to me to be important. It is a composite table, made to the best of my ability from the annual tables. Two signs must be noted: -- indicates the item was in the table for that year, but the station did not report on it; ** indicated the item was not in the table that year.

Our missionary statistics for the years 1904-1909 are taken from the Missionary for the year, but they are often misleading. For example, in 1908 the Caldwells were listed at Chinkiang, but he was opening Taichow. In 1909, the Armstrongs and McCutchans were listed at Chinkiang, but they were there for the language study, not permanent work.

The tables are not clear on some points: where were the medical

1361 MNKM, 1910, p. 10.
### Chinkiang Station Statistics, for years ending Dec. 31--

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* In 1908, "added on confession" the table has 124, and there is no report on "Total Communicants". Evidently a reversal.

(1) Under " Helpers" we have put unordained evangelists and colporteurs.
(2) "Street chapels" -- evidently all regular preaching places.
(3) Contributions given to the nearest dollar.
(4) An interesting change of question.
and theological students studying? Where were the girls in boarding school in Chinkiang in 1910 and 1911? The station had no girls' boarding school. Did they attend the Methodist Girls' School? If so, we are surprised at the number. 1362 One or two obvious errors in the tables I have corrected, e.g., Chinkiang for 1908 reported 124 inquirers and no communicants.

The TSING-KIANG PU-WAI-AN-FU FIELD, 1902-1911. The brief note given on these twin cities in the 1903 Annual Report will refresh our mind on them:

**Tsing-kiang-pu**, in the province of Kiangsu, is a walled city of about 125,000 or more inhabitants, situated on the Grand Canal where it reaches the old bed of the Yellow River, and is 120 miles northwest of Chinkiang. Grain, cotton, tea, silk and rice are produced in great abundance in the surrounding country.

For evangelistic work it has been described as one of the most strategic points of the empire. Work of the Southern Presbyterian Church was begun in the city in 1887.

Rev. Dr. and Mrs. H. M. Woods, Rev. and Mrs. J. R. Graham, Rev. A. D. Rice and Miss Emma Bissett are assigned to this part of the field. 1363

Hwai-an-fu, a city of about 150,000 inhabitants, situated nearly east of Tsing-kiang-pu, and ten miles distant, has assigned to it James B. Woods, M.D., and Mrs. James B. Woods. They were unable to leave Tsing-kiang-pu this year on account of small numbers of workers. 1364

**Tsing-kiang-pu**, although the smaller of the two cities, was opened first, because as Dr. Sydenstricker said, it was practically the head of navigation at that time, the canal north of it having silted up. 1365 Later the canal was dug out and Suchien and points north could usually be reached by water. Of Hwaianfu, Dr. Williams wrote in 1924:

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1362 The Northern Methodist Mission Compound, with its Woman's Hospital and Girls' Boarding School, were on the same ridge with the original Presbyterian Compound where the Boys' School was later built. It was about a half mile to the north.

1363 Mr. Rice married Miss Bissett in September, 1900. See above, page 46. Evidently this "write-up" had not been revised.

1364 AR, 1903, p. 81.

Hwaianfu was visited regularly by missionaries from Tsing-kiang-pu until 1904, when it became a regular station with a resident missionary. As a prefectural city it governs six districts. The population is estimated at 180,000.

A large number of wealthy Chinese, especially of the official class, who are very conservative people, reside in the city. While many of them are friends of the missionaries, they have been slow to accept the gospel.

Since T.K.P. had grown into a strong station, there was a continuing question as to what extent Hwaianfu should be developed with a hospital and high schools. To check this rivalry, they were united into one station in 1906, "Chin-Huai," which action was rescinded the next year. We are going to have to treat the work of these two cities at times as one station, and yet in two distinct places.

**TSINGKIANGPU STATION. 1902 through 1911.**

We have already sketched the personnel and work of the Station from the division of the Mission, 1899, to September, 1901 (see pages 19-21, 30-31, 79-81. We now continue the story.

**Personnel.** For most of 1902 three couples were in residence; The James Woods, The Grahams and The Rices. Dr. and Mrs. Henry Woods did not return from furlough until October, 1902.

Mr. Graham wrote the report on the Work of the Station for 1902:

The usual work of the station has gone on during the year, the regular Sunday and week day services being held. Both men's and women's dispensary waiting rooms are well filled with patients every forenoon. Some members of the station are regularly in these rooms to tell the gospel to those who wait. The ladies of the station conduct services for women alone on Sunday afternoon and Wednesday, at which the

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1366 Henry F. Williams, *In China*, (Nashville, Tenn., Executive Committee of Foreign Missions, 1924?) p. 64.
1367 See our Vol. II, pp. 487 and 554.
1368 Miss., Vol. 35, p. 368.
attendances is usually excellent. The ladies also have an appointment in a village several miles in the country where we have some Christians.

In December a series of services conducted by Mr. Bear of Chinkiang were held for Christians and others. The meetings were well attended and we hope did good. The usual general evangelistic efforts have been made in the city, selling books and preaching on the streets and in the tea shops. Itinerating through the district assigned to us, a large number of towns and villages have been visited.

The medical work, in spite of unavoidable delays and obstacles connected with putting up new buildings, has been very successful; over 10,000 patients have been treated during the year. Many difficult major operations have been successfully performed, and a great number of minor operations.

We have succeeded this year in obtaining suitable property for the medical work and for the physician's home. A new residence has been put up for the physician. Also dispensary rooms, chapels for men and women, and several wards for patients have been erected; others will be put up when the money is in hand for the work.

Dr. Henry Woods has been using every effort, since his return in October, to secure property at Hwaianfu. It is hard to get suitable property there, but we have expectation that he will soon be successful. He will take his family there as soon as property can be secured.

In 1903, the Station personnel remained the same, the four couples mentioned living at T.K.P.

The work of the Station, in the evangelistic area, continued as before. The only new feature mentioned is a Sunday school started by Mrs. Rice early in 1903, evidently at the city chapel. She wrote:

My little Sunday school is an accomplished fact. Six pupils will seem a meager start, but considering the great amount of prejudice and superstition at this particular place, and especially the treatment of the children, even this is an advance step. Some of these are children of our Christians, and it is pitiful to see the children of Christians so ignorant of the gospel. We cannot blame the parents hastily, but remember that it is hard to change the habits of a lifetime in a few years, and it is never been the custom of Chinese parents to teach their children anything.

AR, 1903, pp. 86-87.
I believe this will be the hardest work I have undertaken since I have
been here... 1370

Mr. Graham and Mr. Rice were responsible for the local evangelistic
work and for the country itineration. The report for the year said:

We have tried to cover the vast area left us to evangelize, but Mr. Graham
has been kept from the station by mission business more than usual. One
trip was made by him to Shanghai to meet with the committee on Presby-
terian Union in China, and another trip in the winter to Nanking to meet
with a committee composed of Northern and Southern Presbyterians,
looking to the establishment of a Union Theological Seminary in Nanking.
This, together with sickness in both our families, has cut short the
itinerating work this year....

There is a vast area to the east, north-east and south-east of us, thickly
populated, which by courtesy of other missions has been left to us. This
field has two large cities which should be opened at once.... 1371

In the medical field, two dispensaries, one at Tsingkianpu, open four
days in the week, and one at Hwaianfu, open on two days, ran through the year
except in the heat of summer. The hospital did not come into full operation
in its new building until about November 1st, nevertheless 10,277 patients
were treated during the year. Dr. Woods needed a nurse to help him. 1372

Dr. Henry Woods was giving his time to translation work in connection
with the Mandarin Revision Committee. He was also seeking property in
Hwaianfu. The report added:

Dr. Henry Woods has secured a very desirable piece of property at
Hwaianfu, and it is hoped that building may be begun this spring /1904/1
preparatory to opening regular work there. 1373

1904. Two personnel changes are of interest. In the fall of the year Dr.
Henry Woods moved into his new residence in Hwaianfu, and so HWALANFU
STATION was officially opened. 1374

1370 Miss., Vol. 36, p. 174. The report for the year said this school had
been a success. (Miss., Vol. 37, p. 234)
1371 Miss., Vol. 37, pp. 234-235
1372 Miss., Vol. 37, p. 234
1373 Miss., Vol. 37, p. 234, See also Vol. 36, pp. 448, 556
1374 Miss., Vol. 38, pp. 86, 112
Dr. and Mrs. L. S. Morgan, who were assigned to T.K.P. to help Dr. James Woods, arrived in Shanghai on December 15, 1904, and probably arrived at their station by Christmas.\(^\text{1375}\)

The Work of the Station. The evangelistic work was not encouraging. Dr. Sydenstricker, writing after the 1904 Mission meeting said:

"The work of all the stations is growing, except Tsingkiangpu. There it is at a standstill."\(^\text{1376}\)

Tsingkiangpu was opened in 1887. In 1904 there were only 14 communicants in the Tsingkiangpu-Hwaianfu field.\(^\text{1377}\)

In his report for the year Mr. Graham explained the slow evangelistic growth as follows:

A large number of the officials are resident here \(\text{T.K.P.}\). . . The presence of so many officials, with the numberless official underlings has made this city, from the outset, exceedingly slow to accept anything of the gospel.\(^\text{1378}\)

Real outstations had not been developed. The report for 1904 speaks of the renting of a chapel at Paoing, a town some distance south on the canal, but there was no resident evangelist, and the missionaries only visited it occasionally, and then usually for a day's clinic and preaching.\(^\text{1379}\)

At the end of our sketch of these twin cities, and a look at the statistics for the period, we will consider further some of the reasons for the slow growth of the church in the area.

Death of a Bible Woman. Mr. Graham writes:

\(^{1375}\)Ibid., p. 231, For the Morgans, see above pp. 113-114.
\(^{1376}\)Miss., Vol. 37, p. 585
\(^{1377}\)MNKM, 1905, p. 18. The same table shows that Chinkiang for 1904 reported 72 communicants; Suchien, 80; and Hsuchoufu, 40.
\(^{1378}\)Miss., Vol. 38, p. 231.
We lost by death during the year the only Bible woman we had, a most valuable helper and one of the most earnest workers and sweetest Christian characters I have ever known.\textsuperscript{1380}

The Medical Work at T.K.P. was most successful. The burden on Dr. Woods was so great that he had to close the dispensary and hospital in August and take a rest. About 11,500 patients were treated during the year.\textsuperscript{1381}

The first day school was opened in 1904 with seven girls and one boy, six of them children of Christians.\textsuperscript{1382}

Mr. Rice to open Haichow. The 1904 Mission meeting assigned Mr. Rice the work of opening Haichow, 100 miles to the north. He was to move there when a doctor could be secured to go with him and when another evangelist came to T.K.P. In the meantime he was to seek land.\textsuperscript{1383}

1905. Personnel Notes. In the spring Mrs. Henry Woods had an appendix operation in Shanghai, and Dr. James Woods went down with them. Dr. and Mrs. Morgan took over the medical work in Dr. James Woods' absence.\textsuperscript{1384}

The 1905 Mission meeting advised the Morgans to locate at Haichow as soon as the doctor under appointment (Dr. Taylor), arrived at Tsingkiangpu. The Talbots were also advised to locate at T.K.P. for evangelistic work. Almost immediately the Mission reconsidered, and located Dr. Taylor at Hwaianfu for a year.\textsuperscript{1385}

The Rices were in their new residence in T.K.P. by fall.\textsuperscript{1386} He had

\begin{itemize}
\item \textsuperscript{1380} Miss., Vol. 38, p. 231, See Mrs. Henry Woods' letter about her. (Miss., Vol. 37, p. 489).
\item \textsuperscript{1381} Miss., Vol. 38, p. 84. Dr. James Woods writes on his "Year's Work at Tsingkiangpu Hospital", Vol. 38, pp. 445-448.
\item \textsuperscript{1382} Miss., Vol. 38, pp. 231, 294. Mrs. Rice speaks of "eight little girls." The statistical table gives seven girls and one boy. (MNKM, 1905, p.18).
\item \textsuperscript{1383} Miss., Vol. 38, p. 120.
\item \textsuperscript{1384} Miss., Vol. 38, p. 338
\item \textsuperscript{1385} MNKM, 1905, p. 5
\item \textsuperscript{1386} Miss., Vol. 39, p. 71
\end{itemize}
spent much time seeking property in Haichow, and reported to the Mission meeting that several places were for sale, and that the best place was inside the north wall.\textsuperscript{1387} Later, he ran into opposition:

His efforts to buy or rent a place were frustrated by the official at that point. He said to Mr. Rice: "You go back and do good deeds at Tsingkiangpu. That is enough; we do not want you here."

He also arrested a man who wanted to sell us a house, beat him 1,200 licks and put him in prison. We are justly incensed at such an action, as we are only asking for treaty rights, the privilege of renting or buying property for our work. We do not know what the results will be....\textsuperscript{1388}

The Work of T.K.P. Station. In the spring Mr. Graham made an "interesting trip", we are not told where. A trip to Paoing was also made:

A few weeks ago, Dr. Woods and Mr. Rice made another visit to our new outstation, Paoing, treated and preached to 190 patients in one day and then had to close the doors on many more because the supply of medicine was exhausted, as were the gentlemen, too.\textsuperscript{1389}

Mrs. Rice, writing in the fall, said the number of patients coming to be treated was more than usual:

Day after day people have come in crowds numbering from 80 to 100 daily. Dr. Morgan has been a great help and comfort, but even so, Dr. Woods is feeling the strain of the constant pressure of the work from early morning to late at night. The hospital is full and patients are turned away....\textsuperscript{1390}

Two more women had been received into the church. The school had doubled in number.\textsuperscript{1391}

\begin{itemize}
\item \textsuperscript{1387} MNKM, 1905, p. 8.
\item \textsuperscript{1388} Miss., Vol. 39, p. 71
\item \textsuperscript{1389} Miss., Vol. 38, p. 338
\item \textsuperscript{1390} Miss., Vol. 39, p. 71
\item \textsuperscript{1391} Ibid., The statistics for the year show that there were 6 boys and 7 girls (MCKM, 1906, p. 21.)
\end{itemize}
1906. Personnel. Rev. and Mrs. A. A. Talbot arrived in T.K.P. on January 13, 1906, having reached Shanghai on December 19, 1905.\footnote{Bi-M., Vol. I, p. 33. For the Talbots, see above, page 120.} In the summer of 1906 the Grahams were compelled to take a health furlough on account of her health.\footnote{Miss., Vol. 39, p. 309} They left in June, returning in September, 1907.\footnote{MNKM, 1909, p. 21}

Hwaianfu. For some reason Dr. Taylor never reached China and the 1906 Mission meeting had to restudy the doctor situation in Hwaianfu. The Mission took a series of actions which were summarized as follows:

The liveliest debate took place on the proposition to establish Hwaian as a separate station. Though only ten miles from Tsingkiangpu, it is a populous and important city and the center of a large potential medical and evangelistic work, and Dr. and Mrs. Henry Woods, who now reside there, are naturally desirous of seeing it recognized as a station and so supplied with full equipment to carry on the work.

But our North Kiangsu brethren think in hundreds and not in tens of miles, for they have an immense destitute territory to work. And while the Mid-China Mission was busy dividing the North and South Soochow into two stations, they united Tsingkiangpu and Hwaian into one, the "Tsing-hwai" station. However, with their good roads, they are perhaps even more accessible to each other than North and South Soochow; and Dr. and Mrs. Morgan, M.D., are to live in Hwaian and carry on the medical work there till another doctor comes.

Miss Josephine Woods is also to join her father and mother as a missionary. The twin cities will maintain two dispensaries, but only one hospital.\footnote{Bi-M., Vol. I, p. 128. For this series of Mission actions, see MNKM, 1906, pp. 9 and 10. Miss "Josey" Woods arrived in China, Dec. 27, 1906. See above pp. 121.}

Haichow. The Mission authorized the Haichow committee (Rice, Junkin and Morgan) to carry the matter to Peking if the Haichow official did not cease his opposition to their obtaining property.\footnote{Bi-M., Vol. I, p. 128. See also p. 64.}
In 1906 there was no work report for T. K. P. Mr. Graham writing in April gave this information:

The dispensary chapels are full of listeners every day. There was never better attention here, or an audience from more widely scattered points.

Dr. Woods and I have just returned from our regular visit to Paoying. There are three or four very promising inquirers there.

Mr. Rice and I are planning to go next week to Funing, where we also have several inquirers.

The ladies still carry on their four weekly services in the country. There was an applicant for baptism from one of them last week.\footnote{1397}

Three inquirers were examined at our last communion, but none received; they stood good examinations but we always keep them on probation six months; usually it is nine months or a year before they are admitted.\footnote{1398}

The following report came to the 1907 Mission meeting:

The Committee on building a Woman's Hospital at Tsingkiangpu reported that the hospital had been completed, that it had two wards with four private rooms, kitchen and attendants rooms. That it cost $1,600, and that it was opened last October \footnote{1399}, and accommodated a number of patients.

\textbf{Day schools.} Mr. Rice, writing Dec. 31, 1906, said:

We have only a small school at present. The boys\' and the girls\' departments separate, with different teachers. The girls\' department course of study...[largely religious].

The boys\' department has a very efficient teacher, an English speaking graduate of Mr. Meigs' school in Nanking. The course of study for the older boys is naturally of a much higher grade than that of the girls. The mornings are given to religious literature and the Classic Chinese. The afternoons devoted to English and the Western branches, all of which are taught by the teacher and reviewed by myself twice a week......

\footnote{1397}{See Mrs. James Woods' account of the women's work at T. K. P., Bi-M., Vol. I, p. 96.}
\footnote{1398}{Bi-M., Vol. I, p. 65}
\footnote{1399}{MNKM, 1907, p. 5.}
At present we have only seven advanced students, and these all study English...

We have just secured a small piece of property, and can now plan for as many as six **boarding students** with an additional native teacher.  

**Hwaianfu.** Dr. Henry Woods wrote in May:

The work here is getting on quietly and encouragingly. Since the opening of our new chapel and dispensary, we have had excellent attendance and the people pay good attention. The chapel is now opened for daily preaching except one day in the week. Our dispensary is open twice a week. The medical work here is constantly growing......

A considerable number of students attend services regularly and show considerable interest.....

Mrs. Woods has visitors from among the nicest women of the city...  

The Famine of 1906-1907 brought the regular missionary work of the North Kiangsu Stations almost to a halt. Thus there are practically no reports of the routine work done at T.K.P. and Hwaian for 1906 or 1907.

Writing in April, 1907, Mrs. James Woods said:

Any notes sent now from T.K.P. could only give reports of famine relief work as almost all regular mission work has been given up to leave our time free to work among the famine sufferers......

Mrs. Henry Woods, writing the same month, said: "All regular mission work is crowded out by the pressing needs of the famine......"

1907. Personnel Notes. The following were in residence at T.K.P. in January, 1907: The James Woods, the Rices, the Morgans and the Talbots.

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1401 Bi-M., Vol. I, p. 64. For Mrs. Woods' visitors and her work among the women, see Bi-M., Vol. I, pp. 97-98.
1402 For the famine and famine relief, see above, pp. 90-94.
1403 Bi-M., Vol. II, p. 84.
The Grahams returned from furlough in September, 1907, bringing Miss Jessie Hall with them. The Rices went on furlough in June, 1907, and the James Woods in December.

At Hwaianfu were Dr. and Mrs. Henry Woods and their daughter, Miss Josephine.

The Work of these Stations for the most of 1907 was given to famine relief, and we have indicated the character of this work in pages 90-94 above. The annual report for T.K.P. is practically given to famine relief and its effect on the Chinese. There was a new openness among the people.

The report for Hwaianfu gives some of the hopes and plans for that station:

The work of this station is still in its early pioneer stage. There are several hopeful inquirers, but no church members as yet. Hwaianfu is an educational and literary center, and Dr. Woods writes that he is constantly being asked when a foreign school will be opened. Many wish to attend such a school.

There is great need at this station for a resident doctor and hospital. It is believed that the medical work would in a few years be entirely self-supporting. Dr. Morgan has carried on faithfully and successfully during the past year in the dispensary, in spite of insufficient equipment and many interruptions.

Dr. Henry Woods has been engaged in a Christian Commentary on Chinese Classics for use in schools and colleges.

The Mission meeting in August took several actions affecting the work of the two stations.

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1405 The Chinese Recorder lists the Graham's arrival date as Oct. 8. It does not mention Miss Hall at all. (Vol. 38, p. 634). Mr. Talbot said that Miss Hall came with the Grahams. (Bi-M., Vol. II, p. 147). We mention these facts as the Missionary Register in the Minutes (1909, p. 21) lists the Grahams as returning in September and Miss Hall arriving in October. Undoubtedly the October date is correct. For Miss Hall, see above, page 128.

1406 MNKM, 1909, pp. 22-23. Due to Dr. Woods' approaching furlough, evidently the Morgans did not move to Hwaianfu.

1407 Miss., Vol. 41, p. 216

1408 Ibid.
Medical work at Hwaianfu. On motion from Dr. James Woods, the action of the mission in 1906, combining the two cities in one Station, "Ching-hwai" was rescinded.\(^{1409}\)

It was resolved that the residence for the second doctor in the Chinghwai field be located at Hwaianfu, with the understanding that the two places cooperate in work, and with the further understanding that in due time hospital work will be opened in Hwaianfu.\(^{1410}\)

..... The Mission advise the first male physician that comes to the North Kiangsu field to locate at Hwaianfu....\(^{1411}\)

An evangelistic campaign? The Mission thanked the different missions whose representatives had assisted in famine relief, and it felt that with the new openness to the gospel, a special evangelistic effort should be made. They therefore request that Mid-China Mission release Rev. W. H. Stuart for a few months, asking that he bring with him some Chinese helpers. They also asked for a Mr. I. Kuykendall for as long a time as his mission would release him.\(^{1413}\) The results we learn from two letters written in November. The first is from Mr. Talbot, who speaks of the distribution of seed grain they had made. He continues:

Rev. Leighton Stuart and his assistants have been with us for a month, and they have been busy, too. On their return from the country they report kind treatment and marked interest in the gospel. They are at present here holding a meeting in our chapel, and the large attendance of the gentry is something unusual for this place. We are much encouraged at the interest shown, and feel sure that a real advance is being made.\(^{1414}\)

\(^{1409}\) MNKM, 1907, p. 9
\(^{1410}\) Ibid., p. 6
\(^{1411}\) Ibid., p. 16
\(^{1412}\) Ibid., p. 18
\(^{1413}\) MNKM, 1907, p. 11
\(^{1414}\) Bi-M., Vol. III, p. 147.
Dr. Henry Woods wrote:

During the second week in October a distribution of seed grain was made in this city to farmers who last winter suffered severely from famine. About 2,250 large bags of choice wheat and Indian corn were given away to 12,000 farmers in all parts of Sanyang district and from Funing also....

Rev. Warren H. Stuart and Messrs. Yeh and Chu from Hangchow rendered valuable assistance in this work. It was a great pleasure to us to welcome Mr. Stuart and his helpers, who came to work in the country around Hwaian in response to the appeal for help in the evangelistic campaign conducted throughout the famine field. These friends, in spite of the difference in dialect, have done excellent work. For more than two weeks services were held every night in the city chapel; the attendance was good.....

At present Mr. Stuart and his helpers are on a ten day tour in the country, going as far as the city of Funing, 150 li east. They report that they are everywhere well-received....

Open Orphanages? Due to the famine, many children needed care. The 1907 Mission meeting appointed a committee to "consider the question of orphanages, and bring resolutions before this meeting of the Mission." Later, the Mission voted to accept the proposal of Dr. Klopsch of the Christian Herald to provide funds to establish an orphanage for the support of famine orphans. It was estimated that $20 per annum would be needed for running expenses, not including the plant. T.K.P. was chosen as the first place to open an orphanage, and Miss Morton was set apart for orphanage work.

1415 Bi-M., Vol. II, p. 148
1416 MNKM, 1907, p. 6
1417 MNKM, 1907, p. 12. For Miss Morton, see above, pp. 129-130. With the approval of the Executive Committee she was employed by the Mission in November, 1906. We suppose she was at T.K.P., although no reference is made to her or her work. The first mention of her work is in the 1907 mission action given above.
The following, published in the July, 1910 *Missionary*, summarized to date the orphanage work of the North Kiangsu Mission:

**The North Kiangsu Orphanages.** Following the great famine three years ago, the editor and owner of the *Christian Herald* proposed to become responsible for the support of a specified number of orphanages at selected places. Two of these orphanages were established in our North Kiangsu Mission, at Tsingkiangpu and at Hsuchoufu. The general arrangements in regard to the orphanage was that a committee of our mission should be appointed to take charge of the work and be in immediate communication with Dr. Klopsch. Rev. J. W. Paxton of Chinkiang is the chairman of this committee.

It was proposed by Dr. Klopsch to provide the support of orphans for seven years. Money was provided for the erection of buildings. This provision was made with the understanding that at the end of the seven years [1914?] the support of the work should be assumed by our Mission, the buildings to become the property of the Mission.

At Tsingkiangpu, a Chinese house has been remodeled in which the work is carried on. At Hsuchoufu a commodious building has been erected adjoining the mission compound. Miss Esther Morton has had principal supervision of the orphanage and school at Tsingkiangpu and Rev. R. B. Grafton and Mrs. Grafton and other assistants have charge of the Hsuchoufu orphanage.

At the time of the visit of the editor to the North Kiangsu Mission [Dr. Williams in December, 1908] there were about 30 boys and girls in the Tsingkiangpu orphanage, and about 150 boys and girls in the Hsuchoufu orphanage.

**1908. Personnel.** Mr. Graham describes the activities of the Tsingkiangpu missionaries in the spring of 1908 as follows:

Mr. Rice and family and Dr. James Woods and family being away from the station on furlough, has made the work heavier for those who are left.

There are now present at the station Dr. and Mrs. Morgan, Mr. and Mrs. Talbot, Mr. and Mrs. Graham, and the Misses Morton and Hall.

The work is divided about as follows: Dr. Morgan has all the medical work on his hands (and he has not much time to sit around, even if he

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1418 Miss., Vol. 43, p. 243.
1419 Dr. James Woods and family returned to China on Oct. 4, 1909, having been delayed by the illness of their son, Russell.
so disposed); Mr. Talbot has general charge of the Boys' School, helps in the daily preaching at the dispensary chapel, and puts in what time he has left over the study of the language. Miss Morton has entire charge of the Girls' School, and also teaches a good deal in the Boys' School. Mrs. Graham has most of the evangelistic work among the women, conducts services, classes and several weekly prayer meetings at various points in the country a few miles from town, Mr. Graham has the regular itinerating work throughout the country, and when at home takes the Sunday services and half of the daily chapel work, also teaches what inquirers come for instruction. Miss Hall is engaged in language study...  

Evangelistic work. Mr. Graham had five native helpers, one in the city, the others at various points in the country. Some of these were "borrowed" from a sister mission to the north. He speaks of the area as being "peculiarly unresponsive" to the gospel. There were some 25 or 30 applicants for baptism but Mr. Graham was very cautious in receiving them into the church. At the end of the year there were only 15 communicants in T.K.P. field.

Medical Work. Dr. and Mrs. Morgan were carrying on the medical work in both T.K.P. and Hwaianfu. Dr. Morgan gave the following statistics for the first six months of 1908:

Total visits, Tsingkiangpu, 8,500; Hwaianfu, 2,800 total 11,300. Total number of hospital patients, 100; operations under anesthesia, 50; without anesthesia, but in hospital, 30. Minor operations, outside work about 200.

The Rices returned the end of September. In their absence, Messrs. Graham and Junkin had rented a house in Haichow and on his return, Mr. Rice went there to put the house in repair so that his family could join him. They moved in before Christmas (Bi-M., Vol. III, pp. 52, 136; Miss. Vol. 42, pp. 168-170).
In the spring, Mr. Graham reported:

Our new launch, the Marion Sprunt, has come and is in constant service between here and Hwai-chen. Dr. Morgan reports here an immense improvement on the old method of getting back and forth to his work. The boat is the gift of Mr. James Sprunt of Wilmington, N. C. She has a kerosine engine which works somewhat on the principle of a gasoline engine. Thus far the engine has given excellent satisfaction. Runs to Hwai-chen in about an hour. 1426

Educational Work. Miss Morton visited the schools in the Mid-China Mission in the spring, and by the end of the year the plan was for her to take over the supervision of the educational work, releasing Mr. Talbot for evangelistic work. She wrote in October:

First of all, I will tell you about our orphanage. We have decided to take 20 boys, and now have 11, between the ages of 9 and 14 years. All but three of these are homeless and friendless. The three have mothers and an apology for a home . . .

After a very pleasant trip to the Mid-China stations, I came home with the determination to place our schools on a good basis, and now, after much planning and many failures, we have succeeded in grading the scholars and are now straining every nerve to teach the Chinese teachers how to teach, and in making the school run by schedule. The boys' school has 31 scholars and the girls' school 14. We have three teachers and once a week I lecture them on methods of teaching, and give one demonstration lesson a day . . . If the teachers get on well I hope to take my share of country work next year, but this is very uncertain . . . 1427

In December, Mrs. Talbot wrote:

Miss Morton is getting her rooms fixed up in the orphanage. She has charge of the orphans and is going to live with them. At the New Year she will take over full control of the boys' school, and Mr. Talbot will give all of his time to the evangelistic work. At the New Year we expect to start a boarding school for girls. 1428

1427Bi-M., Vol. III, p. 135. Miss Morton became a full member of the Mission in November, 1908 (See above, pp. 129-130.)
1428Bi-M., Vol. III, p. 166. She gives a larger number of students than are reported on the statistical table for the year, (see below, p. 419a and MNKM, 1909, p. 19)
Hwaianfu. There is no annual report for 1908. Seemingly, the usual activities, medical and evangelistic, continued. Many listened attentively and were intellectually convinced, but Dr. Henry Woods said they needed a great outpouring of the Spirit to bring them in.\textsuperscript{1429}

Rev. Orville F. Yates arrived at Hwaianfu on December 15, and Dr. Woods writes of him as one of the "rifts in the clouds."\textsuperscript{1430}

1909, Personnel changes. Miss Ellen Baskerville, R. N., arrived in T. K. P. in March to help in the hospital.\textsuperscript{1431} Dr. and Mrs. James B. Woods returned in October.\textsuperscript{1432} According to an earlier Mission action (MNKM, 1905, p. 5), the Morgans moved to Haichow on the Woods' return, reaching Haichow on December 15th.\textsuperscript{1433}

The work of the station is well outlined in the annual report. Mr. Talbot writes:

You may know already that this has been a very discouraging field ... but this past year's work has given us more ground for encouragement ... Fair weather has given us a favorable season for itinerating, and we have used the season to give the country people the gospel ... Mr. Graham and Mr. Talbot have been in the country a good part of the time ...\textsuperscript{1434}

Church attendance has been unusually good. We have examined about 25 inquirers, and admitted four of them to the church. Others are to be admitted at our spring \textsuperscript{1910} communion service.

\textsuperscript{1429} Bi-M., Vol. III, pp. 51, 75, 167.
\textsuperscript{1430} Ibid., p. 167. For Mr. Yates, see above, p. 133.
\textsuperscript{1431} For Miss Baskerville, see above, p. 134.
\textsuperscript{1432} Chinese Recorder, Vol. 40, p. 664; see also MNKM, 1908, p. 14.
\textsuperscript{1433} Miss., Vol. 43, p. 319.
\textsuperscript{1434} Two trips are elsewhere mentioned; one to the north of T.K.P. by Mr. Graham in the spring (Bi-M., Vol. III, p. 251) and one eastward to Funing in the fall by Graham and Yates, (Bi-M., Vol. III, p. 320).
The Orphanage and the boys school have developed a good deal this year. Miss Morton who has charge of the two schools, is a capable teacher and the boys are doing well under her care. Last year, we had only 20 orphans, but have recently decided to take in 30 more.

A girls' boarding school was organized during the year. Miss Hall and Mrs. Talbot have had charge of it. The girls are developing rapidly. Six of the girls have already declared their faith in Jesus and expressed their desire to be baptised.1435

Mrs. Graham and Mrs. Woods have the woman's work in charge . . .

The hospital and dispensary have been open the entire year except for a short time during the hot season, and while open was run about to the limit. Some 15,000 patients have been treated this year . . . 1436

The Hwaianfu report for 1909 was written by Dr. Henry Woods:

During the past year the work of the station has been going as usual. There have been regular services twice on Sabbath; besides the Sunday School and two regular weekly prayer meetings for men and women, the latter conducted separately by Mrs. Woods and Miss Woods. There has been regular preaching on Tuesday and Friday mornings . . .

During the year the second volume of my Christian Commentary on the Chinese Classics, comprising the "great learning" and the "changeless mean," has been completed, and will be issued from the press this month . . .

Dr. Morgan's work in the Hwaian Dispensary has maintained during the year the high standard of efficiency which has marked it in the past . . . 1437

During the year two choice pieces of property have been secured for the Mission . . . If a hospital can soon be provided for our new doctor who is coming, we shall be well equipped, and with our enlarged force, have reason to thank God and hope for great things in the future.1438

The Years, 1909-1911, were another famine period in North Kiangsu, and the work at Tsingkiangpu was severely affected the winter of 1910-1911.1439

1435 Mr. Graham comments, "They, of course, stood good examinations but as all know, that is not sufficient, so we are keeping them on the 'inquirer' list."
1436 Miss., Vol. 43, p. 228.
1437 We have this interesting note in the Missionary (Vol. 43, p. 64): "Miss Josephine Woods, since returning to China, has taken up the medical work among the women, and is doing efficient service." Did she help in the dispensary?
1438 Miss., Vol. 43, pp. 228-29 1439 See above, pp. 94-98.
1910, Personnel at T.K.P. In January, 1910, the following were at the station: the Grahams, the James Woods, the Talbots, and Misses Hall, Morton and Baskerville.

Rev. L. M. Moffett arrived in T.K.P. in April, 1910, and started the study of the language.1440

Miss Sallie McGavock Lacy joined the station on October 7. She wrote an interesting letter describing her trip, "From Western Virginia to Tsingkiangpu, China," and gave her first impression of the station.1441

On October 29 Miss Morton sailed on regular furlough, and the Grahams took over her work in the orphanage.1442

James Graham, Jr., writing in the Bulletin in the summer, gives us this information:

At present, there are in our end of town seven /missionary/ boys to one girl - Elizabeth Woods. She is the only girl in this station, except two little girls of the Fletchers and three of the Harrisons, who live about two miles from here. We scarcely ever see them. The Fletchers belong to the Free Methodist Mission and have an orphanage of more than 60 children. Mr. Harrison superintends the running of the flour mill. . . 1443

This is the only reference we have found to the Fletchers and Harrisons. They possibly came to T.K.P. in connection with the famine of 1906-1907. We wonder if it was Mr. Harrison's flour mill the rioters attacked in 1910?

See above, page 88.

The Work of the Station did not seem to be much affected by famine conditions until late in the fall of 1910. The only early reference (April)

1440See above, page 140.
1441Miss., Vol. 44, pp. 25-27. For Miss Lacy, see above, page 141.
is that Dr. Woods had put up a temporary hospital for beggars and famine refugees. Later in the year this "hospital" (probably a mat shed), was burned down by someone. 1444

The annual report for the year said: "All the ordinary forms of mission work are carried on here every day." 1445 So, on the Evangelistic work, the report lists the usual activities. Some bits of information may be gleaned from the Bi-Monthly Bulletin. Writing in February, Mr. Graham said that on the night before Chinese New Year, the missionaries, in accord with the custom at the station, gave the beggars a feast. A series of services for women led by a Miss Li, had just been successfully concluded. Women had been brought in from the surrounding country. The missionaries were planning a joint eight-day meeting with the C.I.M. friends, to be led by Mr. Shueh, a C.T.M. evangelist. An inquirer's class had been held, and two had been received into the church. 1446

In April, Miss Morton wrote that Mr. Graham had made a trip north of the station, and Mr. Talbot one to the east. A few weeks before, four orphanage boys and one school boy had been received into the church. 1447

In the Fall, Mrs. James Woods wrote:

Sunday, October 16, for many reasons was a busy, important, long-to-be-remembered day for many of us. In the first place there were two birthdays to be celebrated on that date, that of Dr. James B. Woods and of his small son, William. There was a welcome given to Miss Sallie Lacy on this, her first Sunday in her new home in China...

This was the Communion Sunday in our Chinese Church, and the services were of peculiar interest. Quite a number had come before the...
session for examination, but for one reason or another, only four were admitted to the church. Three boys from the orphanage and Edgar Woods, third son of Dr. Woods. It gave us as well as our Chinese Christians a realization of the one church in Christ. Mrs. and Mrs. Talbot, brought their baby, Charles Finley, to be baptised, and he was given a Chinese name...

Writing in the early fall, Dr. Woods said that there were "believers and inquirers" in a number of scattered places. In two country places there were Christian day schools, where in addition to other subjects, the Catechism was taught. Mrs. Graham was pressing the work among the women.

Miss Hall, writing about the end of the year, said that the evangelistic work of both Mr. and Mrs. Graham was handicapped for,

The Grahams are running the Orphanage -- rather the Orphanage is running them, for they start at six o'clock in the morning, and keep on the go till bed time. When I hear the rising bell at the orphanage at half-past six every morning, I know Mr. Graham has gotten a running start, and it would take a wide-awake man, indeed, to catch up with him. He swings like a pendulum between the Boys' School and the Orphanage, giving out rice, teaching, disciplining, having heart to heart talks, and managing affairs generally. The afternoons he spends preaching to the patients in the clinic, and as a side issue does his treasury bookkeeping, and gets through with a big lot of correspondence, both treasury and Orphanage. Of course, with all this institutional work, his itinerating has had to go by the board...

Mrs. Graham's evangelistic work has suffered too, of course, for mothering 58 boys besides her own, keeping them all in clothes, teaching them singing and industrial work, teaching her own boy, altogether, keeps her tied at home...

Mr. Talbot was kept on the road trying to do the work of two men.

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1450 Bi-M., Vol. IV, p. 183. The two "Christian day schools" mentioned above do not seem to have gotten into the statistical report for 1910, (see page 419a below). It would also seem that there were no day schools in T.K.P., or at least, they are not mentioned.
Educational Work -- Boarding Schools. The annual report said:

We have a small girls' boarding school, made up of the children of Christians and adherents, also a boys' school, with the same clientele. Not many children in the schools, but we are trying to do good work with the children we have. They, of course, study the Chinese subjects, and as much of the Western studies as they are fitted to study, but we also put great stress on the Christian studies . . .

The Orphanage at Tsingkiangpu, in charge of Miss Morton, has now its own school with two teachers, one for Western branches, including the Scriptures, and one for Chinese branches. A matron teaches sewing and shoe-making during school hours to the older and less efficient boys. There are now about 50 boys in the Orphanage.

This last report was written in the late spring. By the end of the year the number in the Orphanage was about 60.

Medical Work. In the fall of 1909 Dr. James Woods let it be known that he could not continue to carry the Hwaianfu work. Of course, with the arrival of Dr. William Malcolm, it was not necessary for him to do so. The work at T.K.P. kept him busy.

The annual report summarized his work:

The medical work . . . has never been so heavy as it has been this year. There have been over 16,000 visits to the dispensary. Ether operations, 85; cocaine, 200; minor operations without cocaine, 280; total number of in-patients, 325 . . .

Miss Hall, writing about the end of the year, said:

Mrs. Woods says Dr. Woods medical work is a mere incident in his daily routine; the land deal is his real occupation. This was supposed to be finished early in the fall, but somebody made objections to our having a piece of land that was supposed at some time to have been temple land, and the whole deal has hung fire on that. Officials have come to see Dr. Woods; our men have gone to see the officials; the whole company has been out two or three times to measure the

land and finally, it has all been to the Consul at Nanking and back, and is still not finished... 1456

The crying need of the station is a better equipment. The Annual Report said:

Our schools are working in wretched Chinese quarters, and cannot possibly grow unless we get better equipment. The medical work is greatly hampered in the same way. ... We have just procured the land on which to put up proper school and hospital buildings, and are now waiting for the money. Who will help us? 1457

Hwaianfu Personnel, 1910. Dr. and Mrs. Henry Woods, Miss Josephine Woods and Mr. Yates were joined by Dr. and Mrs. William Malcolm in February. 1458 In June, Dr. and Mrs. Henry Woods left on their furlough. In November, Mr. and Mrs. Hugh White made Hwaianfu their temporary headquarters, while he was seeking to find a place to live in Yencheng, which the Mission had decided to open. 1459

Medical Work. Dr. Malcolm was living in a native house while the new doctor's residence was in process of construction. He speaks of this native house as a "haunted house", -- haunted by weasels, lizards and scorpions. 1460

His equipment was inadequate. He wrote in the spring:

1456 Bi-M., Vol. IV, p. 184. Later we are told: "On Dec. 28, the deed for 21 mow of land -- over three English acres -- was stamped and recorded. ... The land is well situated for work, drains well and will give fine sites for the hospital and the boys' and girls' schools." (Bi-M., Vol. IV, p. 310)
1457 Miss., Vol. 44, p. 230. The Mission had asked for an immediate appropriation of $8,000 for a hospital (MNKM, 1910, p. 19)
1458 For the Malcolms, see above, page 139.
1460 Miss., Vol. 43, p. 500.
It is very evident that a good hospital here would be a great success from the beginning. I hope the money may be given for a hospital soon. A doctor out here without a hospital is like Hamlet without a ghost. ... 1461

In the annual report, he wrote:

From the physician's standpoint, the medical report is a very discouraging one. We have yet no hospital, nor ground on which to build. About the only encouraging note is that the number of patients who come for treatment remains large (sometimes over 125 in one day), notwithstanding the necessarily unsatisfactory treatment they receive in such contracted quarters, there not being room even for an operating table. The patients have the gospel preached to them faithfully at each clinic. We have been trying hard to rent some additional rooms, but have so far been unsuccessful. The receipts and expenditures for the past year have been about equal. ... 1462

Other work at Hwaianfu. Evidently the routine work was carried on, but there is no description of it. The annual report mentions three things of interest. Before Dr. Woods left, he received two into the church, a young man and his aunt -- these are the first received into the church in Hwaianfu. With the coming of the Whites in November, it was possible to have a larger Sunday School, about 65, including adults and other groups not before reached. The third thing mentioned, was the demand for a mission school at Hwaianfu. None had been started to this time. 1463

1911 Personnel, T.K.P., remained the same as in 1910, except for the addition of Miss Nellie Sprunt in October. 1464 Miss Morton did not return from furlough until August, 1912.

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1461Miss., Vol. 43, p. 347
1462Miss., Vol. 44, p. 230. The Mission had recommended an appropriation of $5,000 for a hospital at Hwaianfu "within 5 years." (MNKM, 1911, p. 27).
1463Miss., Vol. 44, p. 230. The Hwaianfu statistics do not record any Sunday School pupils, even for 1910 or 1911. We are putting this 65 scholars under 1911 in the statistics. See below, page 419a.
1464For Miss Sprunt, see above, page 148.
Dr. James Woods had been asked to join the faculty of the Union Medical College, but the Mission did not see its way clear to release him, there was no one to take his place at T.K.P. 1465

The Work of the Station. Miss Lacy, writing in the spring, said:

The regular work of the station has gone on very prosperously through the winter [1910 - 1911] despite the claims of the famine work, though Mr. Talbot has been obliged to give up most of his evangelistic work in order to superintend the famine distribution. 1466

The famine conditions around T.K.P. were not as bad as in the northern end of the province and in Anhwei, but still hundreds were dying of starvation. Most of the letters written in the spring deal with the famine and its relief. 1467

In March, the inquirers came in for instruction, and were divided into three groups, in accord with their reading ability, (or lack of it). There were 18 men, the largest class in the station's history. They studied daily from 9-12 and from 3-5. "After a week, they went home much benefitted." 1468

Mr. Graham, writing in June, said that the itinerating work had been much interrupted. He continues:

We baptised one man this spring from the famine district, contrary to our general rule, but he had been on the list for a long time... The colporteurs have done good work, and in some parts of the field have sold a great many books... We have no man receiving regular wages for selling books, but they are all working on special terms... We have a helper, Mr. Wang, from Shantung, who lives in town and who works in the wards in the morning and for part of the time in the

1465 MNKM, 1911, p. 27.
1466 Miss., Vol. 44, p. 394.
1467 Ibid.; Bi-M., Vol. IV, pp. 202, 220, 247, 272, etc. See also above on the famine of 1909-1911, pages 94-98.
/dispensary/chapel in the afternoon. He is a much better preacher than a personal worker, I think.

One of our assistants, also named Wang, is a student in the Seminary. He is home now and also helps in the preaching. We shall get these two at some of the outstations this summer... 1469

Medical Work. In the spring Dr. Woods built a large three room house for a "beggar hospital" to take the place of the one that had burned. 1470

Famine fever became a problem. Miss Baskerville and two medical students gave him efficient help. Dr. Woods in his personal report said:

The past year's work at Tsingkiangpu has been heavy. In all, 21,938 visits have been paid to the outdoor clinic, 10,620 patients have been treated, 85 operations with ether, and 630 other operations were performed... As it is, the clinic is too heavy for one man, and unless assistance comes, I must cut down the work by a half during the coming year. 1471

Educational Work. Both the Orphanage and the Boys' School were under charge of Mr. Graham. They were hampered by inadequate buildings. Mr. Graham was taken sick in September and was in bed five weeks. 1472 We are not told how his place was filled, but it would seem that Mrs. Graham took over the running of the Orphanage with its 60 boys. 1473 The annual report is brief:

Orphanage. The Orphanage required much time, but it pays. The boys volunteer to go without one meal a day, so that they might buy a Testament for their friends. Eighteen of the boys were sick with famine fever in the spring. This entailed much anxiety and labor as well as danger. 1474

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1474 AR., 1912, p. 18. (The Annual Reports are no longer published in the Missionary, but are printed separately.)
The Girls' School is most fortunate in having Miss Jessie Hall as its head. She is thoroughly equipped for her work, mentally and morally, and is giving the girls under her care a training -- physical, intellectual, religious -- that is bound to bring forth rich fruit in the future. She is assisted by Mrs. Talbot ... 1475

The Revolution -- Evacuation. The big news at T.K.P. in the fall was the local situation due to the revolution. Mr. Graham wrote an interesting account. The missionaries had expected the Imperial Army would go over to the Rebels quietly as had been done in other places. Instead, on the night of November 4th, the army mutinied and began looting the city. The next day, a group pounded on the Graham's gate, but went away when they learned that it was a foreign place. No other foreign compound in T.K.P. was even approached. The city was not so fortunate:

Business houses and private homes alike of those who had anything worth plundering, whether money, personal effects or furniture, suffered. I doubt if three-score families escaped. It was a clean sweep. It is estimated that the loss is not far from four million dollars gold. It was a terrible experience to hear the attacks on our neighbors and be unable to give them aid; the firing of guns, the savage shouts of the looters and the terrified shrieks of the victims rang in my ears for days. This kept up steadily for 36 hours, and intermittently for several days.

All the officials had deserted their posts, and the people were left to look after themselves. The lawlessness kept up for some time, great unrest and excitement continued, though we foreigners did not feel in especial danger. But after two weeks it was thought best to send the single ladies away, the married ladies declining to leave at the time.

But two days after the first party left the others had to leave very hurriedly. Today [December 4] just four weeks after the trouble began, a four weeks filled with strain and excitement and rumors, the men who had remained at the station are leaving at the reiterated and personal instructions of the ambassador and consul.

As far as we know there has been no trouble of this serious kind at the other stations, and the men of those stations may be able to stay. 1476

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1475 Miss., Vol. 44, p. 394.
Hwaianfu Personnel, 1911. Dr. Malcolm got into his new residence by Chinese New Year, and the Whites moved into Dr. Henry Woods' house. The Henry Woods' arrived from furlough in October. Mr. White left his family in Kuling when he returned in September, that he might secure a place for them to stay in Yencheng. He had been trying all year to secure property, and it seems that he was successful in the fall. He brought his family to Yencheng by October, where he was joined by Mr. Hancock and Dr. Stephenson. Thus, the Whites were available for some work in Hwaianfu in the spring of 1911.

The Malcolms had an interrupted year. In April, they had to take a trip south on account of the health of Mrs. Malcolm and the baby. They spent the summer with friends at Peitaiho. After the "unpleasantness" at T.K.P. in November, Dr. Malcolm said they decided that Mrs. Malcolm and the baby would be safer in Shanghai. They got as far as Chinkiang, when Dr. Malcolm was asked by the Red Cross to help at the fighting front, Mr. Caldwell taking Mrs. Malcolm and her baby to Shanghai.

The Work of the Station. The annual report said:

The evangelistic work has gone on about as usual. Mr. and Mrs. White have been living at this station and helping with the work during Dr. Woods' furlough. Mr. Yates is also getting into regular working harness.

Miss Woods has done her usual visiting among the people, and her classes are more than usually interesting. Dr. Malcolm has carried on his regular medical work during the year. There are no statistics at hand.

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1480 Bi-M., Vol. IV, p. 239. 1481 Ibid., p. 278.
In the spring, the men helped with famine relief, and during Dr.
Malcolm's absence, Mr. White and Miss Josey Woods kept the dispensary
open. 1484

Mrs. Henry Woods wrote on January 22, 1912 an article, "Revolutionary
Experiences at Hwaianfu."1485 She said that after the sacking of T.K.P.
by the mutinied soldiers and the mob, two unsuccessful attacks were made on
Hwaianfu, but the gentry of that city organized the defenses and saved the
city. Revolutionary troops then came to their help from Chinkiang. Although
there had been wild rumors and terror in the city, she writes:

We have had no fears ourselves, and it has been a great pleasure to be
of some help to them, / the people/, by advising and our mere
presence is a comfort, they do so lean upon foreigners and look to us
for protection. We would gladly give all within our power, but that
is very limited indeed. Within our four walls of home, perfect peace
and quiet has reigned to this date, January 22nd. We think now we
probably will not need to leave our station at all, but of course, we
hold ourselves in readiness to do so should it at any time become
necessary.

The last day of the old year, old Mrs. Li was received into the church;
her daughter and grandson having been members nearly two years . . . 1486

Tsingkiangpu -- Hwaianfu Statistics. We are giving below some
statistics for these two stations based on the annual statistical reports
published in the Mission Minutes, 1905 and thereafter. These statistics
are our selection from a larger number of items in the tables, and are only
for the years 1905, 1907, 1909 and 1911.

Tsingkiangpu had been occupied in 1887. Dr. Henry Woods did not move
to Hwaianfu until the end of 1904. Before that, Hwaianfu was worked from
T.K.P., ten miles away.

1484Bi-M., Vol. IV, p. 239. While the Malcolms were there, Mrs.
Malcolm helped with the dispensary, and Miss Josey talked to the women in
the chapel. (Bi-M., Vol. IV, p. 308)
### T. K. P. - Hualanfu Statistics, 1905, 1907, 1909, 1911
(See comments on mission statistics, pages 257-258)

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### THE CHURCH

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### EDUCATION

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### MEDICAL

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</tr>
<tr>
<td>Hospitals</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>(4) Out-pat.</td>
<td>15,700</td>
<td>11,500</td>
</tr>
<tr>
<td>In-pat.</td>
<td>140</td>
<td>200</td>
</tr>
<tr>
<td>Med. Stud.</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Receipts</td>
<td>$1,089</td>
<td>$1,250</td>
</tr>
</tbody>
</table>

** No report in statistical table for Hualanfu in 1905

** means item is not in statistical table
-- means station did not report on the item

(1) "Helpers" include unordained preachers and colporteurs
(2) "Chapels", (Street chapels), regular preaching places
(3) Contributions given to the nearest dollar
(4) Figures to the nearest hundred.

In 1911 the T.K.P. boys school and orphanage evidently combined under "Boarding schools-- Boys"
As compared with the other stations, the work at these two places (except for medical work), was distressingly slow. As Dr. Sydenstricker said in 1904, the work there "is at a standstill." The following comparisons taken from the Mission Minutes make this evident:

**Total Communicants, 1904:** Chinkiang (1883), 72; Tsingkiangpu (1887), 14; Suchien (1894), 80; Hsuchoufu (1897), 40.

**Total Communicants, 1911:** Chinkiang (1887), 218; Tsingkiangpu (1887), 36; Suchien, (1894), 284; Hsuchoufu, (1887), 510; Haichow (1908), 10.

**Why was the Growth so slow?** We have no satisfactory answer. There were dedicated evangelistic missionaries at T.K.P. - Mr. Graham, Mr. Rice, and Mr. Talbot. Their wives were also zealous in the work. At Hwaianfu Dr. Henry Woods was dedicated to his literary work, for which he had a gift. He also carried on the normal services at the station, but it is probable that his preaching was on the level of the literati, who were disinclined to accept the gospel, not of the common people, who might have been more inclined to believe. But T.K.P. and Hwaianfu were both far behind the other stations. What reasons might be given for this?

1. **The people were opposed to the missionaries in the early years.**

Dr. Williams, writing in 1924 (?) said of T.K.P.:

In the early days of the work, the people were turbulent and manifested strong opposition to the missionaries. During the Boxer troubles, our missionaries were compelled to flee for their lives. The missionaries were stoned and driven from villages when making itineraries. By patient and persistent service among the people, especially the relief work of the missionaries during the terrible famines, prejudice was broken down.

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1487 See above, page 395.
There did not seem to be the active opposition of the official class in this decade, and especially in Hwaianfu, they were very friendly to the missionaries, -- but they were not ready to accept the gospel!  

(2) Tsingkiangpu was a "port" city. Due to the silting up of the canal, for much of the year it was the "head of navigation" on the canal, and from there supplies for north country had to go overland. It was a commercial center, as contrasted with the staid and conservative Hwaianfu. It is more difficult for the gospel to take hold in such an area, and this, in part, might account for the slow growth.

It is hard for us today to evaluate these two explanations as we contrast the situation there with the other stations which grew more rapidly. Chinkiang, especially, had much of the same characteristics; opposition to the foreigner and his gospel, dating from the Opium wars, and possibly rooting back into the Taiping rebellion which could be regarded as a Christian "heresy." Chinkiang was also a "port city" with all the riff-raff usually found in such a place.

(3) Another explanation rests on certain facts, but may not be the cause of slow growth; -- to much time was given to preaching in the clinic chapels, which preaching did not seem to bear visible fruit, at least in this decade. At any rate, we are not told that the few who believed heard the gospel in the clinic chapels. These clinic chapels tied up at least one of the evangelistic missionaries, with the result the surrounding country was not intensively worked. Outstations were not developed. Of course, the "north country" was large, and perhaps the country visitation was too

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1489 See above, page 392; Miss., Vol. 43, p. 64.
1490 See our Volume I, pages 10 and 231.
scattered. Still Suchien had a large territory, and outstations were developed.

(4) There were too few Chinese "helpers," and many of those that they had were borrowed from the Mission in Shantung. Of the six "helpers" reported in 1907 at T.K.P., one was an unordained preacher, and the other five were colporteurs, who travelled around selling Christian literature. With the small church membership, it is not surprising that Christian leadership was not developed. But without Chinese helpers, it was impossible for the few missionaries to adequately evangelize and care for the inquirers.

What ever was the explanation of the slow growth of the church in this area, the slowness was a fact, and we will be interested to see if there is a marked increase in the next decade due to the breaking down of prejudice because of the famine relief.

**SUCHIEN STATION, 1902 -- 1911.**

We have already noted the personnel and work of the station from the division of the Mission in 1899 to September, 1901, when the work was resumed after the Boxer Uprising, (see above, pages 21-23, 30 and 79-80)

1900-1901. Personnel notes. In 1900, the missionaries assigned to Suchien were Mr. and Mrs. Junkin, Mr. and Mrs. Patterson and Dr. and Mrs. Terrill. The Pattersons went on furlough in June 1900, returning in October, 1901. Also in June, 1900, the Terrills had to leave the field on account of health, and he died in October, 1900.

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1491 Miss., Vol. 41, p. 297. Hsuchoufu and Suchien also borrowed Shantung helpers.
1492 MNKM, 1910, p. 22.
1493 See above, page 22.
At the Mission meeting in 1900, the Mission invited Dr. Bradley to take up the work in Suchien, and this was approved by the Executive Committee in December, 1900. Dr. Bradley married Miss McCullom on August 17, 1901, the date of her arrival in Shanghai.

In the fall of 1901, with the return of the Pattersons, three missionary couples were at work; the Junkins, the Pattersons and the Bradleys. Working independently, but as associate missionaries, were two Scotch ladies, Misses Johnston and McRoberts.

The report for 1901 gives a general sketch of the work done after the return in 1901. This note of growth is interesting:

At Suchien, twelve adults have been baptised and received into the communion, all but one, inquirers of several year's standing. There were five infants baptised.

1902. The Personnel remained the same as in 1901.

Much of the annual report for the year is worth quoting as it will introduce us to the types of work being done. It is reported as follows:

At Suchien we have been met by great friendliness on the part of all, officials and people alike. Still they seem afraid to associate themselves with us for fear of persecution, which is still so fresh in their memories . . .

Mrs. Bradley . . . reports a year spent in . . . the study of the language.

Dr. Bradley reports 6,345 patients treated, 47 operations and 38 in-patients. . . . Dr. Bradley has two medical students under training . . . He awaits with longing the opportunity to work in his hospital, which is in sight.

1494 See above, page 67.
1495 See above, page 47. For Miss McCullom and Dr. Bradley, see also our Volume II, p. 538. For her obituary, see Miss., Vol. 36, p. 486 and 559.
1496 See our Volume II, page 507 for these ladies.
1497 AR, 1902, p. 41.
Mr. Junkin's special work has been the school. It has 22 pupils and two teachers. One of these teaches the Chinese branches and the other teaches Christian books and the "Western learning."

Mrs. Patterson reports the usual medical work among the women. She has treated 3,250 patients. She and Mrs. Junkin spend a while every day with the patients and the guests.

Two independent workers, Scotch ladies, Misses Mary Johnston and Bella McRoberts . . . have been doing much regular house to house visiting. We baptised another woman who had been taught by them this year. These ladies have taken part with Mrs. Junkin and Mrs. Patterson in the three regular weekly services for women on the compound, besides conducting classes in their home.

Mr. Junkin and Mr. Patterson have the evangelistic work between them. They taught a class of young men for a month last spring. . .

The Grand Canal divides the field where their outstations lie . . . Mr. Junkin looks after the part east of the canal and Mr. Patterson works west of the canal.

Mr. Junkin has recently held a protracted meeting at one of his outstations, Chen-chia-lou, and reports eight additions to the church. He baptised one member from a station nearby, Kwanhu, at the same time. The contributions of the Chen-chia-lou outstation are very encouraging. Besides a church repaired entirely by the natives, a second notable gift of $60,00 Mex. to the Executive Committee was made, and this was from a comparatively poor man, too . . .1498

1498 Dr. D. C. Rankin, on his visit to Suchien in October, 1902, took a tour of the country work with Mr. Junkin. Dr. Rankin tells of his visits to Chen-chia-lou, Kwanhu and Tusun. (Miss., Vol. 36, pp. 105-107).

Mr. Junkin mentions a trip he took with Mrs. Junkin to Chen-chia-lou and Kwanhu in November. He was back for a longer stay in December and spent thirteen days at Chen-chia-lou. He said:

There were a number there about ready to be received into the church, and I wanted to give them special instruction, as well as systematically teach those already church members, and try to reach some of the non-interested. We held daily classes for Christians and inquirers and an evangelistic service every night. On Sunday before, I left I baptised and received into the church eight, and the Sunday before, I baptised one at Kwanhu. All of these had been inquirers for some time . . . Three were wives of Christians, thus completing Christian homes . . .

I must tell you about the gift of Mr. Meng . . . one of our members at Chen-chia-lou. Last year he gave 50,000 cash to the church, to be
Both Mr. Junkin and Mr. Patterson report much time spent in itineration -- about two months each.

Mr. Patterson says there is encouragement at one or two points in his territory. Especially is this true at Tushan. Several years ago the first Christian was baptised there. Last spring his son was baptised, and this autumn two neighbors were baptised. All these are heads of families...

We report 16 communicants added to the roll this year. This makes the number of communicants in association with us fifty-six. There are also ten baptised children.\(^{1499}\)

In September, 1902, the Mission met in Suchien for the first time. There are comments on the meeting by both Mr. Rice and Mr. Patterson.\(^{1500}\)

**1903. Personnel.** Mrs. Mamie McCollum Bradley died of cholera on September 10th on a canal boat near Chinkiang. The Bradleys were returning from a summer vacation at Mohkansan.\(^{1501}\) Otherwise, the station personnel was unchanged.

used as we missionaries saw fit. Before I came away this time he handed me another 50,000 cash. I asked him if he wanted it used for any special object. "No", he said, "I give it to the church to be used as you see best."

One hundred thousand cash is only about $55, U.S. gold, but when you think of the poverty of these people and their simple mode of life, it appears much more. Money ought to be valued by its equivalent in labor. The wages of a head carpenter of mason here in Suchien is 183 cash a day. Unskilled labor brings only 100 cash a day. Then 100,000 cash represents 546 day's wages for a head mason or carpenter in the city. With this sum of money Mr. Meng could hire three farm hands for a whole year, they boarding themselves, and the wages would be considered fine.

This gentleman lives in a house with mud walls, straw roof and dirt floors. He is counted as a fairly well-to-do man among Chinese farmers, having a little more than 15 acres of land. (Miss. Vol. 36, pp. 76-78).

\(^{1499}\)AR. 1903, pp. 83, 85.


\(^{1501}\)Miss., Vol. 36, p. 486; Vol. 37, p. 233. For Mrs. Bradley, see above, page 47.
The Work of the Station continued pretty much as in 1902. Mrs. Junkin had taken over the supervision of the school. These paragraphs are also of interest:

The medical work has been very interesting this year, with three times as many personal visits in the city, and twice as many operations as there were last year...

We have just closed a week's meeting in Hsuchien, Mr. Grier coming down from Hsuchou and preaching. Much good has been done... More than 20 asked for baptism at the close of the meeting, about ten of these will be baptised.

In Hsuchien and the surrounding country we have 74 communicants, 70 Sunday school scholars, and 61 inquirers.

Ten years ago there was not a Christian in Hsuchien. 1502

1904. Personnel Changes. In the spring Dr. J. W. Bradley was loaned to Hsuchoufu for several months to help out because of the health furlough of Dr. Moore, who sailed Jan. 1, 1904. 1503

Misses Agnes and Jeanie Junkin arrived in China on September 4th and were assigned to Suchien. 1504 The W. F. Junkins went on regular furlough in December, 1904, returning in August, 1906. 1505

Property expansion. Dr. Bradley had been looking forward to a residence and a hospital for several years. 1506 He reported to the Mission meeting in 1904 that "A suitable place has been secured for the hospital -- adjoining our premises," and the residence committee reported that a place had been secured and house plans approved. 1507 Mrs. Junkin, writing the end

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1504 See above, page 113.
1505 MNKM, 1904, p. 14, (c.l); 1910, p. 23, (register).
1506 In 1901, Dr. Bradley had a gift of $1,500 gold for a hospital. (MNKM, 1901, p. 5). Building committees were appointed for both his residence and the hospital. (Ibid., p. 11). They had been unable to purchase property up to 1903, but prospects must have seemed better, and Dr. Bradley got permission to use the $1,500 for the purchase of property. (MNKM, 1903, p. 12)
1507 MNKM, 1904, p. 5.
of the year, said:

Dr. Bradley is now using some of newly bought property for his hospital, the rest that was bought has not been vacated by the families who previously owned them. He has had a larger number of patients than ever before, and as soon as he can occupy the whole place, he will have a nice hospital.

Mrs. Junkin continues:

Our church has been torn down and is now being rebuilt. It is the shape of an L, each side being about 68x28 feet. The pulpit is placed in the right angle so that the people in both sides of the building can see the preacher. The two ends of the L are divided off from the chapel by a movable partition, to make the guest rooms, where we daily work. When the chapels are crowded, the guest rooms can be used as additional space for the congregation...

School property was also secured. Mr. Junkin reported to the Mission:

A three room house was built, but later with the approval of the Mission, it was decided to turn over this house with the west lot to Dr. Bradley's house building committee, a larger piece of property with brick buildings on it, having been secured for the school.

The Work of the Station. Educational. Early in the year Mrs. Junkin reported on the school. She wrote:

This past year, [1903], it is now just after Chinese New Year, the students studied faithfully, and made good progress. Two of the larger boys are members of the church; two more have been baptised, [as infants?] but have not yet made a profession of faith. Several others have expressed a wish to join the church...

An additional class room is being built, as the present room is too small for the number of pupils. Six boys from the country will be here as boarders this year, and one of our boys will go on to Mr. Grier's school at Hsuchoufu, as he had finished the course of study in our preparatory school. This past year only two little girls attended the school, but this year there are four or five who expect to come. The school will open on Feb. 29th.

Evangelistic work. Dr. Patterson writes:

The inquirers on our field are very numerous, and our itineration lists show names of inquirers at about 25 places. In some of these places...

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1508 Miss., Vol. 38, p. 86. See also Annual Report, Ibid., p. 230.
1509 MNKM, 1904, p. 11.
1510 Miss., Vol. 37, p. 296.
there are as many as ten or more. Our greatest embarrassment is to ascertain who are in earnest, and who are seeking world gain, and to teach them. We have annual classes and also encourage those who can read to help the illiterate... 1511

On this problem, Mrs. Junkin said:

Some of the friends at home ask why, when persons ask to be baptised, they are kept in a class of inquirers so long. One of the chief reasons is that so many look upon the church as a society or fraternity. If one joins the church, does "good deeds", he gains merit and thus gets to heaven. If sickness or poverty comes, there is every chance that other members of this society will help him.

So when a man desires to do good, have merit and go to Heaven, we encourage him to study the Bible and catechisms, give him books and tracts to read, and explain clearly the necessity of repentance, of faith, of obedience: and the fact that the mere entering the church will not save his soul... 1512

Speaking of the spring itineration, Mrs. Junkin said:

The spring itineration throughout the surrounding country was profitable and encouraging. The fields are extending, and the inquirers are growing in numbers and social standing, showing that Christianity is not as much despised as it once was.

To the West, in Suining, the center of about 1,000 Roman Catholic members, the first Protestant Christian has been baptised, a bright promising young man, who has been interested for several years. The inquirers at Suining are offering to provide a house for a church and beg for most constant instruction. Oh, for more workers! Mr. Patterson and a native helper are the only ones to work a field 100 miles long and 40 broad...

At Kwanhu and Chen-chia-lou there is a steady growth. At the latter place it has been necessary to enlarge the church, making it almost twice the former size. The native Christians gave two-thirds of the money for the addition. They would have given the whole amount, but for the fact that last summer and fall there was for nine months a "little famine"...

We are having, and may continue to have, trouble with the Roman Catholics in that section. Near Shanghai and the ports, or near long established missionary centers, the Roman Catholics are not able to exercise much temporal power. But far off in the interior the people are oppressed, and virtually robbed, and the official has no power to decide the case justly, for all charges against a Roman Catholic member must be "judged" by a priest. And such a perversion of justice it is!

If a man comes to a Protestant church from a village where the Romanists are strong, he is abused and threatened. But still new inquirers continue to come; "because", they say, "we see you are different from the Roman Catholics."

We now have the difficulty of preventing insincere men from professing to be true inquirers, because many hope that by coming to church on the Sabbath they can obtain the protection of a foreign nation to throw off the oppression of the Papists . . .

Mr. Patterson, writing in 1902, speaks of the Roman Catholic Church, as he had met with it in his area as "one of the newer but one of the most powerful and pernicious enemies of the truth." He continues:

It notoriously uses civil power in behalf of its converts, and thus induces or forces men into its membership, thus irritating non-members to the point of rebellion and instilling a mercenary spirit and corrupting their members and ours, and endangering the lives of all foreigners in China. Many volumes might be written on this subject . . .

1905. Personnel. The Junkins were away on furlough the whole year.
The work was carried on by Dr. Bradley and the Pattersons. Misses Agnes and Jeanie Junkin were still engaged in language study.

In May, 1905, there was a disturbance in Suchien to which we have two references. The first is in a letter from T.K.P.:

Mrs. Patterson and children, Misses Junkin and four [sic.] associate members, Misses Johnson and McRoberts, arrived unexpectedly yesterday from Suchien. Serious trouble from political causes was threatened, and as Mr. Patterson was absent, it was thought wise for the ladies and children to leave for awhile, Dr. Bradley remaining in charge of the work.

Mr. Patterson, writing in the early fall, refers to the trouble:

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1513 Miss., Vol. 38, pp. 119-120. This is the only reference we have seen on the strength of the Roman Catholic membership in North Kiangsu.
1514 Pamphlet, two "Letters from Suchien, China," published privately by Mr. and Mrs. Patterson, dated October 1st, 1902, page 4.
For Roman Catholic activities in the Suchien field, see also Patterson's Autobiographical and Historical Notes, pp. 13-14, 37-41.
1515 Miss., Vol. 38, p. 338.
Some of the readers of the Missionary will have seen in the papers some account of the threatened uprising at Suchien in May. And they will rejoice with us that it has quieted down without the loss of a single life. The governor has changed the chief official here. The superior officers have put out secret service men, and it has become very disagreeable for the secret societies which have flourished here so long, even under the very roofs of the rulers themselves.1516

The Work of the Station. There was no annual report for 1905, published in the Missionary, but a letter from Dr. Bradley in the May, 1906 Missionary gives a rather full account, especially of the medical work. We can supplement it in spots from other sources. He said:

In 1904, after three years of failure, I finally succeeded in buying two pieces of property in Suchien; one for the hospital, which adjoins Mr. Patterson's place on the east, and one for a foreign residence which adjoins Mr. Junkin's on the west. This makes us very nicely situated indeed; all of us together on top of a hill which is the highest place in the city.

The property which I bought for the hospital was large enough to allow us to cut off a good big slice for a school, and we now have eight boys in the school as boarders and sixteen in the day school. Although the property was bought in 1904, we did not get it until March, 1905, and this last year has certainly been a busy one for me. Old Chinese houses had to be torn down and put up again, and those that were in condition to be used, had to be repaired. Some new houses were put up on the school property, and my own residence was built.

During Mr. Junkin's absence in America, his work has fallen on Mr. Patterson, and I have had to take the school on my hands -- that is, the financial part of it -- leaving the educational part to the native teachers, except when Mr. Patterson could give them a few minutes from his overcrowded work.

I have my own housekeeping to do, my little boy to care for, and with house-building, hospital building and repairing, school building and accounts to keep, two medical students to teach, and the largest medical work that has ever been done in the station, I don't think that I have eaten much idle bread since January 1, 1904.

I am very proud of the progress and work of my two medical students, Yang Shon Ching and Yen Ping Heng . . . [he tells what they had studied and done] . . .

1516 Ibid., p. 481.
My hospital is composed not of one great big building, but of several smaller buildings all in one yard, which is much better suited to the work out here... 1517

Dr. Bradley had more to say about his work and his needs. We turn to Miss Jeanie Junkin for more about the hospital. Writing in November, 1905, she said:

Dr. Bradley's new hospital is now in use, and though not fitted up at all the way a doctor in America would think necessary, having only dirt or brick floors, (except in the office and operating room) and beds made of straw covered by comforts brought by the patients, it is able to accommodate 60 persons, all told, counting the sick and their attendants, and there are more in-patients now than ever before. Dr. Bradley hopes in time to have a few rooms with board floors and clean bedding, of which he would have control, to use in surgical cases. He feels so much better fixed for work with his clean, bright operating room, in which is a good coal stove to heat the room when an operation is being performed. This stove was purchased with ten dollars sent by a lady in New Orleans... Another friend has supplied a good microscope, which has already been of use in the diagnosis of cases...

Mrs. Patterson's dispensary and woman's hospital are open as usual every day...

Miss Junkin continues about the evangelistic work, which on the whole was encouraging. Then she mentions the town of Sei Ning Hsien, where in the past, there had been eager hearers and now, indifference. The change came about because the missionary would not intervene in a law case which was unjustly decided. The son of the man was a church member, and the Catholics would have intervened, they said, but the Protestants didn't! 1518

1906. Personnel Changes. The Junkins returned from furlough in August. On September 7, Dr. John W. Bradley and Miss Agnes T. Junkin...
were married in Shanghai by the bride's brother, Dr. W. F. Junkin. 1519

In December, Miss Johnston was just recovering from a case of small-pox and Miss McRoberts was very ill with it, but recovered. 1520

The Work of the Station. Evangelistic work was encouraging. Twenty members had been received during the year. 1521 Miss Agnes Junkin, writing in the spring, tells of the women's work. Three of the women had been baptised. 1522 In February, a successful inquirers' class of 20 had been held for a two-week period. 1523

Mrs. Junkin writes of the country work, at two outstations 50 miles northeast of Suchien:

At Kwanhu a Christian teacher is employed by the Mission. He has a small school of six pupils, and on Sabbath, he conducts services ... 1524

At Chenchialou, the mainstay of the church is Mr. Meng, who is an earnest and energetic worker. He is a well-to-do farmer, who has a good Chinese education, and he is a true Christian. He leads the services every Sabbath ... The church members are steadily increasing in number ... A church was organized at Chenchialou on the fourth of November, The Christians elected two elders and two deacons ... The church building at Chenchialou was greatly damaged by the excessive rains last summer ... A great many houses all through the country fell because of high water. The fields were flooded, the crops ruined, and famine stared many in the face ... 1524

In the medical work, there had been some decrease in the total number of patients treated because of the impoverished condition of the people due to the rains. 1525

The School was growing. Mrs. Junkin, writing in December, said:

We started five years ago with one school room; now we have three. Besides these, there are four rooms for the 17 boys who board in the school, and two bedrooms for the teachers and a dining room and kitchen.

1521 Ibid., p. 15.  
1523 Ibid., p. 64.  
1524 Miss., Vol. 40, pp. 162-163.  
The pupils are boys and men, 38 in number. The youngest is about five years old, and the oldest is a man about 30 years old. This man is studying Bible, geography and arithmetic. He does not study the Chinese classics, because he is a teacher, and has taught school several years. He wants to be a Christian and will join the church next Sabbath. We hope that God may influence his heart and make him wish to be a preacher...

This year some of the boys are very poor. Grain is scarce, and the price is very high, so it is hard for most of the people to get enough to eat...

Rains, Floods and approaching Famine. Writing the end of the summer, Miss Agnes Junkin said:

Soon after we left for our summer vacation, heavy rains began; such storms as the oldest inhabitants had seldom seen. Two hundred brick houses were thrown down and unnumbered mud ones. It was just at the time of the wheat harvest, and what had promised to be a fine crop of wheat was either spoiled before it could be cut, or molded on the mud threshing floor before it could be threshed. Perhaps one-fourth of the wheat was saved, but that was moldy... It seems as if famine is unavoidable.

At the end of December, Dr. Junkin wrote:

Crowds have been coming to our compound today under the impression that we had begun to "fang" — distribute rice and clothes. As a matter of fact, we have as yet begun to do nothing of the kind... We expect to take entire oversight of the distribution of all the money sent through the Missionary Committee, whose headquarters is at Chinkiang...

1907. The Famine was on. Mr. Patterson wrote January 7th:

We certainly know a famine is on us now. It is beyond all precedent in severity. Children are now for sale at any price... The fever has not yet begun to make much trouble.

The missionaries were engaged in relief work until the new harvest came in, and yet the routine station work was carried as well:

1529 Ibid., p. 15. See also Patterson’s Autobiographical and Historical Notes, pp. 15-17 on "the great famine of 1907." For the famine of 1906-1907, see above, pp. 90-94.
Personnel Notes. Rev. J. W. Vinson arrived in China on February 4, 1907, and reached Suchien on February 14. Mrs. Patterson broke her leg in the spring, and had to close her dispensary for about two months.  

Writing on January 7th, Mr. Junkin said that he and Mr. Rice had just made a trip to Haichow to see if property could be bought. A suitable place was found, but because of opposition, they did not try to buy at that time. In evangelistic work, several new points opened up in the spring, but teachers were lacking for them. The ladies found more than they could do in the four lines carried on: regular services, dispensary and guest room work, the girls' school and visiting in the homes.  

The organization of the church in Suchien in June, 1907, was a notable event in the life of the Station. There were 53 members, and three elders and three deacons were elected.  

Medical work. Mrs. Patterson's accident threw all the work in the spring on the Men's Hospital, where about 200 patients a day were treated. Mr. Yang, Dr. Bradley's medical assistant had become so proficient that on several occasions during the year, he was able to carry on the work in the hospital in Dr. Bradley's absence.  

School work. A Girls' Boarding School was begun in March with nine boarders and one day pupil -- all from Christian families. It was under the direction of Mrs. Bradley.  

The Boys' Boarding School enrolled 39 pupils for the year and there were 33 boys in day school. 

1530 Miss., Vol. 40, p. 156. See above, page 125.  
1531 Miss., Vol. 40, p. 488.  
1532 Ibid., pp. 161-162.  
1533 Miss., Vol. 41, p. 216.  
1535 Miss., Vol. 40, pp. 488, 535  
1536 Ibid., p. 535.  
1538 MNKM, 1908, p. 27.
1908, A Year of Progress. Mr. Patterson begins the annual report with this statement:

This has been a year of progress all along the line. The attitude of the general public has never been better. We are now recognized by the majority of the people as benefactors. And the people have never been as willing to come to us, from what seems to us, pure motives. In the session meetings with the inquirers, one gets some idea of the feelings of the people... 1539

Personnel. After nine years on the field, Dr. Bradley and family left the station in April for furlough. Mrs. Bradley was not well.

They had a hard trip down the canal. After sailing, on reaching Honolulu, they had to stop, and Mrs. Bradley underwent a successful operation. 1540

On April 30, in Soochow, Rev. J.W. Vinson married Miss Jeannie Junkin. The Bradleys were to be there for the wedding. 1541

Mr. Hugh W. McCutchen arrived in Suchien on Christmas Day. He was to take charge of the Boys' School. Mr. Junkin wrote:

On Mr. McCutchan's arrival, the boys of the school, about 50 in number, marched over to Mr. Vinson's where Mr. McCutchan was stopping, and saluted their new principal. A feast was given in honor of the occasion... 1542

Work of the Station. Evangelistic. The annual inquirer's class was held for a week in Suchien at Chinese New Year. Between 60 and 70 men came from the Suchien field to study. The men were eager to learn and did good work. 1543

The station borrowed, for a year, three native preachers from their neighbor's missions in Shantung. 1544 This enabled the Station to put

1539 Miss., Vol. 42, p. 240.
1542 Miss., Vol. 42, p. 215. For Mr. McCutchan see above, page 132.
1543 Miss., Vol. 41, p. 294.
1544 Miss., Vol. 41, p. 296.
The annual report said:

Mr. Junkin has as usual had charge of the growing work north and east of the canal. To help him at the various branches of the work, he has had Mr. Yen at Kwanhu. The excellent elder [Mr. Meng] in his home church at Chenchialou, Mr. Lu at Chipan, and a Mr. Chang and a colporteur and two teachers at other points.

Mr. Patterson has had charge of the work west and south of the canal. He has had as helpers in the field Mr. Kwan at Da-Wang-Ghi, Mr. Dai at Suining, Mr. Wu at Pichow, and Mr. Time [sic.] and Mr. Du at other points further north.

All the members of the station have taken part in the local church work. The oldest helper, Mr. Chu, has been invaluable in this work.

The Christian men of the Suchien congregation have undertaken the whole support of an evangelist for six months, hoping to continue the same for the remaining months, but they can guarantee but half a year's salary. These same men carry on regular Sabbath services in several villages near here, where they teach and preach from noon until dark. The Suchien congregation also pays a part of the salary of Mr. Chu.

Medical Work. In Dr. Bradley's absence the medical work was carried on by Dr. Yang, a graduate of Dr. Bradley's class. He was seeing from 100 to 150 patients daily and performing minor operations. "Mr. Yang has borne the brunt of this work, and is a skillful surgeon in some lines, and is a trusted man."

Educational work. In the spring, Mrs. Junkin reported:

The Girls' School has reopened with nine pupils. Three of these had applied for baptism, and will appear before the session at its next meeting. The girls are doing well in their studies.

The Boys' School has also begun a new session, with 33 boarders and 11 day pupils. Other applications have been refused because of lack of room. We need a larger piece of property and we need a new missionary to give his time to this school.

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1545 Miss., Vol. 42, p. 240.
1546 Miss., Vol. 41, p. 296. Mr. Chu had been examined by the Mission Examining Committee in April, and his examination sustained except he was deficient in Church History (MNKM, 1908, p. 5)
1547 Miss., Vol. 41, pp. 294, 454.
1548 Miss., Vol. 42, p. 240.
1549 Miss., Vol. 41, p. 485.
One man, a last year's pupil, is now attending the Seminary at Nanking. With him went another man, who was employed as helper last year. 1550

1909 brings us a very full Annual Report with parallel information scattered through our sources.

**Personnel.** Rev. George P. Stevens arrived in early January. 1551 He and Mr. McCutchan, who had come the month before, gave themselves to language study. Mr. Stevens was assigned to Suchien for the year. 1552

In the spring, Mr. Patterson had an illness which kept him from work for more than five weeks, and Mr. Junkin was thrown from a cart in March and broke his leg. The accident was followed by pneumonia, and the result was that he was laid up for several months. 1553

Dr. J. W. Bradley was ordained an elder by the Bishopville, S.C. Presbyterian Church on the first Sunday in January. 1554 In February, he made one of the addresses at the Birmingham Convention and $10,000 was subscribed for a hospital at Suchien. 1555 In August, the Bradleys returned to China. 1556

The work of the Vinsons at Suchien was to terminate with the summer, but they did not get into their new home in Haichow until December, 1909. 1557

West of the canal there are six or seven places where there are regular services on Sunday. The services are conducted by helpers of the mission or local Christians. There was a notable meeting in Suiining in October. A ten-day preaching service was followed by much confession and real repentance. We rejoice in a new bell for the church. It was bought with money given, for the most part, by a Baltimore Sunday School... 1558

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1550 Miss., Vol. 41, p. 295.  
1552 MNKM, 1909, p. 15  
1556 Miss., Vol. 43, p. 229.  
1558 Miss., Vol. 42, p. 112.
Mr. Junkin wrote:

Kwan-hu and Chen-chia-lou church officers not yet ordained, and so organization not completely effected. Now have seven places east of the canal where regular Sunday services are held...

There is a promising work commenced at Yao-wan, where we ought to have a substation in operation... he mentions six other places...

The whole section of the country east of the canal, I have been unable to touch personally. Destitute and splendid opportunities, but no one to go, and no efficient help. Have had to confine work this year to places where there were Christians or professed inquirers. 1559

Mrs. Junkin and Misses Johnston and McRoberts had carried on their usual work among the women. 1560

Dr. Bradley reported on the medical work:

Not as many patients treated this year as we have had in the past, but this can be accounted for... During the year 9,822 patients have been seen. There were 371 in-patients and 154 operations under anesthesia.

Since opening the hospital in September, I have been enabled to do much better work than ever before, because of the new apparatus which I brought back with me. I am looking forward to the time when I can get out of these old, dirty quarters into the new place. The land has been bought and we wait only until the cold weather is past and we break ground and begin work.

The last letter which I got from Dr. Chester said that only $7,000 of the $10,000 promised have been received. I had to use nearly $2,000 to buy furniture and apparatus; this only leaves $8,000 for the buildings, and it will take every cent of that amount, and even then, we may have to reduce the size of the buildings... 1561

Educational Work.

Boys’ High School. Writing March 1, Mrs. Junkin said:

The new school property, 35 mow, is in a good location outside the south “wei-tz” gate. It is on the bank of the old Yellow River.

1559 Miss., Vol. 43, p. 229.
1560 Ibid., p. 230.
1561 Miss., Vol. 43, p. 230.
Building will commence very soon. Lumber, brick, tile, lime, rubble, (for concrete foundations), are giving the place a busy appearance. Trees have been planted along the boundary lines to limit the ball and drill grounds. The school grounds and Mr. McCutchan's residence will be enclosed by walls. The Suchien High School expects to have accommodations for 100 boarders... 1562

By fall they had moved to their new campus and the annual report said:

In Suchien, the Boys’s School has 49 boarders and 12 day pupils -- 61 in all. Twenty-four of these are baptized communicants, 13 of these received this year. Most of those not yet members of the church are small boys, for in the class of large boys, 14 out of 18 are members of the church; in the middle class 9 out of 21 are baptized; while in the class of small boys, 22 in number, only one is a communicant. Several of the boys have the ministry in view...

The new school building put up this year will accommodate 70 boarders. When finished, next year, it will accommodate 100. 1563

The Girls’ Boarding School. Mrs. Vinson supervised the school in the spring and Mrs. Bradley in the fall. The report said:

The girls' school seems to be doing fine work. There are 16 boarders and several new ones are to come next year. The boys' school has its nice new quarters, and this gives the girls their old place, which is a great improvement over the cramped, narrow rooms that they have been in for the past three years. Seven of the girls have joined the church since they came here to school, and one or two others have asked to be baptized. We hope to keep the influence decidedly Christian.

When the new hospital has been completed, the old place will be turned into the school (they are separated only by a wall,) then there will be room enough to accommodate at least 50, or maybe more.

Mrs. Bradley will have to give up the work just as soon as the new hospital is finished, for our home will then be too far away for her to care for the girls. Mrs. Junkin feels that her hands are too full to undertake this work, and we must have a lady come out at once and commence the study of the language... Who will come?

Day Schools. The report added:

We have two day schools at country out-stations, with about 22 enrolled. 1564

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1910. Our best information for the year comes from the annual report, written by Mr. Patterson, which is as follows:

The workers at the station are two evangelists and their wives / the Pattersons and the Junkins, / a physician and his wife, / the Bradleys, / one teacher, / Mr. McCutchan, / and two associate lady workers / Misses Johnston and McRoberts. / The station has had to give up Mr. Steven's to Hsuchoufu, and it was very sorry to see him go, for we all loved him and besides, we needed him . . . 1565

The year has been one of many vicissitudes. Riots in the spring, floods in the summer and famine, in the autumn. The station would acknowledge with thankfulness God's gracious protection during the grain riots in the spring. 1566

The station has opened a new center at the south end. / A new mission compound outside the south gate, at some distance from the compound in the northern end of Suchien, / Dr. and Mrs. Bradley and Mr. McCutchan have moved down into the new residence at the hospital and school buildings.

Of the evangelistic work there, Mrs. Bradley writes: "Services have been held for two Sundays in the chapel opened in connection with the new hospital. On last Sunday there were 26 children present at Sunday School, and in the afternoon, 40 women and 30 men. The majority of these people do not attend services at the North end at all. Three prayer meetings for women have been opened in the various homes of inquirers in nearby villages to the south of us, hoping to encourage attendance on the chapel services, as it is so much nearer than to go into the city to church. In connection with the south end work, 25 homes are visited each week, and about 30 women are being taught. In February, when the hospital will be opened, there will be additional work among the patients."

The evangelistic work of the whole station has seen a steady growth. There were added to the church in 1908, 48 communicants; in 1909, 36; in 1910, 55. The total communing membership is now 251.

There was but one outstation added during the year. We have bent our efforts on establishing on what has been started. The reports of these dozen points scattered over three counties would be a long and tedious account of schools, inquirers, difficulties, persecutions, poverty, as well as loyalty, zeal and steadfastness . . . Mrs. Junkin has been encouraged at Kwanhu and Yaowan . . .

1565 He was transferred by the 1910 meeting of the Mission.
1566 For the Suchien riots, see Bi-M., Vol. IV, p. 92; Miss., Vol. 43, p. 393. See also above, pp. 89, 91-94.
Mrs. Patterson has had to give up medical work among the women since June. Why, we are not told. So Dr. Bradley has had his hands doubly full with all the patients and overseeing the building of the new hospital, too. He says, "The strain of building has been terrific. The workmen, from the contractor down, are lazy, thriftless, wicked and deceitful."

The new building is now just about complete, and is a commodious and well-equipped establishment. About $9,500 of the $10,000 promised has been received...

Mr. McCutchan has now taken charge of the Boys' High School, as he can give it close oversight. The school has taken on the ridged discipline of a Western school. The scholars are fewer this autumn, on account of the famine prevailing... 1567

Writing in the spring, Mr. McCutchan had this to say about the school:

As soon as the buildings were finished, the school moved in. As the buildings now stand, they furnish accommodations for four native teachers and 65 boys. We hope to build additions and bring the capacity up to 100. When the school opened after Chinese New Year, it was crowded to the limit, and some applicants were refused. About one-third of the boys are Christians... Several of our best students are thinking of studying for the ministry...

The new school building is outside the city, so we have a day school inside the city, for the convenience of the small boys who cannot walk to the large school. This day school now has 11 pupils. The teacher is a Christian boy who has completed the course in the boarding school...

The course of study in our boarding school corresponds to that of a good high school at home. We have no Latin, but we have elementary science, and mathematics, including trigonometry. Theoretically we offer course of two years in English; but practically no one has yet met the requirements, which are purposely made very strict. If we should teach English freely, we would be over-crowded with an undesirable class of students who want a little English in order to secure a government position of some sort. 1568

We now return to the annual report:

There are three new schools added to the five primary schools.

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1567 We interrupt the annual report here to add this information about the Boys' school. The Report is found in Miss., Vol. 44, p. 231.
1568 Miss., Vol. 43, p. 399.
The new Girls' School under Mrs. Junkin's care, is growing nicely. There are now 23 scholars. This is new work in this part of the country, but the people are beginning to appreciate it, and so the church is laying broad and deep its foundations for the new church in China.

The self-supporting associate workers, Misses Johnston and McRoberts, have done their usual visiting and teaching. They have besides a very interesting work among the little children of the neighborhood. From 70-100 came under their weekly instruction. They are rejoicing in the comfortable home built by the Mission for them. For twelve years they lived in a dark, wet, Chinese house. 1569

Kiang-Pei Presbytery, embracing Suchien and Hsuchoufu Stations, was organized in 1910 (See above, pages 363-364.)

1911. This was a hard year for Suchien Station, as it was for the rest of North Kiangsu. Famine conditions continued through the year and on into 1912. Famine fever was rife. The Revolution caused the evacuation of the Station in the late fall. The financial condition of the Executive Committee handicapped the advance of the work. 1570

Personnel at the Station. Mr. Junkin, worn down with famine relief, had a severe case of famine fever. The Mission rejoiced that he could attend the meeting in August. 1571

The Pattersons went on regular furlough in May, 1911, returning on October, 1912. 1572

Miss Mada McCutchan, (Hugh McCutchan's sister) arrived in Suchien on October 23, six weeks before the ladies evacuated. 1573

The Work of the Station. Naturally, famine conditions disrupted much

1569 Miss., Vol. 44, pp. 231-232.
1570 For the financial situation, see above, pp. 104-106.
1571 Bi-M., Vol. IV, p. 300.
1572 MNKM, 1912, p. 45 (register of missionaries)
1573 See above, page 147.
of the work during the year. We have little information about the work after Mission Meeting.\textsuperscript{1574} The personal reports to the Mission were printed, somewhat edited, and we will summarize some of the information found there.

It was reported to the Mission Meeting that the hospital building had been completed, but that the outbuildings were still in the planning stage. Because of lack of funds, no further progress had been made on the Boys' School. The McCutchan residence was in process.\textsuperscript{1575}

**Evangelistic work.** Misses Johnston and McRoberts had continued to carry on their usual line of work with the women and children.\textsuperscript{1576}

Mrs. Bradley and her Bible woman were busy talking to the women at the clinic, holding services for women and visiting in their homes. She had a Sunday School with a regular attendance of over 60, and used, both in the Sunday School and among the women, a course of study based on the catechism.\textsuperscript{1577}

Mr. Junkin reported on the general evangelistic work. He said:

> From the middle of the winter \textsuperscript{1910-1911} the famine relief work occupied most of my time and consumed my strength until the wheat harvest in June . . .

The work at our different outstations is encouraging, though we cannot say that it is progressing very rapidly. We have now 13 places in the Sutsien, Suining, and Pichou counties -- outside our own city -- where regular Sunday services are held. Working these outstations there are as helpers and teachers, 17 men. We have in the country 8 day schools . . . One of the schools . . . is a girls' school . . .

\textsuperscript{1574}Mr. Patterson, on furlough, wrote the annual report at the request of the Executive Committee (AR, 1912, p. 17)

\textsuperscript{1575}MNKM, 1911, pp. 13, 15.

\textsuperscript{1576}Bi-M., Vol. IV, p. 314, for her full report.

\textsuperscript{1577}Ibid., pp. 317-318 for her full report.
In the city we have one boys' day school excellently managed this year by Miss Johnston, and two evangelistic helpers. One of the latter gives his whole time to the Hospital. The other, Mr. Chu, helps us in the preaching and pastoral work of the city church.

One of our helpers, Mr. Ch'eng P'ang-yun, graduated last January at the Nanking Seminary. He is a man of some parts and is exerting a splendid influence.

In addition to these men in the field, we have five men at Nanking Seminary, one of them in the Seminary proper and the other four in the training school. Three of these men will finish their course this year. One of our men has obtained the highest marks in the institution, two others have, I think, stood 3rd and 5th.

We have two organized churches, one the city church, the other the Kwanhu-Chenchialou church. In the latter, I have received since last Mission Meeting seven members. There have been received into the Suchien Church... 36 members. The total membership of the Suchien field is 300...

Dr. Bradley reported on his medical work. He said:

Medical work has suffered this year for lack of attention; what with house building and famine work during the Spring, I was enabled to give only a small portion of my time to the Hospital. I regret this lack of attention very much and hope that I will never be called upon to give up so much of my time to other work again...

He reported a total of 14,513 patients treated.

Educational Work. The Girls' School, under the supervision of Mrs. Junkin, had enrolled 36 in the spring, 30 of them boarders. Miss Sheng, a graduate of the Hangchow Girls' School, was her assistant. She tells something of the course of study. Ten of the girls were Christians, and 31 were from the homes of Christians and inquirers. She adds:

There is room enough to take about 20 more girls. If they come from homes of inquirers, it would be good to increase the number of pupils; if from heathen homes, a slow growth is preferable...
The Boys' School. Mr. McCutchan reported:

During the past year my time has largely been occupied in managing the school, teaching a few classes, and doing some famine relief work, so that I have not accomplished very much in language study, although I have tried to work a little each day.

On account of the lack of funds, no addition has been made to the school buildings during the past year and a half; and I have turned away a great many prospective students because there was no room for them.

In the spring there were 67 students, 38 of them members of the church. Of the five native teachers, three were church members and a fourth hoped to be received at the next communion. The Christian influence in the school seemed to be quite good. 1581

A Brief Station History of Suchien was written by Mr. Patterson in 1909. We will quote part of it, supplementing the missionary roll he gives, bringing it up to 1912. He wrote:

Suchien's history runs back into the times of the kings of Judah. If its name, "Delightful" was a prophecy, it has been long in coming true. Its records for 1,500 years are little more than notes of floods, famine, blood and groans . . .

The missionaries had made several trips to Suchien in the eighties. It was not until the winter of '92 that the members of the station at Tsingkiangpu decided to open Suchien. Messrs. Sydenstricker, Patterson and Grier were commissioned to go to Suchien and secure property. The people knew the Jesuits, and their unsavory reputation made them afraid to sell to the foreigner. After a piece of property had been bought, the city magistrate, the councilors, and the mayor-general combined to repurchase the house and force the Mission out.

In God's providence, another magistrate came to Suchien who knew foreigners. He protected the missionaries in a rented inn. They lived in these quarters for four years, before comfortable houses could be secured. 1582

The following missionaries have labored at Suchien:

1582See our Vol. II, p. 602 (index) for Suchien Station.
Rev. A. Sydenstricker, D.D., 1893-96; Mrs. Carrie Stulting Sydenstricker, 1895-1896; Rev. M. B. Grier, 1893-1897; Mrs. Nettie Donaldson Grier, 1896-97; Rev. H.W. White, 1894-96; Mrs. Augusta Graves White, 1896; Dr. and Mrs. L.L. Moore, 1899; Dr. and Mrs. Terrill, 1900; Mrs. Mamie McCollum Bradley, 1901-1903; Rev. J.W. Vinson, 1896-1899; Mrs. Jeanie Junkin Vinson, 1904-1909; Rev. C.P. Stevens, 1909.

The following missionaries are now (1909) located at Suchien:

Rev. B.C. Patterson, '93; Mrs. Annie Houston Patterson, M.D.,'94; Rev. W.F. Junkin, '97; Mrs. Nettie DuBose Junkin, '00; *Miss Mary Melrose Johnston, '99; *Miss Bella McRoberts, '99; Dr. J.W. Bradley, '01; Mrs. Agnes Junkin Bradley, '04; Mr. H.W. McCutchan, '09; to these we must add, Miss Mada McCutchan, '11. 1583

The Evacuation of the Station, due to Revolutionary disturbances, took place in early December, but we are not given any details. Mr. Patterson, on furlough, wrote in the annual report:

The women of the station write of special and "sustaining" grace during the nights when warned to fly from the looting army, and there was no place to fly to, and the sky was lurid with the burning houses to the west . . . 1584

Perhaps the Suchien missionaries were among the number spoken of in the following:

Another instance of the protection guaranteed to foreigners, especially missionaries, occurred with the protection of a party of 26 that passed through Tsing-Kiangpu the day after the city had fallen into the hands of the revolutionists. They were protected by the soldiers from the multitude of looters that followed them. Boats ahead of the missionary party were robbed . . . 1585

Dr. Bradley, probably, took the group of ladies down (he was in Shanghai on December 18)1586 leaving Junkin and McCutchan to "hold the Fort." He evidently made a quick return to the station. 1587

Suchien Station Statistics. The table given on the next page is a composite one drawn from the statistical tables published in the Minutes and adapted to the Suchien Station. (See the comments on Mission statistics, page 389 above.)

Suchien Station Statistics, 1904, 1906, 1908, 1910, 1911
(See Minutes, 1905-1912, for full statistics.)

<table>
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<tr>
<th>MISSIONARIES</th>
<th>1904</th>
<th>1906</th>
<th>1908</th>
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<td>3</td>
<td>2</td>
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<td>1</td>
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<td>1</td>
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<td>4</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>3</td>
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<tr>
<td>(2) Wives</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Unord. Men</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

| THE CHURCH | | | | | |
| Unorg. Church | 4 | 4 | 2 | ** | ** |
| Org. Church | -- | -- | 1 | 2 | 2 |
| (3) "Helpers" | 2 | 2 | 9 | 8 | 12 |
| Bible Women | 2 | 3 | 2 | 4 | 3 |
| Theol. Stud. | 1 | 2 | 1 | 5 | 5 |
| Add. on Con. | 18 | 20 | 43 | 55 | 31 |
| Total Com. | 80 | 104 | 164 | 251 | 284 |
| Enquirers | 50 | 30 | 140 | ** | ** |
| Adherents | -- | -- | -- | 550 | 600 |
| S.S. Pupils | 35 | 35 | 290 | 320 | 450 |
| (4) Chapels | 1 | 1 | 1 | 13 | 12 |
| (5) Contributions | $70 | $50 | $296 | $83 | $130 |

| EDUCATION | | | | | |
| Day Pupils | | | | | |
| Boys | 16 | 25 | 31 | 83 | 100 |
| Girls | -- | -- | -- | 12 | 7 |
| Boarding-- | | | | | |
| Boys | 8 | 13 | 42 | 50 | 67 |
| Girls | -- | -- | 14 | 20 | 36 |
| Teachers | 1 | 1 | 6 | ** | ** |
| (6) Christian | 1 | 1 | 2 | ** | ** |
| (6) Non-Christ. | 1 | 2 | | | |

| MEDICAL | | | | | |
| Dispensaries | 2 | 2 | 2 | 2 | 1 |
| Hospitals | 1 | 2 | 2 | 1 | 1 |
| (7) Out-patients | 12,200 | 12,700 | 19,700 | 14,200 | 12,900 |
| In-patients | 165 | 321 | 558 | 240 | 218 |
| Med. Stud. | 1 | 2 | 2 | ** | ** |
| Receipts | $150 | $225 | $320 | $71 | $250 |

** means item not on statistical table
-- station did not report on the item
(1) "single women" includes two associate ladies
(2) Mrs. Patterson was an M.D.
(3) "Helpers" includes unordained preachers and colporteurs
(4) All regular preaching places
(5) Contributions to nearest dollar
(6) In 1910, 1911, question as to number of men and women
(7) Figures to the nearest hundred.
HSUCHOUFU STATION, 1902-1911

We have already noted the personnel and work of the "Chu-Chow-fu" station from the division of the Mission in 1899 to the evacuation in 1900.\(^{1588}\)

(See above, pages 23-24, 29 and 77). The annual report for 1901 said:

The members of the station did not return to their work until the fall of 1901. But during their absence, the work was looked after by Mr. Shen, a graduate of St. John's College, Shanghai, now head clerk in the telegraph office, and a very worthy Christian.\(^{1589}\)

The Whites had gone on a health furlough in November, 1898 and did not return until November, 1901.\(^{1590}\)

Dr. and Mrs. Moore and the Griers had been in Japan during the evacuation and returned to Chinkiang in September for the 1901 Mission Meeting.\(^{1591}\)

The Annual Report for 1901 tells of the resumption of the work in the fall of 1901:

The Griers returned immediately after mission meeting. The Whites arrived from the United States about the middle of November, and Dr. Moore soon after, having left his family in Chinkiang.

Mr. White reports a Bible class for inquirers was conducted by him for two weeks, three times a day -- a very satisfactory plan for opening up the country work, as these inquirers coming in from distant villages, form the nuclei for outstations . . .

Mr. Grier had been busy building his house . . . He conducts a Friday night service at the house of a Christian . . . His day school is in fine condition. . .

\(^{1588}\)Mr. White wrote in December, 1901, "We have a postoffice here now, so please have the address of this station changed to Hsuchoufu, via Chinkiang, China . . . The postoffice does not know the old spelling, which we have hitherto used -- Chuchowfu." Miss., Vol. 35, p. 140.

\(^{1589}\)AR, 1902, p. 39. See also above, p. 77 and Miss., Vol. 36, p. 159.

\(^{1590}\)MNKM, 1910, p. 23. (missionary register)

\(^{1591}\)See above, pages 46 and 67; Miss., Vol. 35, pp. 124-125.
Dr. Moore reports his medical work limited to dispensary work, as there is not a room for hospital patients. There have been 220 new patients enrolled, with an average of three visits each.

The women's work opened up encouragingly; Mrs. White and Dr. Grier have their hands full in treating and teaching the nurses and children...

1902 Personnel. We suppose Mrs. Moore and family came up to Hsuchoufu in the spring. The Griers got into their new house about that time, and the White's home was probably completed in the fall. Mrs. Grier was not strong, and could not carry much medical responsibility.

Work of the Station. A School was desired and evidently money had been given for one. The 1902 Mission meeting approved the opening of a boarding school at Hsuchoufu to be called the Julia Farror Sanford Memorial School.

Dr. Rankin visited Hsuchoufu in October, 1902, and we quote from his account of his visit:

I was more than glad I had gone to Hsuchoufu. The three days were all too short. I wish they could have been lengthened into a week. There is much of interest at this outpost. Twenty-nine have been gathered into the communion of the church; there is a Sunday school of 100. Mr. Grier has a promising boys' day school, and Dr. Moore has an extensive medical work in the dispensary.

There were more than 100 present at the eleven o'clock service on Sabbath. Not less interesting was the Sabbath school in the afternoon, with 100 present, about half of whom were in the infant class, taught by Mrs. Grier. The superintendent of this school is Mr. Shen, the telegraph operator at Hsuchoufu, and principal of a boys' English school. Mr. Shen is a graduate of St. John's College, Shanghai, and an Episcopalian, but he cooperates most cordially with our missionaries.

Friends elsewhere in China will pardon me, I am sure, for a special interest in this station. For the joy, delight and inspiration it gave me were alone more than compensation for the time and money expended in coming to China.  

1903 Personnel -- Successive attacks of malaria made it necessary for Dr. Moore to ask for an earlier furlough. He left his station in December, and sailed from Shanghai, January 1, 1904.

Work of the Station. Evangelistic activities were carried on, such as regular preaching, teaching in the Sunday school, street chapel preaching, visiting the homes. Some itinerating had been done.

Educational. The Julia Farrior Sanford Memorial School had a successful year. Eleven boarders and twenty day students were enrolled under two teachers. Five of the boarders were members of the Church.

The report continued:

The school is at present quartered in some old native houses, which are neither sanitary nor commodious. A dormitory and suitable class and recitation rooms are absolutely necessary if the school is to prosper.

Medical. In a report on our medical work in China is this statement:

At Hsuchoufu we have two medical missionaries. There being no room for hospital patients, Dr. Moore's work is confined to the dispensary. Dr. Grier's practice is among the women. She visits them in their homes and teaches those who come to her for instruction.

Dr. Moore reported that from January 1 to July 1, 1903, a total of 6,248 cases had been treated. There were 15 operations requiring chloroform and 13 other cases requiring surgical and medical treatment.
The Mission met at Hsuchoufu in October.\textsuperscript{1601} Evidently due to Dr. Moore's illness and approaching furlough, the building committees for his residence and hospital were re-constituted. They were to continue to seek to buy land for a hospital, but $600 of the hospital funds was transferred to build a more adequate church building.\textsuperscript{1602}

\textbf{1904. Personnel.} The Mission gave Dr. Bradley permission to help out for several months at Hsuchoufu in Dr. Moore's absence.\textsuperscript{1543} The Mission assigned Dr. McFadyen, who arrived in China December 31, 1904, to take Dr. Moore's place at Hsuchoufu.\textsuperscript{1604}

In the spring, Mr. White had a serious illness and the Mission Meeting authorized his staying on in Kuling after the summer for a year, and transferred the Graftons from Chinkiang (where they had just been assigned) to Hsuchoufu to take the Whites' place.\textsuperscript{1605}

\textbf{Work of the Station. Evangelistic.} Mr. Junkin came for a series of services at Chinese New Year and the response was good. Thirty-seven asked for baptism, four of whom were received.\textsuperscript{1606} Mr. White did some itinerating in Anhui and Honan provinces in the spring, but could not do all the work he had planned due to his illness. Mr. Grier further reported:

Medical work. Mrs. Grier has had her time fully occupied with the medical work, teaching the women and household duties. Especially since Mrs. White's departure . . . the entire responsibility for the women's work has devolved upon her.

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\textsuperscript{1601}See above p. 110 for Mr. Bear's death at this meeting.\textsuperscript{1602}MNKM, 1903, pp. 2-3, 7.\textsuperscript{1603}MNKM, 1904, p. 18. See above, p. 426.\textsuperscript{1604}MNKM, 1904, p. 10. For Dr. McFadyen, see above, p. 116.\textsuperscript{1605}Miss., Vol. 37, p. 585; MNKM, 1904, p. 14.\textsuperscript{1606}Miss., Vol. 37, p. 171.
My own time has been divided between the school, medical and evangelistic work. Of course, it was impossible to do justice to either. Ordinarily, I should not concern myself about the medical work, but it is impossible for Mrs. Grier to attend both men and women; and so, in order to keep the men's medical work open until our new physician should come, I have given a part of my time to that work . . .

The School has prospered with an enrollment of twelve boarders and twenty day pupils . . .

My preaching has been confined to the station . . . Our new Church building has just been completed, and will seat comfortably 350, but it is none too large for our Sabbath congregations . . . 1607

1905. Personnel. The work of the station was carried on by the Griers. The Whites were still in Kuling, and the 1905 Mission meeting gave them permission to remain for another year.1608 The Graftons and Dr. McFadyen were largely engaged in language study.

Work of the Station. There is no "annual report" of the station for 1905, but we have the following information.

Evangelistic work. The committee on building the new church in Hsuchoufu reported:

Your committee would report that the church built and occupied since January. Its seating capacity is about 350. The walls are of brick in foreign style. The seats are of Oregon pine, and the whole cost, exclusive of old materials, was $1,110.00 Mexican.1609

Writing some months after the dedication of the church, Mrs. Grafton said it was already too small for some meetings. She speaks of the first Christian marriage at the station. She also said the congregation had undertaken the support of one of the "helpers," who, at their request, conducted

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1607 Miss., Vol. 38, p. 230. See also Grafton’s letter of December 14, telling about the work of the Griers. (Miss., Vol. 38, p. 83)
1608 MNKM, 1905, p. 3.
1609 MNKM, p. 7.
the prayer-meeting service for them. The number of inquirers was very large, but some seeking instruction came from unworthy motives.

Medical Work. Mr. Grier wrote in June:

Our medical work this half year has been the heaviest we have ever had. While the pressure of other work prevents us from opening more than three days in the week for general dispensary work, yet there was an average for awhile of over 1,000 a month, in addition to a large number of operations, which pretty well occupied the other days in the week. At present, we have no regularly equipped hospital, but have a number of good Chinese rooms, which answer very well for the large majority of the patients who remain for treatment...

Writing after the end of the year, he said:

Eye diseases are very common, and furnish by far the greater part of the surgical cases, there being over 300 such operations during 1905, the most common operation being for inturned eyelashes.

The men's medical work is in charge of Dr. McFadyen, who, although on the field less than a year, had to get into harness. A new and desirable property has been purchased for his work. During 1905 there was a total of 10,000 treatments given in both dispensaries, and 325 in-patients accommodated...

The School. Mrs. Grafton, writing in the spring, said:

The building of enlarged quarters for the school has been postponed until next fall in order to enable Mr. Grier to visit other places having boys' schools, so that he may build on the best approved plan, and use the money for this purpose to the best advantage.

Writing about the same time, Mr. Grier said:

The school is now running to the full capacity of the very limited accommodations at present available. There are 28 regular attendants, although the enrollment went far beyond 30. Of these 12 are boarders. The ages vary from 12 to 23, the oldest being a married man.

The range of studies extends from the Chinese symbols, (the nearest approach to the A, B, C class), to the study of algebra, physical geography, evidences of Christianity, and the explanation of the Chinese classics, at least, that is the highest grade at present, though it will be advanced next year. Of course, we look forward to the time when the

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1611 Ibid., pp. 443-444.  
1612 Miss., Vol. 39, p. 299.  
1613 Miss., Vol. 38, p. 341.
Chinese books can be relegated to their proper place, which is a subordinate one, but at present conditions of China require that every educated man should have a knowledge of the Chinese classics.

Two teachers are, at present, employed for the Chinese books, and one for the Western branches. The latter is a graduate of the Northern Presbyterian College, Tengchow, in Shantung, and is an admirable teacher and an exemplary Christian. I have two classes daily in the school, either in the study of the Bible or Christian Evidences. Then on Saturday, I examine them on what they have done under the Christian teacher.

The school is the highest in grade of any in our North Kiangsu Mission, and gives promise of doing much good... 1614

The 1905 Mission Meeting encouraged Hsuchoufu station to develop their educational work to a college standard "if the way be clear". 1615

1906. Personnel. In February, 1906, Mr. White asked permission to go to Japan or North China for a few months, as Kuling was not helping him. He went to Chefoo, and then the 1906 Mission meeting at the recommendation of the medical committee, approved of his going to the States on a health furlough. 1616 The Whites left China in October, 1906 and did not return until February, 1908. 1617 Dr. McFadyen married Miss Catherine Williams on January 1, 1906. 1618

The Work of the Station. For the evangelistic work, we are dependent on Mr. Grier's report:

The work of 1906 has come to a close... Our evangelistic work has been the most encouraging of any year we have had, due largely to the fact that we have more native evangelists than formerly. The Christians have formed themselves into a Home Missionary Society and support two evangelists. In addition, there are two in Mission employ. These men do excellent work in the country and in the city as well, and the growth of the church as far as human instrumentality is concerned must be attributed largely to them.
In December, a large class of inquirers was gathered for instruction. Many came in from the country, some as far as 60 miles, and remained a week at their own expense. At the close, 17 men and 5 women were baptised. None of these had been on probation less than a year, and most of them longer.

Another step in advance has been taken, viz., the organization of a church, with two elders and two deacons. The church, while organized on Presbyterian lines, is not under the jurisdiction of the Presbyterian Church in the United States, but is one of the units which it is hoped will ultimately form the Presbyterian Church of China.

Mr. Grafton has made good progress in the language, and now takes his full share in the work of the station. 1619

Medical work. Writing in the summer, Dr. McFadyen said: 1620

In the medical work, there is much to encourage, as well as to dishearten. The total number of treatments in the men's department ... amounted to 5,250. This does not include the in-patients, who receive a great deal of attention ... 

But there are discouragements in the work. So many little children come to us with bone tuberculosis ...

Just before leaving for the mountains, we succeeded in getting a place for my hospital. It is very convenient to the rest of our compound, and is a good property from a Chinese standpoint. For hospital purposes it could not be much worse, but I hope to be able to work it over so as to get a few good rooms ... We had to pay almost 3,000 Mex. for the property, which does not leave enough money appropriated to do the necessary repairs ... 1621

The woman's medical work has been carried on by Mrs. Grier, who gives one half of her time thereto, her home duties forbidding her giving more. Mrs. Grafton and Mrs. McFayden have taught the patients and inquirers as time and health permitted, assisted by a native Bible woman ... 1622

Rains, floods, famine hampered the work. The first rains came during the wheat harvest and then continued. 1623 Mr. Grier wrote after the

1619\textit{Miss.}, Vol. 40, p. 229. Also, see Grafton's letter (\textit{Bi-M.}, Vol. II, p. 18)
1620This letter is attributed to Mrs. McFayden.
1621\textit{Miss.}, Vol. 39, p. 556.
1622\textit{Miss.}, Vol. 40, p. 229.
1623\textit{Miss.}, Vol. 39, p. 557.
The whole country has been flooded with water and famine is imminent. Indeed, prices are now higher than they have even been known for flour, etc. Thousands have left their desolated homes and gone South where they hope to be able to beg enough to keep them through the winter... 1624

Dr. McFadyen wrote on January 24, 1907 about the famine and its effect on the work:

Since coming back this fall [1906] we have found our work greatly hampered by the oncoming famine. Nor can you blame a hungry man very much if he neglects his opportunities for study, or even if he should neglect his physical welfare in the hunt for the necessities of life. We have found that the congregations have not been so large as they were last year. The drop-off in my medical work has been at least one-half. This may possibly be explained by the increased price of admission tickets -- almost double, but I think the greater part of the falling off is to be attributed to the famine and the consequent struggle for life.

He speaks of repairing the Chinese houses on the property he had bought for the hospital. He continued:

The largest of the buildings I have had floored and hope to live in myself until my own house can be built. Owing to the famine all building material is so high this fall that I could not build my own dwelling and come anywhere near within the Mission appropriation. It had to be put off till next fall, or at least, till prices fall again.

He then gives statistics for his medical work for 1906. Some 4,000 patients treated and 205 in-patients. He lists some of his common operations and describes an interesting case or two. 1625

The School. The new building was completed in 1906, and some pictures were published in the Missionary, July, 1906. 1626 The building committee of the Mission --

1624 For the famine of 1906-1907, see above, pp. 90-94.
Mr. Grier wrote December 31:

There have been in regular attendance on the school during the year 32 pupils, of whom 12 were boarders. Three pupils will graduate this year, all of whom expect to go into the service of the Mission as teachers, and ultimately, prepare for the ministry. As I expect to return to the U.S. on furlough next year, and there is no suitable man available to take charge of the school, it is thought best to close the boarding department during my absence and only continue the day school. The boarders can all be arranged for either at Suchien or at Chinkiang, so that their studies will not be seriously interrupted ...

1907. Personnel. The Whites were in the States on health furlough, and in the spring he was at the Johns Hopkins University Hospital undergoing treatment. A letter from the church in Hsuchoufu was published in the February, 1908 Missionary, urging the Executive Committee to send the Whites back as soon as possible.

The Griers sailed on furlough on July 5, leaving the McFadyens and Graftons to carry on the work.

The work of the station in the spring of 1907 was largely given to famine relief. Mr. Grier wrote on June 12:

A bountiful harvest has just been reaped, flour has dropped from 90 cash to 30 cash a catty, prosperity is returning and the great famine of 1907 is a matter of history.

The following as a resume of the work done at Hsuchoufu. Five centers of distribution were established, two in the city, and three in the country. More than 83,000 families were enrolled, representing a

1627 MNKM, 1906, p. 4.  
1629 Ibid., p. 59.  
1630 Miss., Vol. 41, pp. 65-66.  
1631 Miss., Vol. 40, p. 343.
population of about 415,000. Over 28,000 bags of flour and 875 tons of grain were received from Shanghai and distributed. In addition, we bought and distributed over 41,000 dollars worth of Shantung grain and beancakes.

The ladies enrolled 1,008 babies, feeding twice daily and using over 100 cases of condensed milk.1632

The Mission Meeting in August felt that the time had come to follow up the famine relief with a special evangelistic campaign, and among other things, they voted to allow Mr. Grafton to "make a special plea to the Church in Shantung for well-equipped Chinese helpers to assist us for about two months in the autumn."1633 Mr. Grafton made a trip to Tsinanfu in September and the Annual Report said:

... secured eleven men, who have been with us now about two and one-half months, and are being paid with famine contributions, which arrived too late for distribution, and which the donors left to Mr. Grafton's judgment as to how it should be used.

The Report continued:

Beginning on December 7th, we held an inquirers' class which lasted ... a period of a week ... The country people have always been given lodging in our compound, but this year, such a crowd came we had no room; so we rented an inn near us for the men, and the women were crowded in wherever we could find a place for them. By referring to Mr. Grafton's books, I find he examined 178 persons, of whom 43 were received into the church ... The same night we baptised six children ... 1634

Nothing is said in the Report about the medical work or the school work.

The boarding school, we saw above, was to be closed during Mr. Grier's furlough.

1908. Personnel. The Whites returned from furlough in February and the Griers in October.1635 Miss Mary Thompson joined the station in

December, 1908. 1636

The Work of the Station. Mrs. Grafton, writing in April, tells of the return of the Whites and their welcome by the Chinese and the station. She then tells about the evangelistic work.

Mr. and Mrs. White are in splendid health, and have taken up the work with energy and zeal. After a thoughtful discussion of the work, it was decided that Mr. White should have charge of the work inside the city and extending to the outlying villages within a radius of twelve miles, and Mr. Grafton the country work beyond this limit. When a list was made of each of the church members under their care, it was a singular coincidence that both lists showed the same number of names -- 63. This shows our church members, besides whom there is a very large class of inquirers . . . so large indeed, is this number that it will be impossible to have them all come here for examination; so instead of them coming to us, the country people in places where there are a number of inquirers will be examined and baptised there. We have nine native helpers, one of whom is paid by the Christians themselves. Besides those men, we have three women, who, while not well enough advanced to be called regular Bible women, are doing good work teaching beginners and spreading the gospel in the country towns and villages . . . 1637

Writing in June, Dr. McFadyen said of the Hsuchoufu church building:

The present church building, seating 350 people, is altogether inadequate for the crowds that come. This year from the end of November to the first of May, seats were at a premium very often, as many being outside the church as inside . . . 1638

Dr. Junkin, reporting the news from the 1908 Mission meeting, said:

Hsuchoufu reports 139 adult baptisms since last mission meeting, a very wonderful opening in city and country . . . One or two outstations about ready for the church organization. The present church building in the city accommodates about 400 . . . So station requests appropriation to build a new church . . . 1639

Mr. Grafton, writing in December, speaks of the inquirers' class just closed, numbering about 300, 39 of whom were received. The church

1636 For Miss Mary Thompson, see above pp. 132-133.
roll then stood at 257. He continued,

On Sunday, we decided to admit only church members to communion service, and it was a good sight to see the church comfortably filled on the men's side and half full on the women's, all partaking of the sacrament.

We gladly welcome Mr. and Mrs. Grier back to us. For the first time in the history of the station we have four families, and we are shorter of workers than ever before, as our labors and problems increase even more rapidly than our membership.1640

**Medical work.** Writing in April, Mrs. Grafton said:

Since Mrs. Grier left, Dr. McFayden has kept both her dispensary and his open. Every other day he sees the men patients, and the other days, he sees the women. . . . There is a Chinese graduate in medicine who assists Dr. McFadyen, as well as a young man, who, while not a medical graduate, is able to render considerable help in the dispensaries and also keep books for the doctor. Since January, 3,216 patients have been treated, of whom 293 remained in the hospital some days . . . This is the first year that a kitchen has been run in connection with the hospital, and the results are very satisfactory . . . 1641

For the year 1908 Dr. McFadyen reported a total of 13,000 treatments, and 768 in-patients — 418 men and 350 women. He comments on the number of eye operations of various kinds.1642

In **educational work** the beginning and growth of the Orphanage was the outstanding thing. A letter of February 3 from the Executive Committee set forth the terms on which Dr. Klopsch of the Christian Herald would underwrite an orphanage: "Dr. Klopsch guaranteeing to support the orphans for ten years at the rate of $40.00 Mex. per annum for each child. The number of orphans contemplated at present not to exceed 100." If the station agreed, the Executive Committee would give $5,000 for an orphanage.

1641Miss., Vol. 41, p. 392. See also McFadyen's letter, of June (Bi-M., Vol. III, pp. 107-108)
Evidently the offer was accepted, and Mr. Grafton was appointed to undertake the work. The first reference to the orphanage we have is in a humorous letter of Mr. Grafton, dated August 22, telling about his two-horse grain mill erected in the orphanage and the Chinese attempts to duplicate it; the problem of "bondsmen" (Bao Ren) for the orphanage and the problems of conducting an orphanage for the 100 he had received. 1644

Mrs. White, writing December 28, said:

The orphanage is, I believe, nearing completion. The number -- 150 -- is now complete, and the tale of wadded clothes is also complete, thanks to Mrs. Grafton's executive ability. 1645

1909. Personnel. The four couples at the station - the Griers, Whites, Graftons and McFadyens, were joined by a fifth couple in the fall - the Rices, who were transferred there from Haichow. 1646

In February, Miss Bernice H. Murray came to teach the Grier and White children, thus releasing the mothers for more missionary work. 1647

Miss Charlotte Thompson, the sister of Miss Mary, also joined the station in the fall. 1648

The Work of the Station. "Good Times at Hsuchoufu" is the title of an

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1643 MNKM, 1908, p. 20. For the Orphanages, see above pp. 403-404.
1646 Miss., Vol. 42, p. 623.
1647 Bi-M., Vol. III. For Miss Murray, see above, page 150.
1648 For Miss Charlotte Thompson, see above, page 134. In 1914 Miss Charlotte married Rev. Frank A. Brown and her husband wrote a sketch of her life in China, entitled Charlotte Brown, a Mother in China. (Published privately in 1953 by Mr. Brown, 100 pages.)
article written by Mr. Grier sometime in the spring of 1909. He emphasizes the great opportunity and the inadequate equipment. We will quote part of it:

As it appears to us, there has never been a time when the prospect was so encouraging . . . We had our Communion two Sabbaths ago. Ninety came up for examination in connection with the city church alone. This does not include those who went to Mr. White [at the South Gate?] for examination, (I do not know the number), nor the country Christians, who are entered on a separate roll. Twenty-two of these were baptised. The number of homes in the city that are not only open, but that request instruction is so great that our work force is unequal to the demand.

We must simply have enlarged equipment and increased force. The School cannot accommodate the boys from Christian homes that are anxious to come. The church building, which was erected five years ago, with a seating capacity of about 350, is utterly inadequate, even after the division, to accommodate our Sunday morning congregations, and we often have as many (or more) in the yard to an overflow service as are inside . . . 1649

The division of the city Church in the spring of 1909, gave serious concern, not only to the station, but to the Mission. We do not know the cause of the division, but it seems that part of the church established a separate congregation at the South Gate, Mr. White being their pastor.

We do not know to what extent, if any, the missionaries were involved in the split, but the situation was seriousness enough for the Mission to send a committee of Messrs. Caldwell, Graham and Junkin to see what might be done. 1650

The Mission met in Kuling on August 23, 1909, and a communication from the Executive Committee concerning the troubles at Hsuchoufu was made the second order of the day on Tuesday morning.

1649 Miss., Vol. 42, p. 405 (italics ours)
There is no reference in the Minutes to the matter being discussed on Tuesday morning, but the following unanimous action of the Mission, on motion of Mr. Grier, was evidently their solution:

Resolved, that the station at Hsuchoufu remain intact, and that Mr. Rice be advised to go to Hsuchoufu to assist in the work till the next Mission meeting. 1652

The new arrangement of work was as follows:

In the arrangement of the work at Hsuchoufu for the year at the meeting of the Mission, Mr. White resigned his work at the South Gate; and Rev. Mark B. Grier gives up the pastorate of the city church to devote himself to school work. The two congregations are united, and the Rev. A. D. Rice, as has been previously stated, has moved from Haichow to take charge of the church ... 1653

Among the missionaries having the largest experience in country work is Rev. Hugh W. White. Under the present arrangement of work at Hsuchoufu station, Mr. White will devote himself to the country work during the present year. 1654

Mr. Junkin reported to the 1910 meeting that he had announced to the Hsuchoufu church the solution of the Mission. 1655 The transfer of work was made, and Mr. Rice became the pastor of the city Christians and Mr. Grier, writing in December, said:

An unfortunate division that occurred in the Church in the spring has been healed and the churches re-united, and Mr. Rice asked to come and help us out for one year. There was a great feast yesterday to which about 90 Chinese and foreigners sat down, toward which all contributed, in honor of the reunion. There is, therefore, the prospect of an unprecedented year before us. 1656

The Annual Report for 1909 was written by Mr. White. He starts with the evangelistic work.

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1652 *Ibid.*, p. 12 (Italics ours. It seems probable that the first plan was to exchange Mr. White and Mr. Rice, note *Miss.*, Vol. 43, p. 175 about Mr. White's address.

1653 *Miss.*, Vol. 43, p. 82.

1655 *MNKM*, 1910, p. 3.


1656 *Miss.*, Vol. 43, p. 165.
At this station during the year, and for a time preceding, there has been a movement towards the Christian church, the value of which in the ultimate evangelization of China can only be determined when it becomes history. Looking at it so close at hand, it startles us, the rapidity and extent of the movement are so unexpected.

That this statement is not hysterical will be seen from the fact that in fifty days just preceding Christmas, one member of the station examined 501 applicants for baptism. These examinations did not cover much more than half of the field. Of the applicants 95 were baptised. During this year we have baptised in all 164 adults.

When the writer came to China in 1894, our China mission was then 27 years old, and the total membership was then 159. Thus, in one year this station has added more than the whole Mission added in 27 years.

Our territory is 100 miles each way, i.e., 10,000 square miles. We have to go 75 miles to make some of our pastoral calls. There are 34 centers of worship, and over twice as many places where there are signs of life. How strange this seems when only five years ago there were only two Christians outside the city. The work is also growing intensively. We have a number of little buildings about the country, and the members in other places are working that way. In two places this year, churches have been organized, with full quota of elders and deacons. Quite a number are anxious to study for the ministry, and we are selecting some to go to our Nanking Seminary. In general, they show a commendable zeal for study...

In other ways there have been great developments. Owing to the blank in last year's reports (I do not know whether we ourselves are responsible for it or not) it is scarcely known that a large orphanage has been started here. The Christian Herald provides the funds for running expenses, and we provide the force of workers. Under the management of Mr. and Mrs. Grafton about 180 orphans have been received, commodious buildings erected, the whole work systematized, and a good work established.

The medical work in both the men's and the women's hospitals has been carried at full speed. A change was made in the plan of the hospitals by which patients now pay for all medicines. But in spite of that, the number was larger than ever before.

The boys' school has had to limit its work to its capacity. The demand for larger buildings makes it necessary to plan for extensive improvements. We cannot begin to accommodate the applicants for admission...
Hsuchoufu and the Presbyteries. Dr. McFadyen reported from Hsuchoufu:

On Saturday, January 30, [1909] the first meeting of the newly organized Shankiang Presbytery convened in the church here. This Presbytery comprises of the city churches at Ichowfu, Yishien, Chiningchow in Shantung Province and Hsuchoufu in Kiangsu, together with surrounding country churches. It starts off with a communicant roll of 1,681. During the past fifteen months 395 have been added on confession of faith. There are nine ordained ministers, all foreign, seventeen elders and eleven deacons. The foreign ministers are on the same basis as the natives. Money contributed by the native churches is very little, only $595.00 being reported. The lack of native pastors was deplored, and all the stronger churches were advised to look for competent men to fill the pastorate. 1658

Doubtless this act on the part of the Hsuchoufu city church spurred the Mission at the 1909 meeting to take the following action:

... in view of the fact that there are already three organized churches within the bounds of Hsuchoufu and Suchien stations, and the prospect of others in the near future, therefore, the Mission recommends to these stations to consider the advisability of the early organization of a presbytery along the lines of the Amoy plan within this territory. 1659

Mr. Patterson reported the organization of Chiang Pei Presbytery in Hsuchoufu in March, 1910. 1660 The Committee to organize the presbytery reported to the 1910 Mission meeting:

... There are four churches united in the formation of Presbytery -- the churches at Suchien, Chenchialou, Yuenchiawa and Yungchen... 1661

Evidently the Hsuchoufu city church did not at this time join Chiang Pei Presbytery.

1910. Personnel. The same missionaries as in 1909 carried on the work of the station in the same areas of work in the spring of 1910. Miss

1659MNKM, 1909, p. 10. See above page 363-364.
1660Bi-M., Vol. IV, p. 89.
1661MNKM, 1910, p. 13.
Mary Thompson, having done well in the language course, was doing regular teaching in the orphanage.1662

Changes in personnel for the fall of 1910. Mr. Rice returned to his work in Haichow.1663 The Mission meeting assigned Mr. White to open a new station at Yencheng,1664 and transferred three new missionaries to Hsuchoufu -- Mr. Stevens who had been studying the language at Suchien,1665 and the Armstrongs who had been studying at Chinkiang.1666

The Work of the Station. Evangelistic. Mr. White wrote a letter about his country work at the end of the spring.1667 This was summarized in the Missionary as follows:

During the year ending in the summer of 1910, Mr. White held twelve inquirers' classes, with a total of 954 examinations. Of this number 147 were received as church members. Six churches have been built or bought, the native Christians contributing about one-half of the amount. The twenty-nine native workers, colporteurs, with a mere pittance of salaries from one to four dollars per month, have been invaluable helpers. Eight country schools have been opened . . .1668

Mr. Grier's annual report for the station speaks of the fall:

In the country Mr. Stevens has fairly to hold the people back, as he does not wish to assume full responsibility before his period of study is completed. The care of the churches already organized and the examination and oversight of the host of inquirers will give him far more than he can do when he does begin active work.1669

Mr. Grier has this to say about the city church:

1662 Miss., Vol. 43, p. 499. 1663 Miss., Vol. 44, pp. 78-79.
1664 MNKM, 1910, p. 12. The Whites moved to Hwaianfu in November, as a base for opening Yencheng. See above, page 413.
1665 See above, page 437 for Stevens at Suchien. He was sent to Hsuchoufu to take charge of the country work.
1666 See above, page 381, 383, 384 for the Armstrongs at Chinkiang.
Mr. Armstrong took over the city work.
1667 Bi-M., Vol. IV, p. 100. 1668 Miss., Vol. 43, p. 515.
1669 Miss., Vol. 44, p. 231.
In the city it is a problem to know what to do with our Sunday congregations. It is simply impossible to seat them in the church, although we have a seating capacity of about 500. At present we just have to close the doors when the house is full, and have an overflow meeting for the rest outside. Not only do they come to service, but families asking for regular instruction in their homes are far more than can be visited. This interest is especially manifest among the women. 1670

The need for more women evangelists led the station to authorize Mrs. White to make an appeal for one or two ladies. As a background for the appeal, she tells what the various ladies of the station are doing:

We are pleased to have the Misses Thompson, who, it is expected, will take charge of the Girls' School, but the evangelistic work is as short as ever. Mrs. McFadyen has the strength to do only a little work; Mrs. Grafton is fully occupied with the orphanage, and Mrs. Grier - wonderful woman - does some evangelistic work in addition to her large medical work, but the bulk of the work falls on Mrs. Rice and myself. We have a large and increasing work. 1671

In the fall, Mrs. White and Mrs. Rice had moved to other stations and Mrs. Armstrong was a new missionary with only a year of language study.

The Medical Work: The Annual Report said:

The surgical work has been very heavy in both hospitals during the past year, and at this writing, there are 12 fractures in ward. As there is considerable brigandage in the surrounding country, a great many gunshot and swordcut wounds. The railway, too, that is fast nearing completion, furnishes its quota of accident cases. The work has the confidence of rich and poor alike . . . 1672

Dr. McFadyen gave statistics for his medical work in the Bi-Monthly Bulletin. 1673 The Mission approved an appropriation to Mr. Grier of $15,000 for hospital land and building, "on condition that both the men's and women's hospitals are eventually to be located together." 1674

Boys' Boarding School (Julia Farrior Sanford Memorial) with 80 pupils, and the Klopsch Orphanage with 180, represent the present educational plant in the city, with primary, intermediate and middle grades. A new dormitory will be put up for the Boys' Boarding School this year. It is greatly needed.\textsuperscript{1675}

The Girls' School will open in February \textsuperscript{(1911)} with the Misses Thompson in charge. This will be a very valuable addition to our work...\textsuperscript{1676}

Mr. Grafton, writing probably in the summer of 1910, has this to say about the Orphanage:

You would not recognize the orphanage building now. A neighboring lot has been bought, nearly doubling our frontage on the street, and across this whole front we have erected two handsome two-story brick buildings, each 65 feet long and supplied with two full length porches facing south. In one of these I am now living with my family, to be in closer touch with the boys. The other is our chapel, office, guestroom and industrial room. All are resplendent with a coat of the best American yellow paint which shines. You ought to see it! The new chapel will comfortably seat about 300. We have 180 in the orphanage, which is all we can comfortably care for without expensive enlargement of our premises...\textsuperscript{1677}

\textbf{Famine}. The Annual Report for 1910 concludes:

Famine conditions prevail in this section now, and while the suffering is not so general as in 1907, still there is a great deal of suffering among the poor, and the Government has appropriated $30,000 Mexican for this county. A Committee has been formed in Shanghai to solicit funds, and if we can get a grant from them, we shall again do some relief work.\textsuperscript{1678}

\textsuperscript{1675}The School Building Committee reported to the 1910 Mission meeting that materials for the new dormitory had been gathered, but the location was the problem:

Instead of putting the building on the present lot, which the committee felt was cramped, an effort was made to secure property outside the East Gate. On being informed, however, that this move was being taken by some as an effort to again divide the church, the committee at once ended all negotiations for the property, as well as all building operations. (Italics ours) MNKM, 1910, p. 5.

\textsuperscript{1676}\textit{Miss.}, Vol. 44, p. 231. \textsuperscript{1677}\textit{Miss.}, Vol. 43, p. 515. \textsuperscript{1678}\textit{Miss.}, Vol. 44, p. 231.
1911. There were no changes in Personnel in 1911.

The Work of the Station was handicapped, however, first by the famine, and later in the year, by the Revolution. Writing in May, Miss Mary Thompson told about the famine and the Station's efforts to relieve the need:

Suchowfu has always seemed a pretty busy station, and I should have said last winter that nobody could do more than he or she were already doing. But this year, in addition to the regular station work, the majority of the station have had their hands full and hearts full in helping the starving thousands around us.

I have never even imagined such suffering and misery...

The regular work did go on, and our best reports on it come from the summer. The personal reports of the missionaries to the Mission meeting were published in the Bi-Monthly Bulletin, (Vol. IV, p. 320-327). A letter by Mrs. Armstrong written in the early summer gives a good brief sketch of the work:

Both the hospitals report that the famine has brought them many more patients than they could accommodate, and Mrs. Grier says the death rate in her woman's hospital has never been as high as this year since the beginning of her work, 14 years ago. The care of her patients was made doubly difficult because she has only small, unsuitable rooms in which she cares for them. Famine, or relapsing fever, has been very prevalent both in and out of the hospitals...

Bi-M., Vol. IV, p. 273. About the end of 1910, the post office fixed the spelling of the name of the city, Suchoufu or Suchou, usually printed Suchou.

The brief section in the Annual Report (1912, p. 19) said that Mr. Grier contracted a light case of famine fever.

This report is inaccurate and inadequate. Complete statistics were lacking because of the evacuation. Inaccuracy is seen in names, e.g. Medical -- Dr. McFadyen (sic) reported 12,351 patients treated in the year ending in July.

Mrs. Given's (sic) hospital has sent no statistics... There were 30 famine-fever patients in her hospital when the members of the station had to fly from the city in December.

See Dr. Grier's and Dr. McFadyen's personal reports to the Mission in August (Bi-M., Vol. IV, pp. 320 and 324).
Mr. Grier's school had the largest enrollment in its history and the conduct and progress of the boys have been satisfactory. Including the day pupils, he had 92 scholars, most of whom come from Christian homes and want to do Christian work ... 1681

The Misses Thompson started their girls' school in February ... in a few little rooms in the corner of Dr. McFadyen's hospital yard. This year they enrolled 62, including some girls from the orphanage ... 1682

Mr. Grafton's orphanage, supported by the Christian Herald is doing good work as usual. When the children entered the school, they did not know a character in the written language. Now, in three year's time, the average boy, besides doing his regular school and industrial work, has acquired a far better knowledge of the Bible than the average boy or girl in the home land ... 1683

Mr. Stevens, who has charge of the country work, is just now having a conference for prayer and study with his workers. He has seven Chinese who help him preach at different places in his large field of more than half a million people. Besides these he has a number of book sellers ... 1684

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1681 Mr. Grier, in his personal report, said there were 72 boarders and the school had eight grades, the highest being about equivalent to the second year high school. He felt that the teaching of the Chinese branches should be improved, as the Mission schools were turning out poor Chinese scholars. The question of teaching English was ever present, but he had been able to stave it off. However, it would inevitably come.

The new dormitory was begun after the Chinese New Year, and when finished, would give accommodations for 80 boarders, with a large assembly room on the third floor. (**Bi-M., Vol. IV, pp. 321-322**).

1682 See Miss Mary Thompson's personal report (**Bi-M., Vol. IV, pp. 25-26**). For location of the school, see **MNKM, 1911, p. 12**.

1683 Mr. Grafton in his personal report said the first half of 1911 had been difficult. He was away a good deal on famine relief. "The Western branch" teacher defected. "He came a month late, was unsatisfactory from the outset, and finally struck, after two months of piddling."

Rising prices, due to famine, made it necessary to economize, and his efforts to save found no support from either pupils or teachers. Either he or Mrs. Grafton had to be present at every meal, and the strain wore them down. Finally, they decided to suspend school in June, and send home all who had any relatives. About 50 took advantage of it and went for a 50-day vacation, but soon straggled back, having found conditions at home hard, and some said the orphanage was like Heaven. In the summer he was reorganizing the work. (**Bi-M., Vol. IV, pp. 322-324**).
The church in the city where we are now working has a membership of 160. The attendance at all services continues very large. The church is altogether too small for the various congregations. A site for a new church has been purchased, and as soon as funds are available a new building will be erected which will accommodate all who wish to attend the services. The Sunday School is very encouraging with an attendance of about 250, four-fifths of whom are parents. All the missionaries help with the services at this church.

The Tientsin-Pukou Railway. This line, running through Suchoufu, was completed to the north bank of the Yangtse River at Pukou (across from Nanking) in October, 1911. A branch line ran from Tsinan in Shantung to Tsingtao on the coast.

The Revolution - Suchoufu Evacuated in December. The first threat to the safety of the missionaries came when the mutinous soldiers from T.K.P. turned their faces towards Suchou. Fortunately, they were peacefully incorporated into the troops there. However, when the Imperial General at Nanking had to surrender the city to the Revolutionists, he retreated northward by the Tientsin-Pukou R.R., determined to make a stand at Suchoufu. This made it seem wise for the missionary women and children to evacuate, and they were able to get R.R. transportation from Suchoufu to Tsinan in Shantung Province, and from there by the branch line to Tsingtao, and then by steamer to Shanghai.

Suchoufu Station Statistics. Due to the disruption of the work in 1911, the statistics for that year given in the Minutes (1912) are inadequate and inaccurate, as you check them against what is said about the work of

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1685 As the orphans and the boarding school students numbered about 300 in all, a separate service was held for them at 9 a.m. each Sunday (Bi-M., Vol. IV, p. 275.)
1686 Miss., Vol. 44, pp. 478-480.
the year. For that reason we are omitting 1911 from our statistical table, and will give the statistics we have for five other years. This composite table is based on the statistical tables published in the Minutes of the Mission, as adapted to the Suchoufu Station. (For comments on Mission statistics, see page 389 above.) For this table, see page 473.

**Hsuchoufu Station and Polygamy.** The question at issue was whether polygamists should be received into the church. As a background for the Huschoufu concern in this question, we must briefly sketch the discussion in the Southern Presbyterian Church, 1904-1906. The question was raised by a statement of Dr. W. M. Morrison of the Congo Mission, speaking in the Central Presbyterian Church in Washington in March, 1904. The Washington Post quoted Dr. Morrison as saying:

> Some of the natives in the Congo have as many as five wives. Many members of the church have as many as two wives. When they are reprimanded for polygamous living in the church, they will respond that they had the wives when the gospel was brought to them; that it is the custom of the country, and previous to the coming of the white man, no one thought it wrong; and therefore, it would be wrong to desert all but one of the plural wives and their families.

Dr. Samuel Spahr Laws, a member of Maryland Presbytery, not

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1688 See Samuel Spahr Laws, Polygamy and Citizenship in Church and State, (Washington, D.C., Judd & Detweiler, Inc.), printers, 1906, 227 pp.) Dr. Laws quoted the pertinent material, and commented critically and at length on the statements quoted. (Hereafter referred to as "Laws, Polygamy")

Chester, Behind the Scenes, Ch. VII, Polygamy on the Mission Field, gives a balanced and briefer sketch of the discussion.

1689 Laws, Polygamy, p. 12. Dr. Morrison clarified his statement in a letter:

Now, what I did say was this: We have a few men in our African Church who have two wives. There are perhaps not more than fifteen or twenty in the over two thousand membership ... (Laws, p. 15).
### Hsuchoufu Station Statistics - selected years

*(See MNKM, 1905-1912, for full statistics for 1904-1911)*

<table>
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<tr>
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<td>3</td>
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<td>**</td>
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<td>3</td>
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** means item not in statistical table that year.
-- Station did not report on the item.

(1) Mrs. Grier was an M.D.
(2) "Helpers" - unordained preachers and colporteurs
(3) "Chapels" - ambiguous: street chapels? chapel buildings? Just regular preaching places, country or city? Station replies not uniform.
(4) Contributions to the nearest dollar
(5) These figures must be checked by the yearly station narrative. There is lack of agreement.
(6) Figures to the nearest hundred.
having time to introduce an overture condemning polygamy into his own
Presbytery, introduced it into Chesapeake Presbytery, which voted 15 to 8
in favor of the overture to the Assembly of 1904. The minority of the
Presbytery protested the action, saying there was no need for action on the
part of the Assembly.

The Assembly of 1904 made this deliverance on the overture:

In view of the fact that the Presbyterian Church is unalterably opposed
to polygamy, and would not under any circumstance, tolerate the
entrance into polygamous relations of any of its members, even in
heathen lands, and in view of the great care of our Executive
Committee of Foreign Missions in appointing to the work in foreign
lands only workers of piety and discretion, we deem in unnecessary
to make any deliverance on this subject... Laws said that "This action of the General Assembly is virtually an
apology for polygamy." It did not touch the fact that there were
polygamists in our churches in the Congo and in China.

He introduced another overture to the Assembly in the 1904 meeting
of the Synod of Virginia, which the Synod referred to an Ad Interim
Committee for study. This Committee reported to the 1905 Synod
which adopted the following:

The Synod of Virginia approves and records the report of the ad
interim committee on the overture of the Rev. Dr. Laws, commends
the diligence and ability with which the committee has done its
work, and places the following statements upon its minutes as an
expression of opinion upon the subject of the overture:

(1) The Synod recognizes the fact that the Scriptures unequivocably
enjoin monogamy as the law of God, and condemns polygamy as a sin.

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1692 MGA, 1904, p. 50. 1693 Laws, Polygamy, p. 33.
(2) The Synod is aware that the Assembly's Committee on Foreign Missions and all the missionaries of the Southern Church are in most cordial sympathy with this position.

(3) A difference of opinion exists as to the best method of exterminating polygamy in the foreign field.

(4) It is best not to reopen the question, but to leave it entirely where the Assembly of 1904 has already placed it.

(5) That it is the judgment of the Synod of Virginia it should be required and expected of our missionaries in all lands to teach, and to exhibit in the lives of their converts the scriptural law of marriage, and the purity and happiness of the Christian home. 1696

Dr. Laws promptly gave notice of a complaint to the General Assembly of 1906 in regard to this decision. 1697

In the spring of 1906, Rev. Hugh White of Hsuchoufu wrote a letter on Polygamous Applicants for Baptism on the Mission Field which was published in the Christian Observer, May 16, 1906. In this, he stated his own view of receiving those who have taken more than one wife before their conversion:

Inasmuch as when one, in ignorance of the law of God, has assumed the responsibility of husband to more than one wife or concubine, to retract his course would be more sinful than to remain in it; therefore, in the case of apparently genuine repentance on the part of such a one, he should be received into the church with due instruction as to the heinousness of his sin, warning as to the future, and being reckoned as ineligible to hold office in the church. 1698

In his letter, he argues for this position. This letter was also issued in a seven-page pamphlet for use in the presbyteries, if they desired information. 1699

1697 Laws, Polygamy, pp. 53-72.
1699 Laws refers to this letter (Polygamy, p. 147) and the Bi-Monthly Bulletin (Vol. I, pp. 85-86) comments on it. Dr. Frank Price also adds a comment on the polygamy question.
The complaint of Dr. Laws was referred to the Judicial Committee of the 1906 General Assembly, which voted 23 to 2 not to sustain the complaint. Dr. Laws and those who agreed with him were not satisfied and continued to press the matter.

Dr. Laws published in March, 1907, a 24-page pamphlet "Dr. Chester's Official Criticism and Spurious Doctrine of Missions." What he calls "official criticism" was evidently a letter written by Dr. Chester on the polygamy matter. Laws attacked Chester for permitting the establishment of churches on the mission field not definitely united with the Southern Presbyterian Church; for allowing polygamists in the Church, and he also criticized Chester's financial policies.

In September, 1907, Dr. Laws published another pamphlet, "Indictment of the Rev. Mark B. Grier for Baptising and Receiving into Christian Communion Persons Known by Him to be Living at the Time in a State of Polygamy." This indictment is addressed to the South Carolina Presbytery, of which Mr. Grier was a member. The heart of the indictment is found in the following two letters:

Nashville, Nov. 27th, 1906

Rev. S.S. Laws, D.D.  
1733 Q Street, N.W.  
Washington, D.C.

Dear Dr. Laws: I have received a letter from Rev. M.B. Grier of Hsuchoufu Station, China of which I send you a copy, insofar as it relates to polygamy, which was the subject of inquiry in answer to which the letter was written.

Fraternally and truly yours,

S.H. Chester, Secretary
Hsuchoufu, China, Oct. 20th, 1906

"Copy"


Dear Sir: Yours of Sept. 4th at hand. In it, you wish me to give you for Dr. Laws's information, "exactly the number and names of churches connected with our Missions which have polygamous members and the number of such members." 

(Item 1) -- Without taking time to communicate with each of the stations, I think I am entirely correct when I say that there is only one station in the North Kiangsu Mission at which there are polygamous Christians, and that station is Hsuchoufu. There is only one member of the North Kiangsu Mission who has been guilty of actually baptising a polygamist, and that is myself. The total number that I have baptised is one. This is a man fifty odd years of age, who took his second wife years before he became acquainted with the Gospel. He lives about sixty miles from this city. When our evangelists visited this place in their preaching tours, he became interested in the Gospel and as he is a man of some means, he came at intervals of several years to our station, remaining several weeks at a time, at his own expense, for the sole purpose of studying the Bible. He applied for baptism and was repeatedly refused on the ground of his polygamous relations.

He was persistent in his application during two or three years. Through all this time we were able to discover absolutely no unworthy motive in his desire to enter the church. Finally, not being able to justify myself, either on Scriptural or other grounds, either in compelling him to discard the woman he had taken, or in longer refusing him the rite of baptism, I did, with the approval of Mr. Grafton and Dr. McFadyen (Mr. White having left the station) administer the same.

It may be worthwhile in passing, in order that all the facts may be before Dr. Laws, to state that a few months previous to this baptism, one of our most trusted and valuable members had taken, during our absence for the summer, a second wife. On our return he was promptly and publicly excommunicated. In order, therefore, that the position of the church might be made plain on this important subject, I took occasion at the time of the baptism to state to the entire congregation the grounds of our action in both cases. The distinction is fundamental, and one that the Chinese readily recognize and heartily assent to.

1703 Commenting on Grier's letter, Dr. Price wrote: Mr. Grier has heroically laid himself on the altar. He offers himself to Dr. Laws for the purpose of whatever ecclesiastical prosecution the Doctor may feel called upon to institute in his case. (Bi-M., Vol. II, p. 27.)

1704 For this case of excommunication, see Bi-M., Vol. I, p. 42.
(Item 2) -- This, then, is the history of the only case which, so far as my information goes, has even been baptised by a Southern Presbyterian Missionary in the North Kiangsu Mission, or in the entire China Mission.

There is, however, another case which should be mentioned. It is that of an old man who was baptised about twenty years ago by the lamented Mr. Jones of the English Baptist Mission of Shantung, who formerly worked this territory. The man was left with but little instruction and afterwards (very soon after we opened Hsuchoufu) he took a second wife, claiming when remonstrated with, that he did not know that it was contrary to the rule of the Church. He was suspended for a year or more, and then upon public acknowledgement of his error, he was re-admitted to communion without being compelled to discard his wife. We could not be sure that he was ignorant when he took his second wife, but we accepted his statement and restored him on that basis. While, therefore, none of us are responsible for his baptism, we are responsible for allowing him to commune with us. There are no other polygamists in connection with this station, nor any other station of our Mission so far as I know.

("I authorize you to sign my name, M. B. Grier." Wired me September 9th, 1907 from Due West, S. C., on reading this charge.) The italics in Grier's letter are mine [writes Dr. Laws].

Overtures condemning polygamy came before the General Assemblies of 1907 and 1908. In 1907 the Assembly simply re-affirmed the deliverance of the 1904 Assembly. In 1908, the Assembly acted as follows:

The following substitute for the report in reply to overture on polygamy was adopted:

The Assembly sympathizes with our missionaries in the many difficulties they encounter in practically applying the teachings of Christianity to conditions in heathen lands, and realizes that much must be left to the discretion of the missionaries on the ground.

1705 Laws, Indictment . . ., pp. 2-3. Dr. Chester comments: The next step in Dr. Laws' program was to frame an indictment of Rev. M. B. Grier of our China Mission who had committed the overt act of baptizing a man with two wives, before the Presbytery of South Carolina, which the Presbytery declined to entertain. Against this action certain members of the Presbytery presented a complaint to the Synod, which the Synod also declined to entertain. (Chester, Behind the Scenes, pp. 71-72).

1706 MGA, 1907, p. 57.
At the same time, the Assembly affectionately enjoins on our missionaries that in dealing with questions arising out of these conditions, such as, for example, the prevalence of polygamy or ancestral worship, and other forms of idolatry, they ought all to be very careful not to compromise the honor of our church or any of the principles of our holy religion, nor to pursue any policy that would fail to make it plain, either to the church at home, or to the heathen themselves, that such customs and practices are to be condemned as contrary to the law of Christ, as revealed in the Scriptures. 1707

Dr. Chester comments:

So far as we could gather the concensus of opinion of our missionaries in China and Africa, the two fields, especially involved in the discussion, a very large majority approved the 1908 Assembly deliverance . . . 1708

The Second Mrs. Wu, by Mrs. Agnes White Sanford, the daughter of Dr. Hugh White, gives a highly fictionalized account of the baptism of a polygamist, drawing, undoubtedly on some of her childhood memories of the situation in Hsuchoufu. 1709 In this book the narrator's father was the hero, and Dr. Blight, the husband of the missionary woman doctor, was the rabid legalist. The book is not a fair picture of a mission station -- I speak from my own childhood and adult experience on the China field.

New Stations Opened after 1902. In addition to the five stations already sketched; (Chinkiang, 1883; T.K.P. 1887; Suchien, 1893; Hwaianfu, 1895; Hsuchoufu, 1897;) three more were opened in the decade under study -- Taichow, 1908; Haichow, 1908 and Yencheng, 1909. 1710 We will now sketch the growth of these new stations.

1707MGA, 1908, p. 65.
1708Chester, Behind the Scenes, p. 73.
1710These opening dates are from the Miss-Sur., Vol. I, p. 646. Hwaianfu was not "occupied" until 1904 (see above page 394.)
TAICHOW STATION, 1908 - 1911

We have already noted the plans of the Mission and the efforts of Mr. Caldwell to open a station at Taichow, (from Kiangyin, 1905, see above pages 269-270; and from Chinkiang, 1906-1908, see above, pages 377-381.) Mr. Caldwell wrote in November, 1906, that since May he had made five trips to Taichow and had just succeeded in renting a chapel there. He hoped that the Chinkiang brethren would be able to visit it while he was on furlough, (March, 1907 to December, 1908).\(^{1711}\) When he returned in December, 1908, Mrs. Caldwell did not come with him, but remained in the States with her children until February, 1914.

The Mission favored Yencheng over Taichow as the new station to be opened, but approved of Caldwell opening Taichow on his return, if his heart was set upon it.\(^ {1712}\)

Taichow Station Occupied, December, 1908. On returning from furlough in December, 1908, Mr. Caldwell evidently immediately took up residence in Taichow. In January, 1909, he writes that it is not easy to be there alone, living on a boat, as he had not been able to secure land for a house.\(^ {1713}\)

Writing in April, he tells something about the city. Although there were no hills, it had a fair elevation. The streets were wider and cleaner than most Chinese cities. The people seemed friendly. There seemed

\(^{1712}\)MNKM, 1906, p. 9; 1908, p. 9; Bi-M., Vol. III, p. 110. See also below, pp. 492-493.
to be about 40,000 families, which would give a population of between 160,000 and 170,000. He said he had a splendid helper in Mr. Tang, and that there were two Christians and six inquirers. 1714

In his report for the year he said it had been a busy one with regular Sunday services and daily street chapel preaching. He had made a house to house visitation of the city, passing out tracts. Right at the end of the year he had succeeded in buying a piece of property, on which he was going to put up a residence for the J.T. McCutchans, who were studying the language at Chinkiang. He needed money and a lot for the second residence. A doctor would be needed, especially after the McCutchans arrived, and a single lady for evangelistic work was desired. 1715

1910, Personnel. Mr. Caldwell continued on alone at Taichow until September. Rev. and Mrs. J.T. McCutchan, who were planning to join him in the spring of 1910 had to return to the States in March on account of Mrs. McCutchan's health. 1716 Rev. F. A. Brown arrived in China in September, and was assigned to Taichow and went on there for language study. 1717

Dr. and Mrs. Stephenson arrived in China in November, and went to Chinkiang for language study. 1718 On completion of their study they were to go either to Yencheng or Taichow. 1719 Mrs. Stephenson died at Chinkiang, April 26, 1911.

1714Bi-M., Vol. III, p. 250. 1715Miss., Vol. 43, p. 230. 1716For the McCutchans, see above, pages 132, 144 and 381. 1717For Mr. Brown, see above, page 140. 1718For the Stephensons, see above, page 142. 1719MNKM, 1910, p. 13.
The Work of the Station. Mr. Caldwell's activities were confined to Taichow as all during the spring he had to supervise the building on the new property. Heavy rains came in the early spring which so delayed the building that it was not finished until June, and Mr. Caldwell was still sleeping on his boat. He had unsuccessfully tried to start a day school. In the fall the presence of Mr. Brown, who was learning the language, made it necessary for him to remain in the city. In the spring he held regular services on Sunday, and preached in his South Gate chapel from seven to nine each night. In the fall, the work of building being completed, he was able to do additional street preaching in the mornings. He hoped to open another chapel in the North Gate suburb.

1911. This was a hard year for Mr. Caldwell. Dr. Stephenson decided to go to Yencheng rather than Taichow, and as we shall soon see, the Mission meeting transferred Mr. Brown to Hsuchoufu.

The spring of 1911 saw famine conditions, especially in the northern end of Kiangsu. Suchien station urged Mr. Caldwell to come up to help with the famine relief in that field as the Pattersons were going on furlough. Mr. Brown writes an interesting letter about their trip up and this work. Mr. Brown possibly stayed in Suchien. Mr. Caldwell put in two hard months, April and May, in the Suining area.

By the time the Mission met in August, Mr. Caldwell seems to have been thoroughly discouraged. Perhaps he was worn out. He asked the Mission to discharge the Taichow building committee as there were no funds...
available with which to build. It was granted. Rev. C. N. Caldwell offered a resolution to the effect that a committee of two be appointed to dispose of the property of the Mission at Taichow, and that the Mission withdraw from that field.

After much discussion, it was decided to postpone the vote and to make this matter the first order of the day for Thursday.

The Mission again discussed the question of disposing of the property at Taichow and withdrawing from the field. On motion it was resolved that North Kiangsu Mission put itself on record as heartily approving of the continuance of Taichow as a central station. It was further resolved that the first married couple coming to our Mission be advised to locate at Taichow. Rev. F. A. Brown was advised to locate at Hsuchoufu.

The report for 1911 says:

Mr. Caldwell has been the only worker at Taichow. Mr. Brown came, but while still dumb to the Chinese, was taken away to work at Hsuchoufu. "As to the work in Taichow, there seems to be a growing friendliness on the part of the people, though there does not so far seem to be much result as far as seeking after truth is concerned. I believe that this is one of the most difficult fields we have in the work of our Mission in China, and it appeals to me more on that account."

HAICHOW STATION, 1908-1911

The Mission had voted in 1904 to send Mr. Rice to open Haichow, but property could not be obtained. Finally, after many efforts, a house was rented in the fall of 1908, and the Rices were able to move there by Christmas, 1908. Mrs. Rice said of the city:

Haichow is a high, well drained city, much cleaner than the average Chinese city. With the mountains on one side and sea only ten miles distant on the other, we hope it will be more healthful than are most of the cities of this land of dirt. We are very much pleased with our new home and surroundings. Our home is strictly Chinese, but the addition of doors and windows has made it quite comfortable.
1909. The Rices spent the spring unsuccessfully trying to buy a satisfactory piece of property. When on his way to Kuling in June he wrote:

So far the devil seems to have the best of the contest at Haichow. By false reports he has succeeded in driving all of the people away from the chapel. He has successfully kept us from buying property, but we know his triumph will not be final. We hope to go back in the fall, fresh and vigorous for a new attack. We hope this time it will not be single-handed.1730

The situation in Hsuchoufu came before the August, 1909 Mission meeting, and it seemed wise to the Mission to close the Haichow station for a few months, and transfer the Rices to Hsuchoufu for a year.1731

Our next word about Haichow comes from a letter written by Mr. Vinson on November 1, 1909, while on his way back to T.K.P. He said:

"Bishop" Graham and I are on a slow boat (with the emphasis on the slow,) going back to Tsingkiangpu. We came up here last week to make arrangements with our landlord for a three year's lease of his house . . . Just as soon as I can get back to Tsingkiangpu, gather together my household effects and return, I expect to take possession and begin work. Will then go over to Suchien for Mrs. Vinson and hope to return by December 1. The Morgans will also reach Haichow about the same time. . .

We are all looking forward with much joy to the time when we shall settle down to work here. The evangelistic work has been about paralyzed by the removal of Mr. and Mrs. Rice to Hsuchoufu. We will try, however, to keep things going until their return . . . 1732

The Annual Report for 1909 said:

Rev. and Mrs. J. W. Vinson and Dr. and Mrs. L. S. Morgan are now at this station and hope to get the work well under way this spring /1910/. There has been a change already in the attitude of the people, which will no doubt be greatly increased as soon as the medical work has time to show that we mean nothing but good for the people.1733

1910. Personnel. The Vinsons and Morgans were joined by the Rices about the first of November.

Work of the Station. Due to a drought in 1909 followed by excessive rains, famine conditions were prevalent in the Haichow area until the harvest in the spring of 1910.1734

The activities at first were confined to chapel services, visiting the women and medical work. The growing medical work demanded more property, and in February, a place large enough for a dispensary and school was bought.1735 On April 12, Mr. Vinson opened a day school with fourteen pupils.1736 On June 6, the dispensary was opened.1737 The first residence was completed about the end of the year.1738 The little chapel was well attended and the Sunday School was encouraging.1739 After his return in November, Mr. Rice had itinerated in the country. There were no inquirers in the country but a few in the city. Mr. Rice concluded his annual report with their needs:

First, a chapel. Our present place of worship is a Methodist chapel. It is converted every Sunday from a guestroom into a chapel. Furthermore, it is rented.

Second, a girls' school. There are many requests all the time to put girls into our school when it is opened.

Third, a hospital. We are now living in hospital rooms. There is no place for in-patients at present.

Fourth, we need above all, the power of God to work in the hearts of these people and make them receptive. Pray that this may come.1740

1734Bi-M., Vol. IV, pp. 19, 72 and 118.  
1735Ibid., p. 38.  
1736Ibid., p. 72.  
1737Ibid., p. 118.  
1738Bi-M., Vol. IV, p. 154; see also pp. 191-192.  
1739Miss., Vol. 43, p. 408.  
1740Miss., Vol. 44, p. 231.
1911, Personnel. The Morgans left on furlough in April, leaving
the Rices and Vinsons to carry on the work.

The Work of the Station seems to have run along peaceable,
especially in contrast to the difficulties they had experienced in 1909 --
difficulties summarized by three of the missionaries, Mr. Vinson, Dr.
Morgan and Mrs. Rice. 1741

The annual report tends to tone down the difficulties, but it gives a
summary for the year:

In buying property the missionaries met with the usual opposition by
a few in authority, and a cordial reception from the middle and
lower classes. We now have two pieces of property, an incipient
hospital, one foreign dwelling and a part of another. We have
the most delightful climate in the Mission, the most beautiful scenery
in this part of China.

Imported and local, we have seven church members. The Sunday
services are well attended, and the Sunday school numbers from
30-70. Mr. Vinson and Mr. Rice have done regular itinerating work
in the field around.

The medical work, which has been greatly blessed had to be abandoned
when Dr. and Mrs. Morgan returned to the States on furlough in
April. 1742

This picture of the work may be filled out from the personal reports
of the missionaries to the Mission. Mrs. Vinson had a class of about
twenty studying Dr. Price's "Easy steps to Great Truths." She says the
women of the city were open to visitation, and her two Bible women had
done faithful work. Mr. Vinson said his day school was closed in May as,

1742 AR, 1912, p. 19. The Morgan furlough in April was due to Mrs.
Morgan's health (MNKM, 1911, pp. 6 and 11).
the Chinese teacher turned out to be a scoundrel. Three inquirers had
been examined and one received. 1743

The Revolution. Mr. Rice, writing November 1, said the Revolution
had scarcely caused a ripple. Far more serious was disease, which
they feared was the plague, which was carrying off people in the Haichow
area, and they had no doctor. 1744

The last we hear is from Mrs. Rice writing in Shanghai, January 9,
1912. The missionaries had come to Shanghai at the insistence of the
Consul, although things did not seem to be too disturbed by the revolutionary
forces taking over. 1745

YENCHENG STATION, 1911

The Mission in 1909 had voted to take steps in the near future to open
Yencheng, 1746 and in 1910 advised Mr. and Mrs. Hugh White to take the
necessary steps to secure property in that city. Mr. and Mrs. Hancock,
then studying the language at Chinkiang, were to join them, as were Dr.
and Mrs. Stephenson, if he desired to go. 1747 We have seen above that
the Whites made Hwaianfu their temporary headquarters while he was
seeking a place to live in Yencheng. 1748

1911. In the early spring, Mr. White and Mr. Hancock visited
the Yencheng-Funing Field, lying between Taichow and Haichow. He said:

1743 Bi-M., Vol. IV, pp. 311-314.
1744 Ibid., p. 331.
1748 See above, page 413.
In this field a little itinerating has been done by the C.I.M., the Methodists and our own people. Between Yencheng and Taichow an independent worker lives at Hsinghwa, but otherwise the field is entirely untouched. 1749

In Yencheng we were pleased to find a city larger than Suchien, at least, well built and progressive. It has two foreign bridges, daily steam launch connection with Taichow, uniformed police, modern schools, and other indications of prosperity . . .

The dialect is nearer the northern Mandarin than either Tsingkiangpu or Hwaianfu, and the people were generally friendly . . .

We succeeded in buying a chapel in Yencheng, and have prospect of getting residence property . . . At Funing, we were so fortunate as to find a building unoccupied which we mortgaged for a chapel and opened at once . . .

The territory is thickly settled and looks prosperous. From Yencheng to Funing, a 120 li, it is almost a continuous village . . .

I hope the time will come some day when we can settle in this field, but we all know that getting property in China takes time. 1750

Writing later in the spring, he said prominent parties were trying to get them out.

The leading man of the opposition has been in the habit of getting his clutches on all the property for sale at Yencheng and forcing the owners to sell to him at his price. When we propose to buy property at reasonable prices it interferes with this man's monopoly, hence the difficulty in which we find ourselves. My last visit closed with a rather unceremonious evening. I was not kicked out, but sometimes it is advisable not to give the enemy the satisfaction of kicking you downstairs. I am glad to say the Hon. Wilber T. Gracy, American Consul at Nanking, has taken the matter up vigorously, and I believe the difficulties will be overcome . . . 1751

The Chinese magistrate in Yencheng sided against them and made trouble. So in June, Mr. White made another trip, bought another piece of property, giving up the first one. The magistrate issued warrants for

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the arrest of the middle men in this second deal. Mr. White hoped the affair would soon clear up. 1752

Right after Mission meeting in Kuling in August, Mr. White, leaving his family in Kuling, went back to Yencheng. He could not get possession of the place mortgaged in June, because of continuing opposition, but he secured another house and moved in. 1753

Hancock wrote that he and Dr. Stephenson joined Mr. White, and stayed in Yencheng while Mr. White returned to Kuling for his family. Hancock continued:

Dr. Stephenson and I are living over the gate of a Buddhist temple, where Mr. White spent several weeks alone, as far as white men are concerned. Travelers in this country can testify to the vainness of the hope of being alone . . .

The old Buddhist temple in which we are living is a place where the Buddhist priests gave Mr. White a place for dwelling and preaching, and did all they could to make him comfortable, when others refused him even a resting place. It seems that the officials cannot arrest or disturb a priest, who is a man of peace and privileged character.

The common people are glad to have us here. Dr. Stephenson is beset on every hand to "look at diseases." . . . 1754

Mr. White had mortgaged a house, and was supposed to get possession of it, so that he and Mrs. White could move in. It seems that they did not get the former owner out till later.

The revolution came, and the missionaries evacuated. Dr. Stephenson decided to take his baby back to the States. 1755 The opponents of Dr. White faded away when the new regime came in, and it was possible for him

1754 Ibid., p. 191.
1755 MNKM, 1912, p. 3 (circular letter #13)
peaceably to get possession. The only trouble was, when Mr. White appeared to take possession the owner was still occupying, and all Mr. White could then get was a lumber room, which he "dubbed the 'camel's nose'" and there he spread his bed until he could get the rest of the house. This last letter is dated December 15, and at last Yencheng station was "occupied", "opened".  

North Kiangsu Mission, 1902-1911: Organization and Actions.

We now turn from the development of the individual stations to the Mission itself, noting some of the things which affected the policy and work of the Mission as a whole. We have already noted some of these as they related to the Wider Relations of the Two Missions (pages 307-369 above). We now turn to those that deal with the policy and work of the Mission in its own North Kiangsu field.

The Minutes of the Mission are our chief source of information. At first they were much less adequate than the Mid-China Minutes. In 1902 they contained only the Minutes of the meetings, the Circular Letters, Communications and a Directory of Officers and Committees.

Committees. From 1901 to 1910 the Mission had only four Permanent Committees: Auditing, Examining, Extension and Arrangements. In 1911 two more Permanent Committees were added: Publicity and School. (The Mid-China Mission from 1901-1904 had an Ad Interim Committee in addition to the four names above. In 1905 they added a Medical Committee and in 1756 Miss-Sur., Vol. I, p. 380; Bi-M., Vol. V, p. 9.
1906, two more committees: Educational and Evangelistic. In 1911, a Conference Committee was added.

North Kiangsu Mission, therefore, depended more on special committees to guide its actions, rather than the more studied and continuing reports of Permanent Committees.

A Statistical Report for 1904 is found in the 1905 North Kiangsu Minutes. In 1906 the Minutes contain a report on Mission Property. In 1908 some of the longer committee reports were published in the appendix and the Estimates for the next year were published. In 1909 a Register of the North Kiangsu Missionaries and their children is given for the first time. In 1910 Appendix C gives a list of the workers and equipment needed by the Mission.

The Extension of the Mission Work by opening new stations was a matter of constant concern. The Extension Committee's report in 1901 said:

Your committee would report that with our present available forces, and especially in the present disturbed condition of affairs in China, the way would seem closed to the further extension of our work in the establishment of new stations.\footnote{MNKM, 1901, p. 4.}

In 1902 the Committee recommended that "the cities of Yen cheng, Haichou, Shu-yang, Pao-chou, be visited by members of the various stations, looking to the opening of one or more of these as new stations..."\footnote{MNKM, 1902, p. 12.}

In 1903 Haichow was designated as the next station to be opened and Yencheng was said to be a very desirable center. Nine new missionaries...
were called for to open new work. 1759

In 1904 a committee of three was appointed to open Haichow, for which two evangelists and a doctor would be needed. 1760

In 1905 there was an appeal for an evangelist for Haichow and three additional men for the next new station, one of these to be a doctor. 1761

By circular letter in January 1906, Mr. Caldwell was welcomed into the Mission and stationed at Chinkiang. The question of opening Taichow was left to the next Mission meeting. Taichow could not then be approved, as Haichow was then in process of being opened, and not enough men were in view. 1762 At the August, 1906, Mission meeting, Mr. Caldwell, going on furlough, was asked to secure money to open a station north of the Yangtse, at Yencheng or southward as the Mission may order. 1763

In 1907 the Mission appointed a committee to study the field and recommend the next place to be opened. The Mission called for twenty new missionaries, saying:

There are three stations which should be opened in the near future, viz., Haichow, Yencheng, and Tongtai or Taichow. 1764

In 1908, in view of Mr. Caldwell's approaching return from furlough, the Mission voted:

With regard to the location of Mr. Caldwell, etc., Mr. Junkin moved that Mr. Caldwell and the new missionary coming with him be advised to locate at Yencheng. In case Mr. Caldwell still desires to locate at Taichow, the Mission appoint him, and Mr. Sydenstricker and Mr. Graham a committee to visit the two cities, examined carefully into all the points of relative advantages and report to the Mission with a recommendation by circular letter. 1765

1759MNKM, 1903, p. 8. 1760MNKM, 1904, p. 12.
1763ibid., p. 9. It is easy to see that the Mission favored Yencheng over Taichow, possibly because Yencheng and Haichow would round out the occupation of the northern end of the province. 1764MNKM, 1907, pp. 9 and 10. 1765MNKM, 1908, p. 9.
The circular letters were read to the 1909 meeting and approved, but were not printed in the Minutes. Mr. Caldwell made the following report:

The Committee to make recommendations to the Mission with regard to Mr. Caldwell's location at Yencheng, etc., reported that the recommendations were made and the Mission had acted on the same - Signed, C. N. Caldwell, Adopted.

Mr. Caldwell "opened" Taichow in December, 1908, living on a house boat, as he had not been able to secure property.

The Extension Committee brought in to the 1909 meeting a report giving a policy for future extension. After speaking of the needs of the established stations, they continue:

2. That the Mission take steps looking to the opening of Yenchenghsien as a main station in the near future and appeal for men and means for this end. Also that the Mission expects as soon as feasible to open Tangshan-hsien as a full station.

3. That instead of preparing to fully equip other main stations, the mission plan to open a number of sub-stations to be manned by evangelistic workers only; it being distinctly understood that the mission does not plan to carry on at these sub-stations, hospitals, boarding schools, or other institutional work. (Of course, standing rules will be required governing such stations. Your committee would suggest that it be ordered that the members of one or more sub-stations work together with the members of the central station with which they are grouped as one station.)

4. That in carrying out the above scheme for enlarging our work, the mission make the following division of our North Kiangsu field and plan for its occupation and speedy evangelization: --

- Hsuchoufu - Central station
  Pe'ī-hsien, or some town south of Pe'ī-hsien)
  Shuangkou
  Some town south of Hsuchoufu near the border of Anhui province on or near the railroad

Sub-stations

1766 MNKM, 1909, p. 2.
1767 Ibid., p. 3. We are not told what the recommendations were.
1768 See above on Taichow station, page 480.
Suchien - Central station
   Yaowan
   Suininghsien, or some town near-by
   Some point northwest of Suchien

Sub-stations

Tsingkiangpu - Central Station
   Chunchhsien or Ta'uyuanhsien
   Shuyanghsien

Sub-stations

Huaianfu - Central station
   Paoyinghsien

Sub-station

Haichow - Central station
   Ch'ingk'ou or Kanyuhsien
   Taiyishan
   Fangshau

Sub-stations

Yencheng - Central station
   Funing
   Huti'u or some town nearby

Sub-stations

Taichow, Central station
   Tungt'ai
   Chiangyen

Sub-stations

Chinkiang - Central station
   Tanyang

Sub-station

(The above plan will demand ... at least 28 male evangelists, two doctors, and four teachers; this is not including missionary wives. Single ladies, trained nurses, and perhaps other workers will be needed and called for as the work advances, and it is probable that it will be found advisable to open other sub-stations.)

5. That the mission appoint a special committee to bring before the Executive Committee and the Home Church the claims that the North Kiangsu field has on the Southern Presbyterian Church, its awful destitution and the mission's plan for its occupation and conquest for Christ our King. 1769

Population and Evangelism. The rise of the Layman's Missionary Movement in 1906 stirred great hopes for the possibility of world evangelism. 1769 MNKM, 1909, pp. 15-16. Section 2 of this report mentions Tongshanhsien as the next place after Yencheng to be opened as a central station. Tongshan was 180 li west of Hsuchou, and was evidently turned over to the Mennonites (MNKM, 1911, p. 29, sec. 3).
The Laymen had raised the question of the number of people for which the church was responsible in each field, and the number of missionaries needed. 1770

The Mid-China Mission in 1907 and 1908 had given their estimates as to the number of missionaries and stations needed to evangelize the 5,000,000 for which they were responsible. 1771

In North Kiangsu many felt that their population had been underestimated, and in 1907-1908 there was a great deal of discussion. The outcome was that in place of the 8,000,000 suggested by the Executive Committee, they concluded that a conservative estimate would be from ten to twelve million. 1772

To make clearer the needs of North Kiangsu, a committee was appointed by the Mission to prepare a map of the field. In 1906 it was reported partially complete. 1773 In 1910 it was reported as "completed", but the committee was continued. 1774

It is against this background that we view the North Kiangsu Extension Committee report of 1909. Evidently this Committee was given the responsibility of publicizing the Mission's needs and plans. In the 1910 Minutes we find that:

Committee to estimate population within the bounds of the North Kiangsu Mission reported that a letter had been written to the church papers at home on the subject. 1775

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We find no report of publicity by the Extension Committee except that in Appendix C of the Minutes for 1910, (p. 19) we find two lists: Workers needed, equipment needed, under three headings; Immediately, Within 5 Years, and For the Future.

The Financial Situation of the Executive Committee helps to explain the silence on the part of the Extension Committee in 1910. There had been an over-expansion and an over-spending on the part of the Committee. 1776

The Missions had experienced some financial shortage, but they lived in hope -- the Layman's Missionary Movement was arousing the Church. The financial shortage is seen in an article of Mr. Blain in the May-June 1909 Bulletin. Some money had just become available for building, and the Mid-China Mission had been dividing it among the most needy causes. Mr. Blain said:

It seems strange to have money for building, as none has been paid for four or five years. The Executive Committee has not been able to meet its obligations to the Mission for at least four years, so that the money due for building and extension has been on the increase all these years. The inability to pay means that we have not been able to extend the work or even to give houses to the missionaries already on the field. The money on hand does not begin to cover the actual needs of the work, and the appropriation already recommended by the Mission during these four years . . . 1777

The Question inevitably arose, should the Missions plan for further expansion or should they strengthen the work already begun? This question divided the North Kiangsu Extension Committee as they brought their report to the 1911 meeting, and probably explains why they, as a Committee, had not pushed expansion. The report in part said:

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4. A Letter, intended for publication at home, appealing for reinforcements and funds necessary to the work, was written and approved by two of the committee. In deference to the dissenting vote of the other member, on the ground of the opinion expressed at the called meeting in March, that no further reinforcements be asked for till the missionaries on the field are better equipped for work, this letter was not sent to the Executive Committee or the home papers....

The position in which we are now placed is that of workmen without tools, brickmasons without brick. Our congregations have outgrown their churches and cannot enlarge; schools are crowded and our only hope is to cut down the number of pupils. No homes can be built for the new missionaries on the field. The sick must continue to be turned away or else treated in unsanitary quarters. Would that the Church at home could realize that in North Kiangsu's ten millions she faces two-fifths of her problem and more...

9. An appeal in behalf of Missionaries in Urgent Straits...

None of the members of this mission have been paid all of their salaries this year, and some are due as much as four month's salary.

It is signified by members of some of our stations that unless help comes soon, they will have to close much of their work. As we would rather suffer ourselves than see our faithful preachers and other helpers suffer, we are trying every recourse to avert such a necessity...

In 1910 the Mission appointed three families to open the station of Yencheng. The houses formerly occupied by them have been given to other uses. The temporary arrangements made in 1911 are no longer practicable. They are trying to get property at Yencheng. But even funds which were to have been paid in 1909 are not available. They have no homes nor places from which to work.

With a view to these and like facts, we feel constrained to appeal for immediate relief.1778

In view of this total situation the Extension Committee recommended the appointment of a Permanent Publicity Committee composed of one man from each station, so that

... the field and its needs may be adequately placed before the Executive Committee, the Laymen and the Church at large...

1778 MNKM, 1911, pp. 29 and 31.
duty shall be to draw up a map of our Mid-China and North Kiangsu fields indicating on the same all mission stations of our own and other missions, with the number of workers engaged and the approximate number of Chinese dependents on each mission center, and the amount of equipment already provided by our Executive Committee.\textsuperscript{1779}

Appendix C of the 1911 Minutes (pp. 37-48) gives part of the information called for above which had doubtless already been prepared by the Extension Committee. This appendix closes with a copy of a letter addressed to the Layman's Missionary Movement asking them to underwrite $75,000 worth of special equipment for the North Kiangsu Mission which the letter itemizes.\textsuperscript{1780}

The End of an Era. The years 1911-1912 are the end of an era. Not only was the Manchu government overthrown by the Revolution, but the financial situation of the Executive Committee of Foreign Mission was so bad that the General Assembly of 1912 elected Dr. Egbert Smith in Dr. Chester's place as Executive Secretary.\textsuperscript{1781} The era of rapid expansion on the China field also came to an end. North Kiangsu Mission was able to maintain her eight central stations, but no "sub-stations" were occupied by the missionaries.

Mission Property. In 1903 it was voted that each station "shall send a report of Mission property to the secretary of the Mission, for which blanks are provided by the Mission."\textsuperscript{1782} Beginning with the 1905 Minutes (for the year ending December 31, 1904), there is each year a description

\textsuperscript{1779}MNKM, 1911, p. 30.\textsuperscript{1780}Ibid., p. 40.\textsuperscript{1781}See above, page 96; Chester, \textit{Behind the Scenes}, p. 127.\textsuperscript{1782}MNKM, 1903, p. 6.
Title to the Property. All of the property, except that at Chinkiang, had been bought in the name of the Church. In 1905 Chinkiang station was asked to investigate the validity of the Chinkiang property; then "held in the names of Messrs. Bear and Woodbridge." 1783 In 1907 the station reported:

The committee on the title deeds to the Chinkiang property reported that the deeds were examined and found in order. Some of the deeds made the property belong to the Southern Presbyterian Church, and some made it belong to Mr. Woodbridge. The latter had been made over by Mr. Woodbridge to the Southern Presbyterian Church, the transferrence being attested by the U. S. Consul. 1784

In 1906:

It was moved and carried that, as there was uncertainty in the treaties and precedents as to the correct wording of deeds of purchase and leases of land, Dr. H. M. Woods be appointed a committee of one to investigate this matter and report at the next mission meeting. 1785

The matter continued under study for years, and the official word from the U. S. Consul in 1911 was:

All deeds of purchase must be written "yung dsu" or "yung dien", instead of "mai". The deed can be written in the name of the American Southern Presbyterian Church in China. 1786

Educational Policy. The first action by the Mission on Boarding Schools was in 1902, and is as follows:

*Resolved 1st -- That, when advisable, the stations be recommended to open preparatory schools with provision to take in a limited number of boarders, if necessary.

2nd -- That the question of the location of a high school be deferred till a later period.\textsuperscript{1787}

This action was taken in connection with naming of the school at Hsuchoufu the "Julia Farrior Sanford Memorial School."\textsuperscript{1788}

In 1903 the Executive Committee, in connection with the problems at Soochow Station, laid down some general principles to govern education work.\textsuperscript{1789}

In 1905, the next step was taken in connection with the gift for a school at Chinkiang, where the station was authorized "to plan eventually for a college at Chinkiang." Hsuchoufu was also "encouraged to develop a college if the way be clear."\textsuperscript{1790}

In 1906, the Mission overture the Centenary Conference to appeal through the proper channels to the Chinese Government:

1st. That the degrees conferred by well established Mission schools be recognized by the government as the degrees conferred by government institutions.\textsuperscript{1791}

In 1907 the running of orphanages was approved. These inevitably became educational institutions, and a committee was appointed to "outline the Mission's policy on schools."\textsuperscript{1792} This committee reported to the 1908 meeting, which report, with a little revision, was reaffirmed in 1910.\textsuperscript{1793}

The 1910 report is as follows:

\textbf{The Mission's Policy on Schools.} August 31, 1910.

\begin{itemize}
\item[\textsuperscript{1787}] MNKM, p. 10.
\item[\textsuperscript{1788}] See above, page 415.
\item[\textsuperscript{1789}] MNKM, 1903, p. 25. See above, page 240.
\item[\textsuperscript{1790}] MNKM, 1905, p. 4.
\item[\textsuperscript{1791}] MNKM, 1906, p. 17.
\item[\textsuperscript{1792}] MNKM, 1907, pp. 12, 13.
\item[\textsuperscript{1793}] For the 1908 statement, see MNKM, 1908, p. 24.
\end{itemize}
1. Day schools at country outstations are to be encouraged. In cases where the school room and as much as one-third of the salary of the teacher are provided by local friends and patrons, appropriations may be granted by the Mission, provided the school is under the regular supervision of a missionary and is taught by a Christian teacher.

2. When practicable, each central station should have a boys' boarding and day school, with primary, intermediate, and high school grades, and a girls' boarding school and day school, with grades corresponding to those of the boys' school. These schools must not be free, but the patrons should furnish at least one-third of the running expenses. The limit of size of each school may be determined by the Mission according to local conditions, etc., each case being decided on its merits.

3. Every precaution must be taken to keep our schools from being heathenized or secularized. To this end the majority of students and students of leading influence in boarding schools must be Christians or inquirers, or from the families of Christians or inquirers. Every grade must include some form of Biblical instruction.

4. Those in charge of schools shall constitute a permanent school committee. It shall be the duty of this committee to fix the courses of study in the different grades, making uniform the grading, and, as far as practicable, the textbooks.

5. English shall not be taught in any of the lower grades. It may be taught in the last four years of the high schools, but only to students who have attained a high degree of proficiency in the studies already gone over and who pay an additional fee of twenty dollars ($20.00) per year. In 1904, in view of the fact that there was insufficient literature in

Inquirers and Their Training. In 1906 the Mission adopted the following definition of an inquirer:

An inquirer is a person who expresses a desire to become a Christian and who receives systematic instruction in Christian doctrine and who apparently tries to conform his life thereto. In 1904, in view of the fact that there was insufficient literature in

1794 MNKM, 1910, p. 17.
1795 MNKM, 1906, p. 3. In 1910 the statistical tables dropped the question as to the number of inquirers, and asked for the number of "adherents," which term was not defined.
the mandarin dialect for the training of inquirers, a committee was appointed to prepare the needed literature.1796

In 1908, the committee recommended a few catechisms and some other literature.1797 In 1909, the Mission voted for the preparation of "a course of study for winter training classes for inquirers and Christians."1798 In 1910, the committee recommended that the course prepared by the Centenary Conference on Bible study be used. The Mission was not satisfied and re-committed the question for further study.1799 In 1911 a detailed course for literates and illiterates was prepared and adopted.1800

Native Conferences for Christian Workers were held annually in the Chinkiang-Nanking area from 1905 to at least 1909. In 1908 Mr. Sydenstricker reported:

That an institute was held in Nanking, beginning about September 15th and continuing two weeks. There were 100 in attendance, of whom 90 were Christian workers, including 15 Bible women. There were five or six societies represented. There were a series of lectures given along different lines of study. There were also a number of meetings for deepening spiritual benefit. The meetings were satisfactory, though improvement is possible. The program has been prepared for another year, the meetings to begin in Nanking September 14th and last until October 2nd; the program is more complete and better prepared than last year.1801

Examining Native Helpers. Until the Seminary got underway the Mission Examining Committee examined the helpers that came before it. These examinations were on a course of study which the mission had

1796MNKM, 1904, p. 6. 1797MNKM, 1908, p. 11. 1798MNKM, 1909, p. 6. 1799MNKM, 1910, p. 11. 1800MNKM, 1911, pp. 32-36, for this course of study. 1801MNKM, 1908, pp. 4; See MNKM, 1905, p. 9; 1909, p. 8.
prepared. The Seminary was opened in October, 1906, and after 1908, the North Kiangsu Mission sent its helpers to the Seminary for training. 1803

Salaries of Native Helpers. A scale of salaries for native helpers fixed before the division of the Mission was in the By-laws. In the Minutes of 1902 we find:

Rev. James E. Bear gave notice of motion to revise By-laws so as to allow allow an increase of native salary, or to allow each station to determine for itself what salary is to be paid. 1804

The problem, in part, was that the cost of living south of the Yangtse was higher than in the "north country", and higher salaries were needed. But even in North Kiangsu, teachers who had "western" training and could teach "western" subjects rated a higher salary than those who taught Chinese subjects. It was hard for the Mission to arrive at a uniform scale for the whole Mission.

In 1905 the Mission adopted the committee's report:

Recommended, that the existing scale of salaries for native helpers be allowed to remain for another year, special provision being made for cases where it appears necessary. 1805

A committee was appointed to study the whole matter and report to the 1906 meeting. Their report was adopted in 1906 and was ordered incorporated in the report of the committee on Constitution and By-laws.

We do not know what this scale was, but inevitable exceptions had to be made to it, and another revision committee report in 1911 stating that it would make

1802 MNKM, 1903, p. 4; 1904, p. 8, 13; 1907, p. 41; 1908, p. 5.
1803 See above, page 317-318 for opening of the Seminary.
1804 MNKM, 1902, p. 8.
1805 MNKM, 1905, p. 6.
"its permanent report at the next meeting."\(^{1806}\) This extended study of the question and the proposed salary scale will be found in Appendix B of the 1912 Minutes. \(^{1807}\)

Some actions concerning missionaries and the organization of the Mission are of interest.

**Language Study for New Missionaries.** The Mid-China Mission had laid emphasis on language study by new missionaries, a revised course of study being adopted in 1902, with the injunction that at least two years be given it. \(^{1808}\)

The new missionaries going to North Kiangsu also studied the language, but the Mission had little to say officially about it until about 1907. There must have been a suggested course of study, brought over from the undivided mission, or borrowed from the Mid-China Mission. Station letters frequently commented that the new missionaries were doing well in the language, but no report of a successful examination on work done is made to the Mission until 1908.

In 1905, the Mission ordered the preparation of a Manual for new missionaries. \(^{1809}\) Doubtless, in this Manual were suggestions about language study. This Manual was compiled in 1906, but it was not until the 1908 meeting that the committee reported that the Manual had been printed and distributed, (possible in 1907.) \(^{1810}\)

It was moved at the 1908 Mission meeting

\(^{1806}\)MNKM, 1911, p. 18. \(^{1807}\)MNKM, 1912, pp. 35-39. \(^{1808}\)See above, page 292. \(^{1809}\)MNKM, 1905, p. 12. \(^{1810}\)MNKM, 1907, p. 5; 1908, p. 3.
That the Committee on By-laws and Outline of Study for Newcomers be instructed to insert the words "strongly advised" in regard to the obligation to take the "prescribed examinations." 1811

In 1908, the Examining Committee for the first time reported that a new missionary (Miss Hall) had passed her first examination on Chinese. 1812

The course of study was ordered printed in pamphlet form. 1813

Union Language School? There was talk in 1908 of organizing a union language school in Kuling, but it did not work out. 1814 In 1908-1909 the Chinkiang Missionary Association sponsored a school for six new missionaries with Messrs. Sydenstricker and Paxton as teachers. 1815 This lasted only a year, and in 1910 the report on a language school was "no progress," and the committee was discharged. 1816

In 1911 the Mission adopted the following amendments to the Standing Rules:

Language Study. It shall be the duty of the Examining Committee to notify new missionaries, immediately upon their arrival, of the course of study which they are expected to pursue, and of the approximate time at which they shall be expected to take the first examination. The Committee shall appoint one member of each station at which missionaries are studying to have special charge of their direction and instruction in study, giving them at least the equivalent of three hours each week until the first six month's course shall have been satisfactorily completed. The course of study covers three years, and examinations shall be held semi-annually for the first two years and one at the close of the third year. Exceptions:

D. 2. The third year's course is expected only of ordained men and teachers in boarding schools.

D. 4. Each new missionary is strongly advised to take these examinations; and no missionary shall receive appropriations for regular work until the examination on the first year's course of study shall have been satisfactorily passed.

1811 MNKM, 1908, p. 2. 1812 MNKM, 1908, p. 5.
1815 MNKM, 1909, p. 9. 1816 MNKM, 1910, p. 11.
Also add D. 7. In case of sickness or other reasons approved by the Examining Committee, the above rules may be suspended on recommendation to the Mission.1817

Return of Missionaries after Furlough. In the 1908 Minutes is this action:

A motion was made and carried to hear and discuss an overture originating in the Mid-China Mission in regard to the return of missionaries after their furlough. It was moved and carried that a committee be appointed . . . to draw up a set of rules regarding missionaries not considered fitted for their work . . .

The rules adopted by the 1909 meeting are as follows:1818

Resolved: 1. That when the time of furlough of any member of the mission arrives, if the members of the station know that the said missionary is persistently following a course of conduct which destroys his usefulness, or for any other reason is doing harm to the cause, it is their duty to report the same to the Mission in a fair and open manner, while the missionary in question is still on the field and at a time when he shall be able to defend himself.

2. That should the said missionary be unable to be present at the meeting of the mission, the mission shall not act upon any such correspondence until the person complained of has been given a copy of the complaint, and had opportunity to make reply.

3. That any action affecting the missionary be forwarded to the Executive Committee. The matter to be kept private as possible.

4. That these resolutions be incorporated in the Standing Rules.1819

Special Gifts have always been a problem. In 1905 North Kiangsu took the following way of acknowledging receipt of funds from the U.S.:

1st. Special gifts to individuals sent from the Committee be forwarded through the Treasurer of the Mission. This suggestion is to be offered to the Executive Committee.

2nd. If the special object for which the money is sent be outside the regular appropriations, that it be acted on by circular letter.1820

1820 MNKM, 1905, p. 8.
In 1911 the following was adopted:

In order to simplify the work and avoid confusion in making appropriations, we ask the Mid-China Mission to join with us in making the following requests of the Executive Committee.

a. That all appropriations be made directly to the Mission and be paid through the Mission Treasurer.

b. That appropriations be granted only on the basis of objects regularly approved by the Mission concerned.

3. We recommend that the Executive Committee publish periodically a complete list of all the equipment asked for and included in the estimates of the several Missions for the year; and that it use every endeavor to see that prospective special gift donors make their choice from such lists; also we would strongly urge the Executive Committee not to allow missionaries on furlough the privilege of appealing in behalf of the other objects.

3. In case of small special gifts being made to schools, hospitals or individuals, that the same be applied to the object stated, and that an equivalent amount be deducted from the regular Mission appropriations to that object. As far as possible, we would recommend that all the members of the Mission refrain from calling on the Executive Committee for money not included in the year's estimates. 1821

The Joint Conference Committee, proposed by North Kiangsu Mission in 1911 and approved by the Mid-China Mission was a real step forward in coordinating the work in the China field. 1822

Station Treasurers were authorized and appointed by the Mission in 1910, and a uniform system of books, vouchers, etc., were prepared.

The Mission Treasurer kept accounts only with the Station Treasurer. 1823

1821 MNKM, 1911, p. 31. This North Kiangsu action was referred to the new Joint Conference Committee, which amended it by the addition of the following section:

(a) That individuals receiving special gifts be requested to obtain the consent of the Mission to use them when claimed for objects for which appropriations have not been made . . . (MMCM, 1912, pp. 63-64)

The Mid-China Mission approved the amended report on special gifts. (MMCM, 1912, p. 61).

1822 See above, page 305.  1823 MNKM, 1910, p. 9.
Concluding word. This brings our study of the period 1899 to 1911 to a close. We recognize its inadequacy. The organization of the material has been difficult, and if we had the time to make a complete revision, doubtless we could improve on it. Some aspects of the life of the Missions have not been adequately developed, especially in regard to estimates and expenditures. More light on this can be gleaned from the statistical tables in the appendicies of the Minutes and the reports of the building committees.

However, we feel that enough has been told to enable one to grasp the expanding work of the Missions in this period and to know something about the men and women who gave their lives to the work.
The Presbyterian Church in the United States

Annual Reports of the Executive Committee of Foreign Missions to the General Assembly. From 1875 to 1911 only an abstract of these reports was bound into the General Assembly Minutes. Some of the full reports were bound separately, but in the years 1899-1912 eight of them were published in The Missionary. These reports are referred to as AR with the year.


Minutes of the General Assembly of the Presbyterian Church in the U.S. Referred to as MGA with year.

Minutes of the Presbytery of Lexington (Vol. 20, 1897-1901)

Minutes of the Presbytery of Memphis (Vol. 1906-1915)

Minutes of the Synod of Virginia (Vol. 1904-1909)

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The Mission and the years served are indicated, e.g., see Mr. Caldwell (M.C., 1899-1906; N.K., 1906--) He was transferred from Mid-China to North Kiangsu in 1906, and continued to serve in the latter mission through 1911.

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*DuBose, Miss Nettie (M.C. 1899--m. Rev. W. F. Jun kin, 1900, N.K. 1900--) 7, 16

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*Grier, Mrs. Henrietta B. (Donaldson), M.D. (N.K 1899--), 7, 8, 23, 448-470

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*Matthews, Miss Mary S., (M.C. 1899--), 6, 13, 153, 166, 168, 171-173, 337

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*McGinnis, Mrs. Anna Laurena (Howe), (M.C. 1899-1900: 1910--), 7, 17, 135, 211-215

*McKnight, Miss Emma (M.C. 1899-1902), 7, 17, 64, 69, 109/, 222, 252/

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* Painter, Rev. George Whitfield (M.C., 1899-1903), 6, 13, 37, 41, 42, 43-44, 47-48, 72, 153/, 369

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* Patterson, Mrs. Annie Rowland (Houston) M.D., (N.K. 1899--), 7, 8, 22, 423, 431, 434-446


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* Price, Rev. Philip Francis (M.C. 1899--), 4, 5, 6, 15, 53, 74, 87, 93, 155-158, 201-214, 219, 231, 297, 324-329, 352, 361, 362, 369

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*Sykes, Mrs. Anna (McGinnis), (M.C. 1899--), 7, 17, 35, 41, 265, 267-274, 296, 369

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*Talbot, Miss Elizabeth (M.C. 1899--), 7, 14, 64, 75, 175-185, 188, 189

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*Venable, Wade Hampton, M.D. (M.C. 1899--), 7, 15, 46, 47, 64, 81, 155, 175-177, 183, 185-193, 296

*Venable, Mrs. Eliza (Talbot) (M.C. 1899--), 7, 14, 64, 175, 177, 187-193

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*White, Mrs. Augusta T. (Graves), (N.K., 1899--), 7, 23, 413-418, 451-454, 457, 466, 487

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*Woodbridge, Mrs. Jeanie (Woodrow) (N.K. 1899-1904; M.C. 1904--), 7, 18, 31, 41, 47, 77, 250

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*Woods, Mrs. Bessie (Smith) (N.K. 1899--), 7, 19, 392, 408, 411-417

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*Worth, George Clarkson, M.D. (M.C. 1899--), 7, 17, 33, 35, 41, 267-268, 277-281

*Worth, Mrs. Emma Chadbourn (M.C. 1899--), 7, 17, 267, 278, 280

MAP II: NINGPO-SHANGHAI AREA.
Northern Presbyterian Mission, 1869.
At the suggestion of some friends from different Stations, we make a Special Number, we sent in this issue the Annual Report of the Mid-China Mission, prepared by Rev. Lowry Davis, Mission Correspondent, with a word by Rev. Frank A. Br who is well known to a large constituency. Following this carefully prepared Budget of the money for which we as to be used, by Rev. H. M. S., Treasurer of the Mission, facts exhibited in these papers and map, also prepared by Mr. D, will explain the field and its work.

The dire necessity in our N. Kiangsu territory is appalling, addition to the strain of regular missionary work, our brethren this field are confronted with most heartrending famine conditions which drain the sympathy and sap the strength.

We hope to give a special report of the North Kiangsu Mission work in a future number.
MAP IV. STATIONS OF THE SOUTHERN PRESBYTERIAN MISSIONS
1911

The Missionary for May, 1911

Mid-China Stations
North Kiangsu Stations